

***Living The Christian Life Series***  
***Lesson 20 – Developing the Biblical Techniques and the Crowns That***  
***Accompany Them - Part 3***

By  
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**Series Text: Romans 12:1** *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

**Applicational Text: James 1:16** *Do not err my beloved brethren.*

**Introduction:**

In this phase of our study we have identified that there is a distinction between the permanent Indwelling of the Holy Spirit in the life of the Believer and the conditional filling (plaeroustheh - control) of the Holy Spirit in the Believer's life

At salvation, the Holy Spirit enters the body of the believer and the believer's body becomes the temple of God with the Holy Spirit dwelling in the believer.

**I Corinthians 3:16**

***“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”***

This permanent indwelling provides Believers with the ability to live according to God's standards and thus experience the fullness of the life God designed for them with its peace, joy, and contentment, and with His gifting, to live out God's designed purpose. He never leaves us or forsakes us. But we retain our free-will and it is our choices that determine who we will allow to direct our behavior. We examined that last time and discussed the conflict between our Old Sin Nature and the Holy Spirit each vying to control our behavior.

**James 4:5** speaks of the conflict,

***Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?***

**Galatians 5:16-17** speaks of the conflict,

***This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.***

*For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

But the Apostle Paul tells us that allowing the Holy Spirit to be in control is a matter of choice for us.

He says in I Corinthians 10:13,

*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a[the] way to escape, that ye may be able to bear it.*

He describes the choice in Romans 7:24-25

*<sup>24</sup>O wretched man that I am! Who shall deliver me from the body of this death? <sup>25</sup>I thank God through Jesus Christ our LORD. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

So, in our study last week we saw that we are our own worst enemy. That reality is based on the fact that we have an Old Sin Nature with a natural disposition to sinning and that we have a free-will with which we choose to quench the Holy Spirit and grieve Him.

In our previous study we reviewed the two-fold problem within us; the Old Sin Nature and our free-will. Both of these problems can be overcome by the "New Birth." Born of the Spirit, it is now always a matter of choice when we are faced with temptation.

## **I. The Mechanics For Developing The Spirit Controlled Life:**

At the close of our study last time we introduced the two methods or mechanics for dealing with the sin issue in our lives:

- Resisting Temptations: (before the fact) By programming Our Free-Will
- Confession of Sin: (after the fact) Understanding and Using I John 1:9

There are two basic mechanics for living the Spirit Controlled Life: Resisting Temptations before the fact through the use of Scripture; and, Personal Confession of Sin after the fact via I John 1:9.

### **A. The Mechanics Before the Fact - Resisting Sin with The Free-Will:**

The first mechanic in living the Spirit Controlled Life is resisting temptations to sin and thus allowing the Holy Spirit to maintain control of our lives. God has promised to not allow us to be tempted above that which we can resist.

I Corinthians 10: 13 says,

*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are*

*able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

However, too often we allow the Old Sin Nature to seduce us into sin. James writes about that.

**James 1:14-16**

**14** *But every man is tempted, when he is drawn away of his own lust, and enticed.*

**15** *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

**16** *Do not err, my beloved brethren.*

**Remember what Paul said about the choice in Romans 7:25**

*I thank God through Jesus Christ our LORD. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

Sin by the believer is ALWAYS a matter of choice. We are never tempted beyond our capacity to resist - it is always a matter of choice. And remembering Scripture that identifies our temptation as sin is the key to our ability to resist.

We need to memorize Scripture verses that relate to our individual areas of weakness in our Old Nature. Remember, how Jesus used the Word of God in His defense against the temptations of Satan in the wilderness. Of course, simply knowing what the passage says about our sin is not enough, we must be in agreement with what God says about it for it to be the escape we need.

But, when we fail, God treats us in grace! And, His grace provides for us even in our personal rebellion and sin.

**I John 2:1 says:**

*“My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:”*

So, that leads us to the second Mechanic for dealing with Sin.

## **B. The Mechanics After the Fact - Personal Confession of Sin for Restoration to Fellowship:**

God has given us the technique described in I John 1:9, through which, if we confess our sins we acknowledge His forgiveness and He cleanses us from all unrighteousness so that we are restored to fellowship. Confession of sin is dealing with sin after the fact. It is far better to deal with sin before the fact; that is, to deal with it at the point of temptation. But the confession of sin is a very important therapy designed to assist us in learning to deal with sin before the fact.

