

# The Book of James

Jas. 1:9-15

Faith

IN

ACTION!

Jas. 1:9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for **when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.**

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Last week, we began looking at the Christian and his battles, realizing what a believer's relationship with faith looks like:

1. A believer is saved by grace through faith;
2. A believer lives life by walking by faith;
3. A believer learns to be tested by faith.

# I. THE CHRISTIAN AND HIS BATTLES, 1:1-16

## A. The Testings of the Christian Life, 1:1-12

### 1. Testings are for a Purpose, 1:1-11

a. For Our Enlargement, 1:1-4

b. For Our Enlightenment, 1:5-8

(1) Wisdom Required, 1:5a “If any of you lack wisdom...”

(2) Wisdom Requested, 1:5b “...let him ask of God, that giveth to all *men* liberally and upbraideth not ...”

(3) Wisdom Received, 1:5c “...and it shall be given him.”

(4) Wisdom Refused, 1:6-8

This morning, we continue considering more about faith's testing, its purpose and profit. We move from faith's purpose being for our enlargement and enlightenment, to being for our ennoblement:

c. For Our Ennoblement, 1:9-11

(1) Rejoice in Advancement, 1:9

Jas. 1:9 Let the brother of low degree rejoice in that he is exalted:

- ❖ Growing in grace and spiritual maturity produces a humble spirit of thanksgiving in a believer who realizes that it is by the grace of God to be counted worthy to serve the Lord.
- ❖ When a believer is given a ministry, it is considered a “promotion” for God’s glory.

## (2) Rejoice in Adversity, 1:10-11

### (a) A Vivid Example, 1:10

1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

- ❖ When a believer is humbled, “made low,” the correct spirit of rejoicing is a testimony of spiritual maturity. The humble believer realizes a “self-worth” of deteriorating flowers.

## (b) A Valid Expectation, 1:11

1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

- ❖ The truth of “life’s expectancy” embraces the temporality of reality.....just fading away.

## 2. Testings are for our Profit, 1:12

a. The Crisis Endured, 1:12a “Blessed *is* the man that endureth temptation: for **when** he is tried...”

- ❖ The new paragraph focuses upon the encouragement in facing trials and temptations.
- ❖ The timing of trials is imminent – “when” (1:2,12) – be ready for the challenges.



❖ When tests and trials confront the believer, they are accompanied with promises to those who “endureth temptation”

1:12a “Blessed *is* the man that endureth temptation: for when he is tried...”

**Original Word:** μακάριος **Transliteration:** makarios

**Definition:** **blessed, happy** **Usage:** happy, blessed, to be envied.

*makários* (from *mak-*, "become long, large") – properly, when God *extends* His *benefits* (the advantages He *confers*); *blessed*.

*makários* ("blessed") describes a believer in *enviable* ("fortunate") position from receiving God's *provisions* (*favor*) – which (literally) *extend* ("make long, large") His grace (benefits). This happens with receiving (obeying) the Lord's inbirthings of faith. Hence, **faith** (*pístis*) and (*makários*) are closely associated (Ro 4:5-7, 14:22, 23; Rev 14:12, 13). <https://biblehub.com/greek/3107.htm>

❖ Endured temptations merit a “crown of life:”

b. The Crown Ensured, 1:12b “...he shall receive the crown of life, which the Lord hath promised to them that love him.”

❖ The “crown of life” is reserved “which the Lord hath promised to them that love him.”

❖ A believer who possesses love for the Lord will be honored for honoring Him, both by faithfulness and by enduring confrontation of testings and temptations.

Rev. 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

## B. The Temptations of the Christian Life, 1:13-16

### 1. The Source of Temptation, 1:13-15

#### a. What We Must Realize, 1:13

## (1) Recording a Common Error, 1:13a

“Let no man say when he is tempted,  
I am tempted of God...”

- ❖ In the Garden of Eden, Adam and Eve did not blame themselves for their sin:

Gen. 3:12 And the man said, The woman **whom thou gavest to be with me**, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, **The serpent beguiled me**, and I did eat.

- ❖ Learn to blame yourself!

## (2) Refuting a Common Error, 1:13b

“...for God cannot be tempted with evil, neither tempteth he any man:”

- ❖ God tests His believers to bring out the good, and Satan tests others to bring out the bad.

Hab. 1:13a “*Thou art of purer eyes than to behold evil, and canst not look on iniquity...*”

- ❖ Only those deemed righteous by the imputation of Christ will be qualified for heaven.

## b. What We Must Recognize, 1:14-15

(1) The Mother of Sin, 1:14-15a “But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived...”

- ❖ Man’s adamic nature contains the womb of sin, fertile with the lusts of the flesh, mothering the works of the flesh (Gal. 5:19-21.)

- ❖ The “lust hast conceived” when the will energizes the lust to sinful action.
- ❖ Satan can *persuade* but he cannot *push*.

(2) The Method of Sin, 1:15b  
“...it bringeth forth sin...”

- ❖ Satan began his temptation of Eve by making a *suggestion*:

Gen. 3:1a “Now the serpent was more subtil than any beast of the field which the LORD God had made. And **he said unto the woman, Yea, hath God said...**”



- ❖ Satan followed the suggestion with an *insinuation*, a blatant lie, denying God and His Word:

Gen. 3:4 And the serpent said unto the woman, **Ye shall not surely die:**

- ❖ The third factor was the *rationalization*: Eve believed the lie, focused upon her well-being, “ye shall be as gods,” the fruit looked good – “I want it!”

(3) The Maturity of Sin, 1:15c “...and sin, when it is finished, bringeth forth death.”

- ❖ The action of sin was preceded by disobedience, putting self, first.
- ❖ Consider Achan and the fall at Ai:

Josh. 7:21 When **I saw** among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then **I coveted them**, and **took them**; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

## Summary

1 Jn. 2:15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

## Conclusion

2 Cor. 4:16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While **we look not at the things which are seen, but at the things which are not seen**: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.