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from the series

What the Bible Says About...

What the Bible Says About Temptation (Revised)

"Lead us not into temptation, but deliver us from evil"

(Matthew 6:13).

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Note: This article has been revised (7-13-01) from the original to aid the reader in clarity of understanding.

Preface

This is a study about understanding temptation, not simply because the Master enjoined, "Pray that ye enter not INTO temptation" (Luke 22:40), but because we *also* desire to cooperate with the Holy Spirit in doing all that is humanly possible **to prevent temptation from turning INTO sin**. "10 With my whole heart have I sought Thee: O let me not wander from Thy Commandments... 133 Order my steps in Thy Word: and let not any iniquity have dominion over me" (Psalm 119:10, 133). God tests. Satan tempts. From the first temptation of Eve in the Garden when the Serpent succeeded in causing our First Parents to doubt the love of God, to the final "Hour of Temptation" (Revelation 3:10) of the Apocalypse, mankind has struggled, and will struggle, with the necessity to overcome temptation.

Our willingness to comply with the Master's injunction to pray that He would "lead us not INTO temptation" (Matthew 6:13), demonstrates His desire to "deliver us FROM evil" (6:13), "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:13). "The LORD knoweth how to deliver the Godly out of temptations" (2Peter 2:9). **The effort we put forth to understand this basic issue of temptation, should bring forth the fruit of preservation from sinning.** "Discretion shall preserve thee, understanding shall keep thee" (Proverbs 2:11). And, if we are intolerant of entering INTO temptation, then we must avail ourselves of all that Christ is and of all His Promises, to avoid falling INTO sin. "3 According as His Divine Power hath given unto us all things that pertain unto life and Godliness, through the knowledge of Him that hath called us to glory and virtue: 4 whereby are given unto us Exceeding Great and Precious Promises: that by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust" (2Peter 1:3-4).

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1. Enduring the Trial of Temptation is One Thing. Sinning By Entering INTO Temptation, is Another.

Temptation" usually defines *a time of TESTING by the LORD*, which may/or may not also be used as *a time of TEMPTING by the Devil*, and always results with either a passing grade or with utter failure."Blessed is the man that endureth temptation [testing/tempting]: for when he is **tried**, he shall receive the Crown of Life, which the LORD hath promised to them that love Him" (James 1:12).

3986 peirasmov peirasmos {pi-ras-mos'}

Excerpt Number 1: From A. T. Robertson's "Word Pictures of the New Testament":

"And bring us not into temptation (kai mh eisnegkh ei peirasmon). 'Bring' or 'lead' bothers many people. It seems to present God as an active agent in subjecting us to temptation, a thing specifically denied in James 1:13. The word here translated 'temptation' (peirasmon) means originally 'trial' or 'test' as in James 1:2 and Vincent so takes it here. Braid Scots has it: 'And lat us no be siftit.' But God does test or sift us, though he does not tempt us to evil. No one understood temptation so well as Jesus for the devil tempted him by every avenue of approach to all kinds of sin, but without success. In the Garden of Gethsemane Jesus will say to Peter, James, and John: 'Pray that ye enter not into temptation' (Luke 22:40). That is the idea here. Here we have a 'Permissive imperative' as grammarians term it. The idea is then: 'Do not allow us to be led into temptation.'"

The singular and plural of "temptation" are used 23 times in the Bible, with two basic uses, which, unless understood, make for confusion.

- (1) A temptation is most often an **ordeal or trial** of being tested/tempted. Someone or something is used by God in the test to refine our holiness, with Satan (at times- but not always) being allowed by God to tempt us. Being confronted with a temptation is the act of being tested/tempted, and is a fact of everyday living in this world which even Jesus demonstrated. "Ye are they which have continued with Me in My temptations [testings/temptings]" (Luke 22:28), i.e., in My confrontation with ordeals, trials, difficulties, etc. If Jesus was tested/tempted to sin, so will we be, for He "was in all points tempted like as we are, yet without sin [i.e., Jesus did NOT enter INTO the temptation, i.e., by giving in to sin]" (Hebrews 4:15). Jesus cautioned us of the confrontations we do, and will face. "18 If the world hate you, ye know that it hated Me before it hated you... 20 Remember the Word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you" (John 15:18,20). Sixteen of the above mentioned 23 verses are used in this way and are listed as follows:
 - "There hath no temptation [testing/tempting] taken you but such as is common to man: but God is Faithful, Who will not suffer [or, allow] you to be tempted [/tested] above that ye are able; but will with the temptation [testing/tempting] also make a way to escape, that ye may be able to bear it" (1Corinthians 10:13).
 - "And when the Devil had ended all the temptation [testing/tempting], he departed from Him for a season" (Luke 4:13).
 - "They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation [testing/tempting] fall away" (Luke 8:13).
 - "And my temptation [testing/tempting] which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus" (Galatians 4:14).
 - "Harden not your heart, as in the provocation, and as in the day of temptation [testing/tempting] in the wilderness" (Psalm 95:8).
 - "Harden not your hearts, as in the provocation, in the day of temptation [testing/tempting] in the wilderness" (Hebrews 3:8).
 - "Blessed is the man that endureth temptation [testing/tempting]: for when he is **tried**, he shall receive the Crown of Life, which the LORD hath promised to them that love Him" (James 1:12).
 - "Because thou hast kept the Word of My patience, I also will keep thee from the Hour of Temptation [Testing/Tempting], which shall come upon all the world, to **try** them that dwell upon the Earth" (Revelation 3:10).
 - "Ye are they which have continued with Me in My temptations [testings/temptings]" (Luke 22:28).

- "Serving the LORD with all humility of mind, and with many tears, and temptations [testings/temptings], which befell me by the lying in wait of the Jews" (Acts 20:19).
- "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [testings/temptings]" (1Peter 1:6).
- "The LORD knoweth how to deliver the Godly out of temptations [testings/temptings], and to reserve the unjust unto the Day of Judgment to be punished" (2Peter 2:9).
- "2 My brethren, count it all joy when ye fall *into* divers temptations [testings/temptings]; 3 knowing this, that the **trying** of your faith worketh patience" (James 1:2-3).
- "Or hath God assayed to go and take Him a nation from the midst of another nation, by Temptations [Testings], by Signs, and by Wonders, and by War, and by a Mighty Hand, and by a Stretched Out Arm, and by Great Terrors, according to **all that the LORD your God did** for you in Egypt before your eyes?" (Deuteronomy 4:34).
- "The Great Temptations [Testings] which thine eyes saw, and the Signs, and the Wonders, and the Mighty Hand, and the Stretched Out Arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid" (Deuteronomy 7:19).
- "The Great Temptations [Testings] which thine eyes have seen, the Signs, and those Great Miracles" (Deuteronomy 29:3).
- (2) A temptation is also the idea of, not just a test, but a failed test of entering INTO sin. A test allowed by God to refine is also used by "the lust of the flesh, and the lust of the eyes, and the pride of life" (1John 2:16), and *sometimes* even by Satan, to tempt us actually INTO sin. Seven of the above mentioned 23 verses are used in this way, and all of them use the word "INTO". "But they that will be [yearn for, or lust to be] rich **fall INTO temptation and a snare**, and INTO many foolish and hurtful lusts, which drown men in destruction and perdition." The use of the word "temptation" in "Lead us not INTO temptation, but deliver us from evil" (Matthew 6:13), refers to this failure of entering INTO temptation by **succumbing** to "the sin which doth so easily beset us" (Hebrews 12:1). The seven instances in the New Testament of the word "temptation" being used in this way are as follows:
 - "And lead us not INTO temptation, but deliver us from evil" (Matthew 6:13).
 - "And lead us not INTO temptation; but deliver us from evil" (Luke 11:4).
 - "40 And when He was at the place, He said unto them, Pray that ye enter not INTO temptation... 46 And said unto them, Why sleep ye? rise and pray, lest ye enter INTO temptation" (Luke 22:40,46).
 - "Watch and pray, that ye enter not INTO temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41).
 - "Watch ye and pray, lest ye enter INTO temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38).

- "But they that will be [yearn for, or lust to be] rich fall INTO temptation and a snare, and INTO many foolish and hurtful lusts, which drown men in destruction and perdition" (1Timothy 6:9).

So, the more used KJV meaning of the word "temptation" (as well also, as it is used in our own everyday English) refers to "temptation" as the **ordeal or trial** of being tested/tempted. God tests. Satan tempts. "There hath no temptation [or, testing/tempting] taken you but such as is common to man: but God is Faithful, Who will not **suffer** [or, allow] you to be tempted [or, tested] above that ye are able; but will with the temptation [testing/tempting] also make a way to escape, that ye may be able to bear it" (1Corinthians 10:13).

- (1Peter 1:7) "That the **trial** of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

The least used meaning of "temptation" implies imminent failure of the test/tempt. Our text, "Lead us not INTO temptation, but deliver us from evil" (Matthew 6:13) means, "Help us not to fail our testing/tempting by entering INTO sin, but deliver us from sin." **It does NOT mean that simply being tested/tempted is sin, but only that succumbing to temptation IS sin.** Since "all the Promises of God in [Christ] are Yea, and in Him Amen" (2Corinthians 1:20), we can lay hold of the Master's Instruction to "pray that ye enter not into temptation" (Luke 22:40), with the bold assurance that, indeed, "sin shall not have dominion over [us]" (Romans 6:14)!

