

INTRODUCTION

In the days of the Old Testament, animals to be sacrificed on the altar could not be diseased or lame or blind, but instead had to be without spot or blemish. The New Testament scriptures tell us that such animal sacrifices, although they could *symbolize* the redemption of sinners from bondage to sin, could never actually *take away* sins. But when Jesus Christ willingly died on the cross, we were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. And His blood does not *symbolize* redemption, but actually redeems! When the Bible says that Jesus Christ was like a lamb without blemish and without spot, it means that He came into this world with no sin in Him, and although He was tempted like we are, He did not share in our sins, but kept Himself pure. Being without spot or blemish, then, He could be a sacrifice fully acceptable to God, on our behalf, to save us from the wrath of God that we deserved for our sins.

Now, we who believe in Jesus Christ, who are saved through faith in Him, who have repented of our sins, and who follow Him as His disciples, are to follow His great example in this:

Do not share in other people's sins, but keep yourself pure.

TEXT

1 Timothy 5:22 Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.

BODY

Do not share in other people's sins, but keep yourself pure.

- I. There Is a Great Temptation to Share In Other People's Sins
 - A. As Adam, when we first sinned
 1. to get Adam to sin, the devil first deceived the woman; when she had eaten the forbidden fruit, she gave some to her husband
 2. Adam then shared in the sin of his wife
 3. knowing that this is how the devil tempted us when we first sinned in Adam, we should take very seriously this way in which we are tempted
 - B. It is related to the issue of who we listen to, to whom we listen
 1. there are those whose way is to tell us the truth, not mixed with what is untrue
 - a) God is truth, of course; all of His law is perfect
 - b) the Son of God, Jesus Christ, being the very Word of God, is one who speaks only the truth
 - c) the Bible, the Scriptures, being inspired by the Holy Spirit of God, is our way to know the truth
 2. there are those whose way is to tell us some truth, but mixed with what is untrue
 - a) the devil is the father of lies, and the source of all lies
 - b) he influences the world, and so many men and women follow his ways, mixing lies with the truth
 - (1) by ignorance and carelessness
 - (2) by design, for selfish purposes
 3. if a person listens to those who mix lies with the truth, he will be strongly tempted to share in the sins of others
 - C. It is a temptation that can come upon us gradually and imperceptibly
 1. one of the members pointed this out to me recently
 - D. It is an operation in the conscience where we judge "if someone else is doing it, it is okay for me to do it"
 - E. It is a temptation not to fear God, but instead to fear men; to fear displeasing other people, and not to fear displeasing God
 - F. It involves doing something without enough thoughtful consideration before deciding
 - G. The particular instance of this raised by the apostle here in today's text is the temptation to share in the sins of men who should not be pastors, by ordaining them as pastors without taking enough time to examine their doctrine and behavior
 - H. But this doctrine certainly applies more broadly, to everyone; in many ways, you are tempted to share in other people's sins
 1. of course by actually doing what sinful things they are doing
 2. by approving what they are doing
 3. by wishing you could do what they are doing, and reluctantly refraining from it only because you are afraid of getting caught
 4. by accepting them in the congregation while they continue unrepentant in their sins

There is a great temptation to share in other people's sins

- II. When Our Lord Jesus Christ Was Tempted to Share In Other People's Sins, He Instead Kept Himself Pure
- A. Jesus did not share in the sins of Peter and the other disciples
 1. Jesus told His disciples what He had to do, to fulfill God's eternal plan for saving sinners - Matthew 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.
 2. Peter sinned in rejecting God's plan for how Jesus Christ would save the world Matthew 16:22 Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"
 3. but Jesus rebuked Satan as working through Peter Matthew 16:23 But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."
 4. Jesus did not share in His friend's sins, but kept Himself pure
 - B. Jesus did not share in the sins of the scribes and Pharisees
 1. their doctrine had lots of scripture in it, lots that was true
 2. but they misused the scripture, twisting it to establish a corrupt religion
 3. and they were hypocritical, not really believing what they preached, but using their religious show as a cover for the evil ways in which they got at other people's money
 4. the Lord Jesus did not go along with their way of preaching and their way of living; instead, He corrected their doctrine for the people and denounced their way of living
 5. Jesus did not share in the sins of corrupt Bible teachers, but kept Himself pure
 - C. Jesus did not share in the sins of the Chief Priests and Sadducees
 1. these men had powerful positions in the temple, and ties with the powerful government officials
 2. but they used their position to turn God's house of prayer into a for-profit business enterprise
 3. the Lord Jesus did not join in their sinful corruption of God's house, but drove their market out of it
 4. Jesus did not share in the money-making schemes of powerful, corrupt religious leaders, but kept Himself pure

