18. Failing tests implies failure to apply doctrine which is often accompanied by certain sins: fear, anger, bitterness, animosity, and self-centeredness, to name just a few.

19. God tests us, but does not tempt us. If we produce the action of being tempted it is a volitional response to the agent provocateurs of the sinful nature, the allurements of the world, or of demon influence.

20. When temptation is directed toward a person, it is an enticement to sin by offering some suggested advantage. This is "aggressive temptation."

21. When a person responds to the enticement, he is tempted by the desire to possess the proposed advantage. This is "responsive temptation."

22. Understand clearly what is meant here. Temptation has three sources: **(1)** the flesh, or sin nature, **(2)** the world through its allurements, and **(3)** the devil by means of demon influence and demon possession (of unbelievers).

23. Our Lord did not have a sin nature so He did not receive enticements from within. Lucifer did make a concerted effort to tempt Him from without which included intended allurements from the world. For example:

> **Matthew 4:1**   Then Jesus was led up by the Holy Spirit into the wilderness to be tempted **[aorist passive infinitive of πειράζω,** *peirázō* **]** by the devil.

24. The passive voice means that Jesus Christ was the object or target of the three temptations presented by Lucifer. Whether the Lord is enticed by these temptations is dependent upon His volitional response to them.

25. We know on each occasion He rejected the offer by citing biblical rationales against each.

26. Lucifer sought to propagandize our Lord into violating the rules of engagement for the Incarnation, but the Lord did not make the decision to be brainwashed by them.

27. Consequently, outside sources sought to entice our Lord into entertaining temptation, but He did not respond and thus remained without sin:

> **Hebrews 4:15**   For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been <u>tempted</u> [πειράζω, *peirázō*] in all things as we are, yet without sin.

28. Fallen humanity on the other hand does entertain the temptations offered by the flesh: the sin nature, the world and its allurements, and the devil by demon influence and demon possession.

29. The person addressed is said by James to make the claim, "I am being tempted by God." He then refutes the assertion with the statement "because God cannot be tempted."

30. The phrase, "cannot be tempted" is the predicate adjective ἀπείραστος (*apeírastos*). This word's prefix is the alpha privative, ἀ- (*a-*), the prefix expressing negation in Greek and in English.

31. There is no verb here which places great emphasis on the subject which is God. This drives home the point that He cannot be tempted and which may be translated:

> **James 1:13**   Let no one assert when he is tempted, "I am being continuously tempted from the ultimate source of God"; for God—not tempted by evil …

32. The verse concludes with the final declarative statement, the present active indicative of the verb πειράζω (*peirázō*). The present tense is static, used for a condition assumed as perpetually existing.

33. If God does not tempt anyone then temptations must originate in the soul in response to lust patterns from the sin nature, either legalistic or antinomian.

> **James 1:13**   <u>No one may ever assert</u> **[IM #8: present active imperative of the verb λέγω (*légō*)]** when he is tempted, "I am continuously being tempted from the ultimate source of God"; for God—not tempted by evil, and He never temps anyone. (EXT)

34.   God is most assuredly not the source of human viewpoint, human good, and evil and this verse confirms this. Since this is true then God cannot be tempted by evil nor can He Himself tempt anyone.

35.   Therefore, James presents a false statement in order to counter with biblical truth. Having done so, in his next verse he exposes the true source of temptation.

> **James 1:14**   But each one is tempted when he is carried away and enticed by his own lust. (NASB)

1.   Verse 13 begins with the prohibition μηδείς (*mēdeís*): "no one," plus the present active imperative of the verb λέγω (*légō*): "may ever assert when he is tempted, 'I am continuously being tempted from the ultimate source of God.'"

2.   James turns things around beginning in verse 14 with the adversative conjunction δέ (*dé*): "but," followed by the singular adjective ἕκαστος (*hékastos*): "each one."

3.   The singular adjective "each" in important. It refers to each person that reads verse 14 individually, because it goes on to point out that each person is tempted. It's our old culprit *peirázō* and it means each person is tempted.

4.   That's not breaking news, but why this is true is indicated next. We have a hapax legomenon with the present passive participle of ἐξέλκω (*exélkō*): "to be drawn or dragged away from the right way." This word also has the "connotation of initial reluctance."

5.   If that's not bad enough, we also learn this individual is "enticed," another present passive participle this time of δελεάζω (*deleázō*): "to bait, entrap, entice, beguile."

6.   And the culprit of this courtship is none other than the intrinsic fifth column, the sin nature and its lust pattern, the ablative of means from the noun ἐπιθυμία (*epithumía*).

(End JAS1-59. See JAS1-60 for continuation of study at p. 591.)

7. Every word in this verse is singular. The individual addressed is the singular, "each one." The temptation is singular; the act of being drug away although reluctantly is singular. Being enticed is singular. The impact of the sin nature's lust is singular.

8. The message of this verse is that each one of us has a sin nature with lust patterns and there is one or more that causes us to be tempted, dragged away, and enticed. What's yours?

9. At this point we studied the Doctrine of Lust in lessons JAS1-83 through -85. It includes definitions of nine categories of lust followed by principles regarding the impact of the lust patterns' attacks on the volition of the believer's soul.

