

Valley Bible Church – Sermon Notes

Sermon Notes for July 25-26 1998

"Who is to Blame?"

Dale Whitehead

James 1:13-18

Not only can trials lead to triumph, those very same trials can also lead to temptation (James 1:2-18).

Typically God receives the blame for temptation. Not that God is specifically accused of such a thing but He is frequently implicated indirectly (Genesis 3:9-13).

James gives five proofs to show that God cannot take the blame for our improper response to trial.

The nature of evil (James 1:13).

God is perfectly separated from sin (Leviticus 19:2, 20:26; Isaiah 6:3).

God is light and no darkness can or will ever be found in Him (1 John 1:5).

The nature of man (James 1:14).

Lust (EPITHUMIA) denotes strong desire. Our strong human desires can be either good or bad (Luke 22:15, Philippians 1:23, 1 Thessalonians 2:17).

The normal desires of life were given to us by God. These desires must be our servants and not our masters. Apart from Christ and our yieldedness to Him our fleshly desires will rage out of control.

"Carried away" (EXELKOMENOS) conveys the picture of catching an animal with bait (James 1:14).

"Enticed" (DELEAZOMENOS) conveys the picture of catching a fish with bait (James 1:14).

The nature of lust (James 1:15-16)

Most people think of sin as a solitary act. But it truly is a result of a process which James illustrates by using the picture of childbirth. And nowhere in this process is God involved (James 1:15).

The process begins with "lust" or "strong desire" (James 1:15).

This strong desire leads to "conception". conception is the point in the process where the desire has now been given life. It is when we have decided to move forwad (James 1:15).

Conception then very naturally leads to sin. Birth is the point in the process where we actually carry out the sinful act (James 1:15).

Valley Bible Church – Sermon Notes

It is the person who is able to control his natural fleshly desires that will be most effective in avoiding acts of sin because he is able to keep the process that leads to sin from getting started.

The person who is best able to control his natural fleshly desires is the person who truly believes that to disobey God brings bad things and to obey God brings good things (Galatians 6:7).

James wants us to see that death is the consequence of sin and that this consequence is so extraordinarily high that our fleshly desires are held in check and are never moved to seriously consider a sinful expression (James 1:15).