Excerpt Number 1: From C. G. Finney:

"Every appetite and passion that has the ascendancy, and leads us into sin, must be crucified and its dominion entirely destroyed, or the soul is utterly lost." --from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- [http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

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2. Temptations Exploit Desires

Temptations can come with or without the Devil's interference. It is true that the "Accuser of our brethren... which accused them before our God day and night" (Revelation 12:10) can, with God's permission, use our desires to tempt us to sin, but we do our own sinning. To credit Satan with our failures is to credit him with more than he can do. At the end of the day, just because the Devil lusts to be God doesn't make him Omnipotent Omnipresent, nor Omniscient. "God hath spoken once; twice have I heard this; that Power belongeth unto God" (Psalm 62:11) and "if God be for us, who can be against us?" (Romans 8:31). No, we take bottom line "free will" responsible for our own sin. "They which commit such things are worthy of death" (Romans 1:32).

- (Deuteronomy 30:19) "I call Heaven and Earth to record this day against you, that I have set before you Life and Death, Blessing and Cursing: therefore **choose** Life, that both thou and thy seed

may live."

- (Joshua 24:15) "If it seem evil unto you to serve the LORD, **choose** you this day whom ye will serve... but as for me and my house, we will serve the LORD."
- (Isaiah 7:15) "Refuse the evil, and **choose** the good."

And most often, we sin without the Devil's help. Our "flesh is weak" (Matthew 26:41). We submit to "the lust of the flesh, and the lust of the eyes, and the pride of life" (1John 2:16). And as long as we are on this Earth, we shall be tempted by the desires of our flesh. But this is NOT sin. We have no excuse for sin; we cannot blame our flesh and we cannot blame the Devil. For, if we "walk in the Spirit" we "shall NOT fulfil the lust of the flesh" (Galatians 5:16).

Sin is an act that we commit. "Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the Law" (1John 3:4). Sin is committed with knowledge. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

- (John 9:41) "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, **We see**; therefore your sin remaineth."
- (Luke 12:47) "And that servant, **which knew his lord's will**, and prepared not himself, neither did according to his will, shall be beaten with many stripes."
- (2Peter 2:21) "For it had been better for them not to have known the way of Righteousness, than, **after they have known it**, to turn from the Holy Commandment delivered unto them."

It is in **consenting** to the temptation that sin is born. [To learn more about the nature of sin and the weakness of the flesh, please read, "[Back to the Basics: The Principles of the Doctrine of Christ / E. Sin](http://WhatSaithTheScripture.com/Fellowship/Exposition.Perf.III.html#Sin)" -- <http://WhatSaithTheScripture.com/Fellowship/Exposition.Perf.III.html#Sin> --, from our article, "[An Urgent Call to Christian Perfection](http://WhatSaithTheScripture.com/Fellowship/Exposition.Perfection.html)" -- <http://WhatSaithTheScripture.com/Fellowship/Exposition.Perfection.html> --.]

James instructs us that God is NOT to be blamed for our failures. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James 1:13). Temptations, whether from the Devil or from our flesh, attempt to exploit desires. "But every man is tempted, when he is drawn away of his own lust [literally, desire or craving-- a non-sinful desire], and enticed" (1:14). We have addressed the correct usage of the James 1 references to the word "lust" in the following excerpt.

Excerpt Number 3:

"Every Man is Tempted of His Own Desires.

James, the half-brother of the LORD Jesus Christ, recorded the most succinct account of why we sin. '14 But every man is tempted, when he is drawn away of his own lust [Greek, epithumia, meaning 'desire' or 'craving'], and enticed. 15 Then when lust [Greek, epithumia] hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death' (James 1:14-15). Before we conclude that we sin because of an inborn, sinful lust; take into account that the desire or craving described by the Greek word 'epithumia',

is also used to describe a rightful desire:

(1) of the LORD Jesus, i.e., 'And He said unto them, With desire [Greek, epithumia] I have desired to eat this Passover with you before I suffer' (Luke 22:15),

(2) of the Apostle Paul to the Philippians, i.e., 'For I am in a strait betwixt two, having a desire [Greek, epithumia] to depart, and to be with Christ; which is far better' (Philippians 1:23),

(3) of one desiring the office of a bishop, i.e., 'If a man desire the office of a bishop, he desireth [Greek, epithumeo, also meaning 'lusteth'] a good work' (1Timothy 3:1), and

(4) of the Apostle Paul to the Thessalonians, i.e., 'But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire [Greek, epithumia]' (1Thessalonians 2:17).

Now, 'every man is tempted, when he is drawn away of his own lust [Greek, epithumia meaning 'desire'], and enticed' (James 1:14), relates that all moral beings are tempted by their own desires, as were both Lucifer in Heaven and Adam in the Garden of Eden, when both were yet in a sinless state. That desire may be compounded by the increasingly degenerative state of physical humanity, due to the effects of physical depravity. 'Who will render to every man according to his deeds' (Romans 2:6). And, at what time that desire becomes the supreme preference of the moral agent-- as opposed to the supreme love of God and an equal love of our neighbour as ourself (Matthew 22:37-39)-- then the desire becomes sin. 'Then when lust hath conceived, it bringeth forth sin' (James 1:15). The certain result of sin is always death. 'And sin, when it is finished, bringeth forth death' (1:15). **Both physical and spiritual death result from sinning.** 'For the wages of sin is death' (Romans 6:23). Therefore, we sin because we are tempted by our own desires, and most commonly by our physically depraved bodies. 'O wretched man that I am! who shall deliver me from the body of this death?' (7:24). But, thanks be to God for the victory, for 'there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit' (8:1)!" --from "[Must We Then Sin?](http://WhatSaithTheScripture.com/Fellowship/Must.We.Then.Sin.html)" -- <http://WhatSaithTheScripture.com/Fellowship/Must.We.Then.Sin.html> --.

Excerpt Number 4: From C. G. Finney:

"Whatever is prized more than sin is hated, is our idol and our god. That is our god which we supremely regard. If we supremely love Jehovah, we shall sooner part with any thing than offend Him. Hence Christ teaches that, except a man hate his father, and mother, and brother, and sister, and even his own life, for Christ's sake, he cannot be his disciple. If any thing is loved or prized in comparison with God, we have no religion at all. If a man, therefore, does not dread sin more than he dreads death, he is no disciple of Christ. If there is any thing in the world that he loves more than he hates sin, any thing whatever, that would be spared, notwithstanding it kept him in bondage to sin, he is not, and cannot

be a disciple of Christ. I speak of course of those things that can be put away by us, by an act of self-denial on our part. And if there is any kind or degree of self-denial which we would not prefer to being in sin, then, if the Bible is true, we are not the disciples of Christ. Let it be understood, now, that I do not speak of some very rare and high attainments in piety; but of a universal condition of discipleship. Christ has laid it down in as strong language as any in which it can be expressed. He uses the strongest language, without seeming to fear being misunderstood. He says, 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'... If a man but love God, he will not, cannot rest until every cause of stumbling be searched out, and removed." --from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

Temptations, being enticements (or testings/temptings), morally challenge our desires and cravings. Mankind has many desires. There are morally good desires and morally bad desires. For the lost and immoral of this world, there is only "tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Romans 2:9). It is a sad fact, but their moral rejection of God Almighty leaves them in complete despair. Even in the most common desire of the unbelievers to do prosperously well on this planet-- let's say, for example, as in farming-- the Scriptures teach that even "the plowing of the wicked, is sin" (Proverbs 21:4). Why? Because when "thine eye be evil, thy whole body shall be full of darkness" (Matthew 6:23). The condition is all or nothing-- no in-betweens-- no grays. Therefore, the unholy are completely unholy. In God's sight, they cannot even have good desires, for "there is none good but One, that is, God: but if thou wilt enter into Life, keep the Commandments" (Matthew 19:17). What about the backslidden "Christian" element? The warning to the unholy is **especially** extended to the unholy among professing Christians, i.e., "every one that nameth the Name of Christ" (2Timothy 2:19). Those who claim to be Christ's, who DON'T "depart from iniquity" (2:19), also have NO good desires. You are either good OR bad, and your corresponding prospects, hopes, confessions, and desires-- from God's point of view-- match completely. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit" (Matthew 12:33). There is NO intermediate ground here. "The ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 3:10). If you are holy, then God is well pleased with you, and also with your desires. Your desires will not be corrupted by temptations (testings/temptings) because the Word of God is your Standard. "For the Commandment is a Lamp; and the Law is Light; and reproofs of Instruction are the Way of Life" (Proverbs 6:23). But, if you are NOT holy, then God is NOT pleased. "God is angry with the wicked every day" (Psalm 7:11). Your desires, when tested/tempted, will submit to sin completely. "12:26 The way of the wicked seduceth them... 4:19 The way of the wicked is as darkness: they know not at what they stumble... 15:9 The way of the wicked is an abomination unto the LORD" (Proverbs 12:26, 4:19, 15:9). It is NOT POSSIBLE to be good and bad AT THE SAME TIME.

Excerpt Number 5: From C. G. Finney:

"As holiness consists in ultimate intention, so does sin. And as holiness consists in choosing the highest well-being of God and the good of the universe, for its own sake, or as the supreme ultimate end of pursuit; so sin consists in willing, with a supreme choice or intention, self-gratification and self-interest. Preferring a less to a greater good,

because it is our own, is selfishness. All selfishness consists in a supreme ultimate intention. By an ultimate intention, as I have said, is intended that which is chosen for its own sake as an end, and not as a means to some other end. Whenever a moral being prefers or chooses his own gratification, or his own interest, in preference to a higher good, because it is his own, he chooses it as an end, for its own sake, and as an ultimate end, not designing it as a means of promoting any other and higher end, nor because it is a part of universal good. Every sin, then, consists in an act of will. It consists in preferring self-gratification, or self-interest, to the authority of God, the glory of God, and the good of the universe. It is, therefore, and must be, a supreme ultimate choice, or intention. Sin and holiness, then, both consist in supreme, ultimate, and opposite choices, or intentions, and cannot by any possibility, coexist." --from "[Unity of Moral Action](#)" --

<http://WhatSaithTheScripture.com/Voice/Unity.of.Moral.Action.html> --, by [Charles G. Finney](#) (1792-1875) --
<http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --.

