

James 1:12-18

James 1:12 – “Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.”

3107 [e]	435 [e]	3739 [e]	5278 [e]	3986 [e]	3754 [e]	1384 [e]	1096 [e]
Makarios	anēr	hos	hypomenei	peirasmon	hoti	dokimos	genomenos
12 Μακάριος	ἄνθρωπος	ὅς	ὑπομένει	πειρασμόν	, ὅτι	δοκιμος	γενόμενος
Blessed [is the]	man	who	endures	trial	because	approved	having been
Adj-NMS	N-NMS	RelPro-NMS	V-PIA-3S	N-AMS	Conj	Adj-NMS	V-APM-NMS

2983 [e]	3588 [e]	4735 [e]	3588 [e]	2222 [e]	3739 [e]	1861 [e]	3588 [e]	25 [e]	846 [e]
lēmsetai	ton	stephanon	tēs	zōēs	hon	epēngeilato	tois	agapōsin	auton
λήμψεται	τὸν	στέφανον	τῆς	ζωῆς	ὃν	ἐπηγγείλατο	τοῖς	ἀγαπῶσιν	αὐτόν
he will receive	the	crown	-	of life	that	He has promised	to those	loving	Him
V-FIM-3S	Art-AMS	N-AMS	Art-GFS	N-GFS	RelPro-AMS	V-AIM-3S	Art-DMP	V-PPA-DMP	PPro-AM3S

1. “blessed” begins this verse with a blessing for the victor, which is the man who “remains steadfast under trial”
 - a. “remains steadfast” or “endures” - *hypomenei* – “to stay behind”, “to await”, “to endure” used to say “remain behind to serve”, “to stand ground and show endurance”, “to bear up against opposition”
 - b. “under trials” – *peirasmon* – from *peirasmos* – “an experiment,” “a trial”, “a temptation”
2. “approved” – *dokimos* – “tested”, “approved” used to say “tried and acceptable” and “tested for approval”

1:13 – “Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one.

3367 [e]	3985 [e]	3004 [e]	3754 [e]	575 [e]	2316 [e]	3985 [e]	3588 [e]	1063 [e]	2316 [e]
Mēdeis	peirazomenos	legetō	hoti	Apo	Theou	peirazomai	ho	gar	Theos
13 Μηδείς	πειραζόμενος	λέγεται	ὅτι	, Ἀπὸ	θεοῦ	πειράζομαι	ὁ	γὰρ	θεὸς
No one	being tempted	let say	-	By	God	I am being tempted	-	For	God
Adj-NMS	V-PPM/P-NMS	V-PMA-3S	Conj	Prep	N-GMS	V-PIM/P-1S	Art-NMS	Conj	N-NMS

551 [e]	1510 [e]	2556 [e]	3985 [e]	1161 [e]	846 [e]	3762 [e]
apeirastos	estin	kakōn	peirazei	de	autos	oudena
ἄπειραστός	ἐστίν	κακῶν	πειράζει	δὲ	αὐτὸς	οὐδένα
unable to be tempted	is	by evils	tempts	now	He Himself	no one
Adj-NMS	V-PIA-3S	Adj-GNP	V-PIA-3S	Conj	PPro-NM3S	Adj-AMS

1. “trial” or “temptation” - *peirasmos* – this is an outward trial or a temptation to sin
 - a. Used in the form of a noun or a verb
 - b. Used in 1:2-3 to refer to “trials” and “testing”
 - c. Here it is used of a “temptation” as indicated by the use of the words:

- i. "evil" - *kakon* - in 1:13
- ii. "evil desire" - *epithymnias* - in 1:14
- iii. "sin" - *hamartian* - in 1:15

2. Reasons why "temptation" – *peirasmos* – cannot come from God:

- a. "God cannot be tempted by evil"
- b. Not only does God's holiness resist evil, but God's nature does not process, understand, perceive evil. It is to his nature a non-thing. Possibly like us being tempted by the smell of a color or enticed by the sound of a painting.
- c. God's nature has no moral depravity so there is no basis for a temptation to originate in order to be passed on to a human experience.
- d. Thus, God "himself tempts no one."

1:14 – "But each person is tempted when he is lured and enticed by his own desire."

1538 [e]	1161 [e]	3985 [e]	5259 [e]	3588 [e]	2398 [e]	1939 [e]	1828 [e]	2532 [e]	1185 [e]
hekastos	de	peirazetai	hypo	tes	idias	epithymias	exelkomenos	kai	deleazomenos
14 ἕκαστος	δὲ	πειράζεται	, ὑπὸ	τῆς	ἰδίας	ἐπιθυμίας	ἐξελκόμενος	καὶ	δεδεαζόμενος .
A man	however	is tempted	by	the	own	desire	being drawn away	and	being enticed
Adj-NMS	Conj	V-PIM/P-3S	Prep	Art-GFS	Adj-GFS	N-GFS	V-PPMP-NMS	Conj	V-PPMP-NMS
							"drawn out"		with use of bait

1. Temptation is experience by man "by his own desire" - *epithymias* – "desire, eagerness for, inordinate desire, lust, impassionate longing". Comes from the Greek word *epithumeo* meaning "a longing" which comes from a compound of *epi* = focused on and *thymos* meaning "passionate desire" which creates the word meaning "passion built on strong urges."

