

James 1:12-18

James 1:12 – “Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.”

3107 [e]	435 [e]	3739 [e]	5278 [e]	3986 [e]	3754 [e]	1384 [e]	1096 [e]
Makarios	anēr	hos	hypomenei	peirasmon	hoti	dokimos	genomenos
12 Μακάριος	ἄνθρωπος	ὅς	ὑπομένει	πειρασμόν	, ὅτι	δοκιμος	γενόμενος
Blessed [is the]	man	who	endures	trial	because	approved	having been
Adj-NMS	N-NMS	RelPro-NMS	V-PIA-3S	N-AMS	Conj	Adj-NMS	V-APM-NMS

2983 [e]	3588 [e]	4735 [e]	3588 [e]	2222 [e]	3739 [e]	1861 [e]	3588 [e]	25 [e]	846 [e]
lēmsetai	ton	stephanon	tēs	zōēs	hon	epēngeilato	tois	agapōsin	auton
λήμψεται	τὸν	στέφανον	τῆς	ζωῆς	ὃν	ἐπηγγείλατο	τοῖς	ἀγαπῶσιν	αὐτόν
he will receive	the	crown	-	of life	that	He has promised	to those	loving	Him
V-FIM-3S	Art-AMS	N-AMS	Art-GFS	N-GFS	RelPro-AMS	V-AIM-3S	Art-DMP	V-PPA-DMP	PPro-AM3S

1. “blessed” begins this verse with a blessing for the victor, which is the man who “remains steadfast under trial”
 - a. “remains steadfast” or “endures” - *hypomenei* – “to stay behind”, “to await”, “to endure” used to say “remain behind to serve”, “to stand ground and show endurance”, “to bear up against opposition”
 - b. “under trials” – *peirasmon* – from *peirasmos* – “an experiment,” “a trial”, “a temptation”
2. “approved” – *dokimos* – “tested”, “approved” used to say “tried and acceptable” and “tested for approval”

1:13 – “Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one.

3367 [e]	3985 [e]	3004 [e]	3754 [e]	575 [e]	2316 [e]	3985 [e]	3588 [e]	1063 [e]	2316 [e]
Mēdeis	peirazomenos	legetō	hoti	Apo	Theou	peirazomai	ho	gar	Theos
13 Μηδείς	πειραζόμενος	λέγεται	ὅτι	, Ἀπὸ	θεοῦ	πειράζομαι	ὁ	γὰρ	θεὸς
No one	being tempted	let say	-	By	God	I am being tempted	-	For	God
Adj-NMS	V-PPM/P-NMS	V-PMA-3S	Conj	Prep	N-GMS	V-PIM/P-1S	Art-NMS	Conj	N-NMS

551 [e]	1510 [e]	2556 [e]	3985 [e]	1161 [e]	846 [e]	3762 [e]
apeirastos	estin	kakōn	peirazei	de	autos	oudena
ἄπειραστός	ἐστίν	κακῶν	πειράζει	δὲ	αὐτὸς	οὐδένα
unable to be tempted	is	by evils	tempts	now	He Himself	no one
Adj-NMS	V-PIA-3S	Adj-GNP	V-PIA-3S	Conj	PPro-NM3S	Adj-AMS

1. “trial” or “temptation” - *peirasmos* – this is an outward trial or a temptation to sin
 - a. Used in the form of a noun or a verb
 - b. Used in 1:2-3 to refer to “trials” and “testing”
 - c. Here it is used of a “temptation” as indicated by the use of the words:

- i. "evil" - *kakon* - in 1:13
- ii. "evil desire" - *epithymnias* - in 1:14
- iii. "sin" - *hamartian* - in 1:15

2. Reasons why "temptation" – *peirasmos* – cannot come from God:

- a. "God cannot be tempted by evil"
- b. Not only does God's holiness resist evil, but God's nature does not process, understand, perceive evil. It is to his nature a non-thing. Possibly like us being tempted by the smell of a color or enticed by the sound of a painting.
- c. God's nature has no moral depravity so there is no basis for a temptation to originate in order to be passed on to a human experience.
- d. Thus, God "himself tempts no one."