I John 1: 9 says,

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

### Confession of sin:

Confession of sin...is personal and private (we are all believer priests. Revelation 1:6 - *And hath made us kings and priests unto God and (even) his Father; to him [be] glory and dominion forever and ever.* Part of our priestly function is to maintain fellowship through personal confession of sin. This priestly action fulfills the Old Testament daily "Trespass" and "Sin" offering function. We confess the sins of which we are aware "Trespass Offering" and we are also cleansed of the sins committed in ignorance (Sin Offering). Notice these are "offerings" the action is not the means in itself - Christ is the means - the offerings are an acknowledgement of His providing the means. The confession is not the means of our forgiveness - The means of forgiveness is found in the phrase, *"...He is faithful and just in order to provide forgiveness.*

Confession of sin...is an acknowledgement of our action being sin. The word "confess" is translated from the Greek word (ομολοωμεν) homologohmen which means to speak the same thing as - or name it. That is, we are to tell God what we have done. This "naming it" is more than a simple calling the act by name it is also an acknowledgement that the act is a sin. We are to identify it and call it what it is and thus acknowledge that it is sin. Then, *"...He is faithful and just to (in order to [ινα] [hina]) forgive our sins."* Don't miss this Our forgiveness is based on His faithfulness and His righteousness. Apart from His faithfulness and righteousness we could have no forgiveness. We will only resist the temptation to sin to the degree that we view that sin as God views it. That means we must know what the Bible says about sin and God's attitude toward it and adopt that attitude ourselves.

Confession of sin...makes us aware of our besetting sin (Hebrews 12:1) and enables us to be better equipped to recognize and resist temptations - calling it what God calls it. As we keep confessing the same thing we are made increasingly aware of our specific weakness and can stay out of that neighborhood. This awareness of our besetting sin must prompt us to consider it as God does or we will continue to excuse our behavior making

excuse instead of acknowledgement. Nor can we blame God for making us that way - we are the product of a fallen race and He became man in order to redeem us and give us new life and a road to victory over the Old Man.

Confession of sin...is actually a ritual by which we memorialize His Amazing Plan of Grace. A third class conditional "if" clause introduces the ritual of confession - εαν (ean). The third class clause identifies the potential - maybe we will confess - maybe we won't. Forgiveness is already there, but fellowship is restored by our acknowledgement and agreement which is manifested through our private confession to Him.

## II. Divine Discipline And The Spirit Controlled Life:

Part of the process in our Developing The Spirit Controlled Life is God's program of Divine Discipline. Hebrews Chapter twelve introduces this subject and it is important for us to understand it and properly respond to it.

Remember! God does not impute sin to the believer. It is charged to Christ and He has already paid the penalty for all our sin. So God cannot punish the believer for sins that are not imputed to him?

Now, pay careful attention to this! The believer's sin is now a family matter and, while God does not punish His children, He does discipline them. Did you note that? God does not punish His children! Jesus has already paid it all. Now, look! But, God does discipline His children.

Look at Hebrews 12: 6:

*"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."*

The word "*scourgeth*" is from the Greek word "*mastigoi*" (μαστιγοῖ). It refers to Jewish scourging. They used a whip with three leather thongs and applied thirteen stripes across the bare breast then thirteen stripes across each shoulder. That's thirty-nine stripes. The term "thirty-nine stripes" had significance. Under the Mosaic law a man could be beaten, but not more than forty stripes; that was considered the maximum a man could survive (Deuteronomy 25:1-3). Mastigoi, translated *scourgeth*, means *to skin alive with the whip*.

Now get this! Hebrews 12:6 says:

*"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."*

I know what you're thinking! You're thinking, that sounds an awful lot like punishment. But it's not punishment! Look! To punish means, *to impose a penalty of pain, loss, or suffering on a person for some action*.

The word used in Hebrews 12:6 is *“chasteneth.”* It is translated from the Greek word “paideuei” (παιδεύει). It should have been translated “discipline.” There’s a significant difference between punishment and discipline. Follow this carefully, again! “Punish” means to impose a penalty of pain, loss, or suffering on a person for some action. “Discipline” means to bring affliction of pain, loss, or suffering upon a person in order to change their behavior.

The distinction between “punishment” and “discipline” is in the motive. There may not be any difference between punishment and discipline in the affliction of pain, loss, or suffering on a person. But there is a difference in the purpose. Let me restate the difference: The purpose of “punishment is to penalize the person for a wrong. The purpose of “discipline” is to modify the person’s behavior.

Did you see what the Scripture says, *“...for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth.”*

**Notice:** It did not say, *“He chasteneth, and scourgeth every son that sins.”* No! Divine Discipline is designed to direct one into a behavior that is more profitable. (Of course the wayward son is in a greater need for direction, thus more discipline is required.)

Now look at Hebrews 12:7-8:

*“If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?”*

*“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”*

God is not going to allow His children to conduct themselves in a way that is unprofitable to them, without disciplining them. If you can habitually sin and not get any chastisement, then you need to check your spiritual birth certificate. I would suggest you determine who your real father is. If God is your father you will experience divine discipline as He attempts to direct you in the design He has for your life.

However, our Heavenly Father has a different motivation for discipline than our earthly fathers.

Hebrews 12:9 says:

*“Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much rather be in subjection unto the Father of Spirits and live?”*

Now look at verse 10 very carefully:

*“For they verily for a few days chastened [us] after their own pleasure;...”*

No! This is not saying our earthly fathers got pleasure out of chastening and scourging us. It is saying they disciplined us in order for us to behave in a way that brought them pleasure.