"43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46 And **why call ye Me, LORD, LORD, and do not the things which I say?"**

(Luke 6:43-46).

Excerpt Number 6:

"'Awake to righteousness, and sin not.' The LORD never demands man to do anything halfway, if it were possible. 'No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon' (Matthew 6:24). There is no duality to man's moral choice. The choice is either sinful or holy, but never both. There is, in the truest sense, a unity of moral action. If we awake to righteousness, we will not be sinning. If we sleep to righteousness, we will be sinning. Notice that 1 Corinthians 15:34 does **not** allow the following duality of moral choice:

- (1) Awake to righteousness and sin, or
- (2) Awake to unrighteousness and sin not. Both combinations are absurd!

'Let us **lay aside** every weight, and the **sin** which doth so easily beset us' (Hebrews 12:1). How are we to 'run with patience the race that is set before us' (12:1)? This is the 'race' of faith. We cannot run with the weight of sin. To weigh ourselves down with sin is to stop the running of the race of faith. Either we 'lay aside... sin' and 'run... the race', or we weigh ourselves down with sin and cease to run the race. Do one or the other, but never both. There is, and must be, a unity of moral action.

'Follow peace with all men, and holiness, without which **no man** shall see the LORD' (Hebrews 12:14). Holiness is a voluntary choice. Sin is a voluntary choice. Choose sin, and you must cease to be holy. Choose holiness, and you must cease to be a sinner.

Obviously, a man cannot be sinful against his will any more than he can be holy against his will." --from "[An Urgent Call to Christian Perfection](http://WhatSaithTheScripture.com/Fellowship/Exposition.Perfection.html)" -- <http://WhatSaithTheScripture.com/Fellowship/Exposition.Perfection.html> --.

Excerpt Number 7: From C. G. Finney:

"Those who secretly dislike the doctrine of entire holiness in this life, are not Christians. From the manner in which many professors of religion treat this question, it seems manifest that they feel a secret dislike to it. They seem indisposed to understand it. They appear to set themselves to object to and pervert it, rather than candidly and earnestly to investigate it, with a manifest desire that it might be true... It is no wonder that the Church do not believe in the doctrine of entire sanctification in this life. They are well satisfied that, with their present habits and indulgences, they cannot be entirely sanctified. And as these habits and indulgences appear to be stereotyped, they reject the doctrine of entire freedom from sin in this life, as unreasonable." --from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

Be warned in this, that "if therefore the Light that is in thee be darkness, how GREAT is that darkness! (Matthew 6:23). You may claim that you have good desires. You may claim that you "believe in the Light" (John 12:36), that you are "the children of Light" (12:36), and yet, if you say that you're "in the Light, and hateth [your] brother, [you are] in darkness even until now" (1John 2:9).

Excerpt Number 8: From C. G. Finney:

"Some indulge temptation and sin, until so blinded and hardened, as to feel no condemnation, and think that all is well. Their consciences have become stupefied and remain indignantly silent. And what they once esteemed to be sin they no longer regard as such. They can now complacently indulge in what would once have made them tremble... If any thing is found to be a temptation and a cause of stumbling to us, we should never indulge or defend it, because others indulge in the same thing. Perhaps they may do it without its being an overcoming stumbling-block to them. Or if it does overcome and lead them into sin, their going to destruction is certainly no good reason why we should do so." --from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

But, if the LORD's people, "by the fear of the LORD... depart from evil" (Proverbs 16:6), then their cravings are "good and right in the eyes of the LORD" (2Chronicles 14:2). Therefore, Scripture truly declares that "the desire of the righteous is ONLY good" (Proverbs 11:23).

WHY IS IT SO IMPORTANT to discuss the desires of the righteous and the wicked? Because TEMPTATIONS STRIVE TO EXPLOIT OUR DESIRES. And **if your desires are NOT tempered by the Scriptures, your efforts to overcome temptations will only continue in their hell-bent direction.** "Holding forth the Word Of Life; that I may rejoice in the Day of Christ, that I have NOT run in vain, neither laboured in vain" (Philippians 2:16). Your success must depend on the Power of the

LORD. "For it is God which worketh in you both **to will and to do** of His Good Pleasure" (Philippians 2:13).

- (Ezekiel 36:27) "I will put My Spirit within you, and **cause you to walk** in My Statutes, and ye shall keep My Judgments, and do them."
- (Romans 8:1) "There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**"
- (Galatians 5:16,25) "16 This I say then, **Walk in the Spirit, and ye shall NOT fulfil the lust of the flesh...** 25 If we live in the Spirit, let us also walk in the Spirit."

To be morally tempted is to be enticed to do evil. God tests, but it is Satan who tempts. "The Serpent was more subtle than any beast... And he said unto the woman, Yea, HATH GOD SAID...?" (Genesis 3:1). We can either "do that which is right and good in the sight of the LORD: that it may be well with thee" (Deuteronomy 6:18), or we can allow our desires to bring forth the deadly fruit of sin. "15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 DO NOT ERR, my beloved brethren" (6:15-16). Being confronted with temptation (or, being tempted) is eternally different than the literal committing of sin by entering INTO the temptation. When confronted with a moral temptation, a wrong desire is stirred. It is at this moment, that you must decide whether you will turn from the temptation, e.g. "choosing rather to suffer affliction with the people of God" (Hebrews 11:25), or continue on "to enjoy the pleasures of sin for a season" (11:25). IF you do not turn from the temptation by your own free will, then you allow your wrong desire (i.e., that which you know in your heart is clearly against God's Commands) to participate in sin. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psalm 50:22). **In consenting to the temptation, sin is born.** "Lead us not INTO temptation, but deliver us from evil" (Matthew 6:13) means, "Help us not to fail our testing/tempting by entering INTO sin, but deliver us from sin." It does NOT mean that simply being tested/tempted is sin, but only that succumbing to temptation IS sin.

"At what time that desire becomes the SUPREME PREFERENCE of the moral agent-- as opposed to the supreme love of God and an equal love of our neighbour as ourself (Matthew 22:37-39)-- then the desire becomes sin. "Then when lust hath conceived, it bringeth forth sin" (James 1:15)."

--from "[Must We Then Sin?](http://WhatSaithTheScripture.com/Fellowship/Must.We.Then.Sin.html)" -- http://WhatSaithTheScripture.com/Fellowship/Must.We.Then.Sin.html --.

Confrontations with temptation, i.e., being tested/tempted, on the other hand, are simply the by-products of having this beautiful, God-given, free will.

- "Yea, and **all that will live Godly** in Christ Jesus [via, their free will] **shall suffer** persecution [via, temptations]" (2Timothy 3:12).
- "...that we must through **much tribulation** [via, temptations] **enter into the Kingdom** of God [via, their free will]" (Acts 14:22).

Temptations are common to every man.

"There hath no temptation [testing/tempting] taken you but such as is common to man: but God is Faithful, Who will not suffer [or, allow] you to be tempted [/tested] above that ye are able; but will with the temptation [testing/tempting] also make a way to escape, that ye may be able to bear it" (1Corinthians 10:13).

Excerpt Number 9: From C. G. Finney:

"What may be expedient for one to possess, or enjoy, may not be so for another. On account of natural temperament, or the influence of grace, one man may have possessions without being a temptation to him, to draw him away from God, which another cannot have. It is never safe for us to possess or indulge in any thing because another does so; for it may be that we are not equally able to bear it... Under some circumstances, we may not be able to bear, what under other circumstances we could bear without injury... From this subject it is easy to see the importance of watchfulness, and giving the utmost attention to the occasions of our stumbling, whether proximate or remote. When I was a young convert, I was struck with this resolution of Edwards [[Jonathan Edwards](#) (1703-1758) -- <http://WhatSaithTheScripture.com/Fellowship/Jonathan.Edwards.html> --, former president of Princeton University]:

'Resolved, that when I do any conspicuously evil action, to trace it back till I come to the original cause, and then both carefully endeavor to do so no more, and to fight and pray with all my might against the original of it.'

It is no doubt of the utmost importance, that our eyes should be continually open to all the influences that are acting on us, and affecting our moral characters. Every article of dress, every thing in our employments, amusements, companions, books, diet, in all our habits, and in all our ways, whatever leads us into sin, should be put away... All the promises in regard to support under temptation and deliverance from it, are to be understood to be upon the condition that we avoid and put away all temptation as far as we possibly can. We often find promises to which no express condition is annexed, but where a condition is either plainly implied or expressed in some other part of the word of God. Take the promise in 1 Cor. 10:13: 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' Here is a promise without any condition expressed with regard to deliverance from the power of temptation. But our text, is to be regarded as a condition annexed by Christ Himself to all promises of this stamp. And these passages together teach this doctrine, that we need not fall under the power of any temptation, that we cannot avoid or put away from us--that when we have gone the full length of sacrificing a right hand or a right eye, to be rid of temptation, that no unavoidable temptation shall come upon us, from which we shall not have grace to escape. And this is all that such promises can mean, when viewed in the light of the expressed or implied conditions of the gospel... Whenever all is done that can be done, to avoid temptation, and to put away whatever brings us into bondage to sin, we may expect, and are bound to expect, that no temptation shall come upon us, from the power of which we are not able to escape. It is then entirely within the reach of every individual to live in a state of entire consecration, or sanctification, to God." --from "[Temptations Must Be Put Away](#)" -- http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html --, by [Charles G. Finney](#) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship>

Temptations are common in all situations-- "yet **not**" given INTO by the Godly.

