

***Protection
from
The Disaster of the Deception
of The Old Man
i.e. 'The Flesh' / 'The Sin Nature'
#7***

- I. Commands to Believers to Stop **Deceiving** Yourselves cf 1 Cor.6:9; 15:33; Gal. 6:7; James 1:16
- A. These Four Verses Have the Greek Negative Particle μή English Transliteration *Me* Plus a Verb Meaning *to Deceive* in the Present Tense Imperative Mood Form Which Expresses The People Are Being Command to Stop an Action in Progress **Quit Deceiving** Yourselves
- B. Other Passages Which Teach Believers Need to **Beware** of Being **Deceived** cf Acts 13:10; Rm. 1:29; 3:13; 16:8; 1 Cor. 3:18; 2 Cor. 4:2; 11:3 Gal. 6:3; Eph. 4:14, 5:6; Col. 2:4, 8 2 Thess. 2:3; 1 Tim. 4:1; 2 Tim. 2:14; 3:13; Titus 1:10; 3:3; Heb. 3:13; James 1:16, 26; 1 Pet. 2:1; 1 Pet. 3:10; 2 Pet. 2:13, 17; 1 Jn. 1:8; 2:26; 3:7; 2 Jn. 7
- C. There Is a Direct Association Between **Deception** and 'The Old Man' (i.e. the flesh, the Sin Nature) cf Rm. 7:8, 11 Eph. 4:22
- II. Things Believers 'Can Do', 'Need to Know' and / or 'Be Aware of' in Order to **Protect** Themselves Against the **Deception** of the Sin Nature
- (What will be points A. through G. when I correct the previous outlines, then see them)
- H. Know the Desires of the Flesh Can Be **Aborted** Before They Are Acted Upon James 1:13-15
1. The Greek Words Translated 'Tempted', 'Temptation' (πειράζω Verb) English Transliteration *peirazo* and (πειρασμός Noun) English Transliteration *peirasmos* Have More Than **One Sense**
- a. **Endeavoring to Do, Attempt to Do Something** cf Acts 9:26; 16:7; 24:6
- b. **Entrapping** Someone cf Mt. 16:1; 19:23; 22:18, 35; Mk. 8:11, 10:2; 12:15 Lk. 11:16; Jn. 8:6
- c. **Experiencing** Trials, Tribulation, Hardships cf Acts 20:19; James 1:2, 12 1 Pet. 1:6; 4:12; 2 Pet. 2:9;
- d. **Examining** Trying, Testing Someone for the Purpose of Determining the True Nature, Character of the Person cf 2 Cor. 13:5; Heb. 11:17 Rev. 2:10

- e. **Enticing** Someone to Sin cf Mt. 4:1, 3; Mk. 1:13; Lk. 4:12; 1 Cor. 7:5; Gal. 6:1; 1 Thess. 3:5; Heb. 2:18; 4:15; 21 Cor. 10:13
2. An Understanding of the Fact That the Words πειράζω English Transliteration *peirazo* and πειρασμός English Transliteration *peirasmos* Have Different Senses of Meaning Tells Us We Must Determine the **Correct** Meaning of the Words in Every **Context**
 - a. The **Correct** Understanding of the Words, *Tempted, Tried, Proved* Will Resolve What Appears to be *Contradictions* Between James 1:13 and a Number of Passages in the Old Testament Concerning **God** Engaging in *Testing* the People of Israel or Individuals and Not *Enticing* Them to Sin cf Ex. 15:25, 16:4; 20:2; Deut. 8:2, 16; Judges 2:22; 3:1, 4; Job 34:36; Psalm 17:3; 66:10; 105:19; Jer. 12:3; and The New Testament Verses of Heb. 3:8; 11:17
 - b. The Meaning of (πειράζω English Transliteration *peirazo* and πειρασμός English Transliteration *peirasmos*) in James 1:13 Is **Enticement** to Sin God **Cannot** Be Enticed, Tempted, Lured to Sin
 3. **Every** Human Being **Is** Tempted to Sin: *"But every man is tempted, when he is drawn away of his own lusts, and enticed."* James 1:14
 - a. 'Every Man' is tempted, (ἐκαστος): English Transliteration *hekastos*, Singular, Demonstrative Pronoun = **Each** and **Every** Person
 - b. 'is tempted' (πειράζω) English Transliteration *peirazo* 1st Person. Singular, Present Tense, Passive, Indicative Mood Form of the Verb = Temptation to Sin Will Be an Ongoing, Regular Part of Life That Everyone Believer Will **Continue** to **Experience**
 - c. **Enticed** to Sin Is the Correct Sense of the Word (πειράζω); English Transliteration *peirazo* in Verse 14 compare the Connection of the Lust of Verse 14 with Sin in Verse 15 and One of the Most Common Uses of the Word *tempted* (πειράζω) English Transliteration Is for **Temptation** to Sin cf Mt. 4:1, 3; Mk. 1:13; Lk. 4:12; 1 Cor. 7:5; Gal. 6:1; 1Thess. 3:5; Heb. 2:18; 4:15
 - d. Every Person Is Individually, Personally **Responsible** for His or Her Ongoing Enticement to Engage in Any Sin
 4. The Lust is **Definitive**, Specific and **Uniquely** His / Her Own
 - a. The Word *Lust* (ἐπιθυμία) English Transliteration *epithumia* in the Greek Is Preceded by the **Definite** Article τῆς English Transliteration *tes* = The Lust / The Desire
 - b. The Words *his own* (ἰδιος); English Transliteration *idios* = **Peculiar** to an **Individual**

5. The Intensive, Overriding Desire ἐπιθυμία English Transliteration *epithumia* Does Not Come from God, nor Satan; It Comes from within, from One's Own Old Self, Sin Nature, Flesh, Old Man cf Rm. 7:8, 11, 16-17, 19, 21; Gal. 5:16-17
- a. The Desires Which Emanate from The Sin Nature Can Be Exceedingly Strong the Words *Drawn Away* (ἐξέλκω); English Transliteration *exelgko* Literally Means *to Drag Forth*
- b. “ἐξέλκω . . .to drag away, with connotation of initial reluctance. . .”
A Greek-English Lexicon of the New Testament and Other Early Christian Literature Which I Believe Probably Comes from the New Man cf Rm. 6:6-23; Eph. 4:24; Col. 3:9-10
6. The Way The Sin Nature Attempts to Overcome the Believer's Initial Resistance to Fulfill the Desire to Sin Is Expressed by the Word ‘enticed’ (δελεάζω) English Transliteration *deleazo*: “δελεάζω, (δέλεα = *delear entice* or *catch by a bait*.” Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). *A Greek-English lexicon* (p. 377). Oxford: Clarendon Press cf 2 Pet. 2:14, 18