

**FIFTEENTH ANNUAL
BIBLICAL VIEWPOINTS
LECTURESHIP**

November 1-4, 1995

THEME:

**SIN:
A BATTLE FOR SOULS**

Directors:
**Eddy Craft
&
Clayton Winters**

Church of Christ
137 East C Street
Elizabethton, Tennessee 37643

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SIN AND THE LAW OF GOD

Clayton Winters

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (I John 3:4).

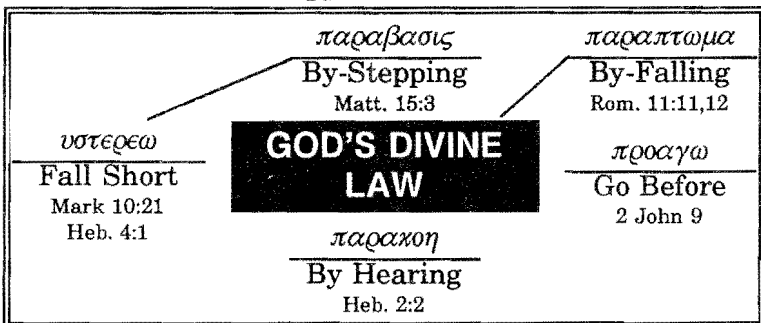
“Because the law worketh wrath: for where no law is, there is no transgression” (Rom. 4:15).

1. We are in the battle of the ages: the struggle against sin (Eph. 6:12). Our Captain is Jesus (Heb. 2:10); our weapon is the Word of God (Eph. 6:17; Heb. 4:12). Today, too many are surrendering because they are laying aside their sword.
2. As our texts clearly show, sin is a transgression of the law — no law, no transgression. Thus, to do away with law is to leave man unaccountable for sin. The denominational world adopted this stance a long time ago; our brethren are now clamoring for it.
3. Hopefully, our lesson will help us to understand these truths more clearly.

BODY:

I. SIN DEFINED IN RELATION TO THE LAW OF GOD.

- A. Sin is man's effort to make it on his own without benefit of God's Divine Law. The following chart, based on some leading Greek words for sin, will make this more apparent.

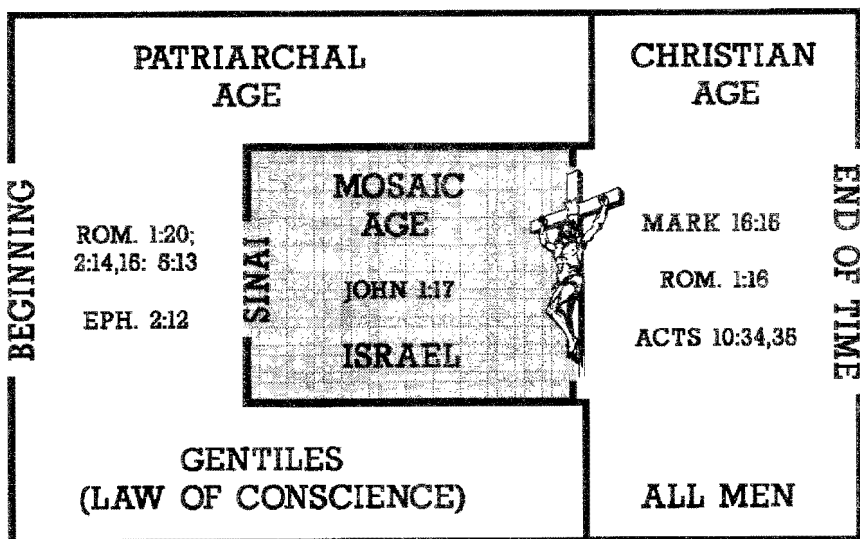


1. *husterew* means to fall short of what is required or needed. The rich young ruler had kept much of the law but he *lacked* one thing (Matt. 19:20); the wine at the wedding feast fell short of what was needed (John 2:3); all have sinned and *come short* of the glory of God (Rom. 3:23); we may *come short* of what God expects of us (Heb. 4:1), or *fail* of the grace of God (Heb. 12:15).
 2. *Parabasis* means to side-step our responsibility to God and His law. Where there is no law, there can be no *transgression* (Rom. 4:15); the old law was added because of *transgressions* (Gal. 2:19); The woman was in the *transgression* (1 Tim. 2:14); every *transgression* receives its reward (Heb. 2:2); transgressing the law of God for human tradition (Matt. 15:3).
 3. *Paraptoma*: falling away from the law and trespassing into the Devil's territory. Christ was delivered for our *offenses* (Rom. 4:25); by one man's *offense* death came on many (Rom. 5:15); *fall* of Jews meant salvation for Gentiles (Rom. 11:11); the forgiveness of *sins* (Eph. 1:7); confess your *faults* (James 5:16).
 4. *parakoe*: by-hearing, or as we would say it, "In one ear and out the other." One man's *disobedience* made many sinners (Rom. 5:19); revenge all *disobedience* (2 Cor. 10:6); every transgression and *disobedience* receives reward (Heb. 2:2).
 5. *Proago*: Christians are followers, but they sometimes want to go where they have not been led, going beyond the commandments. I *will go before* you into Galilee (Matt. 26:32); sins *going before* to judgment (1 Tim. 5:24); *transgresseth* and abideth not in the doctrine of Christ (2 John 9).
- B. So sin in every aspect reflects a failure to comply to all or any part of divine law. Thus it is easy to see that were there is no law, there is no transgression.

Those contending that Christians are not under the law, must conclude that they have no sin and thus have no need of a Savior. What a doctrine!

II. APPLICATION OF THE LESSON TO OUR GENERAL UNDERSTANDING AND PROPER DIVISION OF THE SCRIPTURES.

A. The chart below gives some idea of the different laws under which man has lived since the beginning of time. We normally divide them into three sections: the Patriarchal Age from Adam to Moses; the Mosaic Age from Sinai to the cross, and the Christian Age from the cross to the second coming. This is not quite accurate as the chart shows.



B. The Patriarchal age, for all except the Jews, indeed started with Adam, but probably did not for all practical purposes end until the household of Cornelius in Acts 10.

1. The first 2,500 years were a period without law, that is as far as a codified system or written

standard was concerned (Rom. 5:13). Note these facts:

- a. In the absence of law, sin was not imputed (Rom. 5:13).
 - b. Without a revealed system of law, man was amenable only to natural law, and a law of conscience (Rom. 1:20; 2:12-15).
 - c. For the Gentiles, this natural law did not end until the gospel system was given to the Gentiles (Acts 10,11,15).
2. The Law was given by Moses and lasted until the cross (John 1:17; Col. 2:14-17). But note also these facts:
- a. It was given only to the seed of Abraham, not to the Gentiles (Rom. 9:4,5).
 - b. As far as the Law was concerned, Gentiles were without God, and without hope in the world (Eph. 2:12).
 - c. Gentiles during that period will not be judged by the Law of Moses (Rom. 2:12).
3. The New Covenant came into force only when Christ entered into the most holy place (heaven) to atone for our sins. Note also these additional facts:
- a. The apostles were forbidden to preach the message of redemption until atonement for sins was made in heaven (Matt. 17:9; Luke 24:49; Acts 1:4).
 - b. Once the New was revealed on Pentecost, the Jews could no longer be justified by the Law of Moses (Gal. 5:4); once the New was revealed to the Gentiles at the household of Cornelius, they could no longer be justified by the law of conscience (Rom. 11:32; 10:12-15; Gal. 3:26-29).
 - c. Doubtless, Cornelius was accepted to God under the law of conscience until the gospel

was revealed to him as a representative of the Gentile nations (Acts 10:1-3).