"4:8 We are troubled on every side, yet **not** distressed; we are perplexed, but **not** in despair; 9 persecuted, but **not** forsaken; cast down, but **not** destroyed... 6:4 But in all things **approving ourselves** as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned" (2Corinthians 4:8-9; 6:4-6).

"Take heed unto yourselves,
lest ye forget the Covenant of the LORD your God, which He made with you,
and make you a graven image, or the likeness of any thing,
which the LORD thy God hath forbidden thee" (Deuteronomy 4:23),
for it is in consenting to the temptation, that sin is born.

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3. God Tests. Satan Tempts. But, Why Does God Allow Temptation?

In the first place, is it legitimate to suppose that God does *allow* us to be tempted? Yes, He does, because we only must look at what He allowed for Jesus immediately after the Saviour was baptized with water and the Holy Ghost at the Jordan River. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil" (Matthew 4:1). Notice that the Father did *not* tempt the LORD Jesus. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James 1:13). Neither did the Spirit lead the LORD Jesus INTO temptation, that is, INTO sin. "And lead us not INTO temptation, but deliver us from evil" (Matthew 6:13). The Holy God does not lead us INTO sinning against Himself. He is never the author of sin. Instead, the LORD Jesus' instruction to pray that the Father would "lead us not INTO temptation" (6:13) means, "LORD, please help us not to fail our testing/tempting by entering INTO sin, but deliver us from sin." It does NOT mean that simply being tested/tempted is sin, but only that succumbing to temptation IS sin.

- "Order my steps in Thy Word: and let not **any** iniquity have dominion over me" (Psalm 119:133).

That the Father would allow the Son to be "led up of the Spirit into the wilderness **to be tempted of the Devil**" (Matthew 4:1) is NOT unique to the Son of God only, for Jesus "was in all points tempted **like as we are**, yet without sin" (Hebrews 4:15). God gave permission to Satan to "sift" (Luke 22:31) the Apostle Peter. And, remember that Job, a "perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8), could only have been tempted by Satan **after** the Almighty gave Satan permission to do so. "And the LORD said unto Satan, Behold, all that [Job] hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD" (1:12). Though Job was sorely tried and finally stumbled, he repented and came "forth as gold" (23:10). Accordingly, Job is remembered for his patience. "Behold, we count them happy which endure. Ye

have heard of the patience of Job, and have seen the end of the LORD; that the LORD is very pitiful, and of tender mercy" (James 5:11).

Again, "**Why** does God allow temptation (testing/tempting)?" From the very Beginning, the God Who created man for His "pleasure" (Revelation 4:11), intended man's moral likeness to Himself (i.e., "God created man in His own image" [Genesis 1:27]), to furnish the opportunity for pleasing Himself **by man choosing to obey** His Commandments. "If ye love Me, keep My Commandments" (John 14:15). Man's necessity to make a choice of obeying or disobeying the Creator's Commandment, i.e., "But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17), was put to the test when Satan lied about the command, i.e., "Ye shall *not* surely die" (3:4), slandering God's character, and questioning God's benevolence toward man. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (3:5). Thus, God allowed the Serpent to tempt our First Parents to sin, while intending the same occasion to be a test of their love, faith, and obedience to prove them, refine them, and fashion them into a greater portrait of Himself.

- "Then said the LORD unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may **prove** [Hebrew, *nasah*, to put to the proof] them, whether they will walk in My Law, or no" (Exodus 16:4). "And I will bring the third part through the fire, and will **refine** them as silver is refined, and will **try** [Hebrew, *bachan*, to prove or test, as metals are tested in the crucible] them **as gold** is tried: they shall call on My Name, and I will hear them: I will say, It is My people: and they shall say, The LORD is my God" (Zechariah 13:9).

As long as man is in the flesh, he is in the place of testing. After surveying the Old Testament Scriptures where the Hebrew words *nasah* (to prove) and *bachan* (to try) occur, a noted Hebrew scholar wrote:

"A consideration of these passages leads to the conclusion that the various evils and struggles and difficulties which are prompted from within, or which befall man from without, are ordered by God as part of the great system of probation or testing to which every child of Adam is being subjected. The agency of the Evil One is permitted for the purpose of bringing a man into that sort of contact with evil which will serve to test his real principles." --concerning Temptation, from Chapter 25 "Satan, Tempter" of "Synonyms of the Old Testament: Their Bearing On Christian Doctrine" (1897) by Robert Girdlestone, of Oxford.

This probation can be seen in that man is continually being tested by God and tempted by the Devil. "2 My brethren, count it all joy when ye fall into divers temptations; 3 knowing this, that the trying of your faith worketh patience" (James 1:2-3). Just as schools have their final examinations, mankind awaits God's Final Judgment, where the Righteous will receive their final reward at the Bema Seat, and the Wicked will obtain their just punishment at the White Throne, after their failure at the final "Hour of Temptation" (Revelation 3:10). "5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the Day of Wrath and revelation of the Righteous Judgment of God; 6 Who will render to every man according to his deeds: 7 to them who by patient continuance in well doing seek for glory and honour and immortality, Eternal Life: 8 but unto them that are contentious, and do not obey the Truth, but obey unrighteousness, indignation and wrath, Tribulation and Anguish" (Romans

2:5-8). (See our article, "[The Judgment Seat of Christ](http://WhatSaithTheScripture.com/Prophecy/Judgment.Seat.of.Christ.html)" -- <http://WhatSaithTheScripture.com/Prophecy/Judgment.Seat.of.Christ.html> --, which describes the judgment of the Righteous.)

The Father does lead His people into situations of testing, for the purpose of refining, "to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His Commandments, or no... that He might humble thee, and that He might prove thee, to do thee good at thy latter end" (Deuteronomy 8:2,16). **Though Satan's purpose in tempting us is our sinning, the Father's purpose in our testing is that we might be perfected.** "2 My brethren, count it all joy when ye fall into divers temptations; 3 knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be **perfect and entire**, wanting nothing" (James 1:2-4). It is for this reason that God DOES lead us by His Spirit to be tempted by the Devil. For example, Adam and Eve were given the test of not eating something. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3:3). God gave the command of what not to do, and then gave the warning of what the penalty would be. Satan ("satan" literally means "adversary") then proceeded to tempt man through perverting God's Word. "And the Serpent said unto the woman, Ye shall not surely die" (Genesis 3:4). Adam, after sinning, blamed his sin on God by saying, "The woman whom THOU gavest to be with me, she gave me of the tree, and I did eat" (Genesis 3:12). The LORD knows that the common thing we will do when we sin, is to blame Him for giving us the test we just failed. "O LORD, why hast Thou made us to err from Thy Ways, and hardened our heart from Thy fear?" (Isaiah 63:17).

- (Habakkuk 2:13) "Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?"
- (Romans 9:19-20) "Why doth He yet find fault? For who hath resisted His Will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?"

Specifically, Scripture records that "God did tempt [Hebrew, *nasah*] Abraham" (Genesis 22:1), **but** the translation of the Hebrew word *nasah* as "tempt" could have been translated as "prove", as in testing Abraham, "for God cannot be tempted with evil, neither tempteth he any man" (James 1:13).

"1 And it came to pass after these things, **that God did tempt Abraham**, and said unto him, Abraham: and he said, Behold, here I am. 2 And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of... 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And He said, Lay not thine hand upon the lad, neither do thou any thing unto Him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me... 16 And said, By

Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son" (Genesis 22:1-2,6-12,16). "By faith Abraham, **when he was tried**, offered up Isaac: and he that had received the Promises offered up his only begotten son" (Hebrews 11:17).

Each choice of man has the opportunity of praising God, when he passes his trial of faith. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1Peter 1:7). It is a grave mistake for the Saints to conclude that their trials were something out of the ordinary that were not supposed to happen. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1Peter 4:12). It should not come as any surprise to the Saints of the New Covenant that God has been testing all along our love for Him. "The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul" (Deuteronomy 10:3). The result of God's testing of the Righteous is that they are **confirmed in holiness**. "And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, **that ye sin not**" (Exodus 20:20). **God's proving of man is not to satisfy God's lack of knowing in advance what man will do, but that the moral process of choosing may be completed, to glorify God through man's passing of the test, and to justify God through His Judgment of those who give in to temptation.** "5 When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this He said **to prove him** [Philip]: for He Himself knew what He would do" (John 6:5-7). God tests. Satan tempts.

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4. When I Am Weak, He Can Deliver

Testings cause us to remember our humanness. "7 And lest I [the Apostle Paul] should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the LORD thrice, that it might depart from me. 9 And He said unto me, **My Grace** [Help] **is sufficient for thee:** for **My Strength is made perfect in weakness**. Most **gladly** therefore will I rather glory in my infirmities, **that the Power of Christ may rest upon me**. 10 Therefore **I take pleasure** in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for **WHEN I AM WEAK, THEN AM I STRONG**" (2Corinthians 12:7-10). Testings keep us in NEED of our Saviour, "for in that He Himself hath suffered being tempted, **He is able to succour** [or, help] **them that are tempted**" (Hebrews 2:18).

The Apostle Paul was mightily tested/tempted in his flesh. "13 Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. 14 And **my temptation** [testing/tempting] **which was in my flesh** ye despised not, nor rejected" (Galatians 4:13-14). Jesus said, "I will show him [Paul] how great things he must suffer for My Name's sake" (Acts 9:16). And suffer greatly he did. Paul recorded it for us, by the Spirit of God: "23 in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 in journeyings often, in perils of waters, in perils of robbers, in perils by mine own

countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2Corinthians 11:23-27). And our brother "in bonds" set the example.

- (Ephesians 6:20) "For which I am an ambassador **in bonds**: that therein I may speak boldly, as I ought to speak."
- (Colossians 4:3) "Withal praying also for us, that God would open unto us a door of utterance, to speak the Mystery of Christ, for which I am also **in bonds**."
- (Hebrews 13:3) "Remember them that are **in bonds, as bound with them**; and them which suffer adversity, as being yourselves also in the body."

