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Pastor Keith Lewis

Lesson 3 — *Real Faith: Real Faith Escapes Temptation (1:13-18)*

## INTRODUCTION

- *Illustration of Temptation:* A little boy was trying to save all the pennies he could in order to buy a baseball bat. But he had a hard struggle. One night when he was saying his prayers, his mother heard him say fervently: “O Lord, please help me save my money for a baseball bat. And, God, don’t let the ice cream man come down this street!”
- *Commonality of Temptation:* (1) 1 Corinthians 10:13 — “No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.” (2) Jesus was tempted often (Matthew 4:1; 16:1; 19:3; 22:18, 35).
- *Definition of Temptation:*
  - Gk. “peirazo” — “to test”: (1) the testing of trials (vv. 2-12), (2) the testing of temptation (vv. 13-18) → The two-fold application of the word provides James with some theological flexibility, as we will see.
  - The primary difference between these tests is in the source of the test and in our response to it.
    - Source — Both God and Satan participate in the testing. God intends the test to try and prove our faith (vv. 2-4); Satan intends the test to tempt and engage our evil desires (vv. 13-15)
    - Response — We may either respond positively or negatively. If we respond in loving, faithful obedience, then we are authenticated and matured (vv. 2-4). If we succumb in lustful desire, then we sin (vv. 13-15).

## ○ Illustrations

- Illustration 1: “When ‘Jesus was led up by the Spirit into the wilderness to be tempted by the devil’ (Matt. 4:1) it is clear that both God and Satan participated in the testing. God intended the test to prove His Son’s righteousness, but Satan intended it to induce Jesus to misuse His divine powers and to give His allegiance to Satan. Job was tested in much the same way.”<sup>1</sup>
- Illustration 2: “God allowed Job to be afflicted in order to prove His servant was an ‘upright man, fearing God and turning away from evil’ (Job 1:8). Satan’s purpose was the opposite: to prove that Job was faithful only because of the blessings and prosperity the Lord had given him and that, if those things were taken away, Job would would ‘surely curse Thee to Thy face’ (v. 11).”<sup>2</sup>
- Illustration 3: “In the second book of Samuel, we read, ‘Now again the anger of the Lord burned against Israel, and it incited David against them to say, “Go, number Israel and Judah”’ (2 Sam. 24:1), a sinful act that betrayed confidence in the nation’s own military resources above God’s divine resources. God actually induced David, ‘a man after His own heart,’ to sin. But in the parallel passage in Chronicles, the Word makes clear that it was ‘Satan [who] stood up against Israel and moved David to number Israel’ (1 Chron. 21:1). Just as God allowed Satan to afflict and tempt Job, He allowed him to tempt David.”<sup>3</sup>
- Illustration 4: AN OBVIOUS “TRIAL” — In the loss of a job or loved one, God is working to deepen our faith and godliness, while Satan is working to ensnare us in anger, bitterness, self-centeredness, and self-indulgence. How we respond to that test will determine whether it tries and refines our faith, or tempts and initiates sinful behavior.

- Illustration 5: AN OBVIOUS “TEMPTATION” — In a “temptation” like what David faced when he saw Bathsheba from his roof, the same dynamic is at play. In that test, God wants to purify our faith and prove our righteousness, while Satan wants to lead us right into immoral destruction. If we respond with faithful resistance, then we have passed the test; if we respond with lustful inquiry (like David), we have begun to succumb to the temptation.
  - So, many are the tests of life—some are tragic, others are trivial; some loom large, others are almost imperceptible; some are very obvious to those around us, others only we now about; some are more easily called “trials,” while others are quickly recognized as “temptation.” But in all those tests, our response will reveal our allegiance to God’s intention/will or to Satan’s intention/will and will prove either our faithfulness or unfaithfulness, our righteousness or our weakness. “The circumstance or the opportunity is only a test, neither good nor evil in itself. Whether it results in good or evil, spiritual growth or spiritual decline, depends entirely on our response.”<sup>4</sup>
  - “In the Lord’s Prayer Jesus says that we should ask God not to ‘lead us into temptation, but deliver us from evil’ (Matt. 6:13). ‘Evil’ is better translated ‘the evil one,’ referring to Satan. In other words we should pray that God will not allow tests to become temptations, in the sense of inducement to evil. The idea is, ‘Lord, stop us before Satan can turn your test into his temptation.’”<sup>5</sup>
  - **Application:** It’s helpful for us to remind ourselves in the moment of “temptation” that it is a test—that both God and Satan have a purpose in it, and that God has freed us to cooperate with His intention and pass the test!
- *Blame-shifting of Temptation:*
  - When Satan’s schemes and our faithless response turn a test into a temptation, we usually become self-defensive and self-excusing. We are masters of blame-shifting. The first man and woman did that when they responded sinfully to God’s

test were tripped up by temptation (Genesis 3:12-13). As common as it is to be tempted, it is likewise as common to “pass the buck,” blaming the temptation and our succumbing to it on someone else.