- d. The gospel is now God's power to save all men (Acts 20:34,35; Rom. 1:16).

PROPER TREATMENT OF A BROTHER IN SIN (I CORINTHIANS 5)

Eddy Craft

1. I Corinthians chapter five gives some very helpful information on how to treat a brother or sister in sin.
2. The importance of this lesson, is the fact that not only the brother in sin, but the church itself would stand in danger.
3. Just as the Lord was concerned about all His sheep, we should be concerned about every member of the body of Christ.
4. The proper understanding of how to treat a brother in sin will eliminate the confusion that exists over many of the passages which will be discussed later.

BODY:

- I. IT IS NOT IMPROPER TREATMENT OF A BROTHER TO JUDGE HIS CONDITION.**
 - A. Paul made a judgment and he was not even present. If he could judge and be absent, what about the Corinthians that were present?
 - B. Many misunderstand the following verses:
 1. Matthew 7:1 "Judge not, that ye be not judged."
 2. Romans 2:1-3 ¹"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ²But we are sure that the judgment of God is according to truth against them which commit such things. ³And thinkest thou this, O man, that judgest them which do such things, and doest the

same, that thou shalt escape the judgment of God?"

3. Romans 14:13 "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."
 4. James 4:11-12 ¹¹"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. ¹²There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"
- C. We are commanded to judge.
1. John 7:24 "Judge not according to the appearance, but judge righteous judgment."
 2. The kind of judging that the Scriptures condemn is hypocritical judgement.

II. IT IS NOT IMPROPER TO WITHDRAW FROM A BROTHER.

- A. How many churches practice this?
- B. Notice the following statements in I Corinthians chapter five.
 1. Be taken away from among you (verse 2)
 2. Deliver such a one unto Satan (verse 5)
 3. Purge out (verse 7)
 4. Not to keep company (verse 9)
 5. Not to eat (verse 11)
 6. Put away from among yourselves (verse 13)
- C. This is to be done in the name of the Lord (verse 4)
- D. Does not say, Do nothing or sweep under the rug.

III. IT IS NOT IMPROPER TO BE MY BROTHER'S KEEPER.

- A. Cain asked God, "Am I my brother's keeper?" (Gen. 6:9)
- B. God wants us to be our brother's keeper.

1. Galatians 6:1 "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."
2. Soul winning should start at home, Jesus demonstrated this in the parable of the lost sheep (Luke 15:4).

IV. IT IS NOT IMPROPER FOR ONE TO ADMONISH THE CHURCH TO DO THE RIGHT THING CONCERNING A BROTHER IN SIN.

- A. If the church doesn't do the right thing, then they will be corrupted by the leaven (I Corinthians 5:1-2; 6:7).
- B. Paul also taught the same thing in II Thessalonians 3:14.
- C. The man who had his father's wife was committing one of the works of the flesh but so was the church in being puffed up (I Cor. 5:2).

V. IT IS NOT IMPROPER TREATMENT OF A BROTHER TO MOURN OVER HIS LOST STATE (I Cor. 5:2).

- A. To mourn for shame as if for one dead. It ought to break our hearts any time to see one in such a condition.
- B. When is the last time you mourned over one being lost?
- C. To mourn in contrast with gladness, or joy, often implying both inward sorrow and outward expression. It may refer to grieving over one's sins (James 4:9) or the sins of others (I Cor. 5:2; II Cor. 12:21), as well as other matters (Mark 16:10).

VI. IT IS NOT IMPROPER TREATMENT OF A BROTHER IN SIN TO DELIVER HIM UNTO SATAN (I Cor. 5:5).

- A. We find the same thing said about Hymenaeus and Alexander.
 - 1. 1 Timothy 1:20 "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."
 - 2. The salvation of the man in the day of Christ is the goal and this is to be attained by not condoning his sin.
- B. When we fail to do this, we are not doing our brother a favor and we are also demonstrating a lack of authority for God's Word.

VII. IT IS NOT IMPROPER TREATMENT OF A BROTHER IN SIN TO MARK AND AVOID.

- A. Romans 16:17-18 ¹⁷"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. ¹⁸For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."
 - 1. "Mark" means keep an eye on as to avoid.
 - 2. To keep your eye on as keeping your eye on the goal.
- B. We are not to treat him as an enemy but we are to admonish him as a brother (II Thessalonians 3:15).
- C. 2 John 9 "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

CONCLUSION:

- 1. It is very important for each and every one of us to properly treat a brother in sin. To mistreat him or anyone else would make us violators of the Scriptures.

2. To practice church discipline is an act of love and a failure to do so demonstrates a lack of love for the lost brother, for God and for ourselves. It is improper to listen to other people and fail to do what God's Word teaches concerning Church discipline.

PEER PRESSURE AND THE SINS OF YOUTH

David Irick

1. The term "peer pressure" is not defined by Webster's Dictionary. As a compound word:
 - a. Peer — "an equal, as in ability, age or in social rank."
 - b. Pressure — "To compel, as by forceful persuasion."
2. Peer pressure has led many to do things they would not normally have done: killing, stealing, lying, raping, slandering, etc.
3. No life is exempt from this temptation. This "pressure" exists for the young and old alike as shall be seen in this lesson.

BODY:

I. FACTORS WHICH LEAD TO PEER PRESSURE.

- A. The Desire To Secure Praise And Acceptance Of Our Peers.
 1. The drive to "fit in" with our peers is strong. We want to be "normal" in every sense of the word. Therefore, we often seek to conform to the social and moral tastes of our peers.
 - a. Examples of how adults are affected.
 - b. Examples of how teens are affected.
- B. The Fear Of Disapproval And Its Consequences Contribute To Peer Pressure.
 1. The saying, "sticks and stones may break my bones but words will never hurt me" is not true!!
 2. To experience the open displeasure of one's peers is painful at best, torture at worse.
 3. Example of Susan Smith.

4. Galatians 2:11-13 (fear) — “to fear one, be afraid of one, lest he do harm, be displeased.” Thayer’s Greek Lexicon (emphasis mine DAI).

II. SOME OF THE SINS ASSOCIATED WITH YIELDING TO PEER PRESSURE.

- A. Loving (Respecting) Others More Than God.
 1. Deut. 4:23-24 (Peers can become an idol — something we value more than God).
 2. Matthew 22:37-40
 3. Acts 5:29
 4. Matthew 10:28
 5. Remember, following the group keeps you from developing your own godly convictions.
- B. Loving Popularity And Securing A Favorable “Social Position” Among Others Is More Important Than God.
 1. John 9:21-22
 2. John 12:42
 3. Matthew 27:18,19,24 (Pilate)
 4. Mark 6:26 (Herod)
- C. It Violates And Sears The Conscience.
 1. Conscience: “A person’s inner awareness of conforming to the will of God or departing from it, resulting in either a sense of approval or condemnation.” Nelson’s Bible Dictionary.
 2. I Timothy 4:2
 3. Peer Pressure leads people to lose respect for self.
- D. It Destroys Your Example And Provides An Evil Influence Before Others.
 1. Matthew 5:13-16
 2. Phil. 4:9
 3. I Timothy 4:12
- E. The Fruits Of Peer Pressure
 1. Disobey parents (II Timothy 3:1-2)
 2. Drive recklessly
 3. Wear immodest clothing (I Timothy 2:9-11; Jeremiah 8:12)

4. Fornication (I Corinthians 6:18)
5. Drinking\Drugs (I Corinthians 6:9-11)
6. Lying (Galatians 5:19-21)
7. Stealing (Galatians 5:19-21)
8. Dancing (Galatians 5:19-21) etc.