Paul's great suffering worked great faith in him, fulfilling his desire to "make ourselves an ensample unto you to follow us" (2Thessalonians 3:9). Dear Brother Paul was given to us in the Scripture, that we would "remember them which have the rule over you, who have spoken unto you the Word of God: **whose faith follow**, considering the end of their conversation" (Hebrews 13:7). And "the end of [Paul's] conversation" was a faithful witness in martyrdom. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the LORD Jesus" (Acts 21:13). But Paul's testimony is clear: "10 thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: **but out of them all the LORD delivered me**. 12 Yea, and ALL that will live Godly in Christ Jesus *shall suffer* persecution" (2Timothy 3:10-12). Our testing works strong testimony as we stand *with the LORD* in His sufferings for the sake of the Gospel. "Be not thou therefore ashamed of the testimony of our LORD, nor of me his prisoner: but **be thou partaker of the afflictions** of the Gospel according to the Power of God" (2Timothy 1:8).

For deliverance comes only from Him "Who gave Himself for our sins, **that He might deliver us from this present evil world**, according to the Will of God and our Father" (Galatians 1:4).

- (2Timothy 4:18) "And **the LORD shall deliver me from every evil work**, and will preserve me unto His Heavenly Kingdom: to Whom be Glory FOR EVER AND EVER. Amen."
- (Matthew 6:13) "And lead us not INTO temptation, but **deliver us from evil**: For Thine is the Kingdom, and the Power, and the Glory, FOR EVER. Amen."
- (1Peter 5:10-11) "10 But the God of all Grace, Who hath called us unto His Eternal Glory by Christ Jesus, **after that ye have suffered a while, make you perfect, stablish, strengthen, settle you**. 11 To Him be Glory and Dominion FOR EVER AND EVER. Amen."
- (Psalm 34:7) "The Angel of the LORD encampeth round about them that fear Him, and **delivereth** them."

And, we will receive deliverance from the LORD when we choose correctly and "stand fast in the

LORD" (1Thessalonians 3:8). "3 That no man should be moved [or concerned] by these afflictions: for yourselves know that **we are appointed thereunto**. 4 For verily, when we were with you, we told you before that **we should suffer tribulation; even as it came to pass**, and ye know. 5 For this cause, when I could no longer forbear, **I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain**. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 therefore, brethren, we were comforted over you **in all our affliction and distress** by your faith: 8 For now we live, **IF ye stand fast in the LORD**" (3:3-8).

We cannot EXPECT God's deliverance if we refuse to "stand fast" in the afflictions that "we are appointed thereunto". If we don't "fight the good fight of faith" (1Timothy 6:12), and instead, in the temptation, choose to sin, then the LORD has every right to say to us, "I never knew you: depart from Me, ye that WORK iniquity" (Matthew 7:23). "The LORD knoweth them that are His... Let every one that nameth the Name of Christ **depart from iniquity**" (2Timothy 2:19).

Excerpt Number 10: From C. G. Finney:

"To continue the temptation and expect grace to overcome it, is to 'turn the grace of God into lasciviousness.' **If any form of temptation is allowed to have dominion over us, we are inevitably and for ever lost.**

- o 1. Because it is a state of impenitence. He is an impenitent sinner, who prefers living in sin, to cutting off a right hand or plucking out a right eye.
- o 2. To suffer a temptation that prevails over us to continue, when by an act of self-denial on our part we can put it away, is but to confirm a state of impenitence. Every day and hour we suffer ourselves to continue under such an influence, the bonds of impenitence are strengthening, until we are hopelessly delivered up to the dominion of our besetting sins.
- o 3. To suffer any form of temptation to continue, which as a matter of fact leads us into sin--which temptation can be put away by us--is totally inconsistent with any degree of holiness. Suffering the temptation under such circumstances is an impenitent state of mind. It is the opposite of all holiness. It so supremely loves the darling object as to refuse to part with it, although as a matter of fact it leads us to sin against God! I say again, that this is not merely a state of defective piety; it must be a state of no piety at all... We see why so many, who admit the truth of the doctrine of entire sanctification in this life, do not practically embrace it. They have some idol with which they will not part. Their right hand and their right eye are so dear to them, that they will not spare them for the sake of eternal life. Especially, they will not do this, as from the common sentiments of the Church, they think they can get along very well without. They seem to reason thus: 'We are about as good as common Christians, although to be sure, we are in the practice of many sins. The great mass of Christians do not believe that entire sanctification in this life is necessary or even attainable. We can, therefore, satisfy ourselves with but partial sanctification in this life, and still go to heaven. Why then should we throw away all our

idols, merely for the sake of entire sanctification here, when partial sanctification will, in the judgment of the Church, and even of the ministers, do just as well. Now it is doubtful whether any such state is really attainable; and if it is, as I can get to heaven just as well without, I will not be so extravagantly foolish as to part with a right hand or a right eye, for the sake of being wholly without sin in this life.' Now this seems to be a statement in words of the real, though unexpressed sentiments, of many professors of religion. The truth is, they are unwilling to give up their sins, and they resolve, if possible, to get into heaven without. Let such hear the words of Christ: 'If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'" --from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

We need to respond to our testings with confidence that He Who allows these tests, even leads us into them (as He, the Father, led His Son by His Spirit, into the wilderness to be tested), will also CAUSE us to triumph by His Strength, and "deliver us from evil" (Matthew 6:13). "My brethren, count it all joy when ye fall into divers temptations... Blessed is the man that endureth temptation: for when he is tried, he shall receive the Crown of Life, which the LORD hath promised to them that love Him" (James 1:2,12).

- (John 14:15) "If ye love Me, keep My Commandments."

"4 For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether. 5 **Thou hast beset me behind and before, and laid Thine hand upon me...** 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 even there shall Thy hand lead me, and Thy right hand shall hold me" (Psalm 139:4-5,9-10). God leads us into battle, and **assuredly** He leads us out of the battle and into victory. "The LORD shall **preserve thy going out and thy coming in** from this time forth, and even for Evermore" (Psalm 121:8).

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5. God Leads Us Just Like He Led Jesus

Is there a contradiction between "lead us not INTO temptation" and Jesus' being "led up of the Spirit into the wilderness to be tempted of the Devil" (Matthew 4:1; 6:13)? No, both are true; **but they don't mean the same thing**. If it is correct to say that "lead us not INTO temptation" means lead us not INTO sinning (which it does), then, when you first think about it, it sounds like the Holy Spirit led Jesus INTO sinning (which He did NOT). The Scripture says that we are to pray that we will not be led "INTO temptation" (Matthew 6:13), i.e., INTO sin, or the giving in to sin. But, this is not the same thing as being led by the Spirit "to be tempted by the Devil" (Matthew 4:1). The Spirit never leads any man INTO sin or sinning. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, NEITHER TEMPTETH HE ANY MAN" (James 1:13). That kind of "leading" comes only from one source-- the Devil. "The Serpent beguiled me [Eve], and I did eat" (Genesis 3:13).

But, the Spirit does lead us to be tempted by the Devil, and it happens every time "the Accuser of our brethren" (Revelation 12:10) is given permission by God to do so.

- (Luke 22:31-32) "And the LORD said, Simon, Simon, behold, Satan hath desired to have you, that he may **sift** you as wheat. But I have prayed for thee, **that thy faith fail not**: and when thou art converted [or, reconverted, i.e., returned from backsliding], strengthen thy brethren."

Again, there is the possibility that being led by the Spirit to be tempted by the Devil **might** result in our sinning. Why would God allow or author it? And, why, when in prayer, would we ask the Father, "Lead us not INTO temptation", if God never tempts? "9 After this manner therefore pray ye... 13 Lead us not INTO temptation, but deliver us from evil" (Matthew 6:9,13). We cannot possibly be asking the Father that He, Himself, not lead us "INTO" sin, because He NEVER leads His children to "evil" or "death", "for the wages of sin is death; but the Gift of God is Eternal Life through Jesus Christ our LORD" (Romans 6:23). His Will for us is exactly the opposite of walking INTO sin. "They also do NO iniquity: they walk in His Ways" (Psalm 119:3).

To know God's Character is to love Him for His Character, for "17 every Good Gift and every Perfect Gift is from Above, and cometh down from the Father of Lights, with Whom is NO VARIABLENESS, NEITHER SHADOW OF TURNING. 18 Of His Own Will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures" (James 1:17-18). The Spirit of God wants us to pray that the LORD would **not permit us to fail our test** and succumb to the temptation. "Lead us not INTO [or, do not let us succumb to] temptation, but deliver us FROM evil." Therefore, LORD, "lead us not INTO temptation" can only mean, "**LORD, please do not let me sin.**"

Excerpt Number 11: From C. G. Finney:

"**Our next petition is--** 'Lead us not into temptation, but deliver us from evil.'

And what is implied in this?

A fear and dread of sin;--a watchfulness against temptation; an anxious solicitude lest by any means we should be overcome and fall into sin. On this point Christ often warned his disciples, and not them only, but what He said unto them, He said unto all,--'Watch.'

A man not afraid of sin and temptation cannot present this petition in a manner acceptable to God.

