

# The Book Of James (Part 11) - Testing vs Temptation March 7, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/99s9zv6/part-11>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## The Crown of Life: Enduring Trial and Temptation

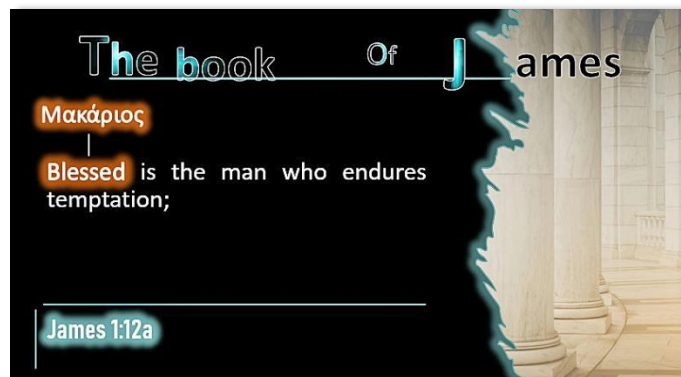
This transcript from **Pastor Daniel Joseph** of **Corner Fringe Ministries** provides an in-depth theological analysis of the first chapter of the **Book of James**, verses 12, 13, 14, and 15, specifically focusing on the distinction between **divine testing and sinful temptation**. Daniel explains that while God uses **trials** to reveal a believer's faithfulness and love, He never entices individuals to do evil. Daniel emphasizes that true **blessing** is found in enduring these challenges, which eventually leads to receiving the "**crown of life**" through the grace of **Yeshua**. Conversely, he warns that **temptation** originates from internal **fleshly desires** rather than from God. Using various biblical cross-references, he encourages believers to **take thoughts captive** and actively resist the spiritual **war** waged against their souls. Ultimately, this message serves as a call for **authentic faith** characterized by the joyful keeping of **God's commandments**.

[Daniel Joseph]

Well, Shabbat Shalom. We are going to be looking at our next unit of thought in the series. This particular segment consists of four verses: 12, 13, 14, and 15. We are going to get through the totality of this segment today, which means we have a lot of work to do in a short amount of time, so we're going to get right to it.

James says this in James 1:12—"**Blessed ...**" (emphasis added). We're going to stop— (audience laughter). This is a moment you

want to take in, okay? This term in Greek is "*Makarios* (Μακάριος)." James doesn't just flippantly pass this term out. James doesn't use this term in a context that we do so often, just in our typical Christianese nomenclature. Somebody asks you how you're doing, and you say, "Well, you know, I'm blessed. The house hasn't burned down. The dog's alive. Marriage is good. Kids are fairly decent, and my life's not a country song yet."



And so, the way we utilize this term, "blessed," we kind of throw it around. James doesn't use it like that. We use it in a way to describe certain events; certain things happen to us, we recognize, and it's appropriate; it's a righteous thing to recognize God working in your life. This is not how James uses this word. This word has profound meaning. There is a profound implication that is embedded within. This term is a herald of salvation. When you see this term come to the table, it is heralding eternal life. James is using this in the context of how we see Scripture, utilizing it all over the place.

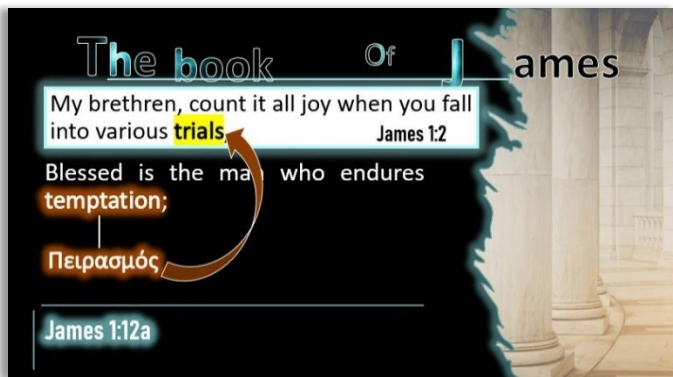
One of the passages that was read this morning in prayer was a Psalm of David, Psalm 32:1-2. It begins with **"<sup>1</sup> Blessed is he whose transgression is forgiven, whose sin is covered. <sup>2</sup> Blessed is the man to whom the LORD does not impute iniquity ..."** By definition, deliverance is salvation. What heralded that statement? It was *Makarios*. If you go back to the Greek Septuagint, the Hebrew equivalent is *esher* (אֲשֶׁר), but it's the same. This term, blessed, is so deep. We see the term opening up to *Tehillim*, opening up to Psalm—Psalm 1:1-3—**"<sup>1</sup> Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; <sup>2</sup> But his delight is in the law of the LORD, and in His law he meditates day and night. <sup>3</sup> He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season ..."** What is being described? Go back to the very first word in Psalm 1:1—Blessed—*Makarios*.