> **James 1:14**   But each one is reluctantly dragged away through temptation when he is enticed by his own sin nature. (EXT)

> **James 1:15**   Then when lust has conceived, it gives birth to sin, and when sin is accomplished, it brings forth death. (NASB)

1. In verse 14, a lust pattern of the sin nature causes the believer to engage in a struggle with his own volition. In verse 15, volition responds to the temptation.

2. The illustration James uses is that of a tawdry woman luring a man into illicit sex. To confirm this illustration, I provide this synopsis by A. T. Robertson:

> **The lust when it has conceived … in technical sense of a woman taking a man's seed in conception. The will yields to lust and conception takes place. <u>Sin is the union of the will with lust</u>. (See Psalm 7:14 for this same metaphor.)**[1]

3. Robertson's summary statement in our vernacular reads, "Sin is the union of volition with lust." The sin nature sponsors sin but it is volition that responds to the lust pattern's temptations.

4. Temptations are a concentrated assault by the lust patterns functioning as the sin nature's agents provocateurs.[2]

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[1] Archibald Thomas Robertson, *Word Pictures in the New Testament: The General Epistles and The Revelation of John* (Grand Rapids: Baker Book House, 1933), 6:18.

[2] "(ă-zhäⁿ' prô-vô' kä-toer') A person employed to associate with suspected individuals or groups with the purpose of inciting them to commit acts that will make them liable to punishment" (*The American Heritage Dictionary of the English Language*, 5th ed. [New York: Houghton Mifflin Harcourt, 2016], s.v. "agent provocateur."

5.　　They constantly attack the soul's volition to gain control of thought, decision, and action.

6.　　Verse 15 is a continuation of the facts established in verse 14. Sin and lust do not have continuous control over the soul of a believer. The temptations are consistently there, but volition must submit to them for sin to occur.

7.　　When then does temptation end and sin begin? Lust plays the part of the voluptuous prostitute while the sin nature serves as her pimp. When volition responds to lust's allurements, sin is conceived. This is a synopsis of verse 15 which we now address with details.

8.　　Verse 15 is an extension of verse 14 which makes the claim that a person is "dragged away through temptation when enticed by his own sin nature." The enticement is carried out by a lust pattern.

9.　　Verse 15 begins with the particle of continuation, εἶτα (*eíta*): "Then," followed by the feminine noun ἐπιθυμέα (*epithuméa*): "lust."

10.　　Lust is the sin nature's prostitute who is sent out as an agent provocateur to achieve copulation with the host's free will. This example is obviously designed to denigrate the entire process.

11.　　The believer is portrayed as being involved in a ménage à trois.[3] His soul is married to the truth of God's Word, but he also has an adulterous relationship with the Dark Side's prostitutes whose pimp is the sin nature.

12.　　The betrayal of truth occurs next, the aorist active adjectival participle of συλλαμβάνω (*sullambánō*): "to conceive," or "to become pregnant." The prefix *sul-* refers to "seed" while *lambánō* means, "to receive."

13.　　Lust patterns are constantly being sent out by the pimp (the sin nature) to solicit a volitional response from the soul. For example, within the biblically approved arrangement of marriage, there are many copulations, but few children.

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[3] "(mā-näzh' ä twä') an arrangement in which three people share a sexual relationship, typically a domestic situation involving a married couple and the lover of one of them" (*The New Oxford American Dictionary* [New York: Oxford University Press, 2001], s.v. "ménage à trois."

14.   Obviously, there is neither lust nor sin in marriage, but biblically approved aggression and response. Contrarily, this verse illustrates the presence of lust and sin outside the boundaries of marriage.

15.   Lust is temptation; sin is response to the temptation. When this occurs, conception is said to "give birth," the present active indicative of the verb τίκτω (*tíktō*). Pregnancy results in birth.

16.   The present tense is static, "representing a condition which is assumed as perpetually existing or taken for granted as a fact."[4]

17.   The active voice indicates that volition produces the action of the verb while the indicative mood certifies the event as a consistent fact of life.

18.   The blastocyst that is produced is indicated by the noun ἁμαρτία (*hamartía*): "sin." All categories of sin occur when volition copulates with lust. The offspring is the type of sin committed.

19.   The lust patterns mentioned in document 59 above are presented in the context of how they give birth to sin. The phrase "when sin is accomplished" translates the verb ἀποτελέω (*apoteléō*).

20.   The verb *apoteléō* is grammatically in agreement with the noun *hamartía* which is sin, the ultimate source of this entire exercise.

21.   A lust pattern of the sin nature has done its duty when it acquires a liaison with the believer's volition. The result is a ménage à trois when the volitional sin of copulation results in something "brought forth."

22.   What is brought forth is sin that results in death, θάνατος (*thánatos*), which in this case is spiritual death or life outside the bubble.

    PRINCIPLE: Sin is the union of volition with lust.

23.   From this verse we are able to develop a sequence of six events that describe what goes on in the soul of a believer who submits to temptation and commits a personal sin:

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[4] H. E. Dana and Julius R. Mantey *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 186.