1. The word "blessed," which introduces verse 12, is μακάριος (*makários*) which we are consistently translating "happy." Who is happy is indicated by the masculine singular noun ἀνήρ (*anḗr*): "a person of importance" and is complementary of an "advanced believer."

2. What is it about this man that causes James to consider him important? It's because he "perseveres under trial." The word "perseveres" is the present active indicative of the verb ὑπομένω (*hupoménō*): "to remain under, to persevere, endure, sustain, bear up under."

3. The present tense is durative or retroactive denoting that which has begun in the past and continues into the present.

4. The active voice indicates the believer maintains endurance from his inventory of ideas that sustains his ability to remain copacetic under pressure.

5. The indicative mood confirms this as a statement of fact when a believer is functioning in the sophisticated spiritual life.

6. The situations indicated have to do with adversity, persecution, provocations, or trials. The latter is the word used in the NASB's translation of πειρασμός (*peirasmós*).

7. This word is singular therefore indicating a category which refers to testing for the purpose of evaluation: Will the believer remain inside the bubble or exit into the void?

8. We have categorized this testing in three categories: preventive, momentum, and evidence. Each one requires execution of problem-solving devices.

9. Under preventive suffering: virtue love, under momentum testing: unalloyed happiness, and under evidence testing: occupation with Christ.

10. The reason for these categories is for the "purpose of approval," which is the meaning of the noun δόκιμος (*dókimos*).

11. Following in the Greek text is the aorist participle of γίνομαι (*gínomai*) and should be translated "having become." In English syntax, we flip these words in translation to read, "having become approved."

12. Approval sets up a prophecy, the future middle indicative of the verb λαμβάνω (*lambánō*): "he shall receive."

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13. The future tense is predictive focusing on an event that occurs in heaven after the Church Age while the dispensation of the Tribulation is in its formative stages on earth.

14. That event is the Evaluation Tribunal of Christ during which escrow blessings are dispensed to mature believers who have endured testing for the purpose of approval while retaining in escrow those same blessings for those who did not make the advance.

15. The middle voice reveals that the believer is benefitted by the action of the verb while the indicative mood certifies that this is prophetic for historical reality at a future time.

16. Among those things received in the escrow paragraph is a crown indicated by the Greek noun στέφανος (*stéphanos*): "crown." The category of crowns the New Testament writers reference are borrowed from the Greek games played systematically in Ōlýmpia, Délphī, Ísthmus, and Némēa among others.

17. The crown awards are indicated by several New Testament writers: the **crown of righteousness** by Paul in 2 Timothy 4:8, the **crown of life** by James in James 1:12 and by John in Revelation 2:10, and the **crown of glory** by Paul in Philippians 4:1 and by Peter in 1 Peter 5:4.

18. James's *stéphanos* is of "life," the feminine noun ζωή (*zōḗ*). It refers to the functions that take place in a believer's spiritual life that produce divine good.

19. Divine good is produced by the filling of the Holy Spirit which guides the believer's application of resident doctrine inside the bubble and sustained by the ten problem-solving devices.

20. The crown of life is said to be promised by the Lord to those who love Him. The verb is the aorist middle indicative of ἐπαγγέλλω (*epangéllō*): "To proclaim or decree; to announce a promise."

> **In Classical Greek, used more in the sense of announcing a command. In the New Testament, used only in the middle voice, ἐπαγγέλλομαι (*epangéllomai*), as a deponent verb meaning basically to announce oneself for a responsibility or service; to promise.**[2]

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[2] Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 610.

21. The aorist tense places this promise in eternity past because it makes reference to one of the escrow blessings and is also Nike Award #2 noted in Revelation 2:10.

22. The middle voice is deponent therefore active in meaning. Jesus Christ decreed the promise in eternity past and will produce the action at the Evaluation Tribunal. The indicative mood certifies this as a fact that will come to pass for some at the tribunal.

23. To whom it is conveyed is noted next, "to those who love Him." The word "love" is the present active participle of the verb ἀγαπάω (*agapáō*).

24. The active voice and the participle's dative case impute advantage to the act of loving Christ. Love is a mental attitude directed toward Jesus Christ and it includes such principles as strong affection, respect, veneration, fidelity, and faithfulness.