Go to Isaiah 56, and this is a part that people just blow past, and you don't want to do that. Isaiah 56 is all about the Gentiles keeping the Shabbat, which God would call them to keep. And it opens up in verse 2 with **"Blessed."** That is the herald of talking about eternal life. What follows is **"Blessed is the man ... who keeps from defiling the Sabbath ..."** If you had any understanding of the term "*Makarios*" or "*Esher*," you would stop immediately and proceed no further. Once the prophet drops the term "blessed," it stops you in your tracks because what is to follow is salvific. It's eternal life. And if you have any questions about that, just continue through the chapter. Isaiah 56:5 says, **"... I will give them an everlasting name that shall not be cut off."** Eternity.

You can move into the New Testament, and you see in Luke 11:27-28, a woman comes to Yeshua and says to Him, **"Blessed is the womb that bore you ..."** And Yeshua's response—it's a marvel. He responds and says, **"More than that, blessed, there's the herald. Blessed are those who hear the word of God and keep it!"** He's talking about what a salvific context is. We're talking eternal life. The herald is "blessed."

Then look at the beatitudes; that's all it is. —Matthew 5:3—**Blessed are the poor in spirit. What? For theirs is the kingdom of heaven.** We're talking eternal life. —Matthew 5:5—**Blessed are the meek. Oh, For they shall inherit the earth.** Eternal life. —Matthew 5:7—**Blessed are the merciful, For they shall obtain mercy.** Eternal life; everywhere you look in that. —Matthew 5:8—**Blessed are the pure in heart, For they shall see God.** —Matthew 5:9—**Blessed are the peacemakers, For they shall be called sons of God.** We could go on.

Every time you see this term "*Makarios*" coming to the table, it's heralding eternal life. And so right off the bat, we pause, we take this in because now what follows pertains to salvation. —James 1:12—**Blessed is the man who endures temptation ...** (emphasis added). The ones who will be saved, the ones to whom Yeshua will say (Matthew 25:21), **"Well done, My good and faithful servant,"** are going to be those who actually persevere through temptation.



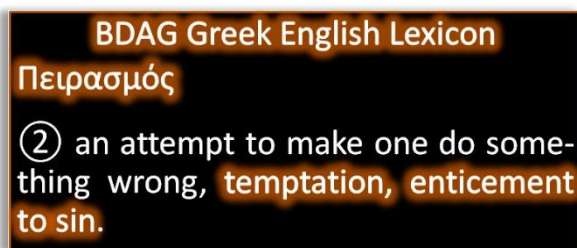
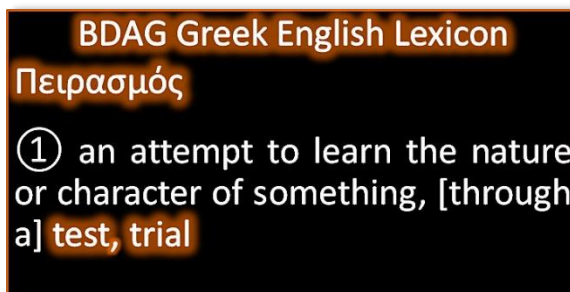
Now, shifting our focus to the word "temptation," in Greek it's "*peirasmos* (Πειρασμός)." You've already seen this word; this is how James actually opens up the epistle. Let's go back there: James 1:2—**My brethren, count it all joy when you fall into various trials** (emphasis added). That term is "*peirasmos*." Isn't this interesting?

Do you see the development here that has taken place, how the narrative has developed and is now crescendoing? He

first says, with the opening statement, "Man, when you're in the thick of it, you're to count it all joy." But he just ups the ante, and he tells you, "You're blessed if you endure." It's one thing to say, "Hey, count it joy that you're in the midst of it," and it's another thing to say, "You need to endure it. You need to get on the other side of it." You need to persevere because it's a matter of life and death, quite literally.

Now, before we move on, I want to do a little house cleaning, and we're going to need this as it pertains to *peirasmos*. Isn't it interesting that in verse 2, the translator translated it as "trial," but then we come to verse 12, and it's translated as "temptation"? I'm going to tell you something right now. There is a fine line between testing and trial and that of temptation. There is something unique about this word that you have to understand because, as we get to the end of today's message, you will need this information, so pay close attention.

I want to take you to the gold standard of Greek lexicons, at least for the New Testament, the *BDAG Greek-English Lexicon*. There are two explicit notable entries for "*peirasmos*." The first is this: **an attempt to learn the nature or character of something**, through what? Through a **test, trial**, i.e. (emphasis added), exactly how "*peirasmos*" is translated in the opening statement.



