

Help From Our Good Father in Fighting Our Evil Within (James 1:14-17)

Preached by Pastor Phil Layton at Gold Country Baptist Church on June 21, 2009

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¹⁴ But each one is tempted when he is carried away and enticed by his own lust. ¹⁵ Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. ¹⁶ Do not be deceived, my beloved brethren. ¹⁷ Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

The goodness of God is affirmed from the first page of the Bible. Everything God creates, He sees it is good, He says it is good, and Genesis 1 concludes with God's pronouncement that all He had made was "very good." James 1:17 affirms God's very nature is still and always will be good and giving, generous and gracious.

Verse 5 says we should ask of God (lit. *the giving God*) who gives to all men generously. Sinful evil men are not devoid of good gifts, as God's common grace and goodness to all restrains the full effect of depravity, but the analogy of human goodness pales to the great goodness God has for His born-again children who call Him Father

Matthew 7:11 *If you then, being evil, know how to give good gifts to your children, **how much more will your Father who is in heaven give what is good to those who ask Him!***

The fact that Christ's disciples do good things, does not change the fact that they have evil within. God as a good heavenly Father stands ready to help His children with their heart problem

Every good thing we have or do is from above, from God (v. 17)
 Every bad/evil thing we do is from within; from us, not God (v.13)
 If anything good comes from me, God gets 100% credit and glory
 If anything bad/sinful comes from me I'm 100% responsible (v.14)

God as our good Father has much help in this passage for dealing with the evil that remains in our sinful hearts. He reveals to us sin's source, steps, solution, to help us avoid sin and pursue true joy (v2)

REVIEW STUDY FROM LAST WEEK:

The Source of Temptation (v. 13 – not God, but us)

The Steps of Temptation (v. 14-15)

Step 1: Desire (v. 14 Greek word order: "*each one is tempted by his own desire*" – prefer to "lust" translation)

Step 2: Deception (v. 14 ESV "*lured and enticed*")

These are the fishing / hunting terms discussed last week

Step 3: Disobedience (last week I used terms conception, gestation, reproduction) – "disobedience" simply sums up our inner sin and outer sinful actions that v. 15 covers: "*Then when desire / lust conceives, it gives birth to sin.*"

Step 4: Destruction (v. 15b "*and sin when it is accomplished / full-grown, brings forth death*")

The Solution to Temptation (v. 16-17)

Do not be deceived my beloved brethren

Deceived about what?

- the source of temptation (v. 13-14)
- don't be deceived during temptation (v. 14 "*drawn away and enticed*" – stop it dead in its tracks, kill it at deception stage in your mind)
- don't be deceived about God's character and what is truly good and where it's found (v. 17)

At the heart of much sin is underestimating sin and our sinful hearts, as well as undervaluing God's goodness when tempted. The process of temptation spelled out in v. 14-15 first went down with a subtle attack on God's goodness. A subtle crafty serpent shows up in Eden with a question

"Did God really say, 'You must not eat from any tree in the garden'?" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.' " *"You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."* *When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate ... (NIV)*

The world, the flesh, and the devil are an unholy trinity working hard to convince us that there is good and satisfaction apart from what God has given and instructed us. Sin looks good, otherwise it wouldn't be a temptation. But James 1:16 says "don't be deceived." That statement can go with verses 13-15 but it also ties in with verse 17 as a bridge to the truth that all that is truly good is from God, and only what is from God will truly satisfy. God is not withholding good gifts or perfect gifts (as the serpent insinuated) because God's selfish or a killjoy – no, sin is the selfish killjoy! The pure joy of v. 2 is extinguished by the process of sin (v.14-15)

Bonhoeffer wrote in his book *Temptation*: "There is a slumbering inclination toward desire [v. 14], which is both sudden and fierce. With irresistible power, desire seizes mastery over the flesh ... It makes no difference whether it is sexual desire, or ambition, or vanity, or desire for revenge, or love of fame and power, or greed for money ... **Joy in God is ... extinguished in us and we seek all our joy in the creature.** At this moment God is quite unreal to us, he loses all reality, and only desire for the creature is real ... Satan does not here fill us with hatred of God, but with forgetfulness of God ... The [desire] thus aroused envelops the mind and will of man in deepest darkness. The powers of clear discrimination and of decision are taken from us. The questions present themselves: "Is what the flesh desires really sin in this case?" "Is it really not permitted to me, yes – expected of me, now, here, in my particular situation, to appease desire?" ... It is here that everything within me rises up against the Word of God.'¹

James 1:16: *Do not be deceived, my beloved brethren.* In the grammar, the implication may be that deception already is presently taking place and immediate action must be taken to stop it. Deception must cease and desist. Stop thinking wrongly, is one way to render it, so that you can stop living wrongly. Your sin is the fruit of sinful thinking. As a man thinks in his heart, so is he.

