



Aggressive & Responsive Temptation; the Believer's Failure of the Old Sin Nature Test, James 1:13-15; In Defense of Literal Hermeneutics: Intro

43. Failing tests implies failure to apply doctrine which is often accompanied by certain sins: fear, anger, bitterness, animosity, and self-centeredness, to name a few.
44. 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.
45. During the Incarnation the humanity of Christ was the *target* of several temptations but by none of them was *He* tempted to sin.
46. When temptation is directed toward a person it is an enticement to sin by offering some suggested advantage. This is "aggressive temptation."
47. When a person responds to the enticement he is tempted by the desire to possess the proposed advantage. This is "responsive temptation."
48. Understand clearly what I mean here. Temptation has three sources: (1) the flesh, or sinful nature, (2) the world through its allurements, and (3) the devil by means of demon influence and demon possession.
49. Our Lord did not have a sinful 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*, *perrazō***] by the devil.

50. 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.
51. We know on each occasion He rejected the offer by citing biblical rationales against each.
52. 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.
53. 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 tempted [**perfect passive participle of *πειράζω*, *peirazō***] in all things as we are, yet without sin.

54. Fallen humanity on the other hand does entertain the temptations offered by the flesh, the word, and the devil. This is described in detail for us in:

James 1:13 - Let no one say when he [**personal volition**] is tempted [**present passive participle of *πειράζω*, *peirazō***], "I am being tempted [**present passive indicative**] by God"; for God cannot be tempted by evil, and He Himself does not tempt [**present active indicative**] anyone.



v. 14 - But each person [**emphasis on volition**] is always tempted [**present passive indicative**] when he is consistently towed about [**static present of ἐξέλκω, *exelkō*: lit: “one boat towing another”; came to mean “to allure”: volition is allured**] by means of the lust pattern [ἐπιθυμία, *epithumia* (feminine gender)] and enticed with bait [δελεάζω, *deleazō*: “to lure”; “to entice”].

James 1:15 - Then lust, having conceived [συλλαμβάνω, *sullambanō*: lit: “to receive seed”; aorist tense for a point in time: many cohabiters, few pregnancies; lust (female gender) only becomes sin when its seed is fertilized by negative volition (male gender)] gives birth to sin [τίκτω ἁμαρτία, *tiktō hamartia*: sin is delivered: volitional consent] and sin having been delivered alive consistently gives birth [**static present of ἀποκυέω, *apokueō*: “to deliver (out from the womb) to death** [θάνατος, *thanatos*: operational death].

55. When sin is committed the believer moves into operational death. He is involved in a spiritual *ménage à trois* during which time he is engaged in a spiritual civil war within his own members.
56. The seductress, her philanderer, their courtship, intercourse, conception, delivery, and result are all found in the passage: (1) the paramour: ablative of means, feminine gender of ἐπιθυμία, *epithumia*: the lust pattern; (2) the philanderer: the implied free will of the tempted believer which is masculine gender; (3) their courtship: ἐξέλκω, *exelkō*: to be towed about; (4) intercourse: δελεάζω, *deleazō*: to be enticed by bait; (5) conception: συλλαμβάνω, *sullambanō*: to receive seed from the philanderer; (6) delivery: τίκτω, *tiktō*: live birth of sin; and (7) the result: θάνατος, *thanatos*: operational death. The old sin nature now controls the soul.
57. We illustrated this passage by developing an allegory from the world of entomology, a strange encounter involving a wasp, a caterpillar, and a bed of ants. (See *Clanking Chains*: CC02-264 through 266)
58. Consequently, although our Lord was true humanity, He was never seduced by temptation and He remained sinless as a result. This is called impeccability and it describes not only the eternal status of His undiminished deity but also the perpetual status of His true humanity.
59. Thus, it may be said that Jesus Christ as the God-Man has one essence forever. This essence is composed of two natures: a divine nature and a human nature. They are united in one Person to create the hypostatic union of Jesus Christ.

XI. In Defense of Literal Hermeneutics

1. In the course of our study of hermeneutics I have brought you a broad cross section of references on the subject. We have noted the use of literal hermeneutics in the second century and how it was challenged by the allegorical approach in the fourth century.
2. We observed the rise of Roman Catholicism and its dominance throughout the Middle Ages and the heresies that developed because of its adoption of this flawed system of hermeneutics.
3. We concluded that the turning point in the field of biblical exposition occurred when Cyril of Alexandria was successful in discrediting Nestorius of Antioch with the help of Pope Celestine I at Ephesus in 431.



4. This victory not only caused the demise of the literal school at Antioch and the rise of the allegorical school at Alexandria but it also validated the Marian heresies that were developed at the latter and then carried forward by the Catholic Church.
5. We took a great deal of time with the Protestant Reformation and the distortions by Theodore Bèza of John Calvin's theology of unlimited atonement into the heresy of limited atonement.
6. Protestant theology was harmed immeasurably by this innovation and many mainline denominations in America have adopted the doctrine and its rationales which cause confusion regarding the doctrines of salvation, assurance, election, and predestination.
7. Yet the literal method of interpretation made a comeback in the late 1800s with the discovery by Adolf Deissmann and others that the text of the New Testament autographs were written in koine Greek, not classical Greek.
8. This knowledge plus a return to the literal-grammatical-historical approach to biblical analysis led to the rediscovery of dispensational theology.
9. This caused a revival in America as the Bible's exciting message of the imminent return of the Lord for His church was brought back into clear focus after 1500 years of allegorical murk and mist.