- Upbringing and family — “I’m like my dad.” “You’d understand if you met my family.” “I was raised \_\_, that’s why.”
    - Environment — “He was abused; that’s why he is abusive.” “He grew up in poverty, which is why he’s a thief.”
    - Circumstances and challenges (stress) — “His business tanked, and he became an alcoholic.”
    - “The devil made me do it”
    - Psychiatric labels — phobias, syndrome, disorders, psychoses
    - More Christian blame-shifting — “It’s too hard.” “Why did you make me this way, God?” “Why are you doing this [bad thing], God?” “It’s not fair.” “I’m just kinda struggling right now.” “It was just a stupid mistake.” “I’ve been under a lot of pressure lately.”
  - It is at this point when our faithless response would turn the test into a temptation and we would look to put blame elsewhere, that James vehemently rebukes us in this passage. He is especially concerned that God not be blamed! While we should acknowledge the work of God in our test, the temptation is not His work.

Therefore, James writes to confront our perspective when we fail to joyfully endure our trial (vv. 2-12) and it therefore becomes a temptation. He does so with three main points.

#### GOD IS NOT THE SOURCE OF TEMPTATION (v. 13).

*Let no one say when he is tempted, “I am being tempted by God.”*

James teaches two truths about the character of God as it relates to temptation.

## 1. **God cannot be tempted by evil.**

- Verse 13b states, “For God cannot be tempted with evil.”
- God is “untemptable” (Gk. *apeirastos*). Both the nature of evil and the nature of God (holy: Isaiah 6:3; Habakkuk 1:3; Hebrews 7:26; 1 Peter 1:16—unlike the manmade “gods” of other religions) makes the mixing of the two impossible. They are two very distinct realms that never meet.
- “He is aware of evil but untouched by it, like a sunbeam shining on a dump is untouched by the trash.”<sup>6</sup>

## 2. **God cannot tempt other people.**

- Verse 13c adds, “And He Himself tempts no one.”
- Again, God’s character of truth/honesty (not deception), goodness (not games), and grace (not wrath) etc. prohibit Him from soliciting us to evil.
- God lovingly, purposefully, and sovereignly sends tests, but what turns it into a temptation is not from Him.
- Instead, even in those moments when the maturing test becomes a solicitous temptation, God actively gives grace to respond according to His will and not according to our desires (cf. 1 Corinthians 10:13).
- And it is those desires and our responses to them that make all the difference.

That brings us to our second point.

### **OUR DESIRES ARE THE SOURCE OF TEMPTATION (vv. 14-16).**

*But each person is tempted when he is lured and enticed by his own desire.*

#### 1. **The traitor within — our desires (v. 14)**

MacArthur writes, “There would be no attraction of sin were it not for man’s own sinful lust, which makes evil seem more appealing than righteousness, falsehood more appealing than

truth, immorality more appealing than moral purity, the things of the world more appealing than the things of God. We cannot blame Satan, his demons, ungodly people, or the world in general for our own lust. Even more certainly, we cannot blame God. The problem is not a tempter from without, but the traitor within.”<sup>7</sup>

#### a. **Our desires are corrupted.**

- **The definition of desire:** “to want or long for”— a neutral term that can be either good or bad (craving/lust/coveting)
- **The degeneration of desire:** They were broken at the fall, shattered by the first rebelliously inordinate desire against God (Genesis 3). The Bible describes the default character of our desires now.
  - *Unregenerate desire* — Ephesians 2:1-3; 4:17-19; 1 Thessalonians 4:5
  - *Regenerated desire* — Romans 7:18-25; Jeremiah 17:9; Matthew 26:41
  - *General description* — Matthew 15:18-19
- **The depravity of desire:** (1) We began to desire forbidden things. (2) We began to desire good things in the wrong way (manner) or for the wrong purpose (motive).
  - Desire for food → gluttony
  - Desire for friendship → manipulation or compromise
  - Desire for success → pride, control, or deception
  - Desire for intimacy → heterosexual or homosexual immorality

