

Ephesians 1:3 Worthy of praise and glorification is God [as First Party or Grantor], even the Father of our Lord Jesus Christ, Who has blessed [aorist active participle of εὐλογέω (*eulogéō*): decreed escrow blessings] us [believers, the Second Party or Grantees] with every spiritual blessing [contents of the escrow] in heavenly places [location of the Depository] in Christ [the Third Party, Escrow Officer or Depository],

v. 4 since He Himself has elected [ἐκλέγω (*eklégō*) main verb] us in Him before the beginning of the world [creation (Genesis 1:1)] that we should be holy and blameless in His presence. (EXT)

47. The grammatical structure in these two verses is very important to note. The action of the aorist active participle, εὐλογέω (*eulogéō*), always precedes the action of the main verb, ἐκλέγω (*eklégō*). Therefore, our escrow blessings, *eulogéō*, were decreed before we were elected, *eklégō*.
48. This is explained by the omniscience of God with relation to the divine decree:
- The decree of God is His eternal** [always existed], **holy** [perfect integrity], **wise** [the application of omniscience to creation], and **sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes** [thought, decision, and action], **courses** [progressions], **conditions** [positive or negative], **successions** [subsequent causes and effects], and **relations** [cumulative impact], and **determining their certain futurity.**⁷
49. Love for Christ begins when any person places his personal faith in Jesus Christ for salvation. This is the first expression of personal love for Christ and all who make this most critical decision are imputed the crown of life.
50. Whether they acquire the transfer of that crown from the depository is determined at the evaluation tribunal of Christ noted in 1 Corinthians 3:12–15 cf., 2 Corinthians 5:10.

⁷ R. B. Thieme, Jr., “The Doctrine of the Divine Decree,” in *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 297.

51. When we concluded our exegesis of James 1:12 we began the study of the Doctrine of Momentum Testing which covered lessons including JAS1-72 through -79. A brief review of verse 12 concluded with this expanded translation:

James 1:12 Happy is the advanced believer who continues to endure testing for the purpose of approval, he will receive the crown of life which the Lord has promised in eternity past for those who have personal love for Him. (EXT)

James 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. (NASB)

1. James is led by the Holy Spirit to use a rhetorical method of argument where a false premise is introduced in order to then refute it by stating two true principles.
2. No proper name is given so the example presents an anonymous person called "no one," the Greek noun **μηδείς** (*mēdeís*). This is combined with the present active indicative of the verb **λέγω** (*légō*): "to say."
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. *Peirázō* 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 *peirázō* 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 not 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 *peirázō*, 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 verb *peirázō* is used three times in this verse, the first two in the passive voice which means that the temptation comes from an outside source.
12. 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."
13. Therefore, in His deity Jesus Christ could not be tempted and as a result could not sin: *non posse peccare*.
14. 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.
15. The primary meaning of *peirázō* in the New Testament is "testing." In His humanity our Lord was tested on many occasions.
16. 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.
17. 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.

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: