

CLASS

LESSON NUMBER

194 A

# THOUGHT PROVOKING BIBLE STUDIES



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## THE CONSEQUENCES & DEGREES OF SIN

Credit goes to my friend T. Pierce Brown for some special insights.

- Sin Is Sin** (Ez 18:4) "*Behold, all \_\_\_\_\_ are mine-----the soul that \_\_\_\_\_, it shall \_\_\_\_\_.*" (a) No differentiation in degrees of sin is made here. (b) Sin is sin – and any kind of persistent sin will damn the soul. (c) The penalty for sinning applies to all accountable people.
- Sins of Transgression** David said (Ps 51:3), "*My \_\_\_\_\_ and my \_\_\_\_\_ is ever before me.*" (a) Transgressions constitute one class of sins. (1 Jn 3:4) "*Sin is the \_\_\_\_\_ of the \_\_\_\_\_.*" (b) There are other classes of sins. (c) To disobey God by "going beyond" what He allows is *transgression* or *trespassing* (ie: going where you are forbidden to go).
- Sins Of Omission** (a) To omit is to leave something out. (b) Sins of omission form a second class of sins. (c) Sins of omission result from failure to obey God's will. (Jas 4:17) "*To him that \_\_\_\_\_ to do \_\_\_\_\_, and doeth it not, to him \_\_\_\_\_.*"
- Sins Of Unbelief** (Rom 14:23) "*Whatsoever is \_\_\_\_\_ is sin.*" (a) Anything "*not of faith*" has to be something that results from *unbelief* and such sins constitute a third distinct class. (b) Paul said (V21) that "*it is good*" to do nothing "*whereby thy brother \_\_\_\_\_, or is \_\_\_\_\_, or is \_\_\_\_\_.*" Also, (V23) that "*he that \_\_\_\_\_ is \_\_\_\_\_ if he eat, because he eateth not of faith.*" Substitute the words "eat" and "eateth" with the words "partake" and "partaketh" and you will better understand the range of this class of sins.
- Comparing Some OT Sins** [1.] (Ex 21:15) "*He that \_\_\_\_\_ his \_\_\_\_\_, or his \_\_\_\_\_, shall be surely \_\_\_\_\_.*" [2.] (Ex 22:1) "*If a man shall \_\_\_\_\_ an \_\_\_\_\_, or a \_\_\_\_\_, and kill it, or sell it; he \_\_\_\_\_ five \_\_\_\_\_ for an ox, and \_\_\_\_\_ for a sheep.*" These are examples of two sins. In each case the penalty is quite different. God, not man, will judge all fairly. (Mal 3:6) "*For I am the LORD, I \_\_\_\_\_ not.*"
- T-H-I-N-K** (Ex 32:21, 30, 31) In these verses we find the phrase "*so \_\_\_\_\_ a sin*" and "*a \_\_\_\_\_ sin.*" (1 Sam 2:17) "*The sin of the \_\_\_\_\_ men was \_\_\_\_\_ great.*" (a) Within these verses we have "*a great sin*" and a sin that was "*very great.*" (b) If one is *great* and another is *very great*, would this not seem to constitute different degrees of sin? \_\_\_\_\_
- Some Matters Are Weightier; Some Sins Greater** Jesus said to the scribes and Pharisees: (Mt 23:23) "*Ye --- have \_\_\_\_\_ the \_\_\_\_\_ of the law.*" Are weightier matters more important? \_\_\_\_\_ Earlier he made this statement: (V15) "*Ye \_\_\_\_\_ sea and land to make \_\_\_\_\_, and when he is made, ye make him \_\_\_\_\_ the \_\_\_\_\_ of \_\_\_\_\_ than yourselves.*" "*Twofold more*" indicates Jesus was speaking of matters of degree.
- Mortal VS Venial Sins** Any sin is reprehensible to God. The Romish notion that some sins are deemed "lesser" (ie: venial – non-soul threatening) and some "greater" (ie: mortal – soul threatening) is patently false. Jesus told a sinful woman: "*Sin no more.*" Scripture? \_\_\_\_\_