- Jesus used this word *deceive* to rebuke Pharisees for being mistaken in their thinking, not knowing the Scriptures or the power of God (Mk 12:27 “*you are greatly mistaken*”)
- This word was used for those who deceive as well as those who are being deceived (in 2 Tim. 3:13 some are both)
- Other verses translate this Greek word as to be “misguided” or “mislead” or “lead astray” or to “stray” or “wander”
- 1 Peter 2:25: *you were continually straying like sheep but now you have returned to the Shepherd ...*
- James 1:16 could be translated, “Do not keep wandering in your own minds.” This wandering sometimes is conscious and sometimes subconscious, but either way it’s dangerous
- In Heb. 3:10, the same Greek word translated *deceive* here is used of unrepentant Israel when God says: *They always go astray in their heart and they did not know my way*

Heart deception or heart defection from God’s way is a grave sin with great consequences, so James says *Do not be deceived, my beloved brethren.*

At the end of v. 26, James warns against self-deception of the heart:

*If anyone thinks himself to be religious, and yet does not bridle his tongue but **deceives his own heart**, this man’s religion is worthless*

Verse 16 is translated by most “don’t be deceived,” but some suggest ‘James intends a middle form, implying “*do not allow yourselves to be deceived*,” or even “*do not deceive yourselves*,” coming as it does on the heels of the conviction that people are tempted by their own evil desires. The warning echoes Jer 17:9 that “the heart is deceitful above all things.” We are prone to deceive even ourselves ... we possess a tremendous capacity to fool ourselves and to believe certain things simply because we wish to believe them, even against overwhelming evidence.’²

Here are ways it’s been suggested we deceive ourselves:

‘Prodded by teachings of self-love, TV commercials, and other forms of advertisement, desires within you urge “Go ahead; you deserve it!” You should keep in mind that you don’t deserve anything, but that all good you have or ever will have is the gift of God [see v. 17]. Remember, *deserve* is a concept that has only to do with condemnation, never with blessing. Christian, you *deserve* hell; you are going to heaven by the grace of God [v 18 says the reason you were brought forth, i.e., born again, is not because of your works or will, but it was God’s will. The wages of sin is death (v. 15b) but the free gift of God is eternal life through Jesus Christ our Lord, and all gifts and good things are from him (v. 17)]. Grace means that you are going to heaven *in spite of* what you *deserve*.

Desire may also try to allure you by telling you that you have a “need” for the forbidden pleasure. But according to Scripture, your needs are relatively few ... 1 Tim. 6:8 ... Luke 10:42 ... If you substitute the word *desire* for the word *need* ... almost always you will come closer to the truth ... When you think of desires as needs, it is harder to resist them. So, it is especially important in this day in which error about the inner functioning of the human being is so prevalent, to understand that what leads to sinful behavior is not inner needs but inner desires.’³

Let’s look at the steps of temptation again and God’s solutions

Step 1: Desire (thoughts / feelings / emotions)

Step 2: Deception (the will follows emotions)

Step 3: Disobedience (becomes sin inside then outside)

Step 4: Destruction (if sin can't eternally separate us from God, it wants to destroy us now and our usefulness to God in this life. Sin kills love, joy, and peace. Be killing sin or be killed by it)

STEP 1: DESIRE

'Most people think of sin as an individual act or behavior. But [vs. 14-15] says that sin is not an act; it is the result of a process. Sin starts with desire, which is related to emotion. It begins when you desire to be satisfied by acquiring something, when you have an emotional longing to possess what you see. Temptation then affects your mind through deception. You begin to justify and rationalize your right to possess what you desire. Your mind is deceived into believing that fulfilling your [desire] will satisfy you and meet your needs.

