

## *Valley Bible Church – Sermon Transcript*

### **Why Should I Hate Sin?**

**1 Peter 4:1-6**

**Part Two**

I was reading a book by Howard Hendricks this past week and he mentioned that he had gone into a barber shop, and had struck up a conversation with a young boy. After a while he asked the youngster, “Who do you want to be like?” The boy responded, “Mister” he said, “I ain’t found nobody I want to be like. There are too many empty pedestals.”

There is a terrific need today with young people - and adults as well - to see men and women who know the Word of God and who allow it to grip them so they grow to love what God loves and hates and what God hates. And so much so that people can see that in their lives. Hopefully this is the kind of person that you and I would like to be.

Carrying on with this thought let us ask the question, what does God hate? He hates sin. And we must hate sin. CERTAINLY TO HATE THOSE FOR WHOM CHRIST DIED IS NOT RIGHT, BUT TO HATE SIN IS NOT ONLY RIGHT, IT IS NECESSARY (PS. 97:10).

In fact we want to harbor such animosity and hatred toward sin that we would want to have nothing to do with it. This is what Peter is seeking to nurture within us in **1 Pet. 4:1-6**. He wants us to have such a negative view of sin that as **V. 2** states we will want to **“live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.”** **V. 2 IS THE KEY VERSE IN THIS SECTION OF SCRIPTURE.** All that Peter is saying to us in **VV. 1-6**, is being said that this particular purpose is realized.

This morning/evening we will continue to examine **1 Pet. 4:1-6**. Hopefully these verses will once again stir up within us a growing hatred of sin and a growing passion to stay far away from it.

Let us read **1 Pet. 4:1-6**, **“Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, (2) so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. (3) For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries. (4) And in all this, they are surprised that you do not run with them into the same excess of dissipation, and they malign you; (5) but they shall give account to Him who is ready to judge the living and the dead. (6) For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God.”**

As we have begun to examine these verses we noticed the impact of sin on three different groups of people. And it is the desired intent of this study that as we examine the impact of sin on these three groups that we would sense a growing hatred of sin for all the pain that it has caused, is causing and will cause.

The first group that was impacted was a group of one. And that was Jesus himself (THE IMPACT OF SIN UPON JESUS). Let us again look at **V. 1** **“Therefore, since Christ has suffered in the**

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## *Valley Bible Church – Sermon Transcript*

flesh.”

What was the impact of sin on Jesus? He suffered! If sin had never come into the world and taken us prisoner, Jesus would not have had to come into this world and suffer for our sake. When we are being tempted to indulge ourselves in some kind of sinful behavior or attitude let us remember that it was sin that was ultimately responsible for Christ being arrested, beaten, spit upon, mocked and finally crucified (see the third verse of “how great thou art”). Hopefully that understanding and the resulting hatred of sin would be of such a magnitude that it would cause you to turn your back from it and forsake it.

Not only did sin impact Jesus, but it has also impacted Christians (THE IMPACT OF SIN ON CHRISTIANS).

Let us again look at **V. 1, “Therefore, since Christ has suffered in the flesh arm yourselves with the same purpose.”** WHY? Let us read **V. 2, “So as to live the rest of the time in the flesh no longer for the lusts of men but for the will of God.”** “Arming ourselves” in this way will make the difference between whether we live the remainder of our lives in fleshly lusts or for the will of God. How would this work?

If you know that becoming drunk is not the Lord’s will for your life, but you choose to do it anyway how likely would it be in your pursuit of obedience that you would be willing to die for Christ if called upon? Or if you knew as a married man or woman that flirting with someone other than your spouse was not the Lord’s will for your life but you chose to do it anyway how likely would it be in the pursuit of obedience that you would be willing to die for Christ if called upon? Or if you knew that cheating on a particular test at school was not the Lord’s will for your life, but you chose to do it anyway, how likely would it be in the pursuit of obedience that you would be willing to die for Christ if called upon? Or if you knew that having a physical relationship with your boyfriend or girlfriend was not the Lord’s will for your life, but you chose to do it anyway, how likely would it be that you would be willing to die for Christ.

