

3. The false premise is indicated by the present passive participle of the verb **πειράζω (peirázō)**: “tempted.” The present tense specifies that this person is asserting that he is being continuously tempted in his life.
4. The passive voice reveals that this person is claiming outside forces are causing him to receive these temptations so he is blaming the world, the flesh, and the devil. The participle indicates that this is a principle that continuously exists.
5. *Peirazō* means, “to test for the purpose of discovering good or evil.” James 1:2 advises us to “consider it nothing but unalloyed happiness whenever you encounter various categories of pressure.”
6. Here in verse 13 we have a person that is under the pressure of temptation. It is extremely important to remember that the verb *peirazō* does not refer to a sin.
7. Sin does not occur until volition acquiesces to the temptation. Secondly, should temptation occur in this person’s life it would be a sin. But in this verse, sin does occur when the source of temptation is assigned to God.
8. The statement assigned to the individual reads, “I am continuously tempted from the ultimate source of God.”
9. This is a false premise presented as an illustration which the following examples will refute. So by teaching what is not true, James follows with examples that expose the fallacy.
10. The interesting tactic used by James is to take the word *peirazō*, used by our mystery antagonist, and then using that word to refute the idea that God cannot be tempted nor does He tempt anyone.
11. The word *peirazō* has two definitions dependent upon who is using the word. In the “evidence test” of our Lord in Matthew 4, He is said, “to be tempted [*peirazō*] by the devil.”
12. From the Lord’s perspective, Who is receiving the temptations from Lucifer, He is undergoing testing. Both applications are used for this word:

πειράζω. To endeavor to discover the nature or character of something by testing, try, make trial of, put to the test. Of God or Christ, who put people to the test, in a favorable sense, so that they prove themselves true: John 6:6; Hebrews 11:17. (p. 792)

To entice to improper behavior, *tempt*, James 1:13. Above all the devil works in this way; hence he is directly called *the tempter*, Matthew 4:3. He tempts humans, 1 Corinthians 7:5. But he also make bold to tempt Jesus, Matthew 4:1.³ (p. 793)

13. In the hypostatic union the divine and human natures were maintained without alteration. This means there were no transfers of attributes from one to the other, no diminishment of the attributes of deity by taking on human attributes and no aggrandizement of human attributes by taking on divine attributes.
14. In other words, infinity cannot be transferred to the finite nor can the finite be transferred to the infinite. They must both remain independent and unaffected by the presence of the other.
15. But the presence of both natures in the Person of our Lord is what makes Him the unique personality of the universe. This is reflected by several seemingly contradictory concepts.
16. In the Incarnation, Christ could be simultaneously omnipotent and weak. He was capable of performing miracles, but during His passion He was too weak to carry the cross.
17. Also, Christ could be simultaneously omniscient and ignorant. He was capable of knowing what others were thinking, but as a child His true humanity had to acquire knowledge of Bible doctrine through spiritual growth.
18. Nevertheless, none of the events of the Incarnation caused the Lord to react by commission of sin. While in the hypostatic union, Christ remained impeccable in His true humanity.
19. There are two Latin phrases that summarize the principle of impeccability as it applies to our Lord's deity and His humanity.
20. With regard to His deity the phrase *non posse peccare* means "not able to sin." God cannot be tempted and it is even blasphemous to consider that He could sin.

James 1:13 Let no one say when he is tempted [present passive participle of *πειράζω*, *peirázō*], "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.

³ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 792–93.

21. The verb *peirazō* is used three times in this verse, the first two in the passive voice which means that the temptation comes from an outside source.
22. However, the outside source cannot be God. It is first stated that, “God cannot be tempted from an outside source to do evil.” The final use is active voice, “God does not produce the action of tempting anyone.”
23. Therefore, in His deity Jesus Christ could not be tempted and as a result could not sin: *non posse peccare*.
24. With regard to our Lord’s humanity the phrase *posse non peccare* means “able not to sin.” This was possible since He functioned completely within the prototype spiritual life designed for the Lord in the Incarnation.
25. The primary meaning of *peirazō* in the New Testament is “testing.” In His humanity our Lord was tested on many occasions.
26. God tests us so as to determine our value. If we are of high quality, then we are able to apply doctrine efficiently and endure the testing with poise and grace.
27. However, since testing is a part of the plan of God, we often fail under testing. This is designed to demonstrate to us through human experience that we must continue our spiritual growth if we are to achieve mastery over the sources of temptation: the flesh, the world, and the devil.
28. 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.
29. 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.
30. During the Incarnation, the humanity of Christ was the target of several temptations, but He was tempted by none of them to sin.
31. When temptation is directed toward a person, it is an enticement to sin by offering some suggested advantage. This is “aggressive temptation.”