III. OVERCOMING PEER PRESSURE.

A. Make Sure Priorities Are In Order

1. God must be first, others second.
2. Matthew 6:33
3. Matthew 16:26
4. Matthew 10:37

B. Chose Friends Wisely.

1. I Corinthians 15:33
2. This is some of the best “insurance” one can have!
3. A friend is not someone who would lead you into sin!
4. Proverbs 13:20

C. Determine To Be A Leader, Not A Follower

1. Joshua 24:15
2. Matthew 27:20 — compare to 21:8-11
3. Exodus 23:2
4. Be your own boss, not a puppet controlled by others. Don't follow a group until you know they are going in a right direction.

D. Don't Be Afraid To Be Different!

1. John 7:13
2. Proverbs 29:25
3. Matthew 10:28
4. We must admire those who are strong, not yielding to the desires of others.
 - a. Noah
 - b. Joshua and Caleb
 - c. David
 - d. Elijah
 - e. Daniel, Shadrach, Meshach and Abednego
 - f. John the Baptist, etc.

E. Be Faithful To God. Psalm 119:9-16

1. Feed on God's Word. (Study to develop your own solid, personal convictions enabling you to stand alone if need be). (I Peter 2:2)
2. Pray for strength, wisdom and boldness (Matthew 6:13; Acts 4:24-31)
3. Attend the worship service faithfully. (Hebrews 10:25)

CONCLUSION:

1. Realize the ever present danger of peer pressure. Make your decision today and it will be easier to follow tomorrow when faced with peer pressure.

THE SINLESS SON OF MAN

Wesley Simons

1. The Supreme Being known as Jesus is just as eternal as God the Father; John 1:1-3 ¹“In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made.”
2. The Word left heaven and took on flesh; John 1:14 “14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”
3. Jesus was subject to the law; Galatians 4:4 “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,”
4. Therefore, he could be tempted in all points like as we are; Hebrews 4:15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”
5. He had to grow and learn to deal with temptation to be pleasing to God; Hebrews 5:8-9 ⁸“Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him;”
6. We want to look at how Jesus faired against temptation and sin.

BODY:

- I. **HE WAS TEMPTED IN THE SAME WAY THAT ADAM AND EVE AND ALL MANKIND ARE TEMPTED.**

- A. There are three main avenues of temptation: the lust of the eyes; the lust of the flesh; and the pride of life.
- B. 1 John 2:15-17 ¹⁵“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”
- C. Adam and Eve and temptation (Genesis 3:1-24)
1. The lust of the eyes; Genesis 3:6 “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”
 2. The lust of the flesh; “...the tree was good for good...” (Genesis 3:6)
 3. The pride of life; “...a tree to be desired to make one wise...” (Gen. 3:6)
- D. Jesus and his temptation (Matt. 4:1-13)
1. The lust of the eyes: Matthew 4:8-9 ⁸“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.”
 2. The lust of the flesh; Matthew 4:3 “And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.”
 3. The Pride of Life; Matthew 4:5-6 ⁵“Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, ⁶And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge con-

cerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

- E. Jesus was tempted in every way that man has been — yet without sin.
- F. We are tempted the same way today.
- G. Jesus overcame each temptation with a "it is written."
- H. The Psalmist said: Psalm 119:11 "Thy word have I hid in mine heart, that I might not sin against thee."

II. THE WAY JESUS VIEWED HIS BATTLE AGAINST TEMPTATION AND SIN.

- A. John 8:46 "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"
- B. Can you imagine anyone being so sure of his perfect life that he invites as it were the crowd to find a sin in his life.
- C. Which of us would be so daring as to invite our friend and enemies to look at our lives and see if they could find just one sin.
- D. Our Lord gave them this challenge but they could not find one.
- E. John 8:29 "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."
- F. When Jesus was on trial, they brought in false witnesses to lie on our Lord: Matthew 26:59-60⁵⁹"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; ⁶⁰But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,"

III. HOW OTHERS VIEWED THE LIFE OF JESUS.

- A. Judas Iscariot: Matthew 27:3-4³"Then Judas, which had betrayed him, when he saw that he was con-

demned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, ⁴³Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.”

- B. Pilate: Matthew 27:22-23 ²²“Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. ²³And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.”
- C. Herod: Luke 23:14-15 ¹⁴“Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: ¹⁵No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.”
- D. The Roman Centurion: Luke 23:47 “Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.”
- E. The Thief On The Cross: Luke 23:40-41 ⁴⁰“But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? ⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.”
- F. The Prophets: Isaiah 53:9 “And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.”
- G. Paul, one of the Lord’s greatest enemies at one time: 2 Corinthians 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
- H. The Author of the Book of Hebrews: Hebrews 4:15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was

in all points tempted like as we are, yet without sin.”

- I. Peter: 1 Peter 1:18-19 ¹⁸“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹But with the precious blood of Christ, as of a lamb without blemish and without spot:”
 - 1. 1 Peter 2:21-22 ²¹“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: ²²Who did no sin, neither was guile found in his mouth:”
 - 2. 1 Peter 3:18 “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:”
- J. John: 1 John 3:5 “And ye know that he was manifested to take away our sins; and in him is no sin.”

IV. FALSE ACCUSATIONS AGAINST OUR LORD.

- A. Blasphemy — John 10:32-36
- B. Hath a devil — John 10:20-21
- C. Gluttonous and a winebibber — Matthew 11:19
- D. Sabbath breaker — Luke 6:1-6
- E. Failing to allow tribute to be given to Caesar — Luke 23:1-2
- F. Others were also made but none of them could be proven.
- G. He was and is the perfect Son of God.

V. FALSE VIEWS ABOUT CHRIST, TEMPTATION AND SIN.

- A. That Mary had to be cleansed of all actual and inherited sin to keep Jesus from being born in sin (The immaculate conception).
- B. That Jesus could not be tempted.
- C. That Jesus could not sin

- D. That Jesus did sin
- E. That He did not have flesh and blood as we do.

