

## TEMPTATION, 3 pgs

From the beginning of man's creation we find that there is a voice contradicting God's. **What is the essence of the serpent's words (Gen.3:1-5)?** *I'm concerned about you. God is lying. The fruit of the tree is good and eating it will benefit you. God has ulterior motives for not wanting you to eat from the tree and I know what they are. Trust me!*

What is the key to the principle for interpreting the events and circumstances of our lives? **God is faithful, true, good, and just.** He will always be with his people and do what is right.

Can the serpent's deception be thought of as misdirection and if so, why? What are some of the implications underlying the serpent's words? In affirming his own trustworthiness while raising doubts about God's honesty and the goodness of his purposes in commanding not to eat the tree's fruit, he is shifting Eve's confidence from God to himself.

Was the outcome of eating the fruit what the serpent said it would be and what Adam and Eve thought it would be? Explain.

In downplaying God's warning about dying, his direct contradiction of God's words is partially true and totally misleading. Physical death wasn't an immediate consequence of their disobedience and their eyes were opened. They became aware of their nakedness and did become like God in the sense of knowing evil. Such knowledge (or wisdom) was not beneficial as they were led to believe it would be. Their disobedience had negative repercussions for all mankind.

**What was the universal outcome of Adam's transgression?**

... <sup>12</sup> sin entered the world through one man [Adam], and death through sin, and in this way death came to all people, because all sinned [Jews and Gentiles alike are all under sin, **3:9**] ... <sup>14</sup> death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam ... <sup>16</sup> the judgment followed one sin and brought condemnation ... <sup>18</sup> one trespass resulted in condemnation for all people [federal headship] ... <sup>19</sup> through the disobedience of the one man the many were made sinners ... <sup>21</sup> sin reigned in death ... (**Rom.5:**)

... <sup>21</sup> death came through a man ... <sup>22</sup> in Adam all die ... (**1 Cor.15:**)

Consider (**Jn.8:44-47**).

<sup>44</sup> You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies ... <sup>45</sup> because I tell the truth, you do not believe me! <sup>46</sup> If [since] I am telling the truth, why don't you believe me? <sup>47</sup> Whoever belongs to God hears what God says. You do not hear because you do not belong to God.

Besides the voice of the devil, there is now after the fall of man, a second voice arising out of the heart of man. It too is deceptive and speaks (rationalizes) always against the truth (**Gen.6:5; Jer. 17:9**). *The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. **Gen.6:5***

*The heart is deceitful above all things and beyond cure. Who can understand it? **Jer.17***

What insight does **Gen.4:7b** and associated text reveal about the way temptation operates? *If you [Cain] do what is right, will you not be accepted? But if you do not do what is right, sin is*

*crouching at your door; it desires to have you, but you must rule over it. **Gen.4:7***

Explain the process by which temptation to sin works. <sup>13</sup> *When tempted, no one should say, God is tempting me. For God cannot be tempted by evil, nor does he tempt anyone;* <sup>14</sup> *but each person is tempted when they are dragged away by their own evil desire and enticed.* <sup>15</sup> *Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death. **Jas.1:***

The New Testament begins much the same as the Old, with the temptation of the new Adam (**1 Cor. 15:45, 47**). The devil is called the tempter in **Mt.4:3**, and comes by design (**v.1**) to tempt Jesus. The word "tempt" in all its forms refers to a stressing by test or trial to either prove one's mettle or cause one to stumble, fail, sin - depending on the intent of the tester.

Read **Lk.4:1-13** and comment on **v.13**.

Comment on **Mt.18:7**.

In what other ways was Jesus tempted (**Mk.8:33; Heb.2:14-15, 17-18; 4:15; 5:7-9**)?

Read the parable of the sower in **Mt.13** and comment on the different aspects of temptation.

Comment on the subject of trials in **Job**.

Satan breaks us down and discourages us by working both ends: first he incites us to sin [**1 Chr.21:1**, incited David to number Israel]; then he accuses us for it [devil means accuser] (**Zech 3:1-2; Col.2:13b-15; Rev.12:7-10**).

Write observations and glean help from the following passages and surrounding text for the times you are tempted. **1 Jn.2:14b & 1 Jn.2:15-17**

**Jas.4:1-10 & 13-17**

**1 Pt.5:6-9**

**1 Cor.10:12-13**

**Rom.6:12-13**

**Rom.8:6-7**

**Eph.6:10-11**

Summarize **Heb.12:2-15**.