But the second entry is this: **an attempt to make one do something wrong**, i.e., a **temptation**, or **enticement to sin** (emphasis added), which is exactly how it's translated as we come down to verse 12. In other words, understand "*peirasmos*" can be used in the context of a test or trial, or it can be used in the context of temptation, and even at times, both are happening simultaneously. You will

need this information. You will need to have this clarity of this term as we get to the end, so put that on the shelf.

But for now, I want to take this moment in and revisit some things that we have briefly touched on as they pertain to what we're looking at right now on the screen. I want to begin by going back to Deuteronomy Chapter 8, and this is important because this is where we're really going to appreciate the

idea of tempting or testing the time of *peirasmos* and what we need to understand in regard to that context, in regard to what it means to endure.

With that said, Deuteronomy 8:2 says this: **“And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you ...”** If you look at the Greek Septuagint, that is "*peirasmos*," or the Greek form of it, the verb form, "*peirasē*," or "*ekpeirasē* (ἐκπειράσῃ)"; actually, it's intensified. But He went there, He tested them, and how did He do that? They hungered, they thirsted, and they were brought into a wilderness that had nothing; it was totally barren. And this is what God wanted to see: He wanted **to know what was in your heart, whether you would keep His commandments or not** (emphasis added). Do you understand this is the endgame? As it pertains to trial, as it pertains to testing, this is all that matters. This is what is at stake; this is what is on the line. It's whether or not you will stay faithful, whether or not you will hold the line, period.

Building on this, we read in Judges 2:21-22, **“<sup>21</sup> I also will no longer drive out before them,”** meaning Israel, who are in the land of promise at this time, **“I will no longer drive out before them any of the nations which Joshua left when he died, <sup>22</sup> so that through them I may test Israel.** The LORD allowed these pagans, these heathens, these corruptors of truth to remain in the land. Why? The LORD wanted to see this: He wanted to see **whether they will keep the ways of the LORD, to walk in them as their fathers kept them, or not.”** (Emphasis added). Do you understand? That's what the LORD's looking for. Every time you're tested, you're tried or tempted, the LORD has fixed His gaze on you; He is waiting to see how you respond. And here's the deal. I'm going to tell you right now, you will be tested every day. You will be tried. Sometimes you will be tempted. Are you going to hold the line? Are you going to keep the commandments? Because this is what it means to endure.

To further put this into context on a whole other level, I want to go back to Deuteronomy. We're going to look at Deuteronomy 13:1-2—**<sup>1</sup> “If there arises among you—among you, this is talking about—putting this in modern-day terms—they're coming up in the body of Christ. This is part of the fellowship. This is part of the church. Among you, a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and get this, <sup>2</sup> and the sign or the wonder comes to pass ...** (Emphasis added). Could you imagine if there was one that rose up as a prophet of Yahweh and they gave a sign or wonder, and that sign or wonder actually took place? I mean, to put this into context, you can feel the weight of this situation.

When you go to Deuteronomy 18:21-22, the children of Israel asked Moses, "How do we know whether we're dealing with someone who's really a prophet of the LORD or not?" Moses' response is that if the prophet says something and it comes to pass, he's a true prophet. If it doesn't come to pass, he's not a true prophet. That's amazing. However, that's not the whole testing of a prophet. Prophets do something, and I want you to hear me very clearly on this because, apparently, in our generation, prophets are everywhere. You have men stepping up claiming to be Prophet so-and-so and meeting this Prophet so-and-so. That's not even an exaggeration; you know what I'm telling you is true. Everybody's introducing themselves as a prophet.

Well, here's what you need to understand. Whether they perform an awesome sign or wonder, slide that aside. What's the message? What is the message? Because every prophet, whether true or false, is coming with the message to either encourage you to follow after God, or they're coming to deceive you to walk away from God. It's the message you have to look for. And in this situation, the sign or wonder comes to pass. He's awed the assembly of Israel, but then it goes on in Deuteronomy 13:2 and says, **“of which he spoke to you, saying, 'Let us go after other gods—there's the message—which you have not**

known—and let us serve them.” (Emphasis added). They're bringing something that's totally contrary to the Word of God. How are they supposed to handle that?

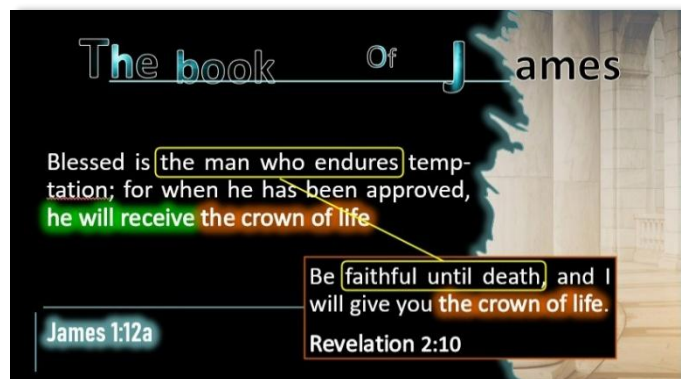
We go on—Deuteronomy 13:3—**You shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you ...** (Emphasis added). Do you understand? I mean, in this example, this guy did wondrous work to awe people. No question, you get everybody's attention. And then he attaches the sneaky little message, and the LORD allows it. Why? Because He wants to know if you're authentic or if you're an impostor. That's the deal. He wants to know if you're more willing to listen to the voice of a shepherd, the True Shepherd, or the voice of a stranger. That's how we determine who you love.