VI. WHY IT IS A MUST THAT JESUS BE PERFECT (SINLESS).

- A. He had to be the perfect example: 1 Peter 2:21-22
²¹“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: ²²Who did no sin, neither was guile found in his mouth:”
- B. He had to be the flawless lamb of God: 1 Peter 1:18-19
¹⁸“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹But with the precious blood of Christ, as of a lamb without blemish and without spot:”
- C. He had to be the perfect High Priest: Hebrews 4:15
 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”
- D. He had to defeat Satan: Matthew 4:11 “Then the devil leaveth him, and, behold, angels came and ministered unto him.”
- E. He had to taste death for all men: Hebrews 2:9 “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”
- F. He had to be the propitiation for our sins: 1 John 2:2 “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”
- G. He had to rule in a kingdom of righteousness: Hebrews 1:8 “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

- H. He had to be made sin for us: 2 Corinthians 5:21
“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
- I. He had to be the perfect voice that all men is to hear in this age: Matthew 17:5 “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”
- J. He had to be perfect to offer his blood in the most holy place to God almighty: Hebrews 9:12 “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

CONCLUSION:

1. The only way that we can be saved is through the perfect life and sacrifice of Jesus Christ: Romans 5:8-9
⁸“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him.”
2. What can wash away my sins? Nothing but the perfect blood of Jesus!!
3. Which cause us to conclude: 2 Corinthians 9:15 “Thanks be unto God for his unspeakable gift.”
4. John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
5. John 10:17-18 ¹⁷“Therefore doth my Father love me, because I lay down my life, that I might take it again. ¹⁸No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”
6. John 15:13 “Greater love hath no man than this, that a man lay down his life for his friends.”

CHRIST, THE ATONING SACRIFICE FOR OUR SINS

Ray Frizzell, Jr.

1. The annual remembrance of sins in the Old Testament, on the Day of Atonement, is set in contrast with the once-for-all entering into the holy place by Christ to provide atonement for our sins (Hebrews 9:23-26; 10:1-4).
2. Blood has always had a significant place for a restored relationship with God.
 - a. From Abel's offering to Calvary, the necessity of blood in order for man to be able to approach God is emphasized (Leviticus 17:11).
 - b. Though thousands of animals were slain in the Old Testament era, the blood of bulls and goats could never remove sin (Hebrews 10:4).
 - 1) Israel's system of animal sacrifice was "a shadow of good things to come" (Hebrews 10:1)
 - 2) The Day of Atonement (Leviticus 16) was merely a type of that great atonement that Christ made for the sins of the world.

BODY:

- I. **UNDERSTANDING THE SIGNIFICANT TERM, "ATONEMENT"**
 - A. "Atonement" (literally, at-one-ment) means "a setting 'at one', the state of or act of bringing into concord, the restoration of friendly relations."
 1. The Hebrew term translated "atonement" literally means "a covering."
 2. The Greek term responsible for the only appearance of the word "atonement" in the KJV (Romans 5:11) literally means "an exchange of equivalent values, a counterbalance; such an

exchange, being equitable, results in an adjustment of differences, a reconciliation, atonement.”

- B. There is a cluster of words which may be gleaned from the New Testament concept of atonement.
1. “Propitiation” — to pacify, to conciliate or render favor to one alienated (I John 2:1,2; Romans 3:25).
 2. “Reconciliation” — the removal of alienation between man and God, restoration to the favor and fellowship of God (Romans 5:10; 2 Cor. 5:18-19).
 3. “Redemption” — the securing of release by the payment of a price (Matt. 20:28; 1 Peter 1:17-19).
 4. Christ’s atonement “covers sin” from God’s sight; it “propitiates” God’s wrath against sin; it “reconciles” God’s justice toward the sinner; it “pays a ransom” to God for the sinner.

II. THE ATONEMENT FOR OUR SINS

- A. Man’s need for atonement lies in the reality of sin and man’s consciousness of sin and in man’s guilt of sin.
1. “Sin” derives from words meaning to miss the mark; in essence, sin is prideful disobedience against and stubborn rebellion against the will of God.
 2. Sin cannot be ignored, because God’s wrath rests upon sin (Romans 1:18; Colossians 3:6).
 3. Since sin cannot enter heaven (John 8:21,24; Rev. 21:27), the most critical problem facing man is a reconciliation, a satisfaction, an atonement by which sinners may be restored to God’s favor now and ultimately to His presence.
- B. Christ came into the world to reunite man and God.
1. When, in heaven’s council before the world began (I Peter 1:20; Rev. 13:8), animal sacrifices in any age were by God declared insufficient, then God’s only Son volunteered to become flesh in order

that he might die a sacrificial, substitutionary death (Hebrews 9:26; 10:5-10; John 10:17,18; 12:27).

2. The only way God could remain just and yet justify sinners was for him to see the travail of Jesus' soul with the sins of the world heaped upon him (Romans 3:25,26); any other plan would compromise heaven's purity and the Father's standard of justice.
3. We need to ponder well, and often, this atoning mission of Jesus.
 - a. Christ came to free man from enslavement to sin; this called for Christ's personal battle with sin (Matthew 20:28; 2 Corinthians 5:21; Rom. 5:6-10)
 - b. Jesus, as the "Lamb of God", was the sacrifice provided to cleanse lost souls of sin (John 1:29; I Peter 1:19; Ephesians 2:13-16).
 - c. The atoning sacrifice of Jesus at Calvary demonstrates not only the judgment of God upon sin, but also manifests the love of God to make possible the cleansing of sin-stained souls (Isaiah 53:5; I John 4:10).
4. The power of the atonement is clearly evidenced in the things accomplished by Christ's willing sacrifice at Calvary.
 - a. The forgiveness of our sins is the most obvious blessing experienced (Hebrews 9:12; 10:10,12, 14; Colossians 1:22; 1 Peter 2:24).
 - b. There is also the blessing of continual cleansing as we walk in the light of divine truth (I John 1:7).
 - 1) Christ's atonement offers power for a confident, courageous, purposeful, active Christian life (Hebrews 10:19, 11-14).
 - 2) The atonement unleashes power for an unfathomable life of service and greatness

in the family of God (Matt. 20:28; 1 Peter 2:21-24).

- c. Christ is man's atonement, hope and as the answer of God's love and mercy Christ secures the fulfillment of man's every spiritual need and bridges the gulf between man and God which was created by sin.

III. QUESTIONS WHICH ARISE CONCERNING THE ATONING SACRIFICE FOR OUR SINS

- A. "Why couldn't God just forgive men when they repent, without the death of Jesus Christ?"
 - 1. Man in sin is incapable of saving himself; as one dead in sin (Eph. 2:1-5), the only way we can become "new men" is through our union with Christ in baptism (Romans 6:1-6; 2 Cor. 5:17), thereby escaping the pollution of sin and becoming partakers of the divine nature (2 Peter 1:3-5).
 - 2. "But", someone asks, "doesn't this make the innocent (Christ) suffer for the guilty (sinful man)?"
 - a. Such a question misses the depth of the human predicament.
 - b. Remember, Christ freely and lovingly chose to go to the cross in order to bring redemption, reconciliation, to man (1 Peter 2:21-24).
 - 3. A further inquiry comes, "how can Christ's cruel death on a cross portray a loving God?"
 - a. Once we see the enormity of sin and its disastrous results as well as the true nature of God, Christ's death has to happen (1 John 4:9-10).
 - b. Love was the golden bow which sent the silver arrow of grace into the world.
- B. A second major question is, "for whom is the atonement provided?"

1. Some have taught a “limited atonement” for certain arbitrarily chosen persons.
2. God’s word teaches that Christ’s blood was shed for remission of sins of all obedient, responsive individuals (Ephesians 1:7; Hebrews 9:22).
3. We must never forget that the atonement not only constitutes a “divine act” but also calls for a human response (Matt. 23:37; John 3:16).
 - a. Thanks be unto God — you and I can participate in God’s atonement and in His provision for us through Christ.
 - b. How sad and pitiable is the one who is ignorant of his own sinfulness and who spurns as foolishness the glory of the atonement system.