**b. Our desires are customized.**

- “His own” (Gk. *idios*, “idiosyncrasy”) — This refers to designer lusts: one person’s passion is another’s repulsion. There is, for example, a great difference between a religious legalist’s desires and a sacrilegious libertine’s desires.
- This demonstrates the uniqueness of each person’s desires as developed (not caused or excused) by “inherited tendencies, environment, upbringing, and personal choices” (*McArthur Study Bible*).
- Illustration: C. S. Lewis’s imaginative story, *The Screwtape Letters*, takes the form of a series of letters from a senior Demon Screwtape to his nephew Wormwood, a Junior Tempter. The uncle’s mentorship pertains to the nephew’s responsibility to successfully tempt and ensnare a British man known only as “the Patient.”

**c. Our desires are crafty (cunning, clever, conniving).**

- (1) “Lured”—“to drag away”: a hunting term referring to a baited trap intended to lure an unsuspecting animal; (2) “Enticed”—a fishing term referring to bait used to lure a fish from its safe haven → In both cases, we go through great thoughtfulness about how best to deceive, and we never intend good to the creature.
- Illustration: trapping red squirrels at our home in NH
- Do you get the point?! We’re the dumb squirrels, and our desires are the killer trap.
- Our desires can be a friend (e.g., passion for God is a delightful thing), but they are often our enemy.

**2. The trajectory of temptation — a process (vv. 15-16)**

Leaving behind the metaphors of hunting and fishing, James now uses the process of childbirth to illustrate his point about the trajectory of temptation.

**a. Desire (emotion)** — A natural or learned desire is aroused within us, provoking want and longing. The “rightness or wrongness [of this desire] [is] determined partly by the object that is desired and partly by how and for what purposes it is desired.”<sup>8</sup>

- Illustration: “Looking in a jewelry store window can spark an immediate and strong desire for a ring, a watch, a bracelet, or crystal vase. Driving past a model home, we may suddenly feel an intense longing to have one like it. Passing an automobile dealership may just as suddenly spark a desire for a new car, perhaps even a make and model we had never thought much about before. The desire may develop and gain our full attention.”<sup>9</sup>
- Sometimes the desire is not as innocuous or fleeting as those may be, but instead may become a dominating emotion, luring us to inappropriately acquire the item or achieve the activity.

**b. Deception (mind)** — Cf. v. 16. This deception is two-fold: (1) The danger is disguised. (2) We deceive ourselves by rationalizing the sin. “Like the animal or fish that goes after the bait, the desire to have what we want is so strong that we are inclined to discount possible dangers or harm. Simply wanting it justifies the effort to have it.”<sup>10</sup> “A person both builds and baits his own trap.”<sup>11</sup>

- It is at this level that “desire ...has conceived.” As MacArthur puts it, “The “life of sin,” as it were, has started to form and grow.”<sup>12</sup>

- This is why God’s Word is so important (vv. 19-27), for it is able to reveal deception and replace it with truth (cf. Hebrews 4:12).
- c. Design (will)** — Plans start to be made to fulfill the sinful, and now rationalized desire. The sin is now locked in on, and the target is set.
- d. Disobedience (action)** — At this level, our desire gives birth to a child in its own image: sin. We choose to obey that sinful desire rather than God’s will. God’s test has been failed; Satan’s temptation has triumphed, and needs only to erect a tombstone.
- e. Death** — Sin is a born murderer, a killer. When sin “is fully grown” up, it also conceives and “brings forth” a child in its own image: “death.” Separation from God—physically, spiritually, eternally—is the only child that sin can produce. Even a Christian faces the consequences of sin’s separation, spiritually in broken fellowship (James 4:6; 1 Peter 3:7; 1 John 1:9) or even in physical death (1 Corinthians 11:30; 1 John 5:16).

Therefore, “beloved brothers,” let us “not be deceived” (v. 16)! God has no blame in this trajectory, but rather the traitor within!

### 3. **The tactic of our battle — application**

- a. The earlier you resist, the more likely the victory.** The alternative is also true: that later you resist, the more likely the defeat.
- b. You must deal with temptation at every stage.**
- *Desire* — Which ones are the most likely to seduce you (a specific success, pleasure, acceptance, control, happiness, etc.)? Don’t feed them; avoid/flee sources that would. Make them a slave to you, not visa versa (Matthew 5:29-30; Romans 13:14; I Corinthians 9:28). Replace them with godly desires (Philippians 4:8).

