

Audio Transcript of Sermon
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What Did Jesus Say About Sin?

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. What did Jesus say about sin? Based on the teachings of Jesus, what should we say about sin? Some see the Bible as a book that gives them authority to confront others about their sins. Others see the Bible as a book to help them get the sin out of their own lives. There are some who use the Bible both to confront others about their sin while working on their own sins, and there remain some who see the Bible as a book that through Jesus has done away with sin. So, what did Jesus say about sin?

We will start by taking a look at Jesus' interactions with people during His earthly ministry. In one instance Jesus was walking by the pool of Bethesda, a pool near the sheep market that had five porches. This pool was popular among those who had disabilities who sought to be divinely relieved of their condition. They would gather by the pool and when they saw movement in the water, they would quickly get into the water because an angel was causing the water to move. By being near the angel they would be healed. That worked out good except for those with limited mobility. As Jesus walked by the pool, there was a man nearly forty years old who was lying beside the pool, and Jesus asked him if he wanted to be made whole. Jesus knew this man had been living with his disability a very long time, and the man explained that whenever he saw the water move in the pool, even though he tried to get to the water, somebody always got to the water first. Jesus told the man to get up, take his bed, and walk, and the man did exactly that on the Sabbath. John five verse one.

John 5:1-15

- 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.**
- 2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.**
- 3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.**

- 4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.**
- 5. And a certain man was there, which had an infirmity thirty and eight years.**
- 6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?**
- 7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.**
- 8. Jesus saith unto him, Rise, take up thy bed, and walk.**
- 9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.**

The Jews who saw the man walking with his bed took exception because it was the Sabbath and they told him it was not lawful for him to carry his bed. He replied telling them that the man who made him whole had told him to take his bed and walk. Even though Jesus was gaining notoriety in Jerusalem, this man didn't know who Jesus was. Later in the temple, Jesus saw the man who was made whole, and He told him to sin no more because something worse could befall the man, and then the man understood he had been talking with Jesus. Verse ten.

- 10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.**
- 11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.**
- 12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?**
- 13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.**
- 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**
- 15. The man departed, and told the Jews that it was Jesus, which had made him whole.**

To clarify, Jesus did not say disability is connected to sin. When he told the man to sin no more Jesus did not say that the man's sin or any sin caused the disability. Disability is a natural part of the human condition. Some are born with a disability, and others acquire disabilities later in life. All of us will age and will experience some type of disability that comes through age. But what we can gather from the words of Jesus is the need to sin no more. Being told of the need to sin no more comes with an unstated understanding of the presence of sin, but without any accusation by Jesus of sin. What Jesus knew is that people sin, and that includes people with and without disabilities.

Even when Jesus was confronted with witnesses that made accusations of sin, Jesus did not go along and accuse a person of sin. Once a woman was brought to him by the scribes and Pharisees who had been found in the very act of adultery. They reminded Jesus that the law taught that she should be stoned to death and wanted to know what Jesus thought. They weren't interested in what would happen to the woman because they really were trying to entrap Jesus in His answer to their question. Instead of answering Jesus stooped to the ground and began writing in the dirt. Wanting an answer from Jesus, they pressed Him for a response, and He told them that those who were without sin should cast the first stone at her. Interestingly, no person stepped up to cast the first stone. Jesus understood the scribes and Pharisees did not see themselves as sinners because they saw themselves as religiously superior. They saw common people as sinners, so Jesus knew he had a group of religiously superior men who wanted a common woman condemned. Jesus then stooped to the ground again and continued to write. What he wrote on the ground is not given to us in the Bible, but what we do know from the Old Testament is both the man and woman were to be put to death. Only the woman was before Jesus. Jesus may have been writing the name of the man who would have been there as she was taken in the very act of adultery. Jesus might have also had some knowledge of infidelity among the scribes and Pharisees before him and was writing down information. One by one, eventually the scribes and Pharisees all left and only the woman was left with Jesus. Jesus asked her where her accusers were and if anyone had condemned her, and the woman answered no man had condemned her. Jesus then told her He did not condemn her and that she should go and sin no more. John eight verse one.

John 8:1-16

- 1. Jesus went unto the mount of Olives.**
- 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.**
- 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,**
- 4. They say unto him, Master, this woman was taken in adultery, in the very act.**
- 5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**
- 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.**
- 7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.**
- 8. And again he stooped down, and wrote on the ground.**
- 9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.**
- 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?**
- 11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

Having been given verbal information about sin by influential people of His time, Jesus declined to accuse a person of sin and then told the woman to go and sin no more. From this we can see that Jesus understood sin had likely occurred, but He did not make an accusation of sin. He simply told the woman to go and sin no more. Next, we see Jesus telling the Pharisees that they judge after the flesh, but Jesus would judge no man, even though he had authority from God the Father to do so. Verse twelve.