CONCLUSION:

1. Do you/I now personally experience Christ’s atoning death and resurrection?
 - a. Full communion and complete harmony with God await all who die to sin with Christ and are raised with him to newness of life (Rom. 6:3-5).
 - b. Obedience to the gospel makes it possible for Christ’s blood to cleanse the conscience and for us to serve the Living God (Heb. 10:22; 9:14; 1 Peter 3:21).
2. The power to break hearts and to constrain sinners to live for Jesus is in the story of Christ’s atoning sacrifice for our sins (Galatians 2:20).

WHAT HAVE WE LEARNED FROM OUR PAST SINS?

Charles Huff

1. "Sin is not an idea which preachers have invented to keep themselves employed. Sin is a reality; it is a way of life for many people; it is a tragic form of moral bondage; it is the pursuit of a vain life which robs men of peace and hope and which deprives lost people of eternal life in heaven." (Tom Holland, from a sermon presented on "WORLD RADIO").
2. One would hardly think that it is necessary to establish the existence and reality of sin.
3. "Sin must be defined to be understood; and it must be defined in relation to God's law before we understand its full meaning and application..." (Clayton Winters — "The Meaning Of Sin").

BODY:

I. WHAT IS SIN?

- A. Sin is violation of God's law (I John 3:4; 5:17).
- B. Unbelief is sin (John 8:24; 16:8-9; Mark 16:16).
- C. Sin is refusing to listen to the truth (Jeremiah 11:10; 35:17; Acts 7:51-53).
- D. Presumption is sin (Psalm 19:13; I Samuel 13:12-14; I Cor. 4:6; 2 John 9).
- E. Neglect is sin (James 4:17; Luke 12:47; Matt. 25:26, 42,43).

II. FIVE MAJOR SINS OF ISRAEL: (I CORINTHIANS 10:6-10)

- A. Lust (I Cor. 10:6; Psalm 106:13-14; 32-40; James 1:13-15; Matt. 5:28).

B. Idolatry (I Corinthians 10:7).

1. "The Scripture quotation here is Exodus 32:6; and thus the idolatry Paul mentioned was that of Israel's worshipping the golden calf. The mention of idolatry almost in the same breath with "lust" (vs.6) shows the close connection, the one leading to the other, indicating that idolatry depended for its motivation upon the gratification of fleshly lusts. It is of great significance that in the incident thus cited by Paul, the Old Testament specifically revealed that the people "were naked" (Exodus 32:25); and this may not be dismissed as a mere reference to their spiritual nakedness! "Sat down to eat...rose up to play...", the "playing" was not some innocent diversion, or game, this being a reference to the wild naked dances which concluded the idol feasts. As Wesley said, "the word play means to dance in honor of their idol." McGarvey declared the kind of playing in view here, "was familiar to the Corinthians who indulged in such licentious sportfulness..." (James Burton Coffman, Commentary on I and II Corinthians, pp. 151,152).
2. The late brother Howard Winters made this observation: "...while we are not likely to erect an idol and worship it in the same sense as the ancients did, we are still faced with the same problem. Paul defined covetousness as idolatry (Colossians 3:5), he was in essence saying that an idol is anything that replaces God as the ruler of one's life, whether it be self, money, power, honor or a religious organization. God is our maker and we are His by right of creation. We owe our allegiance to Him alone. When we permit anything to replace God, as covetousness, we become idolaters in the sense of removing Him from His rightful place and exalting something else to His throne. Materialism may well

be the idol that tempts us most..." (Howard Winters, Commentary on I Corinthians, pp. 128, 129).

- C. Fornication (I Cor. 10:8; Psalm 106:28-31; I Cor. 6:9-11).
 - 1. Sexual immorality most detestable of all sins (Prov. 6:32-33).
 - 2. Fornication is the sin against our own body which belongs to God (I Cor. 6:15).
 - 3. Friendship with the world is spiritual adultery. (James 4:4; Romans 7:4).
- D. Tempting God and Christ (I Cor. 10:9; Numbers 21:4-6).
- E. Murmuring (I Cor. 10:10)
 - 1. "What shall we drink?" (Exodus 15:24; 17:2)
 - 2. Caused them to lose right to promised land (Numbers 14:22).
 - 3. We are warned against this sin (Philippians 4:14-15)

III. FROM OUR PAST SINS WE MAY LEARN THAT SIN IS:

- A. Deceiving
 - 1. "me..." (Romans 7:11)
 - 2. "...hardened through the deceitfulness of sin" (Hebrews 3:13)
 - 3. Sin wears a mask, never delivers what it promises.
- B. Delightful
 - 1. Moses — chose rather to suffer afflictions with the people of God than to enjoy the passing pleasures of sin (Hebrews 11:25)
 - 2. Some young widows had begun to "live in pleasure." (I Timothy 5:6)
 - 3. The Devil uses fleshly pleasures to allure us (Titus 3:3)

C. Dangerous

1. "He who is often reprov'd, and hardens his neck, will suddenly be destroyed and that without remedy." (Proverbs 29:1)
2. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31)
3. Our next breath depends on God's mercy. We are only one heartbeat from eternity. Thus it behooves us to walk before God with reverence and awe (Hebrews 12:28).

D. Detecting

1. Be sure your sin will find you out (Numbers 32:23)
2. David said, "...my sin is ever before me..." (Psalm 51:3)
3. We always reap the consequences of our sins. (Gal. 6:8-9)

E. Demeaning

1. Caused people to kill and eat their own children (Deut. 28:53,57; 2 Kings 7:26)
2. Brought the prodigal son to the hog pen (Luke 15)
3. Cause women to kill their children by abortion.

F. Destructive

1. We are ashamed of our past sins (Romans 6:20-21)
2. Abominable sins caused the Sodomites' destruction. (Genesis 18,19)
3. Sins will ultimately cause eternal destruction (Rom. 1:22; II Thess. 2:7-9)

G. Deadly

1. Separates man from God (Isaiah 59:1-2)
2. Sin brought physical death upon mankind (Rom. 5:12)
3. Spiritual death caused by sin (Romans 3:10; 6:23; Ezekiel 18:4,20).

CONCLUSION:

1. Jesus is God's gift for the forgiveness of our sins (Matt. 1:21; John 1:29; I Cor. 15:3; II Cor. 5:18-21; I John 1:7-9).
2. Remission of sins comes only through the blood of Christ (Heb. 9:22; Matt. 26:26-28; Acts 2:38; Romans 6:3-5)
3. We are saved by God's grace (Eph. 2:8-9; Titus 2:11-14; 3:4-7).
4. We must grow in God's grace and knowledge (II Peter 3:18; 1:5-9).
5. To fall away from God's grace makes us worse off than before our initial forgiveness (Hebrews 6:4-6; II Peter 2:20-21)

“BATTLES FOR MEN, HUSBAND AND FATHERS”

Stephen Rogers

1. This is a Critical Topic in 1995!
2. We live in a day and time when many of the battles are expanding — threatening us as men, husbands and fathers!
3. Christian Man — YOU ARE IN A SPIRITUAL WAR!!!!