1:14 – "But each person is tempted when he is lured and enticed by his own desire."

1538 [e]	1161 [e]	3985 [e]	5259 [e]	3588 [e]	2398 [e]	1939 [e]	1828 [e]	2532 [e]	1185 [e]
hekastos	de	peirazetai	hypo	tes	idias	epithymias	exelkomenos	kai	deleazomenos
14 ἕκαστος	δὲ	πειράζεται	, ὑπὸ	τῆς	ἰδίας	ἐπιθυμίας	ἐξελκόμενος	καὶ	δελεαζόμενος .
A man	however	is tempted	by	the	own	desire	being drawn away	and	being enticed
Adj-NMS	Conj	V-PIMP/3S	Prep	Art-GFS	Adj-GFS	N-GFS	V-PPMP/NMS	Conj	V-PPMP/NMS
							"drawn out"		with use of bait

1. Temptation is experience by man "by his own desire" - *epithymias* – "desire, eagerness for, inordinate desire, lust, impassionate longing". Comes from the Greek word *epithumeo* meaning "a longing" which comes from a compound of *epi* = focused on and *thymos* meaning "passionate desire" which creates the word meaning "passion built on strong urges."

- a. This is from man's "own desire":
 - i. Not God
 - ii. Not another person
 - iii. Not a situation
 - iv. Not a culture
 - v. Not even the devil is mentioned here.
- b. Romans 1:24 – "Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves."
- c. Romans 6:12 – "Let not sin therefore reign in your mortal body, to make you obey its passions."
- d. Romans 7:7-8 – "What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.

5101 [e]	3787 [e]	2046 [e]	3588 [e]	3551 [e]	266 [e]	3361 [e]	1086 [e]	235 [e]	3588 [e]	266 [e]	3758 [e]	1097 [e]	1487 [e]	3361 [e]	1223 [e]	3551 [e]	3588 [e]	5037 [e]		
Ti	oun	eroumen	ho	nomos	hamartia	mē	genoito	alla	tēn	hamartian	ouk	egnōn	ei	mē	dia	nomou	tēn	te		
7 Τί	οὖν	ἐροῦμεν	? ὁ	νόμος	ἁμαρτία	? μὴ	γένοιτο	!	ἀλλὰ	τὴν	ἁμαρτίαν	οὐκ	ἔγνων	,	εἰ	μὴ	διὰ	νόμου	; τὴν	τε
What	then	shall we say	[is] the	law	sin	Never	may it be	But	-	sin	not	I have known	if	not	by	law	-	then		
IPro-ANS	Conj	V-FIA-1P	Art-NMS	N-NMS	N-NFS	Adv	V-AOM-3S	Conj	Art-AFS	N-AFS	Adv	V-AIA-1S	Conj	Adv	Prep	N-GMS	Art-AFS	Conj		

1063 [e]	1939 [e]	3756 [e]	1492 [e]	1487 [e]	3361 [e]	3588 [e]	3551 [e]	2036 [e]	3756 [e]	1937 [e]	
gar	epithymian	ouk	ēdein	ei	mē	ho	nomos	elegen	Ouk	epithymēseis	
γὰρ	ἐπιθυμίαν	, οὐκ	ἔδειν	,	εἰ	μὴ	ὁ	νόμος	ἔλεγεν	, Οὐκ	ἐπιθυμήσεις .
for	covetousness	not	I had been conscious of	if	not	the	law	had said	Not	you shall covet	
Conj	N-AFS	Adv	V-LIA-1S	Conj	Adv	Art-NMS	N-NMS	V-IA-3S	Adv	V-FIA-2S	

