

Subj: Sin
Text: Psalm 5:4-6
Meth: Topical
Titl: God's View of Sin
G.Pp: Instruct
S.Pp: Emphasize God's view of sin in contrast to man's.
Thesis Sentence: God's view of sin is much more grave than man's view in general.

Introduction:

- A. Nearly everything looks different to those who participate and to those who observe
 - 1. The player vs. the "armchair quarterback"
 - 2. The soldier vs. the network journalist
 - 3. The sinner and God
- B. People tend to view sin differently than God
 - 1. Atheism denies sin's existence
 - 2. Materialism, as a violation of one's conscience
 - 3. Religious people:
 - a. as pre-destined (i.e.. Islam, Calvinism)
 - b. as a matter of birth (i.e. Calvinism, et al.)
 - c. as a matter of individual free will (i.e. the Bible)

I. General definition:

- A. (1 Jn. 3:4) As going beyond, transgressing, God's will
- B. (Jas. 4:17) As not doing what one knows to do right
- C. (1 Jn. 5:17) As all unrighteousness

II. Sin, as God sees it

- A. Self-destructive and defiling
 - 1. (Psa 140:11) Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.
 - 2. The sinner is often far more destructive to himself than to others, even to those he may intend to harm! (Prov 8:36) But he that sinneth against me wrongeth his own soul: all they that hate me love death.
 - 3. Sin, although respectable in the world, is no less destructive! (Isa 3:9) The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.
 - a. Denying sin won't make it go away
 - b. Saying "everyone does it" won't ever make it right (Exo 23:2-3 NKJV) Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd, and do not show favoritism to a poor man in his lawsuit.
 - 4. In sin, even our best efforts to do good are seen as filthy rags!

(Isa 64:6) But we are all as an unclean *thing*, and all our righteousness *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

B. God sees sin as hateful

1. Those who discriminate unjustly for advantage are an abomination to God (De. 25:13-16) (def: **abomination** - *tow'ebah*, to-ay-baw'; prop. something disgusting (mor.), i.e. (as noun) (an abhorrence; espec. idolatry)
2. Psalm 5:4-6, David summarizes God's attitude toward sin
 - a. No pleasure in wickedness
 - b. No place in God's presence for evildoers
 - c. Workers of iniquity hated (def: **hatest** - *sane'*, saw-nay'; to hate (personally):--enemy, foe, (be) hate (-ful, -r), odious, X utterly.
 - d. Wicked will be destroyed
3. (Prov. 6:16-19) Seven things that disgust God:
 - a. **Pride** -- (*ruwm*, room; exalt (self), haughty, proud) (Rom 12:3) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
 - b. Lying tongue -- (*shathaq*, shaw-thak'; to subside:--be calm, cease, be quiet.) (Rom. 10:10; Eph. 6:18-20)
 - c. Shedding innocent blood -- *shaphak*, shaw-fak'; to spill forth; to expend -- *naqiy*, naw-kee'; or *naqiy'* (Joel 4 : 19; Jonah 1 : 14), naw-kee'; innocent:--blameless, guiltless
 - d. Plotters of evil -- *charash*, khaw-rash'; to fabricate (of any material); fig. to devise (in a bad sense)
 - e. Eager participants in evil -- **swift** -- *mahar*, maw-har'; to be liquid or flow easily, hurry; promptly:--be carried headlong
 - f. False witnesses -- **lies** -- *kazab*, kaw-zab'; to lie (i.e. deceive), lit. or fig.:--fail, (be found a, make a) liar, lie, lying, be in vain.
 - g. Sowers of discord --
 - (1.) Gossip
 - (2.) envy
 - (3.) anger
 - (4.) ambition
 - (5.) vengeance
 - (6.) spite
 - (7.) covetousness

C. God sees sin as separating and alienating

1. Isa. 59:1-2; 64:7; Hos. 5:6 -- They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.
2. 1 Pet. 3:12; Psm. 66:16-20 -- Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear *me*: *But* verily God hath heard *me*; he hath attended to the voice of my prayer. Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.
3. There is a great depth to which one may fall in sin:
 - a. Heb. 6:4-6; 12:12-16
 - b. Some are so deep in sin that intercessory prayer is useless (1 Jn. 5:16)
4. Don't let sin become such a force and presence that it alienates the only one who can help! (Isa. 55:6-7) Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

D. God sees sin as enslaving and progressive (Rom. 6:16)

1. Lack of self control (Rom. 7:23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
2. Following false teachers (2 Pet 2:19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
3. We know how people become enslaved by how we are instructed to avoid enslavement (2 Tim. 2:24-16)

(progressive) (Jer 7:26) Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.
 (Luke 11:26) Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.
 (2 Tim 3:13) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
 (2 Pet 2:20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

III. Bible expresses the divine summary on sin:

A. Sin is universal

1. (Isa 53:6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (Need for a universal Savior expressed 750 years before Jesus)

2. Rm. 3:23 -- Jews and Gentiles convicted under sin
 3. Even Christians aren't immune (1 John 1:8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- B. Sin is internal in origin -- no one can make us do it!
1. What controls the heart controls the man (Prov 4:23) Keep thy heart with all diligence; for out of it *are* the issues of life.
 2. Mat 15:18-20
 3. Lk. 6:45
- C. Sin is inexcusable in view of:
1. Natural revelation (Rom. 1:20 ff.)
 2. Written/inspired revelation (Rom. 2:1 ff.)

Conclusion:

- A. Sin looks different to man than it does to God
1. After all, everybody does it!
 2. I just don't see anything wrong with it!
 3. You don't want me to be unhappy do you?
 4. It's not as bad as what others do!
 5. I can always change later!
- B. Regardless of how we see, or don't see, sin, God sees it as:
1. Self-destructive and defiling
 2. Hateful
 3. Separating and alienating
 4. Enslaving and progressive
- C. Sin, by its nature is:
1. Universal -- Everyone needs Jesus
 2. Internal -- Everyone needs the gospel
 3. Inexcusable -- Everyone must accept personal responsibility and take personal action!

Randall F. Matheny
PO Box 911, Warren, PA 16365-0911