25. Love is a word that is widely used, but not widely understood, so here are some principles that help define the idea when it is directed toward another individual:

    (1) Love is a mental attitude directed at specific individuals and requires separatism meaning one person or one group of persons with the exclusion of all others.

    (2) Examples are a husband's love for his wife to the exclusion of all others. Likewise, parents toward their children, certain friends from acquaintances, or individuals with virtuous standards in distinction of those who do not.

    (3) Love for another person embodies concentration on that individual's characteristics to the exclusion of all others.

    (4) When these areas of analysis are removed from the human sphere of associations and directed toward deity, the objects of love are rarified, esoteric, and intimate.

    (5) These words help describe the narrowing down of those that fall under an individual's roster of loved ones:

    Rarified means, "reserved for a small select group: the Trinity. **Esoteric** means, "a small group with specialized knowledge or interests": doctrinal believers. **Intimate** refers to "personal, private relationship of a confidant." A spouse or a very close friend.

    (6) True love is related to norms and standards and a scale of values that define the object of affection.

(7) Love for categories of people is restricted to the idea of separatism. The advanced believer is most comfortable around those who can converse on subjects of divine viewpoint.

(8) However, relationships with other people cannot be enjoyable unless personal love for God comes first. Love for God provides the ability to love spouse, relatives, or friends.

26. Principle: Personal love for God is virtuous. Personal love for people is virtue dependent. Unconditional love is the basis for problem solving in all human relationships.

27. Personal love for God and Christ emphasizes the virtue of the objects. When a believer loves God the Father and Jesus Christ, his motivation is compatible with the virtue of the Objects, not the merit of the subject.

28. In our verse, the crown of life has to do with an escrow blessing that is promised to those who love the Lord. It is awarded to the believer who makes maximum application during his spiritual life.

29. This application is related to the functions of his spiritual gift, ambassadorship, and priesthood each of which functions at peak efficiency in spiritual maturity.

> **James 1:12**   Happy is the advanced believer who continues to endure testing for the purpose of approval, he will receive the crown of life which the Lord has promised in eternity past for those who have personal love for Him. (EXT)

> **James 1:13**   Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. (NASB)

1. James is led by the Holy Spirit to use a rhetorical method of argument where a false premise is introduced in order to then refute it by stating two true principles.

2. No proper name is given so the example presents an anonymous person called "no one," the Greek noun μηδείς (*mēdeís*). This is combined with the present active indicative of the verb λέγω (*légō*): "to say."

3.   The false premise in indicated by the present passive participle of the verb πειράζω (*peirázō*) : "tempted." The present tense specifies that this person is asserting that he is being continuously tempted in his life.

4.   The passive voice reveals that this person is claiming outside forces are causing him to receive these temptations so he is blaming the world, the flesh, and the devil. The participle indicates that this is a principle that continuously exists.

5.   *Peírazō* means, "to test for the purpose of discovering good or evil." James 1:2 advises us to "consider it nothing but unalloyed happiness whenever you encounter various categories of pressure."

6.   Here in verse 13 we have a person that is under the pressure of temptation. It is extremely important to remember that the verb *peírazō* does not refer to a sin.

7.   Sin does not occur until volition acquiesces to the temptation. Secondly, should temptation occur in this person's life it would be a sin. But in this verse, sin does occur when the source of temptation is assigned to God.

8.   The statement assigned to the individual reads, "I am continuously tempted from the ultimate source of God."

9.   This is a false premise presented as an illustration which the following examples will refute. So by teaching what is not true, James follows with examples that expose the fallacy.

10.   The interesting tactic used by James is to take the word *peírazō*, used by our mystery antagonist, and then using that word to refute the idea that God cannot be tempted nor does He tempt anyone.

11.   The word *peírazō* has two definitions dependent upon who is using the word. In the "evidence test" of our Lord in Matthew 4, He is said, "to be <u>tempted</u> [*peírazō*] by the devil."

12.   From the Lord's perspective, Who is receiving the <u>temptations</u> from Lucifer, He is undergoing <u>testing</u>. Both applications are used for this word:

> πειράζω. **To endeavor to discover the nature or character of something by** <u>**testing**</u>**,** *try,* **make** <u>*trial*</u> *of,* **put to the** <u>**test**</u>**. Of God or Christ, who put people to the** <u>**test**</u>**, in a favorable sense, so that they prove themselves true: John 6:6; Hebrews 11:17.** (p. 792)