- *Deception* — What lies do you listen to about sin? What truth do you need to preach to yourself? Fight to renew your mind (Romans 12:2; Colossians 3:2; 2 Corinthians 10:5)! “The truth of God which activates the conscience, the soul’s warning system, must be heard and not ignored.”<sup>13</sup> Only truth can set you free (John 8:32) and sanctify you (John 17:17).
- *Design* — Avoid/flee sources that would enable and empower sin. Focus your energies on sowing to the Spirit and reap righteousness. Strategize about how to personally design a life that is devoted to practical righteousness.

### **You need to dependently renew your desires.**

- We need to ask God to renew and replace our desires, so that we love what He loves and hates what He hates (cf. Philippians 2:13; Psalm 97:10). Our hearts are deceptive and sick (Jeremiah 17:9) and only Christ can deliver us from our passions (Romans 7:23-25). So, “run to Christ when vexed by hell” and “stalked by sin and find a sure escape.”<sup>14</sup> Ask God to change your desires and talk to God about your desires. Constantly repent from your wrong desires, and pray Matthew 6:13 concerning temptation.
- “Thomas Chalmers asserted, ‘The heart is so constituted that the only way to dispossess it of an old affection is by the expulsive power of a new one.’ We need to drive out an old passion with a new and greater one; we need an overmastering, positive passion.”<sup>15</sup> We need to love something—Someone—greater than our temptation and sin.
- Regarding the purging and renewing and replacing of our desires, John Piper writes, “We must fight fire with fire. The fire of lust’s pleasures must be fought with the fire of God’s pleasures. If

we try to fight the fire of lust with prohibitions and threats alone - even the terrible warnings of Jesus - we will fail. We must fight it with the massive promise of superior happiness. We must swallow up the little flicker of lust's pleasure in the conflagration of holy satisfaction."<sup>16</sup>

That satisfaction is exactly where James goes next. He doesn't leave us directionless in stirring us to have renewed desires, reawakened affections, and a replaced passion. He tells us exactly where to go to renew our desires. In verses 16-18, James contrasts the impossibility of God being the source of temptation with the reality of God being the source of satisfaction.

### **GOD IS THE SOURCE OF SATISFACTION (vv. 16-18).**

*Do not be deceived, my beloved brothers. Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.*

John Burroughs, the naturalist, says that when a hawk is attacked by crows or kingbirds, he does not make a counterattack, but soars higher and higher in ever widening circles until his tormentors leave him alone.<sup>17</sup>

This must be our strategy, too, in spiritual attack. We must run to the Rock that is higher than us (Psalm 61:2); we must drink from the Fountain of living water (Jeremiah 2:13). We must find our satisfaction in the unchanging "Father of lights," for He alone ("from above") is the source of "every good gift and every perfect gift."

Illustration: As we were driving through a construction area recently, our son Cayden said, "Daddy, God made the excavator. God made the car. Etc." Indeed, behind everything manmade is a divine source. Likewise, behind every good human gift and experience is a divine source.

#### **1. The obstacle to God's satisfaction (v. 16) — deception**

The original construction here implies that deception has been happening. Thus, "Stop being deceived"!

**a. We are deceived when we think God is the source of temptation (cf. vv. 13-15).**

**b. We are deceived when we think that something else is the source of satisfaction.**

- Music may calm our emotions.
- Meds may alleviate our psychological discomforts.
- Alcohol may help us cope with despair.
- Friends may fulfill us socially.
- Food may satisfy us physically.
- Etc.
- But only one Person can satisfy the eternal and fundamentally underlying soulish component of each of us (cf. Ecclesiastes 3:11).

#### **2. The nature of God's satisfaction (vv. 17-18)**

Notice the comparative language that highlights the honest satisfaction that God offers against the destructive deceptions of temptation. Whereas sinful responses to our desires ultimately "bring forth" death, God "brought us forth" unto life (v. 18). If we ever question God's ability to satisfy us, verse 18 encourages us to simply rehearse to ourselves the gospel and remember our salvation!

**a. God's satisfaction flows through the gospel.**

- God established the storehouse of satisfaction when Jesus "died for our sins according to the Scriptures, and was buried, and was raised again the third day according to the Scriptures" (1 Corinthians 15:4). Apart from the gospel, there would be no such thing as satisfaction—no joy, no peace, no mercy, no grace, no hope, no potential, no meaning, no significance, no life...but only wrath, despair, emptiness, and death.