BODY:

I. BATTLES FOR MEN!

A. The Battle of Male Identity

1. Embarrassment About being men
 - a. Men are made to feel there is something **WRONG** about being men or about being different from women
 - b. God's answer to this battle:
 - 1) He made “male” and “female” (Genesis 1:27)
 - 2) God created man first; woman as his helper (Genesis 2:18)

2. The Battle of Inferiority

- a. Many men battle feelings of inadequacy
- b. God's answer:
 - 1) Exodus 4:12
 - 2) Numbers 14:9
 - 3) I Corinthians 11:3

B. The Battle of Male Ego

1. Male ego attitudes
2. Dangers of the “macho” attitudes
3. God's answer:
 - a. God hates “A proud look!” (Prov. 6:16,17)
 - b. “Humble yourselves in the sight of the Lord.” (James 4:10)

C. The Battle For Ethical Conduct At Work!

1. Employer/employee struggles:
 - a. Practically, most of us face these struggles!
 - b. God's answer:
 - 1) Employers — Luke 10:7; Eph. 6:9; Col. 4:1
 - 2) Employees — Ephesians 6:5-6; Col. 3:23
2. Struggles with deception
 - a. Lying and deceit are rampant in business
 - b. God's answer:
 - 1) Romans 12:17
 - 2) II Corinthians 8:21
3. Struggles with addiction
 - a. Abusing drugs is a big battle in business
 - b. God's advice:
 - 1) Galatians 5:19-21
 - 2) I Corinthians 6:12

D. The Battle For Purity of Mind

1. It is a 4-letter word Society
2. It is a pornographic society
3. God's advice
 - a. Colossians 3:8
 - b. Phil. 4:8

E. The Battle against Sexual Promiscuity

1. Sexual promiscuity is a RABID Attack Against Men
2. God's Advice
 - a. Galatians 5:19
 - b. Proverbs 5:3-4; 6:24-27

F. The Battle for TRUTH

1. This is a HUGE struggle for Men RIGHT IN THE CHURCH!
2. God's Advice:
 - a. John 17:17
 - b. I Peter 4:11
 - c. John 12:48
 - d. Proverbs 29:18

G. Battle of Faith and vision:

1. Often we want to live ONLY BY SIGHT; Not By Trust!
2. God's advice:
 - a. Genesis 22:8
 - b. Numbers 13:30

II. **BATTLES FOR HUSBAND!**

A. The Battle of Loving our wives

1. It is amazing how TRUE LOVE is SO misunderstood!
2. God's advice:
 - a. I Cor. 13:4-7
 - b. Genesis 2:23
 - c. Ephesians 5:25,28,33; I Peter 3:7
 - d. I Peter 3:7

B. The Battle of Sexual Faithfulness To Our Mates

1. Sexual Unfaithfulness Is A Battle Because Of The World's Attitude About the Marriage Covenant!
2. God's Advice

C. The Battle of Keeping or Shirking Our Responsibilities and Roles as Husband

1. Mutual Leadership or NO Leadership are advocated today
2. God's advice:
 - a. I Cor. 11:3
 - b. Eph. 5:23
 - c. Joshua 24:15
 - d. Results if men Do NOT Lead.

III. **BATTLES FOR FATHERS!**

A. The Battle of Being the Best Men and Fathers We Can Be — That is the BEST GIFT You Can Give Your Children!

B. The Battle of Priorities!

1. Priorities that cause fathers to NEGLECT families!

2. Defending the Lord Above Human Relationships
3. God's Advice
 - a. Matthew 10:37
 - b. I Corinthians 15:58
 - c. Matthew 6:33
- C. The Battle To Train and Discipline Our Families
 1. Positive re-enforcement, fear of hurting our child's self-image and Allow Children to Raise themselves are the norms today.
 2. God's advice:
 - a. Discipline in training (Eph. 6:4; Deut. 4:9; Deut. 6:7)
 - b. Corrective discipline (Proverbs 3:12; 13:24; 19:18; 22:15; 23:13; 29:17)
 3. Why such discipline is so important?

CONCLUSION:

1. Yes, we are in a battle as men — we CAN be victorious!
 - a. Soldiers of Christ — ARISE!!!
 - b. Let us War a Good Warfare — LET US FIGHT!
2. "Rise up, O Men of God!" — BE MEN, GODLY MEN, GODLY HUSBANDS, GODLY FATHERS!

BATTLES UNIQUE TO WOMEN

Diana Shepard

1. Welcome/overview
2. Survey
 - a. Please list the major battles that you fight as you live your life from day to day.
 - b. We will share the results at the afternoon session.

BODY:

I. SPECIFIC BATTLES

A. For our own souls

1. Personal sins
 - a. materialism (Luke 12:15)
 - b. prayerlessness (Luke 11:13)
 - c. pride (James 4:6)
 - d. worry/anxiety (Jeremiah 17:7-8; Phil. 4:6)
 - e. unforgiving (Matthew 6:15)
 - f. fear (Revelation 21:8)

2. Battle plan

- a. Bible study
 - 1) I Timothy 6
 - 2) Luke 11
 - 3) John 13
 - 4) Matthew 5-7
 - 5) Mark 11
 - 6) Luke
- b. prayer
 - 1) I John 1:8
 - 2) Proverbs 28:13
- c. Set goals — Acts 11:23

B. For Our Marriages/families

1. God's plan for wives
 - a. Ephesians 5:22-24
 - b. Colossians 3:18

- c. I Timothy 2:12
- d. Titus 2:5
- e. I Peter 3:1-5
- 2. God's Plan for parents
 - a. Be together — Genesis 1:24
 - b. Be in love — Ephesians 5:25
 - c. Be strict — Ephesians 6:4
- 3. Battle plan
 - a. Bible study
 - 1) Genesis 2:20-25
 - 2) Ephesians 5
 - 3) Proverbs 29:15; 10:1; 22:6; Ephesians 6:4; II Timothy 3:15
 - b. Prayer
 - 1) I Samuel 1:1-28
 - 2) Matthew 7:7-8
 - c. Set goals (Deut. 6:7)
- C. For Our Talents
 - 1. Priorities — Romans 2:13
 - 2. Love of God — Matthew 25:14-29
 - 3. Excuses — Exodus 4:1; Jeremiah 1:6; Luke 9:59
 - 4. Battle Plan
 - a. Bible study
 - 1) Proverbs 31:10-31
 - 2) Luke 10:38-42
 - 3) Matthew 6:25-34
 - 4) Luke 14:15-24
 - b. Prayer
 - 1) Ezra 7:10
 - 2) Psalm 90:17
 - c. Set goals
- D. For our time
 - 1. Idleness — Ephesians 5:16
 - 2. Wasting time — I Timothy 5:13
 - 3. Hesitancy — Ecclesiastes 9:10
 - 4. Battle plan
 - a. Bible Study
 - 1) II Cor. 6:2; Hebrews 3:7

- 2) Proverbs 20:13; Acts 17:15
- 3) Matthew 5:15
- b. Prayer
 - 1) Psalm 90:12
 - 2) Psalm 39:4
- c. Set goals

II. IMPLEMENTING OUR BIBLE PLAN

A. Planning

- 1. self-examination
- 2. set goals
- 3. start a journal

B. Prayer

- 1. for forgiveness
- 2. for strength
- 3. for renewal
- 4. as to a close friend
 - a. I Thessalonians 5:17
 - b. Daily routines
 - c. With children
 - d. in family devotionals

C. Bible Study

- 1. Purpose
- 2. Get personal
- 3. Keep a notebook
- 4. When
 - a. Routine tasks
 - 1) Memorize scripture
 - 2) think about scripture you have been studying
 - 3) pray
 - 4) Sing/listen to songs/scriptures on a "walk-man"
 - b. in the car
 - 1) cassettes
 - 2) discuss and learn memory verses with children

- c. Working women
 - 1) meditate on scripture
 - 2) Bible tapes in car
- d. Ladies day; gospel meetings, etc.
- 5. Subscribe to Christian literature
- 6. Use Bible dictionaries, atlases, etc.
- 7. Use the Church library
- 8. Spare minutes
 - a. waiting rooms
 - b. public transportation

ARE WE GUILTY OF CONDONING SIN?

