

James 1:12-15

- Intro:**
- How do the “trials/temptations referred to in these verses relate to the “trials/temptations” mentioned in verse 2?
 - Is there a shift of emphasis from circumstances and experiences to solicitation to a particular character expression?

Vs. 12 • How is the first phrase of this verse similar to the beatitudes of Matt. 5:3-14 and Luke 6:20-26?

- What does it mean to be “blessed”?
- Does “persevere” mean to ...
 - endure?
 - hang in there?
 - accept whatever happens?
 - don’t try to escape or run away from circumstances?
- Does “being approved” mean...
 - pass the test?
 - receiving an “atta-boy”?
 - God’s approval of our performance?
 - God’s recognition of our reception by faith of His grace?
- Who does the approving of a persons’s persevering?
- When does such approval occur?
- What is the “crown of life”?
 - victory wreath?
 - royal diadem?
 - a crowning achievement?
 - becoming king on the mountain?
- Can additional information about the “crown of life” be gained from I Cor. 9:25; I Pet. 5:4; Rev. 2:10?
- Is the receiving of a “crown of life” as a reward of God’s approval for endurance, a mercenary objective for living the Christian life?
- What has God promised?
- How are all of His promises fulfilled?
- How do we love God in Christ?

- Vs. 13**
- Does it appear that some were saying that ...
 - “God is causing all my troubles.”
 - “I can’t help sinning because God puts it in my path.”
 - “God is to blame for all my trials.”
 - “God’s testing examinations are so impossible that I can’t be held responsible.”
 - “God solicits or provokes me to sin.”
 - “God cannot be tempted by evil” – Does it mean ...
 - God is not solicitous of unpleasant situations?
 - God is not the provocateur of evil expressions?
 - God cannot be seduced by evil diabolic/demonic beings?
 - God cannot be solicited to express evil character contrary to Who He is?
 - Does the phrase, “God cannot be tempted by evil,” establish the teaching of “the impeccability of Jesus”?

- “God does not tempt anyone” – Does it mean ...
 - God is not the origin and source of the trials of life?
 - God does not solicit anyone? (cf. Jn. 6:6; Heb. 11:7)
 - God is not the author of evil? (cf. Isa. 45:7; II Sam. 24:1/I Chron. 21:1)
 - God does not induce or incite anyone to express character contrary to His character?

Vs. 14 • What/Who are we tempted by?

- God?
- Satan?
- our desires?
- James uses two words that are borrowed from fishing terminology. What are they?
- Explain how we are lured and enticed in temptation.
- Do we tempt ourselves?
- Does the idea of self-temptation have any support anywhere else in Scripture?
- Does one part of me go fishing to get another part of me to sin?
- Do my desires go on a fishing expedition attempting to tempt me to sin?
 - or to react negatively to the situations of life?
- Is this some sort of schizophrenic “two natures” inside of me as a Christian?
- Does James use the term “desire” in the same way that Paul uses the word “flesh”?

Vs. 15 • Is my own desire a seductive prostitute within me who seduces me to impregnate her so she conceives and gives birth to sin?

- Does this mean that I am a self-pollinating, self-procreating, self-conceiving sin organism?
- Am I a psychological zygote when it comes to the conception and birth of sin?
- Where does the seed for the conception of sin come from?
 - my will?
 - my body?
 - the tempter?
- If I can self-procreate for the production/generation of sin and death, what is to keep me from self-procreation for the production/generation of righteousness and life?
- How can temptation and sin “bring forth death” in a Christian who has received the eternal life of Jesus Christ?
- Is there a self-suicidal or self-murderous urge within my desires?

Conc. • Does the mixture of fishing and reproductive metaphors in verses 14 and 15 make James’ point somewhat confusing?