But now let us turn this example around. Let us say this morning that you really have armed yourself with the same purpose as Christ and you have purposed if necessary to die in order to be obedient to the Lord. How likely would it be that you would be willing to do any of the things that I had mentioned? Not very likely! If you are willing to die at this very moment for obedience sake it is not likely that you would cheat in order to get a better grade. Nor would it be likely that if you are at this very moment willing to die for obedience sake that you would be willing to get drunk in order to numb your senses. It doesn’t make sense. And so on and so on.

If we are willing to die for him then we will be willing to live for Him also. This is Peter’s point. But if we are not willing to die for Him then you will discover that you will not be willing to live for Him.

This is not a new message. Consider the words of Jesus. What did Jesus say in **Matt. 10:38, “And he who does not take his cross and follow after Me is not worthy of Me.”** Jesus knew that if a person was not willing to die for Him he would not be willing to live for Him. This call by Peter may seem extreme to us, but it is no different than the call of Christ to His disciples.

Does that mean that we cannot have lapses? Certainly we can have lapses as Christ’s disciples.

## *Valley Bible Church – Sermon Transcript*

Certainly that was true of Peter himself when he denied Christ three times. But though we may have lapses this does not mean that Christ's call to us today is any different than the first day we came to Him for salvation and embraced Him as our Savior and Lord. **Luke 9:23** makes this clear. What does it say? **“If anyone wishes to come after Me, let him deny himself, and take up his cross daily and follow Me.”**

It basically boils down to this. If we honor the words of Peter and arm ourselves with the same purpose as Christ daily, or in other words are willing, to take up our cross daily. Then we will effectively cut ourselves off from a lifestyle of sin, but if we do not then we will find sin successfully invading our lives.

But doing this is not easy. It is not easy to turn our back on our own flesh and deny all of it's lusts in order to be obedient. It is therefore important that Peter takes a moment in **V. 3** to help us to remember that sin is indeed an enemy and must be dealt with. How does Peter go about doing this? Look at **V. 3**, **“For the time already is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries.”** What is Peter in essence doing in this verse? He is calling his readers to remember their past. Peter is expecting his readers to wholeheartedly agree with him. They had come to Christ not because they had found these past behaviors satisfying but unsatisfying. They had come to Christ not because they had found these past pleasures profitable, but unprofitable. And isn't that true of your life and my life. Who here would want to go back? Don't you remember what it was like? Don't you remember that pain and the anguish of your spirit? Yes, there can be a very fleeting sense of pleasure in seeking to fulfill the lusts of the flesh but ultimately it left us empty and unsatisfied. There was no lasting pleasure. (Let us imagine that you have a five pound box of chocolates..... Eat it all and now how do you feel.)

We don't want to go back, and if that is really true of our lives then since Christ has suffered in the flesh arm yourself with the same purpose. Why? So as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. Why? For the time already past is sufficient for you to have carried out the desire of the gentiles.

We need to hate sin because of it's impact on Jesus..... Jesus suffered. We need to hate sin because of its impact on us. As our enemy we must arm ourselves against it, but also because of it's impact of the world.

### THE IMPACT OF SIN ON THE WORLD

Let us read **VV. 4-6**, **“And in all this, they are surprised that you do not run with them into the same excess of dissipation, and they malign you; (5) but they shall give account to Him who is ready to judge the living and the dead. (6)For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God.”** Sin has seduced the world and will be responsible for it's damnation. The world for me is not faceless. There are people I have loved and presently love that are under the curse of sin.

Let us first of all consider its seduction of the world. Let us again look at **V.4 “And in all this, they are surprised that you do not run with them into the same excess of dissipation and they malign you.”** How does the world view sin? They see the pleasure of sin as something that is

## *Valley Bible Church – Sermon Transcript*

worthwhile which needs to be pursued.

They are described as “**running**” toward a life of dissipation. It pictures a euphoric stampede of pleasure seekers.

