

# Wednesday Night Bible Study

## The Christian and Sin: A Brief Summary of Weeks 8-13

From August 26 through September 30, 2009, *The Christian and Sin* (an ongoing series of studies which is the outgrowth of this writer's independent biblical research) was focused on temptation as it pertained to Jesus the Son of God during His earthly life.

But how was this subject arrived at and why was it dealt with?

Four of the seven weeks prior to August 26 focused on the fact of and details concerning the actual Christian having died with Christ in relation to sin (Romans 6.1-11). Having established that matter, its meaning, and in consideration of it, we made the logical turn to begin studying how the actual Christian is to respond to/deal with temptation to sin when it comes.

We began the study of temptation by defining the term. We then made the distinction between internal and external temptation, fleshing out the distinction over a three-week period. This distinction and the surrounding details was a necessary help to understand correctly the occasions of enticement and opportunities to sin experienced by the Lord Jesus Christ.

The six-week examination of Jesus in relation to temptation and temptation in relation to Jesus was undertaken for the purpose of determining the following:---

- Whether the Son of God was tempted internally, externally, or both.
- What Scripture means when it says that Jesus the Son of God "has been tempted in all things as we are, yet without sin" (Hebrews 4.15, NASB).
- Whether "our weaknesses" which Jesus the Son of God is not unable to "sympathize with" (Hebrews 4.15) means physical, psychological, or moral deficiencies.
- Whether Jesus "was tempted in that which He has suffered" (Hebrews 2.18, NASB) or whether Jesus "suffered when [H]e was tempted" (Hebrews 2.18, NIV). (Each translation is a legitimate handling of the Greek text, but which of these two different understandings seems intended by the Holy Spirit.)
- How is it that Jesus the Son of God is not unable to feel or be affected with "our weaknesses" when He, altogether unlike us, had and has no sin nature.

Chief points/conclusions during these six weeks:---

- Because both natures, the sinful and the divine, coexist within the actual Christian, the actual Christian *will* experience desires for that which is morally bad in God's eyes (Galatians 5.16-18).
- The actual Christian experiences temptation to commit an act of sin against God when one or more of his or her desires for bad are being drawn on by having had that desire aroused within him or her (James 1.12-16).
- Because Jesus the Son of God had no sin nature (John 10.30; Hebrews 7.26) He had neither any patent nor latent desire for bad that could be aroused within Him; thus, He was incapable of experiencing the internal tug-of-war experienced by the actual Christian, the tug-of-war between the old nature and the new nature (Galatians 5.16-18).
- The fact that Jesus had no sin nature (unlike us), no latent or patent desire for that which is morally bad (unlike us), no latent or patent pretentiousness or vanity (unlike us), it is a mishandling of Scripture to use 1 John 2.16 to interpret "[O]ne who has been tempted in every way, just as we are" (Hebrews 4.15, NIV).
- Incapability to experience the internal tug-of-war between sin and sanctity does not amount to incapability to be tempted, for any and every temptation to commit an act of sin against God the Father carries invariably and necessarily both the opportunity and cause or occasion to commit the sin. (E.g., Matthew 4.1-3; Luke 4.1-3: Satan was present; Jesus was present; hunger was present; stones were present; divine ability to make stones into bread was present.)
- Thusly has the Son of God been tempted just as the actual Christian: Irrespective of the sin nature absent in the One and present in the other, Christ was and the Christian is faced recurrently in body, intelligence, and emotion with opportunities and causes or occasions to commit acts of sin against God the Father. (E.g., Matthew 26.36-46; Mark 14.32-42; Luke 22.39-46: Jesus faced temptation of intelligence [i.e., the opportunity to choose His own will to avoid the imminent or submit His will to His Father's will] and temptation of emotion [i.e., the opportunity for His intense feelings to cause Him to think and act one way or another to avoid the imminent].)
- Absence of the sin nature in Christ does not contravene ability to feel or be affected with the moral deficiencies of those in whom the sin nature is present, namely, all mankind, but especially the actual Christians.
- The former is so because it is not a prerequisite for one to experience personally for him- or herself the exact personal experience of another in order to exercise biblical sympathy. In fact, the experience of one need not be experienced by the other at all (1 Peter 3.8; cf. Romans 12.15).