You will observe, moreover, that this petition does not by any means imply that God leads men into temptation in order to make them sin, so that we must needs implore of Him not to lead us thus, lest He should do it. No, that is not implied at all; but the spirit of the petition is this;--O Lord, Thou knowest how weak I am, and how prone to sin; therefore let thy providence guard and keep me that I may not indulge in anything whatever that may prove to me a temptation to sin. Deliver us from all iniquity--from all the stratagems of the devil. Throw around us all thy precious guardianship, that we may be kept from sinning against Thee. How needful this protection, and how fit that we should pray for it without ceasing!" --from "[Conditions of Prevailing Prayer- No. 2](#)" --

http://WhatSaithTheScripture.com/Voice/Oberlin_1847/OE1847.Prevaling.Prayer.2.html --, by [Charles G. Finney](#) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](#)" 1847 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

Since "we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in ALL points tempted like as we are, YET WITHOUT SIN" (Hebrews 4:15), and since the Father DOES lead His people into situations of testing, then we can conclude that He DID lead Jesus, by His Spirit, into TESTINGS in the wilderness-- not just to be tempted of the Devil. The TEMPTATIONS OF THE DEVIL in the wilderness were the TESTINGS that the Spirit led Him to. "1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. 2 And when He had FASTED forty days and forty nights [testings of God overcoming the temptations of the flesh and the Devil], He was afterward an HUNGERED. 3 And when the tempter came to Him, he said, IF THOU BE the Son of God, command that these stones be made bread" (Matthew 4:1-3). The Devil's temptations are USED by God for His testings of us for our perfecting.

- "4 But He answered and said, **It is written**, Man shall not live by bread alone, but **by every Word that proceedeth out of the mouth of God**. 5 Then the Devil taketh Him up into the Holy City, and setteth Him on a pinnacle of the Temple, 6 and saith unto Him, If Thou be the Son of God, cast Thyself down: for **it is written** [Satan perverts Scripture], He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. 7 Jesus said unto him, **It is written again**, Thou shalt not tempt the LORD thy God. 8 Again, the Devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; 9 and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for **it is written**, Thou shalt worship the LORD thy God, and Him only shalt thou serve. 11 Then the Devil leaveth Him, and, behold, angels came and ministered unto Him" (Matthew 4:4-11).
- "And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him" (Mark 1:12-13).
- "1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 being forty days tempted of the Devil. And in those days He did eat nothing: and when they were ended, He afterward hungered. 3 And the Devil said unto Him, If Thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, **It is written**, That man shall not live by bread alone, but by every Word of God. 5 And the Devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. 6 And the Devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If Thou therefore wilt worship me, all shall be Thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: **for it is written**, Thou shalt worship the LORD thy God, and Him only shalt thou serve. 9 And he brought Him to Jerusalem, and set Him on a pinnacle of the Temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence: 10 **for it is written**, He shall give His angels charge over Thee, to keep Thee: 11 And in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. 12 And Jesus answering said unto him, **It is said**, Thou shalt not tempt the LORD thy God. 13 And when the Devil had ended all the

temptation, he departed from Him **for a season**" (Luke 4:1-13).

Satan uses Scripture, literally to attempt "to pervert the right ways of the LORD" (Acts 13:10). "**If Thou be the Son of God** [tempting the LORD with pride], cast Thyself down from hence [a suicidal act]: **for it is written**, He shall give His angels charge over Thee, to keep Thee [a misuse of Scripture]" (Luke 4:9-10). But, Jesus is "not ignorant of his devices" (2Corinthians 2:11), and counters his attack by "**rightly** dividing the Word of Truth" (2Timothy 2:15). "And Jesus answering said unto him, **It is said**, Thou shalt not tempt the LORD thy God" (Luke 4:12).

Remember when Satan tempted Eve? "Now the Serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, HATH GOD SAID...?" (Genesis 3:1). The correct response to this kind of attack is to take "the Sword of the Spirit, which is the WORD OF GOD" (Ephesians 6:17), and parry the attack with "Yea rather, blessed are they that hear the WORD OF GOD, **and KEEP IT**" (Luke 11:28). And then to "stand fast in the faith" (1Corinthians 16:13) and brandish "the Sword" to the defense of God's Word with a judicious flourish of, "WHAT SAITH the Scripture?" (Romans 4:3). For "the WORD OF GOD is not bound" (2Timothy 2:9). Overcome Satan by the One Whose "Name is called The WORD OF GOD" (Revelation 19:13), and "be strong in the LORD, and in the Power of His Might" (Ephesians 6:10). Don't give in to Satan's temptation by sinning. "11 Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. 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. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:11-13).

- (James 4:7-8) "7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."
- (1Peter 5:6,8-9) "6 Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time... 8 Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: 9 whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."
- (Ephesians 4:27) "Neither give place to the Devil."

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6. The Test of the Cross

The Supreme Test was given to God's Son. It was the Cross. "7 Who in the days of His flesh, when He [the Son] had offered up prayers and supplications with strong crying and tears unto Him [the Father] that was able to save Him [the Son] from death, and was heard [not in that He no longer had to die, but] in that He feared [that the Son respected and loved the Father enough to die as He had been sent to do]; 8 Though He were a Son, yet learned He obedience by the things which He suffered; 9 and being made perfect, He became the Author of Eternal Salvation unto all them that obey Him" (Hebrews 5:7-9). If the Captain of our Salvation had to be perfected by His suffering, how can we expect not to

suffer for our perfecting, nor to escape Divinely allowed temptations? "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto Glory, to make the Captain of their Salvation **perfect through sufferings**" (Hebrews 2:10).

Excerpt Number 12: From C. G. Finney:

"Christ, as a man, was obliged to watch and deny Himself, and keep Himself clear of those besetments and temptations that would naturally overcome Him. His Apostles followed in his steps. Paul found it indispensable to keep his body under, to mortify his members which were upon the earth; and it is an unalterable law of the kingdom of grace, that men must put away those weights and easily besetting sins that hinder and overcome them, or they will never enter into the kingdom of God." --from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

Jesus "was in ALL points tempted like as we are" (Hebrews 4:15). So, imagine ourselves about to face the painful and horrible death of crucifixion, even knowing that it was God's Will that we be martyred, would we not do as Jesus did when He "fell on His face, and prayed, saying, O My Father, IF IT BE POSSIBLE, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matthew 26:39)? And, as He shared with His sleeping disciples, did Jesus not know that human beings should "watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (26:41)? Would Jesus not fight the same terror we would have to fight? "O My Father, if this cup may not pass away from Me, except I drink it, Thy Will be done" (26:42). "Father, IF Thou be willing, remove this cup from Me: nevertheless NOT My will, but Thine, be done" (Luke 22:42).

It was NOT that our Jesus was unwilling. But, it was a fight to overcome His flesh, in that, even with an angel ministering to Him, as angels do for us humans (e.g., "For He shall give His angels charge over thee, to keep thee in ALL thy ways" [Psalm 91:11]), Jesus fought hard **just to get to the Cross**. "And there appeared an angel unto Him from Heaven, strengthening Him. And being **in an agony** He prayed MORE earnestly: and His sweat was as it were **great drops of blood** falling down to the ground" (Luke 22:43-44). Jesus needed to be resolved as "flint" to finish His course. "5 The LORD GOD hath opened Mine ear, and I was not rebellious, neither turned away back. 6 I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. 7 For the LORD GOD will help Me; therefore shall I not be confounded: **therefore have I set My face like a flint, and I know that I shall not be ashamed**" (Isaiah 50:5-7). [Please read "[What Happened in Gethsemane?](http://WhatSaithTheScripture.com/Fellowship/Edit_Gethsemane.html)" -- http://WhatSaithTheScripture.com/Fellowship/Edit_Gethsemane.html --]

With the most dreadful moment of all still before Jesus, when the Father would put upon His Precious, Pure, Son "WITHOUT SIN" (Hebrews 4:15), "our sins: and not... ours only, but also... the sins of the whole world" (1John 2:2), that the Father would then NOT desire to look upon His Only Begotten, then covered with our ugliness, but would actually turn away, allowing His Plan of Salvation FOR US to succeed.

"The LORD [God the Father] hath laid ON Him [God the Son] the iniquity of us all... Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast

Thou forsaken Me?"

(Isaiah 53:6; Matthew 27:45-46).

And this turning away also demonstrates to us the Father's **separation** from sin, insomuch as to turn away even from "His Only Begotten Son" (John 3:16), Who actually became Sin for us. "For He [the Father] hath made Him [the Son] to be Sin for us, Who knew no sin" (2Corinthians 5:21). Can God ask anything less of us, but that we would follow His most excellent example, and let nothing of the sin of this world or personal sin of any kind "separate us from the love of God, which is in Christ Jesus our LORD." "35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our LORD" (Romans 8:35,39). But sin separates us from God. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isaiah 59:2). [Please read "[Must We Then Sin?](http://WhatSaithTheScripture.com/Fellowship/Must.We.Then.Sin.html)" Or, A Response to the Doctrine of Sin Nature or the Doctrine of Original Sin. Or, A Clarification of What is Sin, Why We Sin, and How Not to Sin -- <http://WhatSaithTheScripture.com/Fellowship/Must.We.Then.Sin.html> --.]

Physical testings are a joyful bond that we share in common with our Saviour and Deliverer, our LORD Jesus. "Always bearing about in the body the dying of the LORD Jesus, **that the Life also of Jesus might be made manifest in our body**" (2Corinthians 4:10). The Apostle Paul wanted us to keep "looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him **endured The Cross**, despising the shame" (Hebrews 12:2). And soon, our Reward, Who victoriously "is set down at the right hand of the Throne of God" (12:2), will greet us "face to face" (1Corinthians 13:12), and by His side we evermore shall stay. "21:3 And I heard a great voice out of Heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and **God Himself shall be with them**, and be their God... 22:3 And there shall be no more curse: but the Throne of God and of the Lamb shall be in it; **and His servants shall serve Him**: 4 And they shall see His face; and His Name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the LORD God giveth them Light: and they shall reign FOR EVER AND EVER" (Revelation 21:3; 22:3-5).

"For Thine is the Kingdom, and the Power, and the Glory, FOR EVER. **Amen**" (Matthew 6:13).