- Out of that storehouse, dear Christian, God started to satisfy you at the moment of your salvation, when He “brought you forth by the Word of truth,” that is, when you heard the gospel. At that moment of faith in Jesus, God forgave your sin, revived you from spiritual death, reconnected you to God, implanted His Spirit within you, gave you spiritual gifts, enlightened your eyes to understand truth and know wisdom, lavished on you grace and peace and mercy and hope, etc. etc. etc. He continues to satisfy us through His presence and promises, through a real and vibrant relationship we can have with Him through His Word, through the blessings of His grace and mercy (cf. Ephesians 1:3) that He ministers moment by moment, etc.
- Through the gospel, God shows Himself to be “the Gift that keeps on giving.” If we ever doubt God’s capacity to satisfy us, we need to preach the gospel to ourselves again and remember the unfathomable resources of our salvation through Jesus! It was the gospel (“the Word of Truth”) that birthed us to life, abundant and eternal!
- Paul puts it this way in Romans 8:31-34, “What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God’s elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.”
- Flowing from God’s first “good” and “perfect” gift to us of salvation through Christ (v. 18) is His daily ministry to us of satisfaction (v. 17). God

continues to enrich us with “every good gift and every perfect gift.”

- But, as we noted inverse 13-18, your desires will lie to you about this. Your desires will seduce you into doubting, will deceive you concerning satisfaction, and will destroy you! So, you who live in the perpetual production of verses 13-16—preach the gospel to yourself.
  - Against the *deceptive innocence of sin* (e.g., “It’s not that bad.” OR “It’s already been paid for.”), the gospel satisfies. It opens our eyes to see exactly where sin will lead us if we let it—into death and separation from God. It opens our ears to hear Jesus, who was made sin for us, crying out, “My God, My God, why have you forsaken me,” so that we might never have to fear His abandonment.
  - Against the *deceptive pleasure of sin* (e.g., “Sin’s pleasure is more real, more certain, more meaningful, and more lasting than God’s ability to satisfy.”), the gospel satisfies. The cross unveils the hook, the catch, the trap, the seduction of sin—that it is only for a season and ends “surely” with death, even as God promised before the Fall. The gospel affirms, in contrast, that “fullness of joy and pleasures forevermore are at God’s right hand” (Psalm 16:11).
  - Against the *deceptive necessity of sin* (e.g., “You need this. It’s been a terrible day. You need this to make you feel better.”), the gospel satisfies. The Word of truth affirms that sin brings brokenness, shame, and despair, while renewal and refreshing come through the work of Jesus Christ, who was

broken for us and offers to us His “easy” and “light” yoke.

- Against the *deceptive escape of sin* (e.g., “You can get away with it. Nobody will find out.), the gospel satisfies. But, the gospel honestly declares that those characterized by sin will be judged as such and will not inherit the kingdom of heaven. The gospel warns that our sin will surely find us out.
- Against the *deceptive guilt of sin* (e.g., “You’re so dirty and disgusting. You’re worthless. God has rejected you and has no part of you. He’ll show you no favor until you earn His approval again.”), the gospel satisfies. In the face of this deception, the gospel boldly and mercifully declares, “Your good days are never so good that you’re beyond the need of God’s grace; and your bad days are never so bad that you’re beyond the reach of God’s grace.”
- Verse 18 tells us that in satisfyingly saving us, God made us “firstfruits” among the rest of creation. Using an agrarian metaphor found throughout the Old Testament, James shows that God has made Christians be a first evidence of the glory that is yet coming—a foretaste of the full and eternal satisfaction that God will restore to this universe. Christians are a “new creation” that evidences the fullness that God is able to bestow upon people (cf. John 1:16; Ephesians 1:3; 3:14-21; Colossians 2:9-10; 2 Peter 1:4).

**b. *God’s satisfaction is sufficient.***

James offers several proofs of the all-sufficient nature of God’s satisfaction.