12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh; I judge no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Even though Jesus had authority from God the Father to judge for sin, He declined to judge. He taught that if we do not want to be judged for our sins, we are not to judge others for their sins. He explained that however we judge others for their sins is how we will be judged for our sins, and that it was more important for us to be concerned with our spiritual standing with God than to judge another person for their shortcomings. Matthew seven verse one.

Matthew 7:1-6

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Jesus did not teach an abandonment of the concept of sin, because Jesus consistently taught to sin no more. Jesus taught to get sin out of our life. People who believe that the concept of sin is no more have given up on understanding what it is to be righteous and holy. We cannot surrender what is righteous and holy to those who do not appreciate what it means to be righteous and holy because in the end that will be turned against us for our destruction. Verse six.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Along with not judging others for their sins, Jesus taught that if we need forgiveness for our sins, we need to forgive others for the wrongs they have committed against us. Mark eleven verse twenty-five.

Mark 11:25-26

25. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Jesus taught that sin comes from within us and showed that external factors cannot force us to sin. The scribes and Pharisees questioned why the disciples of Jesus did not ceremonially wash their hands before eating. Today we know it is best to wash our hands before eating and the handwashing we do today probably would not match the ceremonial expectations of the scribes and Pharisees. For the scribes and Pharisees it was about the ceremonial practice of handwashing, not handwashing as we would think today. Even though the approach of the scribes and Pharisees seemed religious during the time of Jesus, Jesus showed that they were teaching the commandments of men instead of teaching the commandments of God. Mark seven verse one.

Mark 7:1-23

1. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Jesus showed that in keeping their traditions they rejected the commandments of God and had even arrived at the place where through tradition dishonoring one's parents was acceptable if a religious connection could be made. Verse nine.

9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12. And ye suffer him no more to do ought for his father or his mother;

13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

It was then that Jesus showed that there is nothing that impacts a person that can cause sin. There is nothing that touches us that forces us to sin. Sin is the result of a choice we make in our mind. That choice might be clouded by deception as Eve was deceived by the serpent, but sin is a choice and that choice begins at the heart and core of who we are as a person through a thought process. Out of the human heart proceeds all kinds of evil thoughts and all types of sin, and it is evil and sin that defiles a person. Verse fourteen.

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16. If any man have ears to hear, let him hear.

17. And when he was entered into the house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20. And he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

Jesus taught that through Him we can have freedom from sin, but that if we continue to choose sin, we become the servant of sin. John eight verse thirty-one.

John 8:31-36

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house forever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

Some think Jesus came to destroy the law and prophets effectively doing away with the commandments but that is not what Jesus taught. Jesus not only taught to sin no more but that those who broke the least of the

commandments and taught others to do the same would be the least in the Kingdom of God, but that those who do and teach the commandments will be called great in the Kingdom of God. Instead of teaching the commandments were done away with, Jesus showed how we must keep the spiritual intent of the commandments which is beyond the letter of the law that was observed by the scribes and Pharisees. How we live our lives as Christians will reflect that spiritual intent, or we will find ourselves committing sin. Matthew five verse seventeen.

Matthew 5:17-32

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

There is no need to literally cut off one's arm or to remove an eye, but spiritually we need to proactively guard against sin. Jesus taught that if we love Him, we will keep His commandments, and God would provide the Holy Spirit to make it possible. In our spiritual life it would be a mistake to choose a life of sin over a life of yielding to the Holy Spirit. We must be led by the Holy Spirit. We cannot think we can lead the Holy Spirit. John fourteen verse fifteen.

John 14:15-18

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

Jesus taught that He loved us as much as God the Father loved Him and He urges us to continue in His love by keeping the commandments of Jesus as He kept the commandments of God. John fifteen verse one.

John 15:1-11

- 1. I am the true vine, and my Father is the husbandman.**
- 2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.**
- 3. Now ye are clean through the word which I have spoken unto you.**
- 4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.**
- 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**
- 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**
- 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.**
- 8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.**
- 9. As the Father hath loved me, so have I loved you: continue ye in my love.**
- 10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.**
- 11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**

Sin come through the mind and is seen in many different forms, including sexual sins. A list of various different sexual sins is given to us starting in Leviticus eighteen verse six.

