

TESTING IN THE CHRISTIAN WAY OF LIFE (part three) **(Testing by the Lust Trends of your Old Sin Nature)**

Notice that the words, trials and temptations, are used six times and a marker in our lesson text (James 1:12-14). It is the Greek word peirazo (verb) and peirasmos (noun).

The Greek word Peirasmos means to test or to assess something to determine its true value.

We will examine our lesson text by three homiletic points of Testing in the Christian Way of Life.

(James.1:12) Testing by God

Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord^[a] has promised to those who love him.

(James 1:13) Testing (not by God) but by Satan

No one, when tempted, should say, "I am being tempted by God"; for God cannot be tempted by evil and he himself tempts no one.

(James 14-15) Testing by one's lust trends of their Old Sin Nature

But one is tempted by one's own desire, being lured and enticed by it; then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death.

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| This lesson will study <u>five aspects</u> of Testing by the Lust Trends of your Old Sin Nature |
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This lesson is important to every church age believer because James tracks personal sin from its start to its finish in our lesson text.

1. Adam's Original Sin (AOS) affects the believer's "Christian way of life" by three categories of sin.

- **Imputed sin** Involves the [13 judicial charges](#) of Adam's Original Sin.
 - Every unsaved member of the human race is under imputed sin.
 - Only the grace gospel of Jesus Christ can remove imputed sin
 - (Rom.5:19) **For as through** the one man's disobedience the many were made sinners, **even so** through the obedience of the One the many will be made righteous."
- **Inherent sin** Involves the lust trends of one's Old Sin Nature.
 - It is the believer's Old Sin Nature producing carnality in their Christian way of life.
 - (1Cor.3:1-3) "And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able *to receive it*. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?"
 - God's solution to overcome the lust trends of your Old Sin Nature
 - (Gal.5:16-17) "But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

- **Individual sin** Personal sin is a choice that the Church Age Believer makes to gratify the lust of their Old Sin Nature
 - (Jas.1:14-15) “But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death”.
 - Mental Attitude Sin What we think
 - Sin of the Tongue What we say
 - Overt Sin What we do

(Gen.3:16) “Then to Adam He (God) said, ‘Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it.’” (Gen.2:17)

When a person believes the grace gospel of salvation, all three categories of sin receive a spiritual grace solution.

- **Imputed sin**
 - Grace salvation - gospel of Jesus Christ
 - (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).
- **Inherent sin**
 - Grace spirituality – walking by indwelling of Holy Spirit
 - (1 Cor.6:19-20; Gal.5:16-17).
- **Individual personal sin**
 - Grace spiritual discipline for restoration to fellowship by confession of sin
 - (Heb.12:5-11; 1 John 1:5-9).

2. The bondage (master-slave) to the Old Sin Nature (OSN) was broken by the Grace gospel of salvation (Rom.6:2-7).

(Rom.6:6) “Knowing this, that our old self (man) was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.”

(Rom.6:12-14a) “Therefore **do not let sin (OSN) reign in your mortal body so that you obey its lusts** (volition/ choice), and **do not go on presenting** the members of your body to sin as instruments of unrighteousness; **but present yourselves** to God as those alive from the dead, **and your members** as instruments of righteousness to God. **For sin shall not be master over you.**”

(Rom.7:23) “But I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.”

3. It is important for the Church Age Believer to understand that temptation itself, by one’s own lust trends, IS NOT personal sin. But it is a red flag of danger of carnality.

Note: In (James 1:14-15), the Greek word “peirasmos” is translated “tempt” regarding the Church Age Believer’s lust trends of their Old Sin Nature.

(James 1:14) “But each one is tempted (peirazo/ p.p.ind.3ps) when he is carried away and enticed by his own lust.”

Being “carried away and enticed” is NOT sin, but is a **big red flag**

(Gal.5:16-17) “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please”.

Everyone has an Old Sin Nature that is part of their flesh - from birth until death.

(Rom.8:8) “And those in the flesh cannot please God.”

4. Temptation of the Church Age Believer’s Old Sin Nature’s lust trends becomes personal sin when that believer volitionally acts to gratify that lust.

(Jas.1:15a) “Then when **lust has conceived** (sullambano/ a.a. infin), **it gives birth** (tikto/ p.a.ind.3ps) **to sin.**”

Here is what you do when you see that Red Flag: “But put on the Lord Jesus Christ, and make no provision for the flesh (OSN) in regard to its lusts.” (Rom.13:14)

Confession of personal sin is necessary for recovery from carnality to spirituality.

(1 John 1:9) “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness”.

5. James warns the carnal believer that personal sin, unconfessed, can lead to temporal death - fellowship with Lord.

(1 John 5:16) “If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not leading to death. There is a sin *leading* to death; I do not say that he should make request for this”.

(Jas.1:15) “**Then when** lust is conceived, it gives birth to sin; **and when** sin is accomplished (apoteleo/ a.p.ptc.nsm) [sin’s finished work], **it brings forth** (apokueo/ p.a.ind.3ps) [beget, gives birth to] **death** (Thanatos) [temporal death - fellowship with Lord]

(1 John 1:5-9) “This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

NOTE: The writer of Hebrews describes the God side of His Divine Discipline placed upon His “child’s” continued personal sin in (Heb.12:5-11)

“and you have forgotten the exhortation which is addressed to you as sons,

“MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD,
NOR FAINT WHEN YOU ARE REPROVED BY HIM;
FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES,
AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”

It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.