Next, your will begins to plot how you're going to get what you want, and when [your desire / feeling / emotion] is seduced (so to speak) by the baited hook, it becomes pregnant in the womb of a person's will. Finally, the act of sin occurs. Knowing how sin is born should help you in avoiding temptation ... At what point do you deal with sin? Not at the point of behavior—because then it's too late—but at the point of desire. The person who is able to control his emotional responses is able to deal effectively with sin. When being bombarded by negative emotional responses, a person with a mind that is sanctified [taking wrong thoughts captive rather than being captured by them, you] can deactivate desires before they are activated by the will ... You must deal with [sinful] emotions if you want to effectively deal with sin in your life. If you expose your emotions to the baited hook, you may find yourself getting hooked unless you take immediate action.⁴

The heart of man's problem is a problem with man's heart. The problem in temptation is not what happens on the outside of us, but what happens on the inside of us. Jesus explained: *For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting... All these evil things proceed from within* (Mk 7:21-23)

Most of the world would say our biggest problem is on the outside of us, and the solution is found inside of us. *The Bible teaches that our biggest problem is inside of us (in our sinful heart), and the solution is found completely outside of us (Christ and His Word).*

Thomas Watson: "The heart is the poisoned fountain, from whence all actual sins flow ... The cause of all evil lies in a man's own [desire], all sin begins at the heart. Lust is **First** conceived in the heart, and then it is midwived into the world ... The heart is a shop or workhouse, where all sin is contrived and hammered out. How needful, therefore, is this prayer, deliver us from the evil of our hearts! The heart is the greatest seducer, therefore the apostle James says, 'Every man is drawn away of his own lust, and enticed.' James 1:14. The devil could not hurt us, if our own hearts did not give consent. All that he can do is to lay the bait, but it is our fault to swallow it. O let us pray to be delivered from the lusts and deceits of our own heart. 'Deliver us from evil.' Luther feared his heart more than the pope or cardinal; and it was Augustine's prayer, *Libera me, Domine, a meipso*; "Lord, deliver me from myself." Beware [of yourself, not just of the external tempter but the internal] traitor, the flesh. The heart of a man is the Trojan horse, out of which comes a whole army of lusts.⁵

There is a progression of sin from heart/mind to actions in Rom 1:

²¹ *because, although **they knew God**, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened ...* ²⁴ *Therefore God also gave them up to uncleanness, **in the lusts of their hearts [where it starts]**, to dishonor **their bodies among themselves** (NKJV)*

Hearts and thoughts that do not glorify God or have joy in God (Paul says “were not thankful”) not only miss the reason they are created, they are darkened, descending lower and lower. We are shocked and appalled when we see some of the sins described in that chapter taking place in our world (homosexuality, etc.) but we need to remember those sins are not the engine driving this train, they’re the caboose of a long train driven by improper thoughts about God. Our sin may take different forms or different end results than some others, but all sin follows the pattern of James 1. *Do not be deceived, my beloved brethren.*

Jay Adams describes the desire-deception process in James 1 this way: ‘An event occurs. Within, your desire stirs in response to it. You recognize this and *could* cut the process short before sinning in the heart by changing the direction of your thoughts (Phil. 4:8). You don’t. Instead you allow your imagination to contemplate the possibility of sin. You assent to the sin in your mind; your mind goes to bed with the desire. You have sinned in your heart. That is what the writer of Proverbs was getting at when he warned against thinking about the adulteress’ “beauty in your heart.”’⁶

From the earliest pages of Scripture, desire is the key issue in sin and temptation. I wouldn’t be giving this sermon right now if the fruit of the tree in the garden was not desirable to human desire.

Genesis 3:6 *When the woman saw that the tree was **good** for food, and that it was a delight to the eyes, and that the tree was **desirable** to make one wise, she took from its fruit and ate*

v. 16 *To the woman He said, “ ... **your desire** will be for your husband ...*

Some believe that’s the desire to dominate or control your husband, not a godly desire but sinful, part of curse?

Genesis 4:7 “... *sin is crouching at the door; and **its desire is for you, but you must master it.**”*

Romans 6:12 *Therefore **do not let sin reign** in your mortal body **so that you obey its lusts** [same Grk word “desires” in Jas 1:14]*

For a Christian, there is sin that remains but it should no longer reign. We must control sin in the heart before it controls our life. As we obey God and develop patterns of obedience, we can weaken sin’s power so that we obey its desires less and less.

As a believer, there is good news. You do not have to be deceived, my beloved brethren. Even where desire is there, by God’s grace through God’s means you can stop temptation here.

