



tians 3:26-27). In choosing to do this, Christ's death pays the penalty for our sin, allowing us to be forgiven.

We must understand at all times exactly how sin has impacted our lives. If we have never come to

Jesus, we must realize that we stand separated from God and will be so for all eternity, unless we come to Him in true faith and obedience. If we have accepted Him, we must work to avoid sin and repent quickly should it come into our lives again as a Christian. Thanks be to God that He has given us the way to escape the condemning influence of sin through the precious blood of Jesus!

* Paul is not teaching here that anything a person does *with faith* is acceptable. He has previously made it clear that true faith comes from hearing and following the word of God (Romans 10:17) and that one can **“condemn himself in what he approves”** (Romans 14:22).



Faithful Sayings Issue 15.9 March 3, 2013

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Welcome Visitors

We are so glad that you joined us today.
Please come again.

● Let us know if you have any questions.

ISSUE

15.9

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

March 3,
2013



Services

Sunday: 9:30 AM
10:20 AM
6:00 PM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter
Jeff Nunn
Kyle Pope

Deacons:

Dean Bowers
Eddie Cook
Bill Davis
Steve Dixon
Jack Langley
Neil Ledbetter
Brady McAlister
Walker McAnear
Lance Purcell
Rusty Scott

Evangelist:

Kyle Pope

“What’s All This Business about Sin?”

By Kyle Pope

There is an old story about a preacher at a small country church who was once asked before he stood up to preach, “Preacher, what are you going to preach about today?” The preacher replied, simply, “I’m going to preach about sin!” To which the man then jokingly asked, “Are you for it or agin’ it?” The preacher smiled and said, “I believe I’ll preach against it today.”

It must surely seem strange to the world around us that gospel preaching devotes so much time to preaching about *sin*. To one degree or another, all gospel preaching concerns sin. The gospel preacher doesn’t do this from a desire to control other people’s lives. The gospel preacher doesn’t do this (we would hope) from some hidden obsession with what is forbidden! We preach to understand what sin is. We preach to understand how sin affects our

lives. Most importantly, we preach to lead others to understand how sin is overcome through the blood of Jesus.

While much of the world treats sin as if it is unimportant, the religious world sometimes makes matters even worse by treating sin as if it is unclear what is and what isn't sinful. To some people sin is defined by human rea-



Olsen Park church of Christ

soning and understanding. To others it is a mystery that can't really be defined. When the religious world accepts the false teaching that Adam's sin condemned all his descendants, it leads people to see sin as unclear, impersonal, and removed from our own choices. How many there are who worry about demons and evil spirits, and some supernatural action from Satan, yet pay no attention to the moral choices they make for themselves! The Bible is very clear in defining what sin is. It can be determined in three ways:

1. Sin is the violation of God's law. First John 3:4 tells us, "**whoever commits sin also commits lawlessness, and sin is lawlessness.**"

2. Sin is the failure to do what God has commanded. James 4:17 tells us, "**Therefore to him who knows to do good and does not do it, to him it is sin.**" Finally...

3. Sin is doing what is questionable without faith. As Paul taught the Romans to respect the conscience of the young Jewish convert regarding old dietary regulations, he taught them that until the young believer comes to understand his freedom from Old Testament dietary rules, he warned, "**whatever is not faith is sin**" (Romans 14:23).*

From these texts we can see that sin always involves choices. We choose to violate what God has revealed to us through His word. We choose to turn a "deaf ear" to His good instruction when we have opportunity to act. We choose to act without a faith that is grounded upon God's revelation and do things that violate our own conscience. Even those sins which might be called "sins of ignorance" come because we have chosen not to examine our own deeds in the light of God's word.

We must understand sin because of what it does to our relationship with our Creator. Isaiah 59:2 describes its effects, declaring to Israel, "**Your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear.**" What a horrible thought—to have the God who made us *hide His face* from us! The purity of God requires His separation from that which is sinful (Habakkuk 1:13). The soul who sins is spiritually "**dead in trespasses and sins**" (Ephesians 2:1) and a "**slave to sin**" (John 8:34). Unless that condition changes anyone who has sinned lives (like the Gentile world of Paul's day)—"**having no hope and without God in the world**" (Ephesians 2:12).

If that was the end of the story, all of us could hang our heads and throw up our hands in despair. But the good news is that God, in His love and mercy "**made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him**" (2 Corinthians 5:21). In sending Jesus to this world God "**laid on Him the iniquity of us all**" (Isaiah 53:6). That doesn't mean that we are all *automatically* saved from sin. Just as our sin is a choice, so too is our acceptance of Jesus. Those who put their faith in Jesus become "**sons of God,**" as they are baptized in water, for the remission of sins and so "**put on Christ**" (Gala-