He goes on in Deuteronomy 13:3-4—<sup>3</sup> **... to know whether you love the LORD your God with all your heart and with all your soul.** <sup>4</sup> **You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him** (emphasis added). Do you know what you signed up for when you asked Jesus into your heart? Do you know what you signed up for when you made a covenant? To come into the Gospel of Yeshua, the Messiah, you're making a covenant with God. What did we sign up for? This (Deuteronomy 13:4): this is what we're called to. And keep in mind, what does Solomon say? He says in Ecclesiastes 12:13-14, <sup>13</sup> **Let us hear the conclusion of the whole matter:** meaning, the meaning of life is this: **Fear God and keep His commandments, for this is man's all.** <sup>14</sup> **For God will bring every work into judgment, including every secret thing, whether good or evil.”**

And what's fascinating to me is you have radical, deceptive situations. You have trials, you have tribulations, you have temptations, and through it all, all of these things serve a purpose so God can find out who you are. And these things will reveal it. Your time of testing, your time of trial, your time of temptation. The LORD is going to know whether or not you love Him.

And so, as we go back and we look at James' words here in James 1:12—**Blessed, Makarios, is the man who endures temptation; for when he has been approved, oh, I like this: he will receive the crown of life ...** (Emphasis added). The imagery that James uses here is not foreign to the Bible. It's not foreign to the New Testament. It's not foreign, actually, to Yeshua. Yeshua Himself utilizes this very same imagery in the very same context.

I want to share this with you because Yeshua adds an element here to really help put this into context. He says this to the church at Smyrna. —Revelation 2:10—**... Be faithful until death, and I will give you the crown of life** (emphasis added). "Be faithful until death." When you look at this concept of a man who endures temptation, Yeshua frames that idea, "Faithful until death." So, when you're talking about enduring temptation, you're going to do it at all costs, and it may cost you your life, but it's worth it. That's the whole concept; this is what we signed up for. We signed up for the promise that—Matthew 10:28—**And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.** Amen?



Yeshua goes on and says this to the church of Philadelphia. —Revelation 3:8—**"I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name."** (Emphasis added). Now, you want to pay attention to that because that's the theological structure of the faith. You're keeping His Word, you're keeping His commandments, and you will not deny His name; you bear His name. The entire Book of Revelation, from beginning to end, shares this structure over and over and over again.

In fact, it's theologically the basis of the entire Epistle of James; that is no exaggeration. James opens up, and he doesn't say it once; he says it twice, explaining why he's on the island of Patmos. It's because of his witness to the Word of God, meaning the commandments, and his testimony to Yeshua the Messiah. And the whole thing is about that—Revelation 12:17—**And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.** I am pressing this point because you're going to need this in a moment.

We continue in Revelation 3:10—**Because you have kept My command to persevere**—they haven't compromised. **I also will keep you from the hour of trial**—listen to this—**which shall come upon the whole world, to test those who dwell on the earth** (emphasis added). Yeshua is talking about the tribulation. The days that many would argue, myself included, we are entering into where all hell breaks loose. The pages of the Bible—you wake up every day, and you're reading the news in the Bible. You're seeing the things unfold; they're apocalyptic. It is an amazing time.

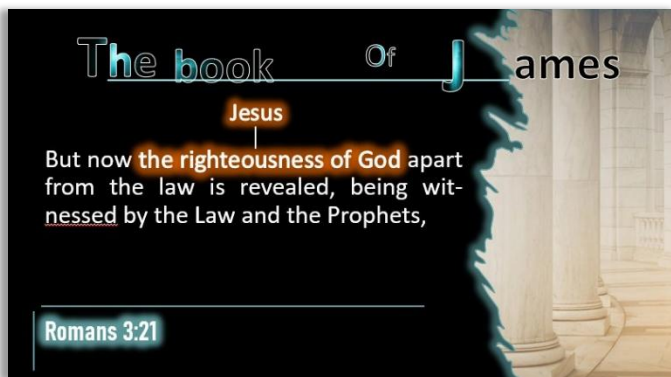
If you carefully read Revelation, you have wrath being poured out from both directions. Have you ever seen that? You have the wrath of Satan, Revelation Chapter 13, being poured out on the righteous, and you have the wrath of God being poured out on the world. Everything is bottlenecking at this time. These are days the likes of which the world has never experienced. And it is amazing; Yeshua Himself says this is coming. What He is going to do is a test. Isn't that amazing? You have the rise of the mark of the beast. Some people won't be able to buy or sell unless they receive the mark. The LORD is going to find out who are His and who are impostors at this time.