There is a great temptation to share in other people's sins;

When our Lord Jesus Christ was tempted to share in other people's sins, He instead kept Himself pure; so

- III. When You Are Tempted to Share In Other People's Sins, Instead Keep Yourself Pure
- A. Understand that this is the essence of true religion - James 1:27 Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.
 - 1. to do the good works of love that our Lord Jesus has commanded us
 - 2. to keep yourself unspotted from the world
 - B. Guard yourself
 - 1. our text says "keep" yourself
 - 2. the main connotation is the idea of guarding yourself
 - 3. a watch must be kept over your own conscience
 - C. Listen to the perfect truth of the word of God that you can read in the Bible, rather than the half truth of the devil that you can hear in the world
 - D. If your parents and grandparents are Christians, look to their example and listen to what they tell you
 - E. Pray
 - 1. Hallowed be Thy name
 - a) in your mind, God is to be set apart from all others, so that He alone is feared and obeyed
 - b) pray that He will help you in this
 - 2. Thy will be done
 - a) Jesus struggled in prayer to keep His human will submitted to the divine will
 - b) it is not within your own power to keep your will submitted to God's; it requires His help by the Holy Spirit working in you
 - F. Flee what is sinful; pursue what is good
 - 1 Timothy 6:11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.
 - G. Think how all you do is in the sight of God
 - 1 Timothy 6:13-14 I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, (14) that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing,
 - H. Look for the coming of our Lord Jesus Christ
 - 1. 1 Timothy 6:14 that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing
 - 2. 1 John 3:2-3 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure.

CONCLUSION

There is a great temptation to share in other people's sins;
When our Lord Jesus Christ was tempted to share in other people's sins, He instead kept Himself pure; so as His disciples, following in His steps,
When you are tempted to share in other people's sins, instead keep yourself pure

Dillon - Call to Worship and Opening Prayer - Ephesians 2:4-5

Jeremiah - Scripture Reading - Psalm 46

Thad - Congregational Prayer

Lord's Supper - Exodus 12:5-13

Rita - Prelude

Rita - Trinity 702 "Wonderful Grace of Jesus" - Andrew lead

Allison - Trinity 81 "A Mighty Fortress"

Allison - Trinity 175 "Man of Sorrows" - Alex lead

GEN, KJV ...neither be partaker of other men's sins: keep thyself pure.

NKJV ...nor share in other people's sins; keep yourself pure.

ESV ...nor take part in the sins of others; keep yourself pure.

CSB ...don't share in the sins of others. Keep yourself pure.

G2841 *koinoneo*

Ephesians 5:7-11 Therefore do not be partakers with them. 8 For you were once darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of the Spirit is in all goodness, righteousness, and truth), 10 finding out what is acceptable to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather expose them.

1 Peter 4:3-4 For we have spent enough of our past lifetime in doing the will of the Gentiles--when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. 4 In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

G5083 *tereo*

Strong: to guard (from loss or injury, properly by keeping the eye upon)

Thayer: to guard; to keep; to observe; to reserve

James 1:27 Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

-this is the same phrase as in 1 Tim 5:22

-G784 *aspilos* unblemished; unspotted 1 Peter 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

G53 *hagnos*

1 John 3:3 And everyone who has this hope in Him purifies himself, just as He is pure.

G48 *hagnizo*

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

1 Peter 1:20-22 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you 21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. 22 Since you have purified your souls in obeying

the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

To keep yourself pure means

-to look to Jesus Christ as a lamb without blemish and without spot, by whose precious blood you were redeemed