Joe Galloway

1. As we combat sin, the “Battle for Souls” not only involves error and wrongdoing of those around us, but also involves combating any sin in teaching or practice of which we are guilty.
2. Even though it is easy for us to recognize wrongdoing on the part of others, sometimes it seems difficult for us to recognize sin in our lives, or on the part of those close to us.
 - a. David’s example (I Samuel 12:1-7)
 - b. Jesus said of the Pharisees, “They say, and do not.” (Matthew 23:2-3)
 - c. Romans 2:17-24 relates how the Jews, while boasting of their position before God, caused God’s name to be blasphemed by not practicing what they preached.
3. We can be guilty of this individually, but today we shall emphasize especially the wrong of condoning sin as a congregation.

BODY:

- I. **ONE WAY OF CONDONING SIN IS BY SHOWING PARTIALITY**
 - A. God has always condemned partiality
 1. Old Testament references (Malachi 2:9; Deut. 16:19; Leviticus 19:15)
 2. The New Testament teaching (I Tim. 5:10-22; James 2:1-4,9; 3:17)
 - B. Areas where partiality is sometimes shown
 1. In discipline, including withdrawal of fellowship (I Thess. 5:14; II Thess. 3:6; Titus 1:9).
 - a. May leave sins of some members alone due to various factors.

- b. Example: Marriage, divorce and remarriage cases (Matt. 19:9)
- 2. In making decisions that family or close friends want, while disregarding what is generally best for the whole group, or what those outside this group want.
 - a. Preachers have been dismissed on this basis.
 - b. In matters of expediency, decisions should be made on the basis of what is best for the congregation as a whole. (Rom. 15:1-2; Phil. 2:3-4; Titus 1:7)
- 3. In appointing elders, deacons, teachers, etc.
 - a. Factors which should not determine those chosen: popularity, wealth, social prestige.
 - b. Elders and deacons should be chosen on the basis of their meeting the qualifications given in the New Testament (Titus 1:5-9; I Tim. 3:1-7; 3:8-13)
 - c. Bible class teachers should be chosen who not only have the ability to teach, but whose lives are above reproach and who are doctrinally sound.

II. WE MAY CONDONE SIN (especially error) IN ANOTHER CONGREGATION BY IGNORING IT, BY NOT HELPING TO STOP IT, OR EVEN BY LENDING AID, SUPPORT AND ENCOURAGEMENT TO IT:

- A. Some preliminary needs in this area:
 - 1. Elders (especially) need to be aware of what is happening in the brotherhood, and especially in their own part of the country.
 - 2. We need to know that, while sometimes trouble may involve wrongs on both sides of a difference, there are times when one group may be altogether in the right. (Jesus was! Paul was altogether right in his controversy with the Judaizing teachers!)

3. The advice, "Let them alone...if it be of men, it will come to naught", is not advice from God to us! (Acts 5:38)
 4. The idea that one must go to a false teacher personally before he is answered publicly is not taught in the Scriptures (Matthew 18:15)
- B. Some present examples of such matters on which we need to take a firm stand.
1. The dropping of Sunday evening services at the building in favor of small groups in homes.
 2. Advances toward and fellowship with the Christian Churches.
 3. Obvious disdain being shown for faithful preachers of the past and the labeling of past Bible practices in Churches of Christ as merely "our traditions."
 4. Turning from reasoned, scriptural appeal to the emotions (including hand-clapping).
 5. Using unsound speakers and their writings: (For example: Rubel Shelly, Joe Beam, Max Lacado).
 6. "Wholly by grace" and "no works at all" teachings.
 7. Claim that all that we do in life is "worship".
- C. While no elder, preacher, or congregation can scripturally run another congregation, there are some things we can do.
1. We can teach, inform, and alert our own members to such dangers.
 2. We can talk with and write fellow elders/preachers in these congregations regarding these matters.
 3. We should refuse to participate with them in such unscriptural matters.
 4. After a reasonable time and attempt to help, we should not use those involved in our pulpits, call on them to lead prayers, use them in camps and youth gatherings.

5. Should also warn other congregations about the situation.

CONCLUSION:

1. All this is important due to the fact that condoning wrong doing makes us guilty of the wrong doing (I Timothy 5:22; II John 11)
2. Sin dishonors God and His Word, separates man from God, and caused Christ to have to die on the cross. Let us never be guilty of condoning such!

WEAPONS AGAINST SIN THE WHOLE ARMOR OF GOD (EPHESIANS 6:10-18)

Stewart Schnur

Song: "Soldiers Of Christ Arise"

1. War or Peace? What do you want?
 - a. We can't always have what we want.
 - b. Paul teaches Timothy and us to...
 - 1) "...wage the good warfare" (I Timothy 1:18)
 - 2) "...endure hardship as a good soldier of Jesus Christ" (II Tim. 2:3) "...fight the good fight" (II Timothy 4:7)
 - c. Because we want peace, our enemy (the devil: I Peter 5:8) underestimates us.
 - d. In facing unpleasant realities our God equips us for battle (II Cor. 10:2-4). "...let us put on the armor of light" (Romans 13:12)
 - 1) Subtle enemy: Sheep's clothing, angel of light, Eve deceived by craftiness, we can be corrupted (II Corinthians 11:3)
 - 2) The adversaries offensive weapon, "pleasures of SIN" (Heb. 11:25)
 - 3) Note: Our spiritual enemy has no real defense.
2. Conflict: Shall we avoid, deny, positive think, pretend all is OK?
 - a. Do we have to fight? All spiritual pacifists are losers (Matt. 12:30).
 - b. ONLY IF you want to be in possession of eternal life (I Tim. 6:12)
3. Both a defense and an offense are needed...
 - a. ...because our LORD is interested in knowing where we stand.
 - b. ...to save ourselves and build up the family of God.

- c. ...to let the lost know that our God and His people are powerful.

BODY:

I. OUR LOINS MUST BE GIRDED WITH TRUTH. (6:14)

- A. Girdle (framework/skeleton) keeps uniform in place.
- B. "TRUTH" emphasis in Ephesians.
 - 1. Trust/confidence in Christ comes as a result of HEARING "the word of TRUTH" which is also called, the gospel of our salvation (Eph. 1:12-13).
 - 2. TRUTH is to be SPOKEN with the motivation of love (Eph. 4:15). This TRUTH can withstand false deceptive, and destructive doctrines of men.
 - 3. TRUTH is uniquely and fully found in JESUS (Ephesians 4:21)

II. THE BREASTPLATE OF RIGHTEOUSNESS MUST BE PUT ON (6:14).

- A. Breastplate armor is intended to protect vital organs.
- B. Our RIGHTEOUSNESS comes from God himself and not ourselves.
 - 1. When we obey/fulfill God's commands, we are righteous (Psalm 119:172).
 - 2. Deeds and actions are the evidence before God and man that one is righteous "...he that doeth righteousness is righteous..." (I John 3:7)
 - 3. No where does it say that talkers or hearers are righteous. The righteous MUST BE DOERS of God's word and not just hearers (James 1:22).