But then he goes on and says this in Revelation 3:11—**Behold, I am coming quickly! Hold fast what you have.** What did he just say they had? The commandments of God and the testimony of Messiah Yeshua. Hold fast to those. Hold fast. And then he says this: **that no one may take your crown** (emphasis added). Whoa. This is a moment like when I'm sitting down, and I'm reading this; these are the moments that stop me dead in my tracks, and I have to ponder. I have to step back and feel the weight of this.

That no one may take my crown, He is talking about the crown of life. Why does He say this if there is no threat? Oh, because there is a threat. Principalities and powers and wicked entities are coming to relieve you of your crown. They're coming to take it, and you'd better wake up to that reality and hold fast. Do not give it up. Esau gave it up for a bowl of stew. I find that interesting because once the mark of the beast comes in and no one's able to buy or sell, they're not going to be able to eat; that'll be an interesting time.

The Apostle Paul throws his hat into the ring here. He says in 2 Timothy 4:8, **"Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge—**we're talking about Yeshua, the Messiah—**will give to me on that Day, the last day, the day of His coming, and not to me only but also to all who have loved His appearing."** (Emphasis added). He utilizes the phrase "the crown of righteousness." Now, is that something different than "the crown of life"? The answer is no. But what

we're being confronted with as we put all of these pieces together, I want to know the composite of the crown. I want to understand what the composite of the crown is.



And here, Paul is very careful to call it “the crown of righteousness.” I'm going to tell you, he's explicitly talking about Yeshua. To prove this, we go to Romans 3:21—**But now the righteousness of God, Yeshua the Messiah, apart from the law is revealed, being witnessed by the Law and the Prophets** (emphasis added). When Paul thinks of righteousness, know this: he thinks of Yeshua the Messiah. When he's talking about the crown of righteousness, he's talking about Yeshua, the crown of

Yeshua. Furthermore, he says this in Philippians 3:9—**and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, oh, the righteousness which is from God by faith** (emphasis added). That composite of the crown is our faith in Yeshua. It's the blessed mercy and grace.

To further prove this, because Scripture interprets Scripture, I want to take you to my favorite Psalm ever, second to none for me. Twenty-two verses of absolute beauty. It's like an A to Z theologically; it's incredible. It covers every gamut. It's a Psalm of David, and David says in Psalm 103:2-4—<sup>2</sup> **Bless the Lord, O my soul, and forget not all His benefits:** <sup>3</sup> **Who forgives all your iniquities, Who heals all your diseases**—I could live in those verses every day of my life and not go hungry. But in verse 4, we read this: <sup>4</sup> **Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies** (emphasis added), the grace and mercy of the Living God.

We are crowned, and who is the grace of God? Ask Paul again; go to Titus 2:11—**For the grace of God that brings salvation has appeared to all men.** The beauty of these crowns is in receiving the mercy and grace of Yeshua. These crowns emanate the reality of Yom Kippur, the reality of who Yeshua is.

And you know, it's interesting when you go back to Revelation 4:10-11, you have 24 elders, and what are they doing? They're casting their crowns before the LORD. What are they doing? They're declaring, "You are worthy. It's You who has saved us." Beautiful.

James 1:12—**Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life ...** (Emphasis added). And so, as we look at this statement by James that he is going to receive this crown of life, there's a profound meaning here. Oh, by the way, Yeshua says in John 14:6, **"I am the way, the truth, and the life."** Crowned with Yeshua, crowned with that mercy.

And then he adds this in James 1:12: **... which the Lord has promised to those who love Him** (emphasis added). You look at this, this entire thing, and it's all dependent upon those getting that crown to those who love Him. It begs the question, what does that mean? What does that look like? Again, it looks like John 14:15, **"If you love Me, keep My commandments."** That's what it looks like. If you love Me, you'll do this. You'll hold fast to Me. It doesn't matter how hard the enemy comes at you, how beguiling, or how deceitful; you will not hear it because of love.

What's the inverted form? If you hate Me, you won't keep My commandments. That contrast, that juxtaposition between love and hate, is embedded in the Decalogue. Embedded in the Second Commandment, we read this in Exodus 20:5-6—<sup>5</sup> "You shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, **visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me.**" Those who practice iniquity by biblical definition are the ones who hate Him. <sup>6</sup> **but showing mercy to thousands, to those who love Me and keep My commandments** (emphasis added). Yeshua is literally quoting himself right out of the Decalogue. It's about love and hate; it's about life and death, blessing and cursing. —1 John 5:3— **For this is the love of God, that we keep His commandments. And His commandments are not burdensome** (emphasis added).