- e. Romans 13:13-14 – “Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.”
 - f. Galatians 5:16 – “I say, walk by the Spirit, and you will not gratify the desires of the flesh.”
 - g. Galatians 5:24 – “those who belong to Christ Jesus have crucified the flesh with its passions and desires.”
 - h. Ephesians 2:3 – “And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.”
2. “Dragged away” (*exelkomenos*) and “being enticed” (*deleazomenos*) are both words taking from the practice of hunting and fishing:
- a. “dragged away” – *exelkomenos* – “to draw out or away”
 - i. Used to say
 - 1. “draw out of the right place” and
 - 2. “draw aside out of the right way”
 - b. “being enticed” – *deleazomenos* – “to lure” and refers to using bait to entice.
 - i. Often seen in use with:
 - 1. baiting a hook
 - 2. setting a trap with bait
 - ii. 2 Peter 2:14 – “They have eyes full of adultery, insatiable for sin. They **entice** unsteady souls. They have hearts trained in greed. Accursed children!
 - iii. 2 Peter 2:18 – “For, speaking loud boasts of folly, they **entice** by sensual passions of the flesh those who are barely escaping from those who live in error.

1:15 – “Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.”

1534 [e] eita 15 εἶτα Then Adv	3588 [e] hē ἡ -	1939 [e] epithymia ἐπιθυμία desire N-NFS	4815 [e] syllabousa συλλαβοῦσα having conceived V-APA-NFS	5088 [e] tiktei τίκτει gives birth to V-PIA-3S	266 [e] hamartian ἁμαρτίαν sin N-AFS	3588 [e] hē ἡ -	1161 [e] de δὲ and Conj	266 [e] hamartia ἁμαρτία sin N-NFS
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658 [e] apotelestheisa ἀποτελεσθεῖσα having become fully grown V-APP-NFS	616 [e] apokyei ἀποκύει brings forth V-PIA-3S	2288 [e] thanaton θάνατον death N-AMS
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1. The process:
 - a. “Desire” (*epithymia*) “conceives” (*syllabousa*)
 - b. “Desire” (*epithymia*) “gives birth” (*tiktei*)

- c. "Sin" (*hamartian*) is born
 - d. "Sin" (*hamartian*) grows up or **matures** (*apotelstheisa*)
 - e. Mature Sin (*apotelstheisa hamartian*) "**brings forth**" (*apokyei*) "**death**" (*thanaton*)
2. "**conceives**" – *syllabousa* – "to conceive", "to become pregnant", "to collect", "to take", "by implication to take part with"
 3. "**gives birth**" – *tiktei* – "to beget", "to bring forth"
 4. "**sin**" – *hamartian* – "failure", "missed the mark". This is a self-originating failure that brings with it the guilt of having not hit the target or the goal.
 5. "**fully grown**" – *apotelestheisa* – "to bring to an end", "complete". Used to say "accomplish", "fully formed", "perfect", "bring to maturity."
 6. "**brings forth**" – *apokyei* – "to give birth to". It is a medical or physical word marking the close of pregnancy.
 - a. This word is used two times in the NT:
 - i. James 1:15 – "sin when it is fully grown **brings forth death**."
 - ii. James 1:18 – "Of his own will he **brought us forth by the word of truth**, that we should be a kind of firstfruits of his creatures."
 7. "**death**" – *thanaton* – "death" referring to physical and spiritual. This is separation from life if it be physical separation of the soul from the body, spiritual separation of the soul from God, or any number of separation of a person's existence from the plan and purpose of God.
 8. Temptation → **DESIRE** → Conception → Birth → **SIN** → Growth/Maturity → **DEATH**

1:16 – "Do not be deceived, my beloved brothers.

	3361 [e]	4105 [e]	80 [e]	1473 [e]	27 [e]
	Mē	planasthe	adelphoi	mou	agapētoi
16	Mḥ	πλανᾶσθε	, ἀδελφοί	μου	ἀγαπητοί .
	Not	be misled	brothers	my	beloved
	Adv	V-PMM/P-2P	N-VMP	PPro-G1S	Adj-VMP

Verb - Present Imperative Middle or Passive - 2nd Person Plural

"Stop now being misled"