Genesis 39 ⁷ *It came about after these events that his master's wife **looked with desire** at Joseph, and she said, "Lie with me."* ⁸ *But **he refused** and said to his master's wife, "Behold, with me here, my master does not concern himself with anything in the house, and he has put all that he owns in my charge."* ⁹ *"There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and **sin against God?**"* ¹⁰ *As she spoke to Joseph day after day, he **did not listen** to her to lie beside her or be with her.*

We can be pretty confident that the wife of one of the top rulers of Egypt would have been very beautiful, and Joseph was a man with desires like any man but by God's grace in thinking rightly about God and His goodness, He was able to stop temptation at step 1. Like Cain, sin was crouching at his door, literally she was following him around, desiring him, but he didn't let sin have him.

Notice in v. 8-9 God's goodness was a remedy for him, as James 1:17 says right after it says do not be deceived, my beloved brethren. James says, to stop being deceived you must believe at the moment of desire that God is good and every good thing given and every gift is from above, from God, which is ultimately what Joseph understands here in verses 8-9. God has given him everything good, everything he needs, and what will truly satisfy. And God would give him a wife and children later in His good and perfect timing to satisfy that desire in God's way (cf. Psalm 37:4).

Satan doesn't give any free gifts; he may promise a bargain or a good deal, but he makes us pay dearly for it (false advertising).

It's been well said in this context what we should never doubt:

God's 'goodness when difficulties come or temptations appear. If King David had remembered the goodness of the Lord, he would not have taken Bathsheba and committed those terrible sins. At least this is what Nathan the prophet told the king. [2 Sam 12:7: *Thus says the LORD God of Israel, 'It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul. ⁸ 'I also gave you your master's house ... I gave you the house of Israel and Judah; and if that had been too little, I would have added to you many more things like these! ... ¹⁰ 'Now therefore, the sword shall never depart from your house, because you have despised Me ... Behold, I will raise up evil against you ...]*

Note the repetition of the word *give* in this brief statement. God had been good to David, yet David forgot God's goodness and took the bait ... Achan forgot the warning of God and the goodness of God, saw the forbidden wealth, coveted it, and took it. He became rich, but the sorrow that followed turned his riches into poverty (Josh. 7).

The next time you are tempted, meditate on the goodness of God in your life. If you think you need something, wait on the Lord to provide it. Never toy with the devil's bait ... David was tempted twice to kill King Saul and hasten his own coronation, but he resisted the temptation and waited for God's time.⁷

At the heart of much sin is underestimating sin and our sinful hearts, as well as undervaluing God's goodness when tempted.

James 1:17 says God is good and truly satisfying and gives what is good and perfectly truly what we truly need and will satisfy us. James calls God “the Father of lights” – light emphasizes pure goodness and often holiness as well, no darkness or evil. 1 Jn 1:5 “*God is light, and in Him is no darkness at all.*” He’s good, holy.

Deuteronomy 5:21 (NASB95) ‘*You shall not **covet** your neighbor’s wife, and **you shall not desire** your neighbor’s house, his field or his male servant or his female servant, his ox or his donkey or **anything that belongs to your neighbor.***’

The 10 Commandments not only address do’s and don’t, our deeds; God addresses our desires, inordinate craving what God hasn’t given. In the next chapter (Deut. 6) God gives the command that Jesus quoted as first and greatest: *Love the Lord your God with **all your heart**, with all your soul, with **all your mind / might**.*

Your inner affections and thinking are vitally important to God. Your heart and your mind remembering truth of God is so crucial.

⁶ “*These words, which I am commanding you today, shall **be on your heart.*** ⁷ “*You shall **teach them** diligently to your sons and shall **talk of them** when you sit in your house and when you walk by the way and when you lie down and when you rise up.* ⁸ “*You shall bind them as a sign on your hand and they shall be as frontals on **your forehead [representing thinking].*** ⁹ “*You shall write them on the doorposts of your house and on your gates.* ¹⁰ “*Then it shall come about when the LORD your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build, ¹¹ and houses full of all **good things which you did not fill [another way to say every good and perfect gift is from God]**, ... and you eat and are **satisfied,** ¹² **then watch yourself, that you do not forget the LORD** ... ¹⁵ *for the LORD your God in the midst of you is a jealous God ...**

God demands all our heart, desires, thinking to be on Him, and He does for our good, and because He is good and all-satisfying. Our thoughts are where the battle is fought and where sin must be stopped. Those who lose the battle on the outside first lose within.

