

BA53. Not Attributing Our Temptations to God.

We are not to attribute our temptations to God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 1:13

No one being tempted should say, "I am being tempted by God." For God cannot be tempted by evil, and God himself tempts no one.

Additional New Testament Scriptures

Matthew 4:1

Mark 1:13

1 Corinthians 7:5

Related New Testament Mitzvot

FA24 Praying for Protection from Temptation

GB15 Guarding Against Those Who Would Tempt or Deceive Us

GB39 Seeking the Way Out of Temptation that God Has Provided

Supportive Tanakh Scriptures

Genesis 3:1-6

Now the serpent was more crafty than any wild animal which ADONAI, God, had made. He said to the woman, "Did God really say, 'You are not to eat from any tree in the garden?'" The woman answered the serpent, "We may eat from the fruit of the trees of the garden, but about the fruit of the tree in the middle of the garden God said, 'You are neither to eat from it nor touch it, or you will die.'" The serpent said to the woman, "It is not true that you will surely die; because God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, that it had a pleasing appearance and that the tree was desirable for making one wise, she took some of its fruit and ate. She also gave some to her husband, who was with her; and he ate.

Genesis 39:7-12

In time, the day came when his master's wife took a look at Yosef and said, "Sleep with me!" But he refused, saying to his master's wife, "Look, because my master has me, he doesn't know what's going on in this house. He has put all his possessions in my charge. In this house I am his equal; he hasn't withheld anything from me except yourself, because you are his wife. How then could I do such a wicked thing and sin against God?" But she kept pressing him, day after day. Nevertheless, he didn't listen to her; he refused to sleep with her or even be with her. However, one day, when he went into the house to do his work, and none of the men living in the house was

there indoors, she grabbed him by his robe and said, "Sleep with me!" But he fled, leaving his robe in her hand, and got himself outside.

Job 1:13-22

One day when Iyov's sons and daughters were eating and drinking in their oldest brother's house, a messenger came to him and said, "The oxen were plowing, with the donkeys grazing near them, when a raiding party from Sh'va came and carried them off; they put the servants to the sword too, and I'm the only one who escaped to tell you." While he was still speaking, another one came and said, "Fire from God fell from the sky and burned up the sheep and the servants; it completely destroyed them, and I'm the only one who escaped to tell you." While he was still speaking, another one came and said, "The Kasdim, three bands of them, fell on the camels and carried them off; they put the servants to the sword too, and I'm the only one who escaped to tell you." While he was still speaking, another one came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house, when suddenly a strong wind blew in from over the desert. It struck the four corners of the house, so that it fell on the young people; they are dead, and I'm the only one who escaped to tell you." Iyov got up, tore his coat, shaved his head, fell down on the ground and worshipped; he said, "Naked I came from my mother's womb, and naked I will return there. ADONAI gave; ADONAI took; blessed be the name of ADONAI." In all this Iyov neither committed a sin nor put blame on God.

Comment

Temptations come to us from two sources – from Satan, and from the lusts and desires of our flesh. God sometimes uses these sources and our free will to test us through allowing us to be tempted, but God does not himself tempt us.

But isn't that just semantic? Isn't that God tempting us indirectly? No, it is not. "Tempting" is intentionally luring and desiring a person to do something he would not ordinarily do (e.g. committing sin), whereas in "testing" us, God gives us the opportunity to commit sin in order to find out whether we will; it is his hope that we will not.

Related Mitzvot in Volumes 1 & 2

M11 Resisting the Temptation to Sin