↑ Present = NOW; Imperative = COMMAND

1. The opening word in the Greek *Me* along with the present tense imperative verb "be misled" (*planasthe*) means the readers are actively being deceived about this point of doctrine and are saying God is the source of the temptation and not their own sin nature.
 - a. "stop being misled"
 - b. "stop being deceived"
 - c. "stop holding to false doctrine"
 2. They will never be able to recover, grow or find joy in God's plan if they maintain false doctrine.
- 1:17 – "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

3956 [e]	1394 [e]	18 [e]	2532 [e]	3956 [e]	1434 [e]	5046 [e]	509 [e]	1510 [e]	2597 [e]	575 [e]	3588 [e]	3962 [e]			
pasa	dosis	agathē	kai	pan	dōrema	teleion	anōthen	estin	katabainon	apo	tou	Patros			
17	πᾶσα	δόσις	ἀγαθὴ	, καὶ	πᾶν	δῶρημα	τέλειον	,	ἄνωθεν	ἐστίν	,	καταβαῖνον	ἀπὸ	τοῦ	Πατρὸς
	Every	act of giving	good	and	every	gift	perfect	from above	is	coming down	from	the	Father		
	Adj-NFS	N-NFS	Adj-NFS	Conj	Adj-NNS	N-NNS	Adj-NNS	Adv	V-PIA-3S	V-PPA-NNS	Prep	Art-GMS	N-GMS		

3588 [e]	5457 [e]	3844 [e]	3739 [e]	3756 [e]	1762 [e]	3883 [e]	2228 [e]	5157 [e]	644 [e]
tōn	phōtōn	par'	hō	ouk	eni	parallagē	e	tropēs	apokiasma
τῶν	φώτων	, παρ'	ᾧ	οὐκ	ἐν	παραλλαγῇ	ἢ	τροπῆς	ἀποσκίασμα
-	of lights	with	whom	not	there is	variation	or	of shifting	shadow
Art-GNP	N-GNP	Prep	RelPro-DMS	Adv	V-PIA-3S	N-NFS	Conj	N-GFS	N-NNS

1. To argue against the view that claims ***“I am being tempted by God”*** when a believer experiences the desire to respond to oppression and trials with violence, unrighteousness, foul language, etc. James uses another argument that says:
 - a. God only gives good, perfect gifts
 - b. God is the Father of lights
 - c. God is above
 - d. God has no variation, no change
2. God will bring judgment, but not by tempting the believer to do evil.
 - a. Romans 12:19-21 – “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord. To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” Do not be overcome by evil, but overcome evil with good.”
 - b. Proverbs 24:29 – “Do not say, “I will do to him as he has done to me; I will repay the man according to his work.”
 - c. 1 Samuel 26:10 – “David added, “As surely as the LORD lives, the LORD Himself will strike him down; either his day will come and he will die, or he will go into battle and perish.
 - d. Deuteronomy 32:35 – “Vengeance is Mine; I will repay. In due time their foot will slip; for their day of disaster is near, and their doom is coming quickly.”
3. Instead, God is going to send something from above, from the lights, from his goodness, from is perfection to overcome evil. And, the next verse tells us what God sends to us from above.
4. Notice in the NIV the word “heavenly” in the phrase “Father of heavenly lights” is not in the Greek, but added to help clarify the divine origin and not merely natural light. The addition is not necessary, but it does clarify the intention.
5. “Father” of lights indicates:
 - a. God is the creator of the heavenly lights (stars, moon, sun, and likely includes angels since the ancient world associated the stars with angels)
 - b. God is the sustainer and overseer of the heavenly lights
6. “variation” and “shifting shadow” could have two views, but both make the same point: God is unchanging. God’s nature is always the same.
 - a. God IS NOT like the shadows cast by the sun. At noon there is little shadow, but at sunrise or sunset there are large shadows. But, God’s light is the same always.
 - i. “Variation” indicates orderly and periodic movement
 - ii. “shadow of turning” could refer to phases of the moon that are always changing, or shadows that change minute by minute.

- b. God IS like the planets and the stars since they do not change their orbit. They were set in place to establish and measure time. God is the same. He is unchanging.

