

1. What is meant by the word “temptation” (kju, 1:2)?

“**Count (consider) it all (in every way) joy** – chara (khar-ah’); cheerfulness, i.e. calm delight:

“**Fall into**” – peripipto (per-ee-pip’-to); to fall into something that is all around, i.e. light among or upon, be surrounded with (**Luke 10:30**).

“**Trials**” – peirasmos (pi-ras-mos’); a putting to proof by experiment [of good], experience [of evil], solicitation, discipline (**John 6:5-6**) or provocation (**Matt 16:1**); **by implication, adversity:**

What were their trials?

1. They had been forced to leave their homes under great duress, & begin living in new places among strangers as unwelcome guests.
2. Yet they still had to face the everyday trials of life like sorrow, sickness, pain, disappointment, & hardship.

We are not to think of these trials in negative terms.

God wants us to take a positive view of our problems.

He wants us to allow these experiences to produce a good effect in our lives, but to accomplish that we may have to readjust our thinking (**Heb 10:32-36**).

2. How may our trials be considered a joy?

- **Trials** produce, within the Christian, endurance (spiritual stamina),

BUT ONLY WHEN HE COUNTS HIS TRIALS “ALL JOY”

His endurance increases with every trial faced with “joy”, until he has finally lacks no qualities that a child of God ought to possess. {Compare the rigors of football practice to those who play the sport.}

“**Patience**” – hupomone (hoop-om-on-ay’); cheerful (or hopeful) endurance, constancy (Lk 21:17-19)

“**Perfect**” – teleios (tel’-i-os); complete (in various applications of labor, growth, mental & moral character, etc.)

“**Work**” – ergon (er’-gon); toil (as an effort or occupation); by implication, an act

“**Perfect**” – ideally suited; completed for a purpose

“**Entire**” – holokleros (hol’-ok’-lay-ros); complete in every part, i.e. perfectly sound (in body); no blemishes

“**Lacking nothing**” – what more could be added?

- **Trials** should be seen as stepping-stones to spiritual maturity, character builders & faith fortifiers.
- **We** consider trials a joy by anticipating the outcome (1 Pet 1:6-9).

Do we not feel, at times, that our brand of suffering is no different from those outside of Christ?

In many cases it may not be.

But the difference is in the WAY we face the trial & the OUTCOME of the trial.

A trial may lead someone in the world to depression, violence, divorce & alcoholism etc.

But that same trial should lead us to greater respect for our Father, more trust in the Lord, more time in prayer & meditating on His word.

3. How do our trials prove our faith?

Trials test the genuineness of our faith (1 Pet 1:7).

We all stand unproved before God prior to “various trials”.

Trials are not evil in themselves, & **God** is not blameworthy for allowing them to happen to us; **He** has a purpose in mind (Matt 7:24-27; 13:20-21).

4. What is the result of our faith proven by trial?

Answered in #2 – We become “perfect & complete lacking nothing” (1 Pet 1:5-11 note vs. 10)

(1 Cor 3:11-15) – **Paul** used a figure of God’s people being like a building made of different materials. **Each** material (or person) is affected differently by trial; some withstand & others are destroyed.

What made the difference?

FAITH made the difference (1 Tim 3:16-17; Rom 10:17; Heb 3:18-19).

Was the trial met with “all joy” or by “all blame”?

5. Define wisdom. How will it help a Christian through trial?

Wisdom from God will give us insight with regard to our trials.

Rather than viewing our trials as an evil that prevents us from serving the Lord properly & adequately, we can – through wisdom – judge & discern the good that can come from our hardships.

6. How may we expect to receive this wisdom?

We must “ask [God] in faith with no doubting”

Consider two ideas:

1. Ask or pray in full confidence (trust) that an answer is forthcoming.
2. Allow no room in the heart for indecision (double-minded): one moment wanting God’s wisdom & the next moment following one’s own judgments.

When we approach God in prayer asking for wisdom to help with our problems, we must be resolved that we want to overcome those problems by the exercise of Divine wisdom.

Otherwise, we live as the one described in verses 6-8.

The “double-minded” man lives as if he were two different people wanting two different things (he has an angel on one shoulder & the devil on the other).

7. What can we do to assure ourselves of this promise?

Meditate on God’s word (1 Tim 4:15; 2 Tim 2:15; 3:14-15; Psa 119:130; 98, 105)

Add the Christian virtues (2 Pet 1:5-11).

8. What is meant by the word “temptation” (1:12)?

The trials we have been talking about may lead to temptations, & vice versa, succumbing to temptations may cause trials in our lives.

A trial refers to an event in life that taxes our energies but is designed to discipline us & improve our character (**Heb 12:11**).

A temptation is the enticement to do evil that arises from our uncontrolled desires, & it is designed to lead us into sin; it is sinister in nature & intended to do us harm.

God will lead one into the former (**Gen 22:1-19; Job 1-2**), but never into the latter (**1:13**).

9. How may our temptations be considered a blessing?

One is blessed “who endures temptation” (**1:12**).

They bring us to a degree of spiritual maturity by disciplining us to control the lusts that cause temptation (**1:14**).

But the ultimate blessing is the “crown of life” promised to those who love the Lord rather than lusts.

10. From the context, how do we prove our love for the Lord?

By “enduring” (*hupomeno* (hoop-om-en'-o); to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere) rather than giving in to temptation

Persevering with the intent to obey the commands of Christ instead of pursuing our lusts (**Jn 14:15; 15:14**).

11. Is God responsible for our temptations?

No (1:13)!

God feels no compulsion to do evil. **God** & evil are eternally opposed. **He** is not charmed by evil, neither is He responsible for our temptations.

If God could tempt us with evil then He would not be Holy. **The** word “holy” means separate from all evil that God Himself has identified & defined for us by the counsel of His word.

God only allows free choice. **When** we use our ability of free moral choice to do evil, we can in no way indict God for our sin. **Adam** blamed God for the circumstances involved in sin, which only made things worse for Adam.

This passage we must remember with reference to temptation (1 Cor 10:13).

12. How are we tempted?

Four stages of temptation:

1. Lust
2. Enticement
3. Planning (sin conceived)
4. Spiritual death or separation from God

Illustrate: A fish will hide in safety until it has a need for food. Some fish are lured into danger by the offer of food (or a promise of food).

“**Lust**” can be used in a good sense (Luke 22:15) or in a bad sense (1 Thess 4:5).

13. How does our lust conceive?

Sin occurs when lust causes us to conceive of a sin or plan to a sin.

14. When does temptation cause us to sin, or when does sin occur?

The line is crossed from being tempted to actually committing sin when we begin making plans to sin.

Realistically, we may never have the opportunity to commit those plans into action, but never the less sin is committed when the sin is contemplated in the mind ([Matt 5:27-28](#); [Col 3:5](#)).

15. Should we feel guilt over temptation? Should we make light of temptation?

The temptation to sin is no joking matter; it should be dealt with in a serious & solemn manner.

Jesus didn't come out of the wilderness of temptation bragging to His disciples about how He silenced the Old Serpent Satan ([Matt 4](#); [Heb 4:15](#); [5:7](#)).