Rom. 12:2 “*Be transformed by the renewing of your **mind***”

Ephesians 4:22-23 (NKJV) *that you put off, concerning **your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind***

Practical example: temptation to worry this week

Philippians 4 (NASB95) ⁶ *Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.* ⁷ *And the peace of God, which surpasses all comprehension, **will guard your hearts and your minds in Christ Jesus.*** ⁸ *Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, **dwell on these things.***

Colossians 3:2 (NASB95) *Set your mind [KJV “affection”] **on the things above, not on the things that are on earth ...***

⁵ Therefore consider the members of your earthly body as dead to immorality, impurity, passion, **evil desire**, and greed, which amounts to idolatry [KJV/ESV “covetousness, which is idolatry”] ... ¹⁰ and have put on the new self who is being **renewed to a true knowledge** ... ¹² So, as those who have been chosen of God, holy and beloved, **put on a heart of [note the focus within]** compassion, kindness, humility, gentleness and patience; ... ¹⁵ Let the peace of Christ rule **in your hearts**, to which indeed you were called in one body; and **be thankful**. ¹⁶ Let the word of Christ richly dwell **within you** ...

Psalms 119:11 (NASB95) **Your word I have treasured in my heart, That I may not sin against You.**

We need to see and savor the superior value and goodness of God and His Word, so that the supreme value we place in it in our thinking and heart would make us desire sin far less. We need to feed godly desires rather than our flesh, and we need to pray for God’s Spirit to change our desires to be more like His, and then seek to walk in His power, living step-by-step, day-by-day in Him

Galatians 5:16 (NASB95) ¹⁶ **But I say, walk by the Spirit, and you will not carry out the desire of the flesh.**

SOLUTIONS TO NOT BE DECEIVED IN STEP 2:

James 1:15 “each one is tempted when he is **carried away and enticed** by his own desire”

After desire comes deception. What is first internal, encounters external occasions that draw our desires along further. It’s best to deal with it within, but we can also take outward actions.

MacArthur: ‘Obviously, we can avoid many temptations simply by avoiding places and situations where we know they are most likely to occur. We don’t read magazines or books, watch movies or TV programs, associate with friends, or go places where we know our emotions will be aroused to any sort of enticement to sin. Instead, we make sure that we are exposed to things that feed our emotions in godly ways. We not only gain positively and directly from the spiritual benefit of those things, but the godly joy we receive from them makes the ungodly things less attractive and even repulsive.

... We must also be on guard at the level of our minds. We train our minds to keep watch over our emotional desires. Instead of rationalizing temptations, we prepare in advance to oppose them with God’s Word, just as Jesus did in the wilderness.⁸

Note: Importance of memorizing specific scriptures to use in moments of future temptation

At the bottom of your note sheet is listed a book by the Puritan pastor Thomas Brooks *Precious Remedies Against Satan’s Devices*

“Device (1). *To present the bait and hide the hook*; to present the golden cup, and hide the poison; to present the sweet, the pleasure, and the profit that may flow ... by yielding to sin, and by hiding from the soul the wrath and misery that will certainly follow the committing of sin ... Here is the bait, the sweet, the pleasure, the profit.

Oh, but he hides the hook – the shame, the wrath, and the loss that would certainly follow! ... He promises them the former, but intends the latter, and so cheats them – giving them an apple in exchange for a paradise, as he deals by thousands now-a-days. Satan with ease puts fallacies upon us by his golden baits, and then he leads us and leaves us in a fool's paradise. He promises the soul ... pleasure, profit [prosperity, etc.] ... Adversity hath slain her thousand, but prosperity her ten thousand.

Now the remedies against this device of the devil are these:

Remedy (1). First, Keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you; for this you have Rom. 12:9 'Abhor that which is evil, cleave to that which is good.' ... It is our wisest and safest course to stand at the farthest distance from sin; not to go near the house of the harlot, but to fly from all appearance of evil, Prov. 5:8, 1 Thes. 5:22. The best course to prevent falling into the pit, is to keep at the greatest distance ...

Remedy (2). To consider, That sin is but a bitter sweet ... sin's murdering morsels deceive those that devour them. Adam's apple was a bitter sweet; Esau's [meal that he traded his birthright for] was a bitter sweet; the Israelite's quail a bitter sweet [consequences for complaining rather than thanking God's goodness in providing their daily bread] ...

