

Small Group Study #2

Small Group Preparation and Discussion Coram Deo- Sin

Goals of Coram Deo Study

- ❖ The Coram Deo Study has one main goal—to learn to live with God again. Three sub-goals act as supports. Think of a stool. Living with God is the top of the stool and the three truths below are the legs.
 - Learning about God from His own mouth.
 - Guarding ourselves and other from being ashamed of the gospel.
 - Be proud enough of God to defend Him intelligently in a skeptical culture.

Preparation

- ❖ The second lesson covers Sin. To prepare for this lesson please do the following:
 - Read the passage
 - Listen to the sermon on our website or SermonAudio while looking at the Bible study outline below. Take notes and figure out how you will guide the group to consider each aspect of sin.
 - Review the timeline below and determine how you want to tailor it to your group. The outline follows the order of events in each small group.

Welcome and Worship [5-10 minutes]

- ❖ Please review your fellowship manual for extensive details. Worship can be accomplished in many ways. You could read a Psalm. You could simply open with prayer. You could sing a hymn.
- ❖ Use your judgment. What kind of worship best sets the tone to connect people with the presence of God? Invoke Him into your midst.
- ❖ Possible Resources
 - Valley of Vision
 - Hymnal
 - The Psalms

Bible Study [15-30 minutes]

Below you will find the outline from the Coram Deo Sin sermon with questions. Remember, you are not holding a seminary class. You are seeking to bring attention to a few aspects of God's holiness. The application is included, but don't focus on that yet. The sharing time is the best place to explore the implications.

Passage:

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“Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” And the woman said to the serpent, “We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ” Then the serpent said to the woman, “You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. Then the Lord God called to Adam and said to him, “Where are you?” So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?” Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.” And the Lord God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.” So the Lord God said to the serpent: “Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.” To the woman He said: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you.” Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.” And Adam called his wife’s name Eve, because she was the mother of all living. Also for Adam and his wife the Lord God made tunics of skin, and clothed them.” (**Genesis 3:1–21, NKJV**)

Topic:

Not ashamed of admitting...Sin

Division:

Imputation, Punishment

Imputation

- I. Guilt for the sin of Adam is imputed to the human race.
 - A. Imputation- being made liable for the actions of another.
 - B. Example of Imputation from the life of David
 1. “Choose a man for yourselves, and let him come down to me.⁹ If he is able to fight with me and kill me, then we will be your servants. But if I

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prevail against him and kill him, then you shall be our servants and serve us.”¹

2. They don't benefit from David's inspiration, for they don't rush into battle with him. They, in fact, don't fight.
3. They benefit from imputation. David's victory and all its benefits become their victory and benefits. They are liable for his victory.

C. We are liable for the sin committed here by Adam.

1. Adam is a public person
 - a. Doesn't just act for himself, but acts for the whole human race.
 - b. Disobedient to God- “She also gave to her husband with her, and he ate.”²
 - c. Verse 10 “I was afraid”- Dogs getting into trash and hiding under bed. [sign of guilt]
2. Look at how Paul thinks about this passage.
 - a. ¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned³
 - b. through one man's offense *judgment* came to all men⁴

II. Application:

A. This is a controversial point.

1. Men throughout the ages have refused to be held accountable or liable for the actions of another person.
2. Are you embarrassed about this teaching?
 - a. It is absurd to be held liable for the actions of another!
 - b. What about Jesus Christ's actions? Aren't you proud to be held liable for his perfect obedience even unto death?
 - 1) Jesus is a public person (the new Adam).
 - c. The point is that you are willing to be held liable for another. You just don't want to admit the liability from the first Adam.
3. Please reconsider Paul's sacred comparison:
 - a. ¹⁸ Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.⁵

[Now...if God imputes to us the guilt of Adam, then we are guilty, and if guilty, then what will be the punishment?]

¹ *The New King James Version* (Nashville: Thomas Nelson, 1982), 1 Sa 17:8–9.

² *The New King James Version* (Nashville: Thomas Nelson, 1982), Ge 3:6.

³ *The New King James Version* (Nashville: Thomas Nelson, 1982), Ro 5:12.

⁴ *The New King James Version* (Nashville: Thomas Nelson, 1982), Ro 5:18.

⁵ *The New King James Version* (Nashville: Thomas Nelson, 1982), Ro 5:18–19.

Punishment

- I. The punishment for our imputed guilt is a fourfold death.
 - A. The deaths follow a pattern (James ¹⁴ But each one is tempted when he is drawn away by his own desires and enticed. ¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.⁶)
 1. Seed developing into full grown plant.
 - B. Temporal death= v.19
 1. (Seed) This life will lead to death by sickness
 2. (Sapling) This life will end.
 - C. Eternal death= [trying to be exhaustive]
 1. (Full tree) Revealed later in Scripture that the dead will rise and be judged unto eternal life or death.
 - D. Miserable death=v.
 1. V.10-personal misery
 2. V.16= relational misery
 3. V.17ff- vocational misery
 - E. Spiritual death=v.13
 1. The internal disposition of humanity will be inclined toward all evil unless graciously restrained.
 2. Cain and Abel; Times of Noah; Jesus what is inside causes impurity.

Conclusion:

Imputation of Sin; Punishment of Sin

- I. This is the great diagnosis of the human malady.
- II. Who would like to end these four deaths?
- III. Art of treatment
 - A. #1 don't treat the symptoms.
 1. deaths
 - B. #2 find the underlying cause.
 1. Our culture falsely says...
 - a. Chemical imbalance
 - b. Poor upbringing
 - c. Poor education
 - d. No problems just an illusion
 2. God is punishing the human race for their guilt both inherited and what they actually perform.
 - a. Are you ashamed of His justice?
 - C. #3 Treat the cause if you have a remedy.
 1. How will we satisfy the justice of God?
 2. Jesus the Christ.
 3. Are you ashamed of his remedy?
 - D. Words of final song.

⁶ *The New King James Version* (Nashville: Thomas Nelson, 1982), Jas 1:14–15.

Sharing [15-30 Minutes]

1. What comes to your mind when you hear the word 'sin'?
2. What is the cause of human suffering and evil?
3. What is the cure of human suffering and evil?
4. Which of the fourfold deaths haunt you the most?
5. Does God overlook sin? If not, is he too nit-picky?
6. How is our confession of sin embarrassing, but also an illuminating concept for our lives?
7. How do you feel about being held responsible for Adam's sin?
8. Does being held responsible for the new Adam's righteousness help you accept the teaching of imputation?

Prayer Time [5-10 minutes]

Remember, all kinds of prayer requests may be taken, but keep a good balance. Make sure the emphasis falls on prayer for discovered needs relative to Sin. Are people unwilling to explain their lives by sin? Pray for them! Are they desensitized to sin? Pray! Do they want to be free from the fourfold death? Pray!

Socialize [Up to you]

This is a time to be intentional in your relationships. God has placed you in a leadership position of some sort. Take it seriously!