

Credit:

Most of this presentation is derived from a part of one of the lessons in Christ in You, The Hope of Glory by Bob and Sandra Waldron.

I tell a lie.

Will that condemn me?

Yes, It will.

Acts 5:1-11 Ananias and Sapphira only told one lie.

What should I do about my lie?

Feel terrible that I did it.

Repudiate the deed instantly.

Correct the lie (restore truth).

Ask (pray to) God for forgiveness.

Resolve to do better.

I steal.

Will that condemn me?

Yes, it will.

What should I do about my theft?

Feel terrible that I did it.

Repudiate the deed instantly.

Correct the theft (restore the item).

Ask (pray to) God for forgiveness.

Resolve to do better.

Can we carry a “sack of sin” around?

How do we know how big the sack can be?

If we make that presumptuous determination, can we just ignore any sins we deem appropriate to put in the sack?

Isn't there a huge burden of guilt with us carrying (or dragging) this sack of sin around?

Is this the Lord's desire?

Actually, a sincere active Christian is going to be very conscious and sensitive of most of the sins he commits.

The scriptures teach that we are to strive unto perfection.

Matt. 5:48 "Therefore you shall be perfect, just as your Father in heaven is perfect."

We are to abhor that which is evil and cleave to that which is good. Rom. 1:29

Thus, it is not "all right" for us to commit any sin!

The difference between these two efforts to be sinless:

- Striving to avoid sin

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- Being righteous through our works

is

Motive and Purpose

One way aims to obey out of love for God and the desire to partake of His nature.

Read II Peter 1:3-4.

On the other hand, if our aim is to justify ourselves, so that we do not need the forgiveness of God to maintain righteousness, then motive is misdirected, and the result will be failure.

Webster's New World Dictionary

Certainly a Christian is not *supposed* to sin but let's see what God's word says about the matter.

1. The righteousness there is through faith.

Rom. 1:17 – The just shall live by faith

Rom. 3:22 - ... the righteousness of God through faith in Jesus Christ, to all and on all who believe...

There is a righteousness given to us through God's forgiveness.

Read Rom. 4:5-8

- The righteousness we enjoy when we are doing the right things and living a righteousness life.

Antithesis of this in I John 3:4 – Whoever commits sin commits lawlessness.

But in I John 3:7 – he who practices righteousness is righteousness. This reference has to do with the performance of good and righteous deeds, and the Christian's life is to be filled with these.

Notice 'commit' has a sense of short and temporary, but 'practice' has a sense of long-term effort.

Also notice we're to 'practice' righteousness to be righteous. Hopefully "Practice makes perfect." The scripture does not say we're to 'perfect' to be righteous. Only one has done that, Jesus Christ.

This would amount to "He that doeth them shall live in them," but that statement was applied by Paul to the law of Moses (Gal. 3:12). If this is the way we remain righteous, then it is identical to the law of Moses in this regard, in that we must never commit even one sin if we hope to be righteous before God.

This interpretation would have John denying himself.

In I John 1:8 he writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

He goes on to point out the law of pardon for a Christian (read vv. 1:9 – 2:2).

It would also deny the universal human experience (except for Christ).

Rom. 3:23 – "for all have sinned and fall short of the glory of God"

The one who lives a life of sin is a servant of sin; the one who lives a life of righteousness is a servant of righteousness. Read Rom 6:15-18.

With the passage from Romans 6 in mind, let's look at I John 1:5-7 and then make sense of I John 3:6 and 9 to reconcile it with I John 1:8 and 10. (Context is so important.)

This is also consistent with the evidence found generally in the Bible.

I John 3:6 and 9 could not be applied to Abraham in a literal sense, yet Abraham was call the "friend of God." Abraham's life was dedicated to God, and he stumbled now and then.

So did David.

On the other hand, any righteousness that Ahab did was purely accidental. His life was devoted to sin.

It's not the idea of a child of God stepping from light into darkness, then back to light, then to darkness again.

Nor does walking in the light mean perfect obedience.

It is the idea of where our emphasis is, where our time is spent, what our attitudes are, whose servant we are. Remember our 'motive' and 'purpose'.

We need to love the Lord with all our hearts (Matt. 22:37). This does not mean our love will be perfect. It does not mean our love will be complete. It means that we love God to the point we commit our lives to Him, that we deeply appreciate Him and serve Him.

We need to fight the good fight, to finish the race, to keep the faith (II Tim. 4:7).

We need to endure tribulations, knowing those tribulations will produce perseverance, perseverance produces character, character produces hope, and hope does not disappoint. Rom. 5:3-5

Read II Timothy 2:20-22.

Advice the Apostle Paul gave his young protégé Timothy.

Demonstration...