III. OUR FEET MUST BE EQUIPPED WITH THE PREPARATION OF THE GOSPEL OF PEACE. (6:15)

- A. Preparation/training/equipping are essential to win in the midst of conflict. We want peace and realize that strength (preparation) is a deterrent to war.

- B. Soldiers must be prepared with the gospel (good news) about salvation (Ephesians 1:13).
- C. The perfecting/equipping of the saints is an ongoing ministry (Ephesians 4:12).

IV. SOLDIERS MUST TAKE THE SHIELD OF FAITH. (6:16)

- A. "Above all...the shield of faith", there is flexibility in the use of this piece of armor. The wicked will not always hit us where our armor is secured.
 - 1. Faith, not understanding, is essential for victory (I John 5:4).
 - 2. Soldiers are commanded to hold on to the faith (I Tim. 1:19-20).
- B. Faith, equips one to withstand the fiery darts/trials/tests the enemy throws against us.
 - 1. Darts called "temptation" (James 1:12-14).
 - 2. Darts called "worldly conformity" (Romans 12:1-2).
 - 3. Multitudes of other darts does our enemy use against us.

V. THE HELMET OF SALVATION MUST PROTECT THE HEAD (6:17)

- A. Our head protection is to focus on the "hope/expectancy of salvation" (I Thessalonians 5:8).
 - 1. Confidence of salvation
 - a. Our hope (our soul's anchor) is sure and steadfast (Heb. 6:19-20).
 - b. Attentiveness and discipline are part of salvation (Phil. 2:12)
 - 2. Paul's hope/expectation for eternal life has its foundation in...
 - a. ...God who made this promise before the world began (Titus 1:2).
 - b. ...the fact that He can do all things in Christ (Phil. 4:13).

- B. We use the helmet of salvation by...
 - 1. ...believing (expressing faith) in His promise (I John 2:25).
 - 2. ...fighting the good fight of the faith (I Timothy 6:12).

VI. THE SWORD OF THE SPIRIT MUST PUSH BACK THE ENEMY (6:7)

- A. NOTE: five parts of our armor are defensive and one part is offensive.
- B. The WORD OF GOD resists our enemies. Enemies run from this weapon (James 4:7).
- C. Christ a warrior (Revelation 19:11-16) equips us with a sword (Matthew 10:34).
- D. Christians who loose battles trust primarily in...
 - 1. ...their emotions/feelings (Proverbs 14:12; John 8:32).
 - 2. ...their human intellect/education (II Timothy 3:16,17)
 - 3. ...their religious theology or philosophy (Col. 2:8; Jeremiah 10:23)
- E. Winners need a "sharp, two-edged sword" (THE WORD OF GOD). (Heb. 4:12).

CONCLUSION:

- 1. There is no back protection. There is no retreating.
- 2. Praying always, being watchful (6:18).
- 3. IF we are faithful fighters unto death, then we are assured a crown of righteousness which the Lord, the righteous Judge, will give (II Timothy 4:7-8). Song: "Onward Christian Soldiers"

EARTHLY CONSEQUENCES OF SIN

Jeff Trotter

1. Man has always endeavored to shift responsibility away from himself as it relates to his own individual choices in life. This is probably more true today than perhaps at any given point in history. We also see the dire consequences of this cowardly neglect in every aspect of our lives. We can deny the consequences of sin all that we want, but it does not mean that they are not present! Let's examine some areas where sin is leaving and will leave a filthy residue of influence.

BODY:

I. MENTAL MELANCHOLY

- A. We are so thankful that we have forgiveness for our sins through the shed blood of our Savior (Ephesians 1:7), but the deeds that we have committed are sometimes difficult for us to forget. Regrets are very hard to leave behind. The fewer sins you commit, the fewer that you will regret.
- B. While it did not impact his productivity for the Lord, Paul had to live with the fact that he had persecuted the Lord's church (Gal. 1:13). The drunk driver lives with the memory of the one he killed. The formerly expectant mother lives with the memory of the aborted child that will never grow up. Jeffrey Dahmer, while having access to the forgiveness of God in his obedience, had to live with the consequences of the awful deeds that he had done.

II. BODILY BREAKDOWN

- A. We are commissioned by God with not only the care of the soul, but also of the body (I Corinthians 6:19).

We therefore should avoid fornication, drug abuse, drunkenness, or any sin that impacts the welfare of the body. Mickey Mantle died this summer after a lifetime of admitted abuse to his body.

- B. Sometimes our bodies are affected by the sins of others. Occasionally a baby is born addicted to drugs because of the habit of it's mother. There are the many people who lost their lives by the explosion in Oklahoma City. Stephen, the first Christian martyr, was murdered for his faith (Acts 7:58-60). The children of Israel all suffered collectively because of the sin of Achan (Joshua 7).

III. MARITAL MISERY

- A. Sin in marriage is devastating. The very nature of the closeness of marriage makes the sinfulness of one partner to be detrimental to the other even if the sin is not directed specifically at the other.
- B. The greatest sin that attacks the very heart of marriage is adultery. Even though the guilty party may be repentant and find forgiveness, God does grant that the innocent party may scripturally put them away (Matt. 19:9). This demonstrates that the earthly consequence has continued while the heavenly has not.

IV. PARENTAL PROBLEMS

- A. We know that neither the son nor the father share in the guilt of each other's sin (Ezekiel 18:20). However, this does not mean that pain and remorse is absent because of that sin (Proverbs 19:26).
- B. David's children caused him much grief and especially mourned over Absalom (II Samuel 18:33). Eli's sinful sons were killed in battle and the news resulted in the death of Eli himself (I Samuel 3:13; 4:16-18). Lot's daughter had an incestuous relationship with him and bore children as a result (Genesis 19:36).

V. SOCIETAL SICKNESS

- A. No society in history has survived its moral impurities for very long. How much longer before our "cup of iniquity" is full? (Prov. 14:34).
- B. Our challenge is while being in the world, not to be of the world (John 17:14-16). The world though in return will make life here on earth sometimes very challenging and unpleasant for us (John 15:18, I Peter 4:4, II Timothy 3:12).

VI. CONGREGATIONAL CONFLICT

- A. Sadly, sometimes the Lord's church is torn asunder by sin. Sometimes it can come from false teachers (Matt. 7:15), sometimes from fighting and squabbling (Galatians 5:15), sometimes from a desire for power (III John 9), and from a multitude of other areas. All of this potentially affects the day to day working relationship that the body of Christ needs to carry on the work.
- B. While we cannot and should not ignore sin in the lives of each other, let us make sure that the world sees us as disciples of the Lord by the love that we have for each other (John 13:35).

CONCLUSION:

- 1. We need to remember that there is a cause and effect relationship in the world. We indeed will reap what we sow (Galatians 6:7-8). Sometimes we may even be affected by what others reap! Sin is a terrible crime before God and man. Let us reduce its terrible earthly consequences by reducing its frequency!