- a. This is from man's "own desire":
 - i. Not God
 - ii. Not another person
 - iii. Not a situation
 - iv. Not a culture
 - v. Not even the devil is mentioned here.
- b. Romans 1:24 – "Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves."
- c. Romans 6:12 – "Let not sin therefore reign in your mortal body, to make you obey its passions."
- d. Romans 7:7-8 – "What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.

5101 [e]	3787 [e]	2046 [e]	3588 [e]	3551 [e]	266 [e]	3361 [e]	1086 [e]	235 [e]	3588 [e]	266 [e]	3758 [e]	1097 [e]	1487 [e]	3361 [e]	1223 [e]	3551 [e]	3588 [e]	5037 [e]			
Ti	oun	eroumen	ho	nomos	hamartia	mē	genoito	alla	tēn	hamartian	ouk	egnōn	ei	mē	dia	nomou	tēn	te			
7 Τί	οὖν	ἐροῦμεν	? ὁ	νόμος	ἁμαρτία	? μὴ	γένοιτο	!	ἀλλὰ	τὴν	ἁμαρτίαν	οὐκ	ἔγνων	,	εἰ	μὴ	διὰ	νόμου	;	τὴν	τε
What	then	shall we say	[is] the	law	sin	Never	may it be	But	-	sin	not	I have known	if	not	by	law	-	then			
IPro-ANS	Conj	V-FIA-1P	Art-NMS	N-NMS	N-NFS	Adv	V-AOM-3S	Conj	Art-AFS	N-AFS	Adv	V-AIA-1S	Conj	Adv	Prep	N-GMS	Art-AFS	Conj			

1063 [e]	1939 [e]	3756 [e]	1492 [e]	1487 [e]	3361 [e]	3588 [e]	3551 [e]	2036 [e]	3756 [e]	1937 [e]	
gar	epithymian	ouk	ēdein	ei	mē	ho	nomos	elegen	Ouk	epithymēseis	
γὰρ	ἐπιθυμίαν	, οὐκ	ἦδεν	,	εἰ	μὴ	ὁ	νόμος	ἔλεγεν	, Οὐκ	ἐπιθυμήσεις .
for	covetousness	not	I had been conscious of	if	not	the	law	had said	Not	you shall covet	
Conj	N-AFS	Adv	V-LIA-1S	Conj	Adv	Art-NMS	N-NMS	V-IA-3S	Adv	V-FIA-2S	

- e. Romans 13:13-14 – “Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.”
 - f. Galatians 5:16 – “I say, walk by the Spirit, and you will not gratify the desires of the flesh.”
 - g. Galatians 5:24 – “those who belong to Christ Jesus have crucified the flesh with its passions and desires.”
 - h. Ephesians 2:3 – “And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.”
2. “Dragged away” (*exelkomenos*) and “being enticed” (*deleazomenos*) are both words taking from the practice of hunting and fishing:
- a. “dragged away” – *exelkomenos* – “to draw out or away”
 - i. Used to say
 - 1. “draw out of the right place” and
 - 2. “draw aside out of the right way”
 - b. “being enticed” – *deleazomenos* – “to lure” and refers to using bait to entice.
 - i. Often seen in use with:
 - 1. baiting a hook
 - 2. setting a trap with bait
 - ii. 2 Peter 2:14 – “They have eyes full of adultery, insatiable for sin. They **entice** unsteady souls. They have hearts trained in greed. Accursed children!
 - iii. 2 Peter 2:18 – “For, speaking loud boasts of folly, they **entice** by sensual passions of the flesh those who are barely escaping from those who live in error.

1:15 – “Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.”

1534 [e] eita 15 εἶτα Then Adv	3588 [e] hē ἡ -	1939 [e] epithymia ἐπιθυμία desire N-NFS	4815 [e] syllabousa συλλαβοῦσα having conceived V-APA-NFS	5088 [e] tiktei τίκτει gives birth to V-PIA-3S	266 [e] hamartian ἁμαρτίαν sin N-AFS	3588 [e] hē ἡ -	1161 [e] de δὲ and Conj	266 [e] hamartia ἁμαρτία sin N-NFS
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658 [e] apotelestheisa ἀποτελεσθεῖσα having become fully grown V-APP-NFS	616 [e] apokyei ἀποκύει brings forth V-PIA-3S	2288 [e] thanaton θάνατον death N-AMS
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1. The process:
 - a. “Desire” (*epithymia*) “conceives” (*syllabousa*)
 - b. “Desire” (*epithymia*) “gives birth” (*tiktei*)