But, now don't miss this – Look at the next statement of verse 10: *“...But He (God) for [our] profit,...”* God's purpose in disciplining us is to modify our behavior, not in order for us to bring Him pleasure, but so we can have the greatest profit.

If believers would just see this, it could change their entire lives. God does not discipline us to make us conduct our lives a certain way for His own gain. He disciplines us so we will conduct our lives within the framework of the guidelines that will produce the greatest joy in our lives.

*“But He for [our] profit, that we might be partakers of His Holiness.”* See! Divine Discipline is the work of our Heavenly Father in assisting us in the development of the Spirit Controlled Life.

### III. The Victory and The Crown:

A. There is Victory in Righteousness as we allow the Holy Spirit to control us in our day-to-day living. "The Victorious Life" is experienced, in which satisfaction and joy are the norm, in exact proportion to our knowing and doing the will of God in our daily lives. There is no greater joy in living, than to be living out the design God has for you on a daily basis. We are the "Victor" when we both will and do His good pleasure.

Philippians 2:13

*For it is God which worketh in you both to will and to do of his good pleasure.*

You must "know His will" (Acts 11- Seven basic principles for knowing...)

You must will to do His will (Philippians 2:13 Via I John 1:9 (Spirit Control))

You must do His will (Philippians 2:13 Via I John 1:9 (Spirit Control))

To the Victor goes the spoils - The Crown of Righteousness.

There is a Crown of Righteousness acquired through the believer being controlled by the Holy Spirit; this control is maintained through the believer's resistance to temptation before the fact and to the confession of sin after the fact. The crown of righteousness is introduced to us by the Apostle Paul.

II Timothy 4:7-8:

*"I have fought a good fight, I have finished my course, I have kept the faith:*

*"Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."*

The word "righteousness" is translated from the Greek word "dikaiosune." It means, that which conforms to the specifications of the blueprint. God has designed every human being for specific performance. Therefore, He has a blueprint which covers every aspect of your life. Paul calls it his course -- "I have kept my course."

The crown of righteousness is awarded then, on the basis of your conforming to that blueprint and finishing the course He has designed for you. The only way we can accomplish that is to be controlled by the Holy Spirit. In II Timothy 4:8 Paul said, a crown of righteousness is laid up for those who love the appearance of Christ.

I John 2:28 says:

*"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."*

By consistently abiding in Him, that is, maintaining fellowship with Him, we will not be ashamed at His appearance. Abiding in Him refers to living the Spirit-filled life -- a life controlled by the Holy Spirit. We are commanded in Ephesians 5:18 to be repeatedly filled with the Holy Spirit. The filling of the Holy Spirit is accomplished by the confession of our sins.

I John 1:9 says:

*"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*

But, James 1:16 says,

**"Stop being Seduced!"**

Abstinence from disobedience is to be the objective of the believer and should be the single focus of the Believer. That word "believer" is the key. If we truly believe God has designed the best for us we will be obedient to His instructions.

## **Conclusion:**

So, the crown of righteousness is awarded on the basis of our being filled or controlled by the Holy Spirit which enables us to maintain the course God has assigned us to run. Therefore, it is important for us to keep our sins confessed to God.

Jesus taught this concept at the Last Supper when He washed the feet of His disciples. Peter told Jesus that he would never allow Him to wash his feet. Jesus told Peter if he did not allow Him to wash his feet he could have not part with

Him. (That word part in the Greek means ones portion as a partner, and does not refer to salvation but reward for service as a partner.)

So, Peter said, Well don't stop with my feet wash all of me. Then, Jesus said, Peter when you have had a complete bath you don't need a complete bath again (Salvation and its benefits), you only need your feet washed (Fellowship and its benefits.) John 13:4-16

So how are your feet this morning? Have you been walking where you should not have walked and need to have your feet washed? I John 1:9 is the water in the basin. You should never open God's Word, or lift your voice in prayer with dirty feet. Wash them in the Basin of Confession, and stay on the path He established

The passage on Discipline in Hebrews ends with this admonition;

Verse 11 says:

*“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”*

Admittedly, God's discipline is often severe and at the time is not joyous. But it brings us back to the sphere of fellowship where we are empowered by the Holy Spirit and find both joy and strength in our walk with Him.

Look at the admonition of verses 12 and 13:

*“Wherefore lift up the hands which hang down, and the feeble knees;*

*“And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.”*

**But it begins at Salvation:**

- *For all have sinned and come short of the glory of God...*
- *The wages of sin is death, but the gift of God is eternal life...*
- *With the heart man believes unto righteousness...*
- *But with the mouth confession is made unto salvation...*
- *For whosoever shall call upon the name of the Lord shall be saved!*

***Walk in the Spirit and you will not fulfill the Lust  
of the Flesh!***