And this is the part; I didn't highlight it, but you need to highlight it in your mind. **His commandments are not burdensome** (emphasis added). That term in Greek is "*barus* (βαρύς)." It actually refers to oppressiveness. He's actually communicating ... You want to take this in. His commandments are not oppressive, and yet that's exactly what's being peddled today in this generation. That you don't want to put yourself under the law. You don't want to put yourself under a curse. The law is oppressive. Christ set you free from that. I mean, that's the tongue of the devil.

I think of that imagery in the garden; essentially, the serpent is taking Eve and telling her, "Cast your gaze on that which is forbidden." And the whole mindset—US Vice President Kamala Harris—"Imagine what could be so you can be unburdened by what has been." (*audience laughter*) I've heard that somewhere; it's the campaign of the devil. That is no exaggeration; it's the campaign of the devil. He wants to convince the Christians that they're being burdened by God's Holy Word in His heart that leads to life. Don't buy it.

I love Psalm 91:14—**Because he has set his love upon Me, therefore I will deliver him;** that's so beautiful. **I will set him on high, because he has known My name** (emphasis added). You have to understand what love is. Love **does not rejoice in iniquity, but rejoices in the truth** (1 Corinthians 13:6).

Do we know what love is? Love is submission to the LORD. It's surrendering to the heart of the Living God. When you set your love upon Him, you will be delivered; it's salvific. And look at the cry of the LORD to you. What is the cry? —Proverbs 23:26— **My son** and my daughter, **give me your heart, and let your eyes observe my ways** (emphasis added). "Give me your heart"—this is what He wants. All the promises are attached to this idea—if you love the LORD your God with all your heart, soul, and mind. All the promises of God, we're told, are yes in Messiah Yeshua, but they're all yes in the context of you giving your heart to Him. Full surrender.

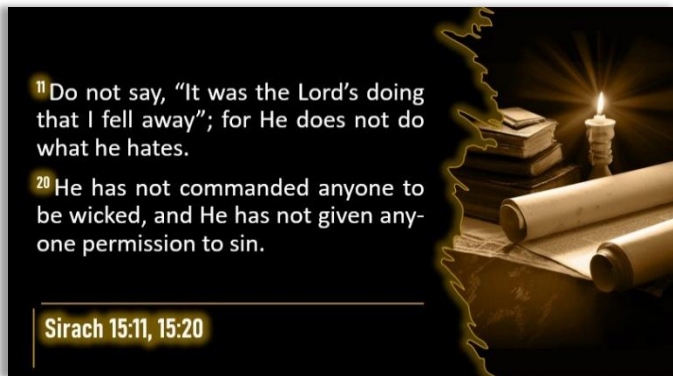
And so, as we look at James' statement here in James 1:12—**Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.** That is a behemoth of a statement. There is so much for us to take in and to regard. How he condenses this into one verse, I'm in awe.

Then he goes on and says this in James 1:13—**Let no one say when he is tempted, "peirazō (πειράζω)."** This is where you're going to utilize that information you need. **"I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone** (emphasis added).

This is why you need to understand how the term "*peirasmos* (Πειρασμός)" is used, because in one sense, I can say God does *peirasmos*; God tests the righteous. We're told this in Scripture; we read it all

over the place. So, I know there's a context, God *peirasmos*. I also know there's a context; God does not *peirasmos*. In other words, He does not tempt. He tests, He tries, but He doesn't tempt.

Do you understand that testing and trial don't come with the dark negative connotation that temptation does? Temptation is an evil. It's pure evil trying to get John or Mary, or whoever, to sin against God. That's the concept. Whereas a testing and a trial could be simply a financial challenge or a health challenge, or you could be getting persecuted because you're being faithful; that's very different. And what James is doing is drawing this line; he knows how this term is used. This is why he's taking the time and wants to make sure you do not say that the LORD is tempting you to do evil. No such thing is happening.



In fact, the writer of Sirach articulates this point, and it's worth sharing. He says in Sirach 15:11, **“Do not say, ‘It was the Lord’s doing that I fell away’; for He does not do what he hates.”** —Sirach 15:20— **He has not commanded anyone to be wicked, and He has not given anyone permission to sin.** Don't ever forget that. God isn't going to come to you and try to compel you to walk away and be sneaky about it to get you to walk away from His commandments. That's not God; that's the devil.

But again, let's be clear, does God allow that to take place? And the answer is, “Yes, He wants to see.” What do you think happened in the garden? Do you think God didn't know anything? That it was a total shocker? He knew exactly ... We're told that before the creation of the world, Yeshua was set apart. He knew before even what He created what the enemy would do—that's God.