- *God’s satisfaction is quantitative* (“every”).
- *God’s satisfaction is qualitative* (“good/perfect gift”). “Good” refers to their kind, helpful, and constructive nature (even when the gift is a trial: vv. 2-12; cf. Psalm 84:11); “perfect” denotes the total absence of any moral evil in these gifts. James’ point is that nothing but good comes from God. Ecclesiastes taught us that not only does God give good things, but the ability to enjoy those things comes from Him (Ecclesiastes 2:24-26; 3:13; 5:18-19)!
- *God’s satisfaction is physical* (v. 17; cf. Matthew 7:9-11; 6:25-34).
- *God’s satisfaction is spiritual* (v. 18; cf. 2 Peter 1:3-4; Psalm 73:26).
- *God’s satisfaction is consistent* (“with whom there is no variation or shadow of turning”). Unlike the lights God created, that vary and fade, creating and changing shadows, God is light Himself that does not change (cf. Lamentations 3:21-24). Because the gospel has finally changed His orientation to us, God is consistent in His satisfaction. He doesn’t help us only when we’re pleasing Him. He seeks to satisfy us as His children—period. He isn’t fickle, like our desires; He is consistent, as a loving Father.

**3. *The process of God’s satisfaction (v. 18)***

Against the process of temptation that we considered above is God’s process of satisfaction.

**a. *The source***

- The source of sin is not God, but us (v. 13); the source of satisfaction is not us, but God (v. 17).
- It is our will that conceives temptation (v. 14); it is God’s will that conceived life in us (v. 18).

**b. The means**

- Being lured and enticed by our desires brings forth only sin (v. 14); being lured and enticed by the Word of Truth brought forth life in our hearts (v. 18). On a daily basis, the Word of Truth still brings forth satisfying life—that is where James goes next (cf. vv. 22-25).
- Sin is based on deception, believing the lie of our desires (v. 16); satisfaction is based on “truth”, believing the promises of the gospel (v. 18).

**c. The result** — Sin produces death (v. 15); satisfaction is enjoying life (v. 18).

**4. The response to God’s satisfaction**

**a. Key — Cultivate a passion for Christ!**

“Turn your eyes upon Jesus. Look full in His wonderful face. And the things of earth will grow strangely dim in the light of His glory and grace.”

**b. Process (Galatians 6:8-9) — A.N.T.H.E.M.<sup>18</sup>**

- A — AVOID sin and temptation.
- N — Say “NO” to sin and temptation..
- T — TURN toward the satisfaction of Christ
- H — HOLD to the satisfaction of Christ in your mind. → Piper writes, “HOLD the promise and the pleasure of Christ firmly in your mind until it pushes the other images out. “Fix your eyes on Jesus” (Hebrews 12:2). Here is where many fail. They give in too soon. They say, “I tried to push it out, and it didn’t work.” I ask, “How long did you try? How hard did you exert your mind?” The mind is a muscle. You can flex it with vehemence. Take the kingdom violently (Matthew 11:12). Be brutal. Hold the promise of Christ before your eyes. Hold it. Hold it! Don’t let it go! Keep holding

it! How long? As long as it takes. Fight! For Christ’s sake, fight till you win! If an electric garage door were about to crush your child, you would hold it up with all your might and holler for help, and hold it and hold it and hold it and hold it.”

- E — ENJOY a superior satisfaction by cultivating a relationship with Christ.
- M — MOVE into a useful activity.

**CONCLUSION**

So, is God in your test? Yes! Is God in your temptation? No! But He is always there offering satisfaction.

## ENDNOTES

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<sup>1</sup> John MacArthur, “Is a Temptation Also a Trial?” (12.23.15), <http://bit.ly/1LtRFtS>.

<sup>2</sup> Ibid.

<sup>3</sup> John F. MacArthur Jr., *James*, MacArthur New Testament Commentary (Chicago: Moody Press, 1998), 48.

<sup>4</sup> MacArthur, URL.

<sup>5</sup> Ibid.

<sup>6</sup> MacArthur, 47.

<sup>7</sup> Ibid., 50.

<sup>8</sup> Ibid., 52.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid 52.

<sup>11</sup> J. Ronald Blue, “James,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 822.

<sup>12</sup> MacArthur, 52.

<sup>13</sup> Ibid., 53.

<sup>14</sup> Chris Anderson, “I Run to Christ” (ChurchWorksMedia.com, 2010), <http://bit.ly/1QPmvlc>.

<sup>15</sup> Tim Keller, *Gospel in Life*, Session 3 Video (Grand Rapids: Zondervan, 2010).

<sup>16</sup> John Piper, *Future Grace* (Colorado Springs: Multnomah, 1995), 336.

<sup>17</sup> Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc., 1996), 1445.

<sup>18</sup> John Piper, “ANTHEM: Strategies for Fighting Lust” (11.5.01), <http://bit.ly/1QPk5AX>.