Remedy (3) Solemnly to consider, That sin will usher in the greatest and saddest losses that can be upon our souls.

It will usher in the loss of that divine favour that is better than life, and the loss of joy that is unspeakable and full of glory, and the loss of that peace that passeth understanding, and the loss of [what has] refreshed, quickened, raised, strengthened, and gladdened, and the loss of many outward desirable mercies, which otherwise the soul might have enjoyed ...

Remedy (4). Seriously to consider, That sin is of a very deceitful and bewitching nature ... Heb. 3:13 'But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin.' It will kill the soul ... yet betray the soul [like Judas did]. It will with Delilah smile upon us, that it may betray us into the hands of the devil, as she did with Samson into the hands of the Philistines ...

Device (2). By painting sin with virtue's colours.

Satan knows that if he would present sin in its own nature and dress, the soul would rather fly from it than yield to it; and therefore he presents it unto us, not in its own proper colors—but painted and gilded over with the name and show of virtue ... PRIDE, he presents to the soul under the name and notion of neatness and cleanliness; and COVETOUSNESS (which the apostle condemns for idolatry) to be but good business ...

Remedy (4). Seriously to consider, That even those very sins that Satan paints, and puts new names and colors upon, cost the best blood, the noblest blood, the life-blood, the heart-blood of the Lord Jesus. That Christ should come from the eternal bosom of his Father to a region of sorrow and death ... that he who was clothed with glory should be wrapped with rags of flesh; he who filled heaven and earth with his glory should be cradled in a manger ... that the God of the law should be subject to the law, the God of the circumcision circumcised, the God who made the heavens working at Joseph's homely trade ... that the God of strength should be weary, the Judge of all flesh condemned, the God of life put to death ... that HEAD, before which the angels do cast down their crowns, should be crowned with thorns, and those EYES, purer than the sun, put out by the darkness of death; those EARS, which hear nothing but hallelujahs of saints and angels, to hear the blasphemies of the multitude; that FACE, which was

fairer than the sons of men, to be spit on ... that MOUTH and TONGUE, which spoke as never man spoke, accused for blasphemy; those HANDS, which freely swayed the scepter of heaven, nailed to the cross; those FEET, "like unto fine brass," nailed to the cross for man's sins ... and all this for those very sins that Satan paints and puts fine colors upon! Oh! how should the consideration of this stir up the soul against sin, and work the soul to fly from it, and to use all holy means whereby sin may be subdued and destroyed! ... that **when we consider that sin has slain our Lord Jesus, ah, how should it provoke our hearts ... sin—which has murdered the Lord of glory ...** "Never let go out of your minds the thoughts of a crucified Christ."⁹

Only one Man has ever lived within whose soul there was no hook or bait of corrupt desire on which any evil suggestion could fasten; and no one but he could say, "The prince of the world cometh, and he hath nothing in me."¹⁰

Hebrews 2:18 (NASB95) *For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.*

Hebrews 4:15-16 (NASB95) *For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

Our Lord in His grace and goodness is there to help us in temptation in step 1 and step 2 of temptation, as well as in steps 3 & 4. Our good Father has more help for us in dealing with our evil within – how to be killing sin so it will not be killing us – we'll cover that tonight in Part 2.

¹ Dietrich Bonhoeffer, *Temptation* (London: SCM Press Ltd, 1961), p. 33.

² Craig Blomberg, *Zondervan Exegetical Commentary on the NT*, Vol. 16, p. 72.

³ Jay Adams, *A Thirst for Wholeness*, p. 33-34.

⁴ John MacArthur (2001). *Truth for Today : A Daily Touch of God's grace* (324, 325). Nashville, Tenn.: J. Countryman.

⁵ Thomas Watson, *The Lord's Prayer*.

⁶ Adams, 31.

⁷ Warren Wiersbe. *The Bible Exposition Commentary*. (Jas 1:13). Wheaton, Ill.: Victor Books.

⁸ MacArthur, J. (1998). *James*. Chicago, Ill.: Moody Press, p. 53.

⁹ *The Works of Thomas Brooks*, Vol. 1, p. 16-18, Banner of Truth.

¹⁰ *The Pulpit Commentary: James*. 2004 (H. D. M. Spence-Jones, Ed.), p. 12.