

## SERMON OUTLINE

**SERMON TITLE:** The Anatomy of a Sin

**SERMON REFERENCE:** James 1:13-16

**LWF SERMON NUMBER:** #0509

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1) INTRODUCTION

a) James 1:13-15

b) In the book of James, the word “temptation” has two meanings.

i) Some temptations are tests.

(1) These are trials; they are not inducements to do evil.

(2) These are simply the tests and trials and hardships of life that come to us.

(3) These may be sent by God in order to help us stand.

ii) But there are other temptations that are inducements to do evil and solicitations to sin.

(1) These are sent by Satan to make us stumble.

(2) These are not sent to strengthen us but to weaken us and to destroy us.

(a) These are the types of temptations that will be dealt with in today’s message.

c) The devil has already made plans to sabotage our lives.

i) We can expect to be bombarded with unbelievable temptations in every area of our lives.

ii) It is very important that we learn not to succumb or be taken in by the devil.

2) THE DEFINITE POSSIBILITY (JAMES 1:13)

a) This passage in James does not say “if” we are tempted but “when” we are tempted.

i) It is a fact that we will be tempted.

ii) Jesus was tempted in all points like as we are.

(1) Hebrews 4:15

b) As Christians, we are not immune to temptations.

i) We can actually expect temptations to increase and not diminish.

ii) We can expect temptations even if we work in ministry.

(1) Preachers of the Gospel can expect temptations.

(a) The devil aims his biggest guns at God’s preachers.

c) When we become a friend of God, we then become an enemy of Satan.

i) As God opens the windows of Heaven to bless us, the devil opens the doors of Hell to blast us.

ii) If you have never met the devil, it’s because you and the devil have been going in the same direction.

(1) If you turn around, you’ll meet the devil head on.

iii) If the devil is after you, then it is a sign of life.

d) All people everywhere, whether they are saved or lost, meet temptations.

e) If you are a child of God, then the strength of the temptation may increase; but the strength to overcome the temptation will also increase.

f) We should be careful to not get prideful and think that we’ve come to the place where we are no longer tempted.

- i) 1 Corinthians 10:12
  - ii) The proud man tempts the devil to tempt him.
- 3) THE DIVINE IMPOSSIBILITY (JAMES 1:13)
- a) God does not tempt us with evil because God cannot be tempted with evil.
    - i) It is absolutely impossible for God to tempt us with evil.
    - ii) Man, by nature, wants to blame his sin upon God.
      - (1) Many of our alibis and excuses for sin are really just us blaming our sin upon God.
      - (2) Genesis 3:12
        - (a) Adam blamed God for placing him in the situation to sin.
          - (i) Adam, by his statement in this Scripture, blamed God and Eve.
          - (b) Adam wanted to blame God and wanted to make it look like it was just circumstances and his environment that caused him to sin.
  - b) The book of James makes it clear that we have no foundation for blaming God.
    - i) It is impossible for God to be tempted with evil.
      - (1) God is completely whole.
        - (a) There is nothing that God needs or wants.
        - (b) There is no bait for the devil to dangle in front of God.
        - (c) God is sufficient in Himself.
      - (2) God is completely holy.
        - (a) He is the antithesis of sin.
        - (b) When Jesus was tempted in the wilderness, Jesus was 100% God, but He was also 100% man.
          - (i) Jesus shared our humanity, and in His humanity, He was tempted.
          - (ii) God, in His divine nature, cannot be tempted with evil.
    - ii) God cannot tempt with evil.
      - (1) There is something about sin that makes people want to share it.
        - (a) For example, those who drink or smoke try to get others to drink or smoke.
        - (b) Satan has a product that he wants to export.
      - (2) God exports godliness.
        - (a) God does not tempt people to sin.
  - c) Today, we try to blame our sin on how we were raised, the part of town we grew up in, etc.
    - i) We try to say that it isn't really our fault; that it's just something that happened to us.
    - ii) We say that man is not sinful, he's just sick.
      - (1) God will never accept an alibi for sin.
- 4) THE DIRECT RESPONSIBILITY (JAMES 1:14-16)