1:18 – “Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

1014 [e]	616 [e]	1473 [e]	3056 [e]	225 [e]	1519 [e]	3588 [e]	1510 [e]	1473 [e]
boulētheis	apekyēsen	hēmas	logō	alētheias	eis	to	einai	hēmas
18 βουληθείς ,	ἀπεκύησεν	ἡμᾶς	λόγῳ	ἀληθείας ,	εἰς	τὸ	εἶναι	ἡμᾶς
Having willed [it]	He brought forth	us	by [the] word	of truth	for	-	to be	us
V-APP-NMS	V-AIA-3S	PPro-A1P	N-DMS	N-GFS	Prep	Art-ANS	V-PNA	PPro-A1P

536 [e]	5100 [e]	3588 [e]	846 [e]	2938 [e]
aparchēn	tina	tōn	autou	ktismatōn
ἀπαρχήν	τινα	τῶν	αὐτοῦ	κτισμάτων .
firstfruits	a certain	-	of His	creatures
N-AFS	IPro-AFS	Art-GNP	PPro-GM3S	N-GNP

1. Now we get to hear what God is doing.
 - a. God is acting constructively from outside this fallen, evil world.
 - b. God has already began the work of salvation for these readers through the Word of Truth.
 - c. We are to receive this and grow in this Word
 - d. Our spiritual growth today (goodness, righteousness, faithfulness, etc.) is the beginning (“first fruits”) of God’s restoration of this fallen world.
 - e. We should embrace this spiritual growth now even though it is the small minority and seems insignificant and ignored because all of creation is going to follow us as God’s good and perfect Word of Truth has conceived and given us new birth into the coming age centuries before this Kingdom Age overthrows this present cosmos.
2. Three steps in 1:18 –
 - a. “of his own will” – this is God’s desire. It is good and perfect and from above. It is not of this fallen age. It is not a temptation from man’s evil desire.
 - b. “by the word of truth” – the seed is not in man or in creation. It is not a philosophy or an academic concept. It is the Word of Truth penetrating the darkness of man’s soul.
 - c. “that we should be a kind of firstfruits of his creatures” – the reason for this happening to us is that we can start today producing what is eternal and what will eventually be the only reality remaining. All others are passing away.
3. “First fruits” and renewal of creation:
 - a. Matthew 19:28 – “Jesus said to them, “Truly, I say to you, in the new world (NIV – “at the renewal of all things”), when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”

3588 [e]	1161 [e]	2424 [e]	2036 [e]	846 [e]	281 [e]	3004 [e]	4771 [e]	3754 [e]	4771 [e]	3588 [e]	190 [e]	1473 [e]	1722 [e]	
Ho	de	Iēsous	eipen	autois	Amēn	legō	hymīn	hoti	hymeis	hoi	akolouthēsantes	moi	en	
28	Ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς	, Ἀμὴν	λέγω	ὑμῖν	ὅτι	ὑμεῖς	οἱ	ἀκολουθήσαντές	μοι	, ἐν
-	And	Jesus	said	to them	Truly	I say	to you	that	you	-	having followed	Me	in	
Art-NMS	Conj	N-NMS	V-AIA-3S	PPro-DM3P	Heb	V-PIA-1S	PPro-D2P	Conj	PPro-N2P	Art-NMP	V-APA-NMP	PPro-D1S	Prep	

3588 [e]	3824 [e]	3752 [e]	2523 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	1909 [e]	2362 [e]	1391 [e]	846 [e]	2521 [e]
tē	palingenesia	hotan	kathisē	ho	Huios	toū	anthrōpou	epi	thronou	doxēs	autou	kathēsesthe
τῇ	παλιγγενεσία	, ὅταν	καθίσῃ	ὁ	Υἱὸς	τοῦ	ἀνθρώπου	ἐπὶ	θρόνου	δόξης	αὐτοῦ	, καθήσεσθε
the	regeneration	when	shall sit down	the	Son	-	of Man	upon	[the] throne	of glory	of Him	will sit
Art-DFS	N-DFS	Conj	V-ASA-3S	Art-NMS	N-NMS	Art-GMS	N-GMS	Prep	N-GMS	N-GFS	PPro-GM3S	V-FIM-2P