Leviticus 18:6-23

- 6. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.**
- 7. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.**
- 8. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.**
- 9. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.**

- 10. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.**
- 11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.**
- 12. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.**
- 13. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.**
- 14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.**
- 15. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.**
- 16. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.**
- 17. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.**
- 18. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime.**
- 19. Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.**
- 20. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.**
- 21. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.**
- 22. Thou shalt not lie with mankind, as with womankind: it is abomination.**
- 23. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.**

The verses we just read have all the making of what might be seen in a streaming series, and they confirm that thousands of years ago these types of sexual sins were seen. All types of sexual sins are sin including the references to homosexuality. It seems somehow that Christians are hyper-focused on homosexuality and are quick to forget all other types of sexual sins. What we

can learn from the Book of Romans is that a society that is inundated with sexual sins, as is our modern society, is a society that may seemingly still be focused on God, but is a society that has abandoned the truth of God in favor of a lie where it is like the society worships what people can experience through sight, hearing, smell, taste, and touch. Romans one verse sixteen.

Romans 1:16-32

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

The society who turns the truth of God into a lie worshipping and serving what can be observed through the senses is a society that is confused on what faith is. So many in this society want us to prove God exists confirming that society has turned the truth of God into a lie worshipping and serving what can be observed through the five senses. Living in a society that is focused on what can be seen through the five senses leads to a host of sins including

homosexuality and other sexual sins. Living in a society that focuses on what can be experienced in the here and now takes God out of the picture. When God is removed from the picture, the commandments of God are also removed and what is left is limited to human reasoning about what is right and wrong. Verse twenty-six.

26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Focusing on what is sensual through the five senses does lead us to think about sex because in our society when we think of sensuality, we think of sex. But in addition to sex, sensuality is about the working of the senses. In addition to living in a society that is focused on sex, we live in a society that eats too much food, where part of the focus on food advertising connects love to food. If it is not sex and eating too much food, it is addiction. People today are addicted to alcohol, smoking, drugs, gambling, work, video games, and just about anything else that can be justified. In all of these cases society has turned the truth of God into a lie and serves what is sensual instead of our Creator and also teaches that all of these are not our fault. As a society we are taught we are born a certain way, or that we have a certain body type, or that

we are predisposed to a type of addiction, and all of that is the result of living in a society that has turned the truth of God into a lie. All of that comes from focusing on what is sensual in the here and now instead of the truth of God which points to eternal life in the Kingdom of God. All of that comes with the concept that who you are and how you are is not your fault. Because we have no choice but to live in a society that has turned the truth of God into a lie by focusing on what is sensual, this sensual lie will impact the household of faith. Even though we live in a society that has rejected the truth of God, we all have a responsibility for the sin in our own life. God created us with our senses to experience and enjoy the world in which we live, and the truth of God has been rejected so that every form of sensuality has replaced the joy that God wanted us to have.

And sin we will have in our life. Each of us has sin we must work on. There are some within the household of faith who incorrectly think we are without sin. Some who have this thought focus on a verse that tells us to be perfect as God our Father is perfect, which we must do, but overlook the context of the verse is about loving our enemies, blessing those who curse us, doing good to those that hate us, and praying for those who despitefully use us and persecute us. Matthew five verse forty-three.

Matthew 5:43-48

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Jesus taught that we will be judged for what we do and say, and showed that what we do reflects who we truly are. If we are righteous, then we will do what is righteous. If we are evil, we will do what is evil. If we see room for spiritual growth within us, then we will work on the spiritual growth within us. Matthew twelve verse thirty.

Matthew 12:30-37

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

In considering what Jesus taught about sin, it would be a mistake to conclude we are without sin ourselves. John tells us when we think we have no sin, we deceive ourselves and the truth is not in us. Additionally, when society thinks it is without sin because it accepts a surrender to sensuality on the basis of being born a certain way, or that we have a certain body type, or that we are predisposed to a type of addiction, the truth is not in society. First John one verse eight.

1 John 1:8-10

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

We live in a society that has abandoned the truth of God for a lie and as a result we live in a society focused on all types of sensuality because society lives for the here and now. We are called from this society to live a life of righteousness even though we are all impacted by the society in which we live. It's likely that among the household of faith are people who have been negatively impacted by society's sensual focus. We might think there is no hope for them. Even the person might think there is no hope for themselves, but we need to remember that with God all things are possible, even when facing what we might think of as impossible. Matthew nineteen verse sixteen.

Matthew 19:16-26

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

So what did Jesus teach about sin? He taught we need to sin no more, acknowledging that sin has been part of our life. He taught we need to be focused on the sin in our own life and not focused on the sin in the life of other people. He taught if we want to be forgiven for the sin in our life, we need to have forgiveness of others. Beyond this we also saw that if we think we are without sin the truth is not in us, and we found out that most of what we see as sin in society is the result of society turning the truth of God into a lie, where instead of seeking the Kingdom of God and God's righteousness, society focuses on the here and now and every sensual part of the here and now.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.