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."



- 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" hupomenei "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.



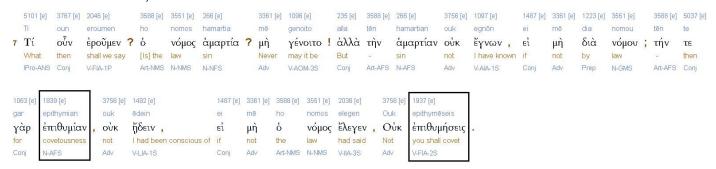
- 1. "trial" or "temptation" peirasmos this is an outward trial or a temptation to sin
 - a. Used in the form of a noun or a verb
 - b. Used in 1:2-3 to refer to "trials" and "testing"
 - c. Here it is used of a "temptation" as indicated by the use of the words:

- 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.



- 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 <u>lusts of their hearts</u> 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 <u>covet</u> if the law had not said, "You shall not <u>covet</u>." But sin, seizing an opportunity through the commandment, produced in me all kinds of <u>covetousness</u>. For apart from the law, sin lies dead.



- 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 <u>desires</u> of the flesh."
- g. Galatians 5:24 "those who belong to Christ Jesus have crucified the flesh with its passions and <u>desires</u>."
- 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 <u>desires</u> 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 <u>entice</u> <u>unsteady souls</u>. They have hearts trained in greed. Accursed children!
 - iii. 2 Peter 2:18 "For, speaking loud boasts of folly, they <u>entice</u> by <u>sensual</u> <u>passions of the flesh</u> those who are barely escaping from those who live in error.

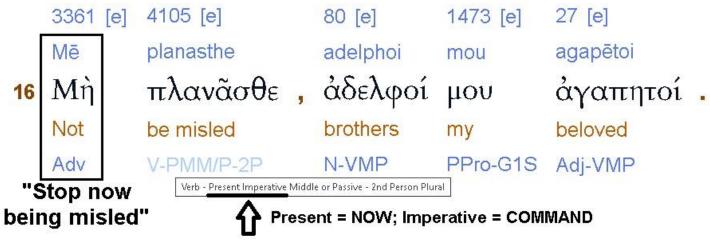
1:15 – "Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.



- 1. The process:
 - a. "Desire" (epithymia) "conceives" (syllabousa)
 - b. "Desire" (epithymia) "gives birth" (tikteii)

- 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 <u>his own will</u> he **brought** <u>us</u> **forth** <u>by the word of truth</u>, 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. <u>Temptation</u> → **DESIRE** → Conception → Birth → **SIN** → Growth/Maturity → **DEATH**

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



- 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.

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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.

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	boulētheis	apekyēsen	hēmas	logō	alētheias	eis	to	einai	hēmas
18	βουληθεὶς ,	ἀπεκύησεν	ἡμᾶς	λόγφ	άληθείας ,	εἰς	τò	είναι	ἡμᾶς
	Having willed [it]	He brought forth	us	by [the] word	of truth	for	-	to be	us
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