-to keep yourself unspotted by the world by so guarding yourself that you not participate in the sins of others around you

Most directly here, do not share in the sins of others by:

-supporting someone to be a pastor when you have not examined that person long enough to make sure he is above reproach

More generally, do not share in the sins of others by:

-adopting their wrong judgment about what is sinful

-approving of what they are doing

-wishing you could do what they are doing; doing it in your thoughts

-doing what they are doing

nor share in other people's sins

Calvin:

“Though others rush forth to such rashness, do not make thyself a partaker with them, lest thou share in their guilt.” Even where our judgment is otherwise sound, it often happens that we are carried away by the folly and levity of others.

Geneva:

If anything is not done well by his fellow elders, let him keep his conscience pure.

Trapp:

Whom thou shalt rashly ordain, and so thrust upon the people to their and thine infinite disadvantage.

Poole:

this participation of other men's sin ought to be taken heed of in the whole course of our conversation,

but it seemeth here to be especially forbidden with reference to what was before spoken of, viz. the setting men apart for or putting them into any ecclesiastical employment; he who puts into the ministry any erroneous or ignorant persons, or any persons of a lewd conversation, makes himself guilty of all the harm they do, if he hath not first taken a due and reasonable proof of them, but hath laid hands upon them suddenly. Amongst other ways by which we interest ourselves in others' guilt, one is, by not hindering it, having power so to do. He, or they, whom it lies upon to admit, or not

admit, men into the ministry, have a power to refuse them in case upon proof of them they do not find them apt to teach, or fit for the ministration they are to undertake, or such for holiness of life as God requireth: God by his word declaring what such persons ought to be, and commanding him or them first to prove such persons, and to lay hands on none suddenly, hath invested him or them with such a power, of which man cannot deprive them.

Bengel:

They do so, who do anything hastily.

in this passage, the sudden imposition of hands is that upon which a check is placed.

But certainly, in the other departments of life, the participation of other men's sins is very frequent. That happens either before or after the act, in our thoughts, affection, gestures, words, writings, works; by doing, omitting to do; in regard to superiors, equals, inferiors, ministers, subjects; while a greater or less portion of the fault falls sometimes on the one side, sometimes on the other

Gill:

of any of the members of the church; by doing the same, joining with them therein, or by consenting to them and taking pleasure in them, as done by others; by conniving at them, and not restraining them, nor reproofing for them

this refers to rash and hasty ordinations of ministers; and either regards the sins of those who lay hands suddenly on men, and with whom the apostle would not have Timothy join, that he might not be a partner in their sins; or else the sins of those that are ordained, and these, whether before or after their ordination; which such involve themselves in, who either rashly and ignorantly ordain such persons; and much more if they do it, knowing them to be such: and these sins may include both immorality and error; see 2Jo_10,11

Clarke:

It is a sin for any improper person to thrust himself into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it.

Barnes:

Timothy was not to become a participant in the sins of another by introducing him to the sacred office. He was not to invest one with a holy office who was a wicked man or a heretic, for this would be to sanction his wickedness and error.

But while Paul meant, doubtless, that this should be applied particularly to ordination to the ministry, he has given it a general character. In no way are we to participate in the sins of other people. We are not to be engaged with them in doing wrong; we are not to patronize them in a wicked business; we are not to be known as their companions or friends; and we are not to partake of their unlawful gains. We are not to lend money, or a boat, or a horse, or a pistol, or a bowie-knife, for an unlawful business; we are not to furnish capital for the slave-trade, or for manufacturing intoxicating drinks, or for an enterprise that contemplates the violation of the Sabbath.

JFB:

by negligence in ordaining ungodly candidates, and so becoming in some degree responsible for their sins

keep thyself pure

Gill:

he should keep himself pure from the sins of others, by not rashly and suddenly admitting any into the ministry; just as the apostle was pure from the blood of all men, by faithfully preaching the Gospel; so he suggests that Timothy would be pure from partaking of other men's sins, by observing a strict discipline in the house of God