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7. Overcoming Temptation Prevents Entering INTO Sin

Entering INTO "temptation" implies imminent failure of the test/tempt. To prevent failure, preparation must be made, or else we will repeat our sin, "as a dog returneth to his vomit, so a fool returneth to his folly" (Proverbs 26:11). Knowing past failures, "a prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Proverbs 22:3).

Let us verbally paint the picture. The testing from the LORD and the tempting from "the lust of the flesh, and the lust of the eyes, and the pride of life" (1John 2:16)-- as well as what the Devil might be allowed to add-- BEGINS. You see the dangerous situation approaching. You watch it build. You feel the anger or frustration trying to get the death grip over you. Your resolve feels threatened, as your flesh weakens more. Danger! Danger! The Holy Spirit warns us! "This is the way, walk ye in it" (Isaiah

30:21)! Quick! Run to Jesus, "casting all your care upon Him; for He careth for you" (1Peter 5:7). He will have "mercy, and [give] Grace to help in time of need" (Hebrews 4:16).

How does The Victory actually take place? What are the mechanics of it? "**IF** the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead **shall also quicken your mortal bodies by His Spirit** that dwelleth in you" (Romans 8:11). And you will "**know Him**, and the **Power of His Resurrection**, and the fellowship of His sufferings, being **made conformable unto His death**" (Philippians 3:10). "For Christ also hath once suffered for sins... being put to death in the flesh, but quickened by the Spirit" (1Peter 3:18). Jesus is our Example, for He "was in **ALL points tempted like as we are**, YET WITHOUT SIN [i.e., Jesus did NOT enter INTO the temptation, i.e., by giving in to sin]" (Hebrews 4:15). This is how Jesus did it! This is how Jesus means for us to do it! "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:13-14). Who are "the sons of God"? "As many as are **led** by the Spirit" to "**mortify** the deeds of the body". In other Words, "they that are Christ's **have crucified the flesh** with the affections and lusts" (Galatians 5:24), "if so be that we suffer with Him" (Romans 8:17).

NOTE: Do you see why those who are NOT ready for the LORD Jesus, our Soon Coming Bridegroom [Please read, "[A Tale of Ten Virgins](http://WhatSaithTheScripture.com/Prophecy/A.Tale.of.Ten.Virgins.html#Ten%20Virgins)" -- http://WhatSaithTheScripture.com/Prophecy/A.Tale.of.Ten.Virgins.html#Ten Virgins --], cry out, "LORD, LORD, open to us" (Matthew 25:11), and He answers them, "Verily I say unto you, I know you not" (25:12). "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit... But ye are NOT in the flesh, but IN the Spirit, IF SO BE that the Spirit of God dwell IN you" (Romans 8:5). And who are those who have the Spirit of God IN them?

1. Those who obey Him. "The Holy Ghost, Whom God hath given to them that obey Him" (Acts 5:32).
2. Those who have not forced Him away. "Quench [literally, extinguish] not the Spirit" (1Thessalonians 5:19).

Excerpt Number 13:

"The Foolish Virgins are the Backslidden Church. They walk as if there was no God who watched or cared. 'They that were foolish took their lamps, and took no Oil with them' (Matthew 25:3). Of what use is a lamp without fuel? 'Then Samuel took the horn of Oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward' (1Samuel 16:13). Oil represents the Holy Spirit. 'And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that **obey Him**' (Acts 5:32). God's **grace**, not our obedience, **merits** the Holy Spirit; but our **obedience is necessary for the abiding** of the Holy Spirit. 'Quench not [literally, extinguish not] the Spirit' (1Thessalonians 5:19). Make no mistake, foolishness-- as used in this context-- is not accidental, but purposely unconcerned about obedience. Foolishness, so represented, is sin. 'The thought of foolishness is sin' (Proverbs 24:9)." --from "[A](#)

[Tale of Ten Virgins](http://WhatSaithTheScripture.com/Prophecy/A.Tale.of.Ten.Virgins.html) -- http://WhatSaithTheScripture.com/Prophecy/A.Tale.of.Ten.Virgins.html --

"This I say then, Walk IN the Spirit, and ye shall NOT FULFIL the lust of the flesh" (Galatians 5:16). This is a given Fact from the mouth of God. Therefore, "if we live in the Spirit, let us also walk in the Spirit" (5:25). And if you don't "walk in the Spirit", how can you claim to *have* the Spirit, Who is only "given to them that obey Him" (Acts 5:32)? Therefore, "if any man have not the Spirit of Christ, he is none of His" (Romans 8:9), and so forces the LORD to say, "I know you not" (Matthew 25:12).

As mentioned before, A. T. Robertson put it this way, "Here we have a 'Permissive imperative' as grammarians term it. The idea is then: 'Do not allow us to be led into temptation.'" It is a cry for help, "LORD, don't allow it! Give me overcoming! Don't let me fail my test!" "He that overcometh shall inherit all things; and I will be his God, and he shall be My son" (Revelation 21:7). As a child of God, we run to Him, cry to Him, and cling to Him. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father [literally, Daddy]" (Galatians 4:6). And "He that spared not His Own Son, but delivered Him up for us all, how shall he not with Him also freely give us ALL things?" (Romans 8:32), even "as His Divine Power hath given unto us ALL things that pertain unto **Life and Godliness**, through the knowledge of Him that hath called us to **Glory and Virtue**" (2Peter 1:3). **Of course He will help us pass our test!** Of course He will help us to NOT BE LED "INTO temptation" but will "deliver us from evil" (Matthew 6:13). Jesus came to Earth for this very reason-- "to seek and to save that which was lost" (Luke 19:10) and to "destroy the works of the Devil" (1John 3:8). He saves us from sin and from sinning!

- (1John 5:4) "For whatsoever is born of God **overcometh** the world: and this is the victory that overcometh the world, even our faith."
- (Revelation 2:7,26) "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that **overcometh** will I give to eat of the Tree of Life, which is in the midst of the Paradise of God... And he that overcometh, and keepeth My Works unto The End, to him will I give power over the nations."
- (Revelation 3:5) "He that **overcometh**, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His angels."
- (Revelation 3:12) "Him that **overcometh** will I make a pillar in the Temple of My God, and he shall go no more out: and I will write upon him the Name of My God, and the Name of the City of My God, which is New Jerusalem, which cometh down out of Heaven from My God: and I will write upon him My New Name."
- (Revelation 3:21) "To him that **overcometh** will I grant to sit with Me in My Throne, **even as I also overcame**, and am set down with My Father in His Throne."
- (Revelation 21:7) "He that **overcometh** shall inherit all things; and I will be his God, and he shall be My son."

It is only the Holy Spirit that can reveal our sense of need to us. "I the LORD search the heart, I try

the reins" (Jeremiah 17:10). Our prayer is for Him to do so. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24). And just as surely as we ask, He will answer. "The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts" (Proverbs 17:3).

1. **Make a List.** After the LORD has helped you to "break up your fallow ground" (Hosea 10:12), make a list of your weaknesses and "cares of this life" (Luke 21:34).

2. **Find the Promises.** With your list in hand, match your needs with the corresponding character traits of the LORD Jesus that promise victory for you. "Put ye on the LORD Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14). For instance, if materialism is your temptation, by "looking unto Jesus the Author and Finisher of our faith" (Hebrews 12:2) you can "love not the world, neither the things that are in the world" (1John 2:15). The LORD said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15) for you become "choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). He also said, "24 How hardly shall they that have riches enter into the Kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And He said, The things which are impossible with men **are possible with God**" (Luke 18:24-27). Remember, it is the Promises that lie in the names, capacities, offices, and relations of our LORD that cause us to be like Him. Our goal is "to be conformed to the image of His Son" (Romans 8:29), "because as He is, so are we in this world" (1John 4:17). [Please read "[The Relations of Christ to the Believer](http://WhatSaithTheScripture.com/Voice/Relations.Christ.Believer.html)" -- <http://WhatSaithTheScripture.com/Voice/Relations.Christ.Believer.html> -- by [C. G. Finney](http://WhatSaithTheScripture.com/Voice/Relations.Christ.Believer.html) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> -- and "[In Christ Jesus](http://WhatSaithTheScripture.com/Voice/In.Christ.Jesus.html)" -- <http://WhatSaithTheScripture.com/Voice/In.Christ.Jesus.html> -- by [A. T. Pierson](http://WhatSaithTheScripture.com/Voice/In.Christ.Jesus.html) -- <http://WhatSaithTheScripture.com/Fellowship/A.T.Pierson.html> -- for great assistance in seeking Christ as the Supply for your every need.]

Excerpt Number 14:

"Jesus implied that everyone, including His Human Self, has tendencies of habit, circumstances of the flesh, and predispositions of circumstances in the world, that will inevitably cause us to sin *unless* identified and **countered by a strength of God's character, that can be claimed in faith as a Promise.** 'For in that He Himself hath suffered being tempted, He is able to succour [literally, help] them that are tempted' (Hebrews 2:18). For instance, if I understand that I have a tendency to lose my patience with a certain person in a familiar circumstance, i.e., the 'sin which doth so easily beset us' (12:1), then it behooves me to seek by prayerful searching of the Word for a revelation of the LORD's strength of patience, that the Holy Spirit may apply to me, should the circumstance arise yet again. 'A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished' (Proverbs 22:3). Further, Christ Jesus 'pleased not Himself' (Romans 15:3), leaving me the example of patience 'for our learning' (15:4); thereby, holding forth the opportunity that the 'God of patience and consolation [would] grant you to be likeminded one toward another according to Christ Jesus' (15:5). This is the

anatomy of praying not to be led INTO temptation. 'For even hereunto were ye called: because Christ also suffered for us, leaving us an Example, that ye should follow His steps' (1Peter 2:21).