- c. "Sin" (*hamartian*) is born
 - d. "Sin" (*hamartian*) grows up or **matures** (*apotelstheisa*)
 - e. Mature Sin (*apotelstheisa hamartian*) "**brings forth**" (*apokyei*) "**death**" (*thanaton*)
2. "**conceives**" – *syllabousa* – "to conceive", "to become pregnant", "to collect", "to take", "by implication to take part with"
 3. "**gives birth**" – *tiktei* – "to beget", "to bring forth"
 4. "**sin**" – *hamartian* – "failure", "missed the mark". This is a self-originating failure that brings with it the guilt of having not hit the target or the goal.
 5. "**fully grown**" – *apotelestheisa* – "to bring to an end", "complete". Used to say "accomplish", "fully formed", "perfect", "bring to maturity."
 6. "**brings forth**" – *apokyei* – "to give birth to". It is a medical or physical word marking the close of pregnancy.
 - a. This word is used two times in the NT:
 - i. James 1:15 – "sin when it is fully grown **brings forth death**."
 - ii. James 1:18 – "Of his own will he **brought us forth by the word of truth**, that we should be a kind of firstfruits of his creatures."
 7. "**death**" – *thanaton* – "death" referring to physical and spiritual. This is separation from life if it be physical separation of the soul from the body, spiritual separation of the soul from God, or any number of separation of a person's existence from the plan and purpose of God.
 8. Temptation → **DESIRE** → Conception → Birth → **SIN** → Growth/Maturity → **DEATH**

1:16 – "Do not be deceived, my beloved brothers."

	3361 [e]	4105 [e]	80 [e]	1473 [e]	27 [e]
	Mē	planasthe	adelphoi	mou	agapētoi
16	Mḥ	πλανᾶσθε	, ἀδελφοί	μου	ἀγαπητοί .
	Not	be misled	brothers	my	beloved
	Adv	V-PMM/P-2P	N-VMP	PPro-G1S	Adj-VMP

Verb - Present Imperative Middle or Passive - 2nd Person Plural

"Stop now being misled"

↑ Present = NOW; Imperative = COMMAND

1. The opening word in the Greek *Me* along with the present tense imperative verb "be misled" (*planasthe*) means the readers are actively being deceived about this point of doctrine and are saying God is the source of the temptation and not their own sin nature.
 - a. "stop being misled"
 - b. "stop being deceived"
 - c. "stop holding to false doctrine"
 2. They will never be able to recover, grow or find joy in God's plan if they maintain false doctrine.
- 1:17 – "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change."

3956 [e]	1394 [e]	18 [e]	2532 [e]	3956 [e]	1434 [e]	5046 [e]	509 [e]	1510 [e]	2597 [e]	575 [e]	3588 [e]	3962 [e]	
pasa	dosis	agathē	kai	pan	dōrema	teleion	anōthen	estin	katabainon	apo	tou	Patros	
17	πᾶσα	δόσις	ἀγαθὴ	, καὶ	πᾶν	δῶρημα	τέλειον	, ἄνωθεν	ἐστίν	, καταβαῖνον	ἀπὸ	τοῦ	Πατρὸς
	Every	act of giving	good	and	every	gift	perfect	from above	is	coming down	from	the	Father
	Adj-NFS	N-NFS	Adj-NFS	Conj	Adj-NNS	N-NNS	Adj-NNS	Adv	V-PIA-3S	V-PPA-NNS	Prep	Art-GMS	N-GMS

3588 [e]	5457 [e]	3844 [e]	3739 [e]	3756 [e]	1762 [e]	3883 [e]	2228 [e]	5157 [e]	644 [e]
tōn	phōtōn	par'	hō	ouk	eni	parallagē	e	tropēs	aposkiasma
τῶν	φώτων	, παρ'	ᾧ	οὐκ	ἐν	παραλλαγῇ	ἢ	τροπῆς	ἀποσκίασμα
-	of lights	with	whom	not	there is	variation	or	of shifting	shadow
Art-GNP	N-GNP	Prep	RelPro-DMS	Adv	V-PIA-3S	N-NFS	Conj	N-GFS	N-NNS

1:18 – “Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

1014 [e]	616 [e]	1473 [e]	3056 [e]	225 [e]	1519 [e]	3588 [e]	1510 [e]	1473 [e]	
boulētheis	apekyēsēn	hēmas	logō	alētheias	eis	to	einai	hēmas	
18	βουληθεῖς	, ἀπεκύησεν	ἡμᾶς	λόγῳ	ἀληθείας	, εἰς	τὸ	εἶναι	ἡμᾶς
	Having willed [it]	He brought forth	us	by [the] word	of truth	for	-	to be	us
	V-APP-NMS	V-AIA-3S	PPro-A1P	N-DMS	N-GFS	Prep	Art-ANS	V-PNA	PPro-A1P

536 [e]	5100 [e]	3588 [e]	846 [e]	2938 [e]
aparchēn	tina	tōn	autou	ktismatōn
ἀπαρχὴν	τινα	τῶν	αὐτοῦ	κτισμάτων
firstfruits	a certain	-	of His	creatures
N-AFS	IPro-AFS	Art-GNP	PPro-GM3S	N-GNP