

Ephesians 5:11 Do not participate in the unfruitful deeds of darkness, but instead even expose them.

Colossians 1:21 Although you were formerly alienated and hostile in mind, engaged in evil deeds.

Hebrews 6:1 Therefore, leaving the elementary teaching about Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God.

Hebrews 9:14 How much more will the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

15. So far, verse 13 reads, “Let no one assert that when he is tempted, “I am continuously being tempted from the ultimate source of God; for God ... not tempted by evil,”
16. The verse continues with the verb “does not tempt.” “Tempt” is the present active indicative of the verb **πειράζω (peirázō)**. The present tense is static, used for a condition assumed as perpetually existing.
17. 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 No one may ever assert [**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 tempts anyone. (EXT)

Principles:

1. The verse begins with imperative mood #8 prohibiting anyone from ever asserting that they are being tempted by God.
2. The verb for tempting is *peirázō* and the person’s statement asserts that God is the source of the temptation.
3. However, the verse point out that God never is tempted by evil nor does He ever tempt anyone.

4. The source of temptations is from the sin nature and its lust patterns. Human good and evil are associated with the function of the sin nature.
5. Human good is the product of carnal rationales based on human viewpoint which is often communicated to others resulting in an association of two individuals who believe in and promote a concept of human good.
6. Human good may originate from the trends of legalism, for example, “everyone who lives in the country should have free health insurance.”
7. Human good is transformed into evil when this idea is imposed on the entire population whose tax money must foot the bill for everyone but which ultimately bankrupts the system and possibly later the entire country.
8. Human good may originate from antinomianism, which means “no law.” Such an attitude rejects societal as well as biblical standards and pursues behavior patterns, character traits, and lifestyles that systematically break down the institutions of marriage and family.
9. 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.
10. 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 **μηδεὶς (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 verse 14 with the adversative conjunction **δέ (dé)**: “but,” followed by the singular adjective **ἕκαστος (hékastos)**: “each one.”
3. The singular adjective “each” is 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 **δელεάζω (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)**.
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, drug away, and enticed. What yours? Don't know or copacetic enough to keep it to yourself?
9. Let's do us all a favor and review our fleshly options:

The Doctrine of Lust

Definition:

Lust is the overwhelming desire for something; a passionate yearning; an illicit, uncontrolled, overwhelming passion which originates from the sin nature and gains the cooperation of a person's volition.

Basic categories include (1) area of weakness: source of all temptation and sin, (2) area of strength: source of all human good and dead works, (3) trends of legalism or antinomianism, and (4) the lust pattern of the sin nature.

Categories of Lust: Summary

Power: Approbation and inordinate ambition, the lust for approval and the lust to control others, usually when possessing no position of authority to do so. Intimidation, manipulation, and backstabbing are used to seize authority. (Genesis 3:17)

Pleasure: This lust pattern results in the loss of honor, virtue, and integrity. Pleasure is wonderful when its pursuit does not involve sin which pleases the person but offends God. 2 Timothy 3:4.

Sexual: Deviations from the divine institution of marriage between right-man and right-woman. Scripture cites and defines a large number of sexual sins all of which are the result of volitional ascent to the sexual lust pattern of the sin nature (see Hebrews 13:4).

A synonym is the noun *concupiscence* which is derived from: “Middle English via Old French from late Latin from Latin *concupiscent*- ‘beginning to desire.’”² In the King James Version, it is used as a synonym for the lust pattern in (Romans 7:8; Colossians 3:5, and 1 Thessalonians 4:5) and implying that of a tawdry nature. The Greek word is *epithumía*, the word for lust in James 1:14.

Approbation: An overwhelming desire for approval, praise, acceptance, admiration, respect, commendation, and acclaim (compare 2 Corinthians 10:17–18).

Monetary or Greed: An excessive desire to acquire or possess more than what one needs or deserves especially with respect to material wealth (1 Timothy 6:10).

Chemical: Includes overindulgence in alcohol (cf. 1 Timothy 5:23 with Ephesians 5:18a), drug abuse, and inhalants for the purpose of intoxication.

Crusader or Activism: Both categories can and do include civil disobedience, criminality, social engineering, terrorism, anti-Semitism, and violence (cf. Absalom’s rebellion in 2 Samuel 15:7–18:18; Acts 9:1–2).

Revenge: The desire to retaliate; vindictiveness; to seek vengeance (see Romans 12:19).

Principles:

1. Lust destroys the believer’s motivation to remain loyal to truth and its guidance found in the Word of God.
2. When “lust conceives” it divorces the believer from reality causing unrealistic expectations which eliminate doctrinal recall and use of problem-solving devices.
3. Lust destroys residence in the sophisticated spiritual life and replaces it with inordinate desire of self-gratification.

² *The New Oxford American Dictionary*, eds. Elizabeth J. Jewell and Frank Abate (New York: Oxford University Press, 2001), s.v. “concupiscence.”