If we are to be holy, we must not be continually falling prey to sin. 'Follow peace with all men, and Holiness, without which no man shall see the LORD' (Hebrews 12:14). And, if we seek not to be caught perpetually in the teeth of sin, we need to be continually claiming Promises in prayer not to succumb to temptation. 'There hath no temptation taken you but such as is common to man: but God is Faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it' (1Corinthians 10:13)."
--from "[How to Promote the Beauties of Holiness](http://WhatSaithTheScripture.com/Fellowship/The.Beauty.of.Holiness.2.html)" -- <http://WhatSaithTheScripture.com/Fellowship/The.Beauty.of.Holiness.2.html> --.

3. Praying the Word. After you have made your list and found your Promises, pray. Scripture clearly teaches us, one of the first things we must do to prevent sin is to pray. "Lead us not INTO temptation, but deliver us from evil" (Matthew 6:13). Prayer demonstrates to the LORD that we believe Him and depend upon Him. "Watch and pray, that ye enter not INTO temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41). Prayer will secure victory over sin. "He said unto them, Pray that ye enter not INTO temptation" (Luke 22:40).

Excerpt Number 15:

"Pray Not to Be Led Into Temptation... Christians underestimate the necessity of prayer in overcoming temptation, perhaps because they incorrectly assume that God's unwillingness that we commit any kind of sin, prevents Him from allowing the world, the flesh, or the Devil to tempt us. Remember, Christ 'was in all points tempted like as we are, yet without sin' (Hebrews 4:15). The purpose of God allowing temptation is to get us to turn to Him for help. 'Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need' (4:16). [R. A. Torrey's '[How to Pray](http://WhatSaithTheScripture.com/Voice/How.to.Pray.html)' -- <http://WhatSaithTheScripture.com/Voice/How.to.Pray.html> -- gives insight into the basics of prayer.]

Our LORD Jesus Christ was allowed by the Father to be tempted in the wilderness by the *flesh* (i.e., '2 And when He had fasted forty days and forty nights, He was afterward an hungred. 3 And when the Tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread' [Matthew 4:2-3]), and to be tempted by the *world* (i.e., '8 Again, the Devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; 9 and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me' [4:8-9]). The LORD Jesus countered and overcame the temptation by resorting to the help of the Word of God each time, i.e., 'It is written' (4:4, 7, 10). Our victory over temptation is no different. You must also 'resist stedfast in the faith' (1Peter 5:9) before Satan 'will flee from you' (James 4:7). If the Father saw fit to

allow His Only Begotten Son to be tempted, to benefit us by the example of Jesus overcoming by actively and purposely depending on the Word of God, then the Father *will also allow* us to be tempted to glorify Himself by our overcoming temptation. 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man' (James 1:13). Also, remember that the Apostle Peter denied the LORD Jesus after he failed to avail himself of the opportunity to pray in the Garden of Gethsemane, because he was tired and did not see the need. 'Watch and pray, that ye enter not INTO temptation: the spirit indeed is willing, but the flesh is weak' (Matthew 26:41). [Read our editorial, '[What Happened in Gethsemane?](#)' -- http://WhatSaithTheScripture.com/Fellowship/Edit_Gethsemane.html -- for more concerning this.]" --from "[How to Promote the Beauties of Holiness](#)" -- <http://WhatSaithTheScripture.com/Fellowship/The.Beauty.of.Holiness.2.html> --.

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Conclusion

Testings are from the hand of God the Father for our perfecting. Temptings are from the Devil, but God allows them, also for our perfecting. "Ye thought evil against me; but God meant it unto good" (Genesis 50:20). Jesus was "led up of the Spirit into the wilderness to be tempted of the Devil" (Matthew 4:1). In this same way, Job was led to be tempted by Satan. "8 And the LORD said unto Satan, Hast thou considered My servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God, and escheweth evil?... 12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (Job 1:8,12). But, the Spirit of God does NOT lead us INTO sin. "9 After this manner therefore pray ye... 13 Lead us not INTO temptation, but deliver us from evil" (Matthew 6:9,13). In fact, **the Spirit of God wants us to pray that the LORD would not permit us to fail our test and succumb to the temptation.** "Lead us NOT INTO [or, do not let us succumb to] temptation, but deliver us FROM evil." Or, "**LORD, please do not let me sin.**"

The "wilderness" experience that Jesus endured for "forty days and forty nights" (Matthew 4:2) can teach us many things. But, the lesson of being delivered "from evil" (6:13), in Jesus' being led TO testing by God, or His being led "INTO temptation" by the Devil, depends upon the victory we **must** learn from Christ Jesus alone. "Nay, in all these things we are **more** than conquerors **through Him** that loved us" (Romans 8:37).

- (1Corinthians 15:57) "But thanks be to God, which giveth us the victory through our LORD Jesus Christ."
- (2Corinthians 2:14) "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His Knowledge by us in every place."
- (Hebrews 2:15,18) "And deliver them who through fear of death were all their lifetime subject to bondage... For in that He Himself hath suffered being tempted, He is able to succour [help] them that are tempted."

Jesus became as human as you and I to prove that we can, like Himself, overcome the Devil and NOT give in to sin. He demonstrated that "man shall not live by bread alone, but by every WORD that proceedeth out of the mouth of God" (Matthew 4:4). With each temptation that the Devil cunningly used to try and ensnare our LORD Jesus, the Record is given to us of the method Jesus used for overcoming the temptations and the Devil-- "It is written", "It is written again", and "It is written" (Matthew 4:4,7,10). **God's Word is our Defense**, "His Truth shall be thy Shield and Buckler" (Psalm 91:4), and "His Name is called The Word of God" (Revelation 19:13)!

Excerpt Number 16: From C. G. Finney:

"If we are not enabled to put away and overcome temptation, it is because we have no Savior. The Savior's name is Jesus, because He saved his people from their sins. If, therefore, you are not enabled to overcome your sins, it is because you reject the Savior."

--from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

Jesus is our Saviour from sin **and from sinning**. "For this purpose the Son of God was manifested, that He might DESTROY the works of the Devil" (1John 3:8). He came "for this purpose" and He died "for this purpose". "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might DESTROY him that had the power of death, that is, the Devil" (Hebrews 2:14).

Excerpt Number 17: From C. G. Finney:

"And now, whatever you do, do quickly. Will you put away now and for ever those temptations that overcome you, which can be put away by you? And will you now commit yourselves to the keeping and protection of the Lord Jesus Christ, to sustain you against the power of those temptations which you cannot avoid? Or will you hold on to your idols but a little longer, until all is lost. Again I say, whatever you do, do quickly. Every moment's delay is grieving the Holy Spirit. And even while I speak, unseen hands may be ready to toll the knell of eternal death over your soul! while you sink, weeping and wailing, down the sides of the pit!

Professor of religion, and you, impenitent sinner, do you realize, that while I speak the curtain may be ready to drop, the scene close, and your soul shut up to the horrors of the second death! O, do you know, 'that now of a long time your judgment lingereth not, and your damnation slumbereth not'--that the Spirit is grieved--God is provoked; Divine forbearance almost exhausted--and your soul for ever lost! Again I say, what you do, do quickly."

--from "[Temptations Must Be Put Away](http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html)" -- http://WhatSaithTheScripture.com/Voice/Oberlin_1840/OE1840.Temptations.html --, by [Charles G. Finney](http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html) (1792-1875) -- <http://WhatSaithTheScripture.com/Fellowship/Charles.G.Finney.html> --, "[The Oberlin Evangelist](http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html)" 1840 -- <http://WhatSaithTheScripture.com/Voice/Oberlin.Evangelist.1840.html> --.

It is perhaps the final indication that a misunderstanding of the basic doctrines of God, righteousness, holiness, testing, temptation, sin, and judgment, would conclude with the "Hour of Temptation" (Revelation 3:10) that precedes the Second Coming of the LORD Jesus Christ. When we stumble over the "first principles of the oracles of God" (Hebrews 5:12), we will be unable to understand the doctrines

of eschatology-- the study of Last Things-- *because we misunderstood the first things*. Our only protection from sinfully stumbling over the basic doctrines *or* the doctrines of eschatology, would be the Spirit of God's preservation of those who have **a willing heart**. "16 Jesus answered them, and said, My Doctrine is not Mine, but His [the Father's] that sent Me. 17 If any man **will do His Will, he shall know** of the Doctrine, whether it be of God, or whether I speak of Myself" (John 7:16-17). The plain Promise of the LORD to His people preceding the time of His appearing the Second Time, is that they will be kept from the "Hour of Temptation" (Revelation 3:10), because they have lovingly kept His Word. "Because thou hast kept the Word of My Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the world, to try them that dwell upon the Earth" (Revelation 3:10). Just as we are promised to escape temptation **without sinning**, i.e., "There hath no temptation taken you but such as is common to man: but God is Faithful, Who will not suffer [allow] you to be tempted above that ye are able; but will with the temptation also **make a way to escape**, that ye may be able to bear it" (1Corinthians 10:13), we are promised to be kept from the "Hour of Temptation" (Revelation 3:10). If the Faithful God cannot keep us from sinning, neither will He be able to keep us from the "Hour of Temptation" (3:10); but, **if He is able to "make a way to escape"** (1Corinthians 10:13) **from sinning, then surely He can Pre-Tribulationally Rapture His Watching and Waiting Saints**. "Watch ye therefore, and pray always, that ye may be accounted **worthy to escape** all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36). (See our article, "[Must There Be a Pre-Tribulation Rapture?](http://WhatSaithTheScripture.com/Prophecy/Must.Pre.Trib.Rapture.html)" -- <http://WhatSaithTheScripture.com/Prophecy/Must.Pre.Trib.Rapture.html> --, for a Scriptural look at the event.)

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