32. When a person responds to the enticement, he is tempted by the desire to possess the proposed advantage. This is “responsive temptation.”
33. 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).
34. 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.
35. 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.
36. We know on each occasion He rejected the offer by citing biblical rationales against each.
37. 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.
38. 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 [πειράζω, peirázō] in all things as we are, yet without sin.
39. Fallen humanity on the other hand does entertain the temptations offered by the flesh: the sin nature, the world: its allurements, and the devil: by demon influence and possession.
40. This brings us back to our passage in James 1:13.

James 1:13 Let no one assert when he is tempted, “I am being continuously tempted from the ultimate source of God”;

1. The verse continues with the causative particle **γάρ (gár)**, translated “because.” The subject of this clause follows with the noun **Θεός (Theós)**: “God,” plus the predicate adjective **ἀπείραστος (apeírastos)**: “cannot be tempted.” This word’s prefix is the alpha privative, **ἀ- (a-)**, the prefix expressing negation in Greek and in English.
2. The word that is negated is the predicate adjective noted above and its root word is the verb we have already studied in the verse, **πειράζω (peirázō)**.
3. There is no verb which gives the statement great emphasis since *apeírastos* as a predicate adjective places emphasis on the subject which is God.
4. The translation that emerges is, “for God, the never tempted One.” That by which God is never tempted is **κακός (kakós)**: “evil.”
5. *Kakós* is the word for evil and is a category of cosmic viewpoint, and action. Sin may be generally described as a thought, decision, or action that is prohibited by certain imperative moods found in the New Testament.
6. Evil may be described as the policy of Satan as the ruler of this world. Evil has two sources: sin and human good. Since Satan rules the world but is incapable of ruling what he controls then man is far less capable of doing so.
7. In essence, Satan is attempting to cobble together a dictatorship by propagandizing his human acolytes that democracy is the ideal form of government. It is in reality the first stage of tyranny.
8. Erik von Kuehnelt-Leddihn delineates between good and bad forms of government in his book, *Leftism: From de Sade and Marx to Hitler and Marcuse*:

Good form: Monarchy:

The rule of one man in the interest of the common good.

Bad Form: Tyranny:

The rule of one man to his own advantage.

Good Form: *Aristocracy*:

The rule of a group in the interest of the common good.

Good Form: *Republic*:

The rule of the better part of the people in the interest of the common good.

Bad Form: *Oligarchy*:

The rule of a group for their own benefit.

Bad Form: *Democracy*:

The rule of the worst part of the people for their own benefit.¹

9. Man cannot solve the problems of the human race through human solutions. All efforts to do so are found wanting. The only workable system is that of a republic and that is temporary.
10. Evil is the human panacea which attempts to solve the problems of life apart from the laws of divine establishment and the doctrines contained in the New Testament Scripture.
11. In the present Zeitgeist of client nation America, evil may be identified in numerous forms: humanitarianism: promoting human welfare and social reform; philanthropy: efforts to promote human welfare; religion: the promotion of the existence and teachings of a false god; legalism and antinomianism; reversionism: spiritual decadence due to rejection or neglect of doctrine; internationalism: the hidden agenda that promotes “no borders”; distortion of or refusal to enforce law and order; and legislation or judicial overreach in opposition to numerous clauses of the Bill of Rights.
12. Human good originates in the souls of men. It gains traction when others organize to promote the favored idea. Evil is when human good is imposed on the population in the form of “political correctness” or by the force of law.
13. The sin nature is the ultimate source of sin, but it also operates in conjunction with human good and evil.
14. Human good is the production of an individual functioning in the cosmic systems. It may be defined as anything produced by man apart from grace provisions. Several passages refer to works motivated by the flesh:

Galatians 5:19 Now the deeds of the flesh are evident ...

¹ Erik von Kuehnelt-Leddihn, *Leftism: From de Sade and Marx to Hitler and Marcuse* (New Rochelle: Arlington House Publishers, 1974), 28.