James 1:13-14—<sup>13</sup> **Let no one say when he is tempted, “*peirazō*” (πειράζω),** and that's the verb form of “*peirasmos*,” **“I am tempted by God”;** for God cannot be tempted by evil, **nor does He Himself tempt anyone.** <sup>14</sup> **But each one is tempted when he is drawn away by his own desires and enticed** (emphasis added). Drawn away by his own desires. There are so many things that come to mind as he says this.

I think of Paul, who talks about the flesh. And he says in Romans 7:18, **“For I know that in me (that is, in my flesh) nothing good dwells ...”** He says in Romans 7:24, **“O wretched man that I am! Who will deliver me from this body of death?”** It's a body of death. Why is it a body of death? Because of its wicked, fleshly desires, its sole job is to draw you away from the Word. To draw you away from the commandments of God, to draw you away from who Yeshua is. Your flesh is hardwired to reject, defy, and rebel against the LORD.

And think of what is said in Jeremiah 17:9, which encapsulates this whole idea James brings up. He says, **“The heart is deceitful above all things, And desperately wicked; Who can know it?”** You can't plumb the depths of it. And I always say, “Well, that's wonderful because we all have one.” That's bad; this is not a good thing. We are all in the flesh.

You know, I've had men come to me, and they see in their realm that they're the only person experiencing this radical form of temptation and trial and testing and their flesh, the perversity of their

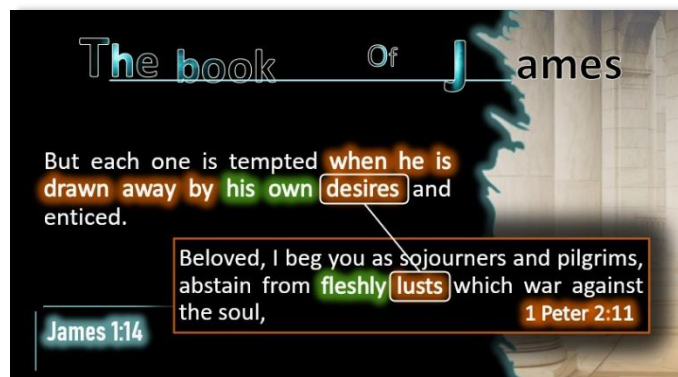
flesh. They're like, "Daniel, I don't understand; I wake up, and it should stop. I read the Word, I pray, and it's like my flesh just comes right back. The wicked thoughts are coming into my mind day after day." Here's what I can tell you. There is a reason why the Apostle Paul tells you to go to war and that he dies daily (2 Corinthians 10:5) to bring **every thought into captivity to the obedience of the Messiah Yeshua**, because you are in this carcass of death that is seeking your destruction every single day.

And until you learn how to crucify that thing, it's going to draw you right away from the LORD. Listen to me, the war will not end until this mortality puts on immortality. You have to fight. When you get up tomorrow, your job is to fight. You take every thought captive, and you replace every lie with the truth. And you replace all the stupidity, all the deception, and all the discouragement with one promise of God after another.

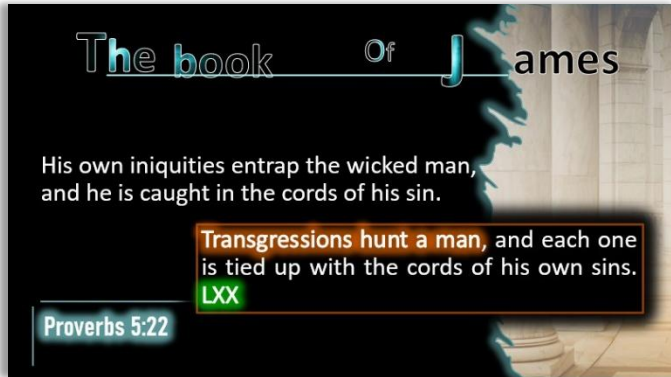
You have to pull your sword from its sheath. You have to get into the Word of God, and you have to be able to fight these things, and it won't stop. That's not a discouragement. I'm saying you're not unique, you're not weird, and you're not bizarre because you're being flooded with all the stupidity and garbage, and you know it's garbage because the love of Yeshua is in your heart, and it vexes you.

Think of Paul; what does he say in Romans 7:15? **"For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do."** You're killing me with this. But then he adds the warning in Romans 8:13, **"For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live."** Welcome to the war.

