

INTRODUCTION.

- A. Scripture text: **Matthew 26:45-50**.
- B. From Roy H. Enoch (3-27-94).
- C. I put "nice sins" in quotation marks: it is in an accommodative sense of common usage.
- D. In this study of sins, that crucified Jesus, some are very repulsive, but some are socially acceptable.

I. SOME OF THE SINS THAT CRUCIFIED JESUS ARE REPULSIVE.

- A. *Hatred* is described by Jesus as murder.
- B. *Envy* and jealousy are fashionable and repulsive.
- C. *Greed* is often considered normal, but repulsive.
- D. *Prejudice* is prized by many, but repulsive.
- E. *Ignorance, hypocrisy, lying, etc.*, are all repulsive (Rev. 21:8).

II. THERE WERE SOME "NICE SINS" THAT WERE AIDED THE CRUCIFIXION OF X.

- A. **Jesus' crucifixion was aided by a KISS** (Mt. 26:45-50).
 - 1. A kiss is usually a tender sign of affection and love.
 - a. It is a greeting of respect among men in the Middle East today (Rom. 16:16).
 - b. Paul commanded that the kiss of greeting be holy.
 - c. Peter says to greet one another w/a "kiss of love" (1Pet. 5:14).
 - 2. A kiss can be used for self-gratification, and indicates selfishness rather than affection.
 - 3. As honorable as a kiss was, Judas used it as a badge of betrayal.
 - 4. Do we not use honorable actions for insincere reasons today?
 - a. Do we sing songs with more attention to the tune than glorifying God with the words?
 - b. Do we assemble as spectators rather than as worshipers?
 - c. Do we assemble as a duty or a privilege/opportunity to worship God (Psa. 122:1)?
 - d. Is our religious activity "to be seen of men" as Jesus warned against?
- B. **Jesus' crucifixion was aided by a period of SLEEP** (Mt. 26:26-46).
 - 1. Sleep is designed to refresh and strengthen; and is necessary for the welfare of all.
 - a. But sleep when one is supposed to be watching for danger is very serious.
 - b. In the Garden of Gethsemane, Jesus asked the apostles to "stay here and watch for Me" (Mt. 26:38).
 - c. He may have keenly felt a need for support in His time of trial and suffering.
 - d. He returned and found them asleep (Mt. 26:40-41).
 - 2. In Jesus' parable of the tares, He told of the enemy sowing the tares, "while men slept" (Mt. 13:24-40). Xians are exhorted to be awake & vigilant (Rom. 13:11; 1Th. 5:6).
 - 3. Church leaders need to awake to the trends and issues that threaten soundness, moral purity, and church unity.
 - 4. Parents need to awake to the real threats facing their children--not blindly assume, "My child would not do that."
- C. **Jesus' crucifixion was aided by an UNKEPT PROMISE** (Mt. 26:33,34,58,69-75).
 - 1. A promise is usually nice and re-assuring.
 - 2. Under the Law of Moses, God had required that their vows be only in His name.
 - a. The Jews were swearing by other things, and disregarding their vows.
 - b. Jesus commanded them to speak the truth and not feel a need to swear.
 - 3. Peter said that he would never forsake the Lord and that he was willing to go with him to prison and to death (Lk. 22:31-34).
 - 4. We also find that it is easier to make a promise than to keep it.

- a. When we become Xians we commit ourselves to Him to be faithful even to death.
- b. When we marry, we vow before God and witnesses, that we will be faithful and true to our mate until death.
- c. We make promises when we sign contracts for work or property.
- D. **Jesus' crucifixion was aided by ZEAL** (Mt. 26:51-56).
 - 1. Peter very zealously drew his sword to defend Jesus, but he did not understand the necessity of the crucifixion.
 - a. Zeal is necessary when properly guided (Ti. 2:14).
 - b. But the Lord's cause is hindered by ignorant zeal (Rom. 10:1-2).
 - 2. Our zeal for X and in defending the truth must be w/an understanding of God's will.
 - a. Sometimes prejudice causes us to think that our views are the truth.
 - b. We may direct our attack toward a person rather than his error.
 - c. I remember when I was young, hearing a preacher say that some seemed to delight in "nailing someone's hide to the wall," but that he never remembered anyone being converted by one who had "nailed him to the wall."
 - d. Have you known someone who would say, "I can't talk to anyone about the church," until some problem arose in the church, and then they showed great zeal in talking about the church to everyone they met?
 - 3. The Jews were very zealous in enforcing their traditions, and interpretations of the law.
- E. **Jesus' crucifixion was aided by AN ACT OF SERVICE**. See Mt. 27:29-36.
 - 1. Service usually beneficial, but some service is harmful and even deadly (Jn. 16:2).
 - a. Simon of Cyrene was compelled to carry the cross: this would hasten crucifixion.
 - b. The soldiers did their "service" in carrying out orders for the crucifixion.
 - 2. Do we serve the Lord out of a sense of obligation or willing service?
 - a. We may attend a Bible class or worship service because we feel an obligation, or because someone wants us to.
 - b. Some study the Bible to argue, or to impress others but not to do the Lord's will. It is said that Robert G. Ingersoll memorized much of the Bible, trying to refute it.
 - 3. God does not want insincere service (Isa. 1:11-20).
- F. **Jesus' crucifixion was accompanied by REMORSE** (Mt. 27:3-10).
 - 1. Remorse is a great blessing when it results in repentance.
 - a. Judas was sorry about the result of his betrayal when they crucified Jesus.
 - b. He returned the money when he saw that it was the price of blood.
 - c. But he did not have godly sorrow to repent and return as did Peter.
 - 2. "Confession, w/o penitence, is like trying to cure dandruff by wearing a tweed coat. It takes the pressure off of observers, but the problem is still there."

CONCLUSION AND INVITATION.

- A. God would delight in having your kiss, your confident trust, your promise of service, your zeal, your service, your regret for sins--if it is from the heart.
- B. The definition of *hypocrite* is "one who plays a part." It means to be not real or sincere.
- C. Be true to yourself and be what you would pretend to be in God's service.
- D. Plan of salvation for non-Xians, erring Xians.