2532 [e]	4771 [e]	1909 [e]	1427 [e]	2362 [e]	2919 [e]	3588 [e]	1427 [e]	5443 [e]	3588 [e]	2474 [e]	
kai	hymeis	epi	dōdeka	thronous	krinontes	tas	dōdeka	phylas	toū	Israel	
καὶ	ὑμεῖς*	ἐπὶ	δώδεκα	θρόνους	, κρίνοντες	τὰς	δώδεκα	φυλὰς	τοῦ	Ἰσραὴλ	.
also	you	on	twelve	thrones	judging	the	twelve	tribes	-	of Israel	
Conj	PPro-N2P	Prep	Adj-AMP	N-AMP	V-PPA-NMP	Art-AFP	Adj-AFP	N-AFP	Art-GMS	N-GMS	

- b. Acts 3:19-21 – “Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.
- c. Romans 8:19-24 – “
- d. 2 Peter 3:10-13
- e. Revelation 21:1-4 – “
- f. Romans 16:5 – “Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.

2532 [e]	3588 [e]	2596 [e]	3624 [e]	846 [e]	1577 [e]	782 [e]	1866 [e]	3588 [e]	27 [e]	
kai	tēn	kat'	oikon	autōn	ekklēsian	Aspasasthe	Epaineton	ton	agapēton	
5	καὶ	τὴν	κατ'	οἶκον	αὐτῶν	ἐκκλησίαν	. Ἀσπάσασθε	Ἐπαίνετον	, τὸν	ἀγαπητόν
and	the	at	house	their	church	Greet	Epenetus	the	beloved	
Conj	Art-AFS	Prep	N-AMS	PPro-GM3P	N-AFS	V-AMM-2P	N-AMS	Art-AMS	Adj-AMS	

1473 [e]	3739 [e]	1510 [e]	536 [e]	3588 [e]	773 [e]	1519 [e]	5547 [e]	
mou	hos	estin	aparchē	tēs	Asias	eis	Christon	
μου	, ὅς	ἐστίν	ἀπαρχὴ	τῆς	Ἀσίας	εἰς	Χριστόν	.
of me	who	is	a firstfruit	-	of Asia	for	Christ	
PPro-G1S	RelPro-NMS	V-PIA-3S	N-NFS	Art-GFS	N-GFS	Prep	N-AMS	

- g. 1 Corinthians 16:15 – “Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints.”

3870 [e]	1161 [e]	4771 [e]	80 [e]	1492 [e]	3588 [e]	3614 [e]	4734 [e]	3754 [e]	1510 [e]	536 [e]	3588 [e]
Parakalō	de	hymas	adelphoi	oidate	ten	oikian	Stephana	hoti	estin	aparche	tes
15 Παρακαλῶ	δὲ	ὑμᾶς ,	ἀδελφοί ,	οἴδατε	τὴν	οἰκίαν	Στεφανᾶ ,	ὅτι	ἐστὶν	ἀπαρχὴ	τῆς
I exhort	now	you	brothers	you know	the	house	of Stephanas	that	it is	firstfruit	-
V-PIA-1S	Conj	PPro-A2P	N-VMP	V-RIA-2P	Art-AFS	N-AFS	N-GMS	Conj	V-PIA-3S	N-NFS	Art-GFS

882 [e]	2532 [e]	1519 [e]	1248 [e]	3588 [e]	40 [e]	5021 [e]	1438 [e]
Achaias	kai	eis	diakonian	tois	hagiois	etaxan	heautous
Ἀχαΐας ,	καὶ	εἰς	διακονίαν	τοῖς	ἁγίοις ,	ἔταξαν	ἑαυτοὺς ,
of Achaia	and	to	service	to the	saints	they have devoted	themselves
N-GFS	Conj	Prep	N-AFS	Art-DMP	Adj-DMP	V-AIA-3P	RefPro-AM3P