They are described as running into a life of “**excess.**” The word pictures a “pouring out” or “flood.” Some suggest that it has the idea of water pouring into an open cesspool.

We see the world as being in a desperate condition. We are able to see this because of God’s mercy toward us, but just because we have come to the point that we look at the world and are grieved by what we see, don’t think that the world views themselves in the same way. In fact what do the Scriptures tell us?

It tells us that in all that they are doing they are “**surprised**” that we do not want to continue to do what we used to do. And they are surprised that we no longer join them in the pursuit of fleshly pleasure.

In fact they are so surprised by our determination to stay separate from these sinful pleasures that they will actually malign us for it. Peter is calling his readers to remember their past and how intoxicating those past behaviors were. How the fleshly desires had so totally consumed them that they lost all their ability to see clearly the futility of their behaviors. And most tragically their inability to see the end of those futile pursuits which will be eternal damnation.

Let us look at **VV. 5-6 “but they shall give account to Him who is ready to judge the living and the dead.”** The verb “**give account**” means “to pay back.” Those who in this life live for pleasure and would malign those who are seeking to stay separate from sin for the Lord’s sake are amassing a debt that will take all of eternity for them to pay back.

Listen to the words of **Rev. 20:11-15 “And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. (12) And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. (13) And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. (14) And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. (15) And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”**

What has sin done to the unsaved? It has made their debauched and plunged them into the cesspool of dissipation and it has made them the enemies of the people of God and made them the enemies of God Himself and the object of an eternal damning judgment.

But is there no hope? Of course there is hope and it is found in the gospel. Look at **V. 6, “for the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God.”**

If people are going to be set free from a life of committed to the pursuit of fleshly pleasure in total disregard to living obediently before the Lord and ultimately delivered from eternal damnation it

## *Valley Bible Church – Sermon Transcript*

can only be done through the gospel.

But we do have a problem in this passage? How is the term “dead” to be understood? The word “preached” (EUANGELLIZOMZI) is different from the word used in **1 Pet. 3:19** translated “proclamation.” The word “preached” in the N.T. almost invariably denotes the preaching of the gospel by Christian messengers and always to a living audience. The statement does not demand that those preached to were already dead when the message was brought to them. The condensed statement can mean that when preached to, they were still alive, but had since died.

The fact that they had died like other men might raise the question of whether their new faith had gained them anything. In the eyes of their opponents, they seemed to have gained nothing. Though they claimed to have received a new life, they died like other mortals. Peter in this verse assures them that though they had died, they would fully share in the life brought by the Savior. They live with Him now in the spiritual world, and will share with Christ blissful vindication when He returns in glory.

### CONCLUSION

WE NEED TO BE PEOPLE WHO LOVE WHAT GOD LOVES AND HATE WHAT GOD HATES. CERTAINLY WE ALL KNOW THAT GOD HATES SIN, BUT WHY SHOULD WE HATE IT?

FIRST OF ALL BECAUSE OF IT’S IMPACT ON JESUS - HE SUFFERED.

SECONDLY BECAUSE OF IT’S IMPACT ON US - WE HAVE HAD TO ARM OURSELVES AGAINST IT BECAUSE IT IS CONTINUALLY SEEKING TO ROB OURSELVES OF THE ABUNDANT CHRISTIAN LIFE.

AND FINALLY BECAUSE OF IT’S IMPACT ON THE WORLD - IT HAS SEDUCED THE WORLD AND IS LEADING THE WORLD INTO ETERNAL DAMNATION.

IN LIGHT OF OUR HATRED OF SIN LET US THEREFORE ARM OURSELVES WITH THE SAME PURPOSE AS CHRIST. THAT IF NECESSARY FOR OBEDIENCE SAKE WE WOULD BE WILLING TO DIE. WE NEED TO DO THIS SO THAT AS **V. 2** TELLS US WE WILL **“LIVE THE REST OF THE TIME IN THE FLESH NO LONGER FOR THE LUSTS OF MEN, BUT FOR THE WILL OF GOD.”**