Peter says the exact same thing that James says, and I want to put this on the screen. He says in 1 Peter 2:11, **"Beloved, I beg you as sojourners and pilgrims, abstain from what?" **Fleshly lusts ...**** (Emphasis added). This is the exact same term, 'desires,' the exact same *'epithymia (ἐπιθυμία)*. "His own" is the same as "fleshly"; this is what we're talking about. But what I want you to see is, **"I beg you as sojourners to abstain from these fleshly desires, which war against your soul."** It's the war. The Spirit lusts against the flesh, and the flesh against the Spirit. These are contrary to one another, so that you do not do the things that you wish—it's the war.



You're not unique in the sense that all of this is coming upon you. You're in a body of death. And it doesn't help that the enemy principalities and powers manipulate that situation and cultivate it to help you come away from the LORD; it's very terrifying.



I look at Proverbs, and it says the same thing James brings to the table. —Proverbs 5:22— **His own iniquities entrap the wicked man, and he is caught in the cords of his sin.** The Septuagint has a better translation. — LXX—**Transgressions hunt a man, and each one is tied up with the cords of his own sins** (emphasis added).

You know, what did Yeshua say to Cain? He says in Genesis 4:7, **“If you do well, will you not be accepted? And if you do not do well,**

**sin lies at the door. And its desire is for you,”** but then he ends the statement with, **“but you should rule over it.”** In other words, fight. And God has given you the power to overcome. He's given you the power to overcome. You are not defenseless; you are not helpless. You have the indestructible, immovable power of Yeshua the Messiah, and His Word is sharper than any two-edged sword. Amen? Period.

And so, looking at James 1:14-15—<sup>14</sup> **But each one is tempted when he is drawn away by his own desires and enticed.** <sup>15</sup> **Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death** (emphasis added).

Again, you think about the Garden of Eden situation, and you know, he's using human anatomy. He's using the growth of human beings in reality. It's the most tangible thing in the world you could grab hold of. Everybody should understand where he's coming from here. And talking about how desire, when that has been conceived, you go to the garden; that moment of desire being conceived is when the enemy allured Eve to cast her gaze on that which is forbidden, and she saw that the tree was desirable to make one wise. Right there, you have conception. Her partaking of the fruit is that of giving birth to sin, and of course, when it was fully grown, Adam and Eve died.

*[Closing prayer]*

Abba Father, we give You praise and glory. We thank You for... Oh man, the truth that Your servant, *Ya'akov*, Your servant James, has brought to the table, the powerful message of this epistle—it is so intense, it is so profound, it is so deep.

There's no way you could get through, beginning at verse one and getting to the end, if you have an open heart to be the same. It is a radical challenge to every single one of us. LORD, I thank You for that Spirit of Truth that has gone forth. I thank You that these words have been preserved. And I thank You for that conviction, where we need that conviction. Where we are in deficit of wisdom, You fill that void, our deficit of understanding, knowledge, and discernment. LORD, we know You fill those voids.

And I ask You, LORD, we need, in this generation, the power of Your Spirit, which declares the truth of Yeshua, which testifies of His goodness. LORD, I pray You pour that out. And I pray that those who have been lied to, LORD, that You pour out truth. Those who have been discouraged, LORD, pull out encouragement. Those who are so weak that they feel that they can't go on, You pour out Your strength.

May we rise up to be a peculiar people. The people who love the LORD our God with all their heart and their neighbor as themselves. LORD, that we stop being impostors and we start living as authentic children of God with conviction. And LORD, wherever we fall short, may we not go to sleep without Your Spirit coming to convict and to expose where we are falling short. The things that don't please You, LORD, we want out. We're coming up on Passover; may the leaven get out. We ask You to purge that leaven.

And we just thank You, Yeshua, for Your mercy and grace, for being the crown of righteousness and the crown of life, and for crowning us with loving kindness and tender mercies. We are not worthy, but You are. And so, we thank You for Your goodness. And we pray this in the mighty name of Yeshua. Amen.

# Testing vs. Temptation: The Path to the Crown of Life

## Peirasmos

### Lexicon Entry 1

An attempt to learn the nature of something via a test.

**Context:** James 1:2 (Trials)

### Lexicon Entry 2

An attempt to make one do wrong; an enticement to sin.

**Context:** James 1:13 (Tempted)



### The Reward is the Crown of Life

The "crown" represents the mercy, grace, and righteousness found in Yeshua.

### THE DIVINE SIDE OF TESTING



### God Tests for Authenticity

Divine trials reveal whether a person will keep the commandments or follow strangers.

### "Makarios" (Blessed) Means Salvation

This term is a herald of eternal life, not just earthly happiness.

### THE ANATOMY OF TEMPTATION



### God Never Tempts to Evil

While God tests the heart, He never entices anyone to commit sin.



Desire



Sin



Spiritual Death

**The Cycle of Sin and Death**  
Desire conceives sin, which, when fully grown, brings forth spiritual death.



### Temptation is Internal

Believers are drawn away and enticed by their own fleshly desires.