- a) Under direction of the Holy Spirit, James puts the responsibility for sin directly where it belongs.
  - i) Sin is an inside job.
    - (1) It is not something that happens from without; it happens primarily from within.
    - (2) James doesn't even say that the devil makes us do it.
  - b) There is a certain seductiveness to sin.
    - i) James illustrates this by an immoral man or woman seducing another.
      - (1) However, James is not merely talking about sexual sin; he is using this type of sin as an illustration for all kinds of sin.
    - ii) James 1:13-14
      - (1) The phrase "drawn away" in this passage is a term used to describe a fisherman who catches a fish by using a special bait or lure.
        - (a) The fisherman tries to outsmart the fish with a particular bait or lure.
        - (b) There's something in the fish that says, "I want that;" then he finds out there is a hook in the bait.
      - iii) Every person is drawn away of his own lust.
  - c) The anatomy of sin:
    - i) There is a courtship.
      - (1) We need to look for the hook.
        - (a) Forget the bait, and look for the hook.
        - (b) The devil always has a hook.
      - (2) The devil knows what kind of bait to use to lure us.
        - (a) He used three separate baits to tempt Jesus.
          - (i) Luke 4:1-13
          - (ii) First, the enemy baited his hook with bread.
          - (iii) He then baited the hook with pride.
          - (iv) He then used the bait of materialism.
        - (b) Jesus refused to take the bait.
      - (3) The devil will come along to court us and to tantalize us with a sin.
      - (4) The courtship is described in the phrase "drawn away."
    - ii) There is the consent.
      - (1) The word "enticed" describes the consent.
        - (a) It literally means "trapped."
      - (2) There is no sin yet when the bait is being dangled in front of us.
        - (a) It is not a sin to be tempted.
        - (b) We cannot keep the devil from casting temptations in front of us.
      - (3) When we give consent to the temptation, the hook is set.
        - (a) When the will says "I do" to the lust, then an unholy marriage takes place.
          - (i) The hook is then set, and the battle is on.
    - iii) There is the conception.
      - (1) Out of this unholy marriage, there comes a child.

- (a) James 1:14-15
- (b) The unholy child is sin.
- (2) At first, the sin may not seem bad at all; most people are proud of their sin.
  - (a) The Bible speaks of the pleasures of sin.
    - (i) Hebrews 11:25
    - (ii) But the pleasures of sin are only for a season.
      - 1. The devil is too smart to go fishing without bait.
- (3) Sin is born of the unholy union of the will and the lust.
- iv) There is the completion.
  - (1) James 1:15
    - (a) Death is the finished product of the devil's art.
  - (2) The reason some people don't fear sin is that they don't look far enough ahead.
    - (a) They do not see sin when it is finished.
  - (3) The child of lust is sin; the child of sin is death.
  - (4) Proverbs 23:31-32
  - (5) We need to look for the hook and look beyond to sin when it is finished.
  - (6) Proverbs 5:3-5
  - (7) Jeremiah 17:11
    - (a) This passage shows the finished product of the sin of materialism.
    - (b) If someone is making all the money he can, then he will be making money when he ought to be doing something else.
      - (i) This person makes money his god.
    - (c) There is nothing wrong with wealth or making money, in its proper place.
      - (i) Deuteronomy 8:18
  - (8) Proverbs 16:25
  - (9) Don't look at a thing for what it is, but for where it is headed.

## 5) CONCLUSION

- a) There is a definite possibility that we will be tempted.
- b) There is a divine impossibility that God could be doing the tempting.
- c) There is a direct responsibility that when we are tempted, we are drawn away of our own lust and enticed.
  - i) And lust, when it is conceived, brings forth sin; and sin, when it is finished, brings forth death.
- d) Jesus Christ and He alone is the answer.
  - i) Only through Jesus can we live as we ought to live.
  - ii) People fall into temptation because they are trying to satisfy something within themselves.
  - iii) God made us, and He so made us that we can never be satisfied unless we are satisfied with Jesus Christ.

- (1) God made us to know Him, to love Him and to serve Him.
- iv) God made us in His image, and we are restless until we rest in the Lord Jesus Christ.
  - (1) Until we know Jesus Christ personally, we will be like a round peg in a square hole.
  - (2) We will not find rest and satisfaction until we find it in Jesus.
- e) The devil sees the legitimate, God-given desires that we have; and he tries to get us to satisfy those legitimate desires in an illegitimate way, which is sin.
- f) In and through Jesus, our desires can be satisfied the right way.
- g) The way to overcome temptation is to receive the Lord Jesus Christ and to love Jesus.
- h) Jesus Christ is the answer to temptation because He satisfies and because He strengthens.
  - i) Christ, who comes in us, gives us the power to overcome the devil.
  - ii) When we are saved, God makes us new.
    - (1) 2 Corinthians 5:17
    - (2) It is no longer I, but Christ who lives within me.
- i) Not only is Jesus our source for satisfaction and strength, but He is also the way to Heaven.
  - i) John 14:6
- j) Are you willing to trust Jesus today?
- k) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- l) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
  - i) Romans 3:23
  - ii) Romans 10:9-10
  - iii) Romans 10:13
  - iv) Acts 16:31
  - v) John 3:16