

The Fallacy of 'Secret Sin'

by A.W. Tozer

Sin is not private, but secret, and has far-reaching consequences that affect not only the individual but also society as a whole.

Scripture: Matthew 10:28, Luke 12:22, Acts 2:27, Romans 8:10, Ephesians 6:6, 1 Thessalonians 5:23, 2 Timothy 4:22, Hebrews 4:12, Hebrews 6:19, 1 Peter 2:11

Topics: "Soul And Spirit", "Biblical Anthropology"

Description

The preacher delves into the multifaceted meanings of the Greek word 'psuche' (soul), emphasizing that its interpretation is context-dependent and can vary based on whether one is a dichotomist or trichotomist. 'Psuche' can refer to the principle of life, earthly existence, or the inner nonmaterial life of man encompassing thoughts, feelings, and desires. The sermon explores how 'psuche' is distinct from 'pneuma' (spirit) and its significance in understanding personal existence, emotions, and spiritual growth.

Transcript

No sin is private. It may be secret but it is not private.

It is a great error to hold, as some do, that each man's conduct is his own business unless his acts infringe on the rights of others. "My liberty ends where yours begins" is true, but that is not all the truth. No one ever has the right to commit an evil act, no matter how secret. God wills that men should be free, but not that they be free to commit sin.

Sin is three-dimensional and has consequences in three directions: toward God, toward self and toward society. It alienates from God, degrades self and injures others. Adam's is the classic example of a secret sin that overflowed to the injury of all mankind. History provides examples of persons so placed that their sins had wide and injurious effect upon their generation. Such men were Nero, Napoleon, Hitler and Stalin, to name but four. These men dramatized the destructive social results of personal sin; but every sin, every sinner injures the world and harms society, though the effects may be milder and less noticeable.

Have you ever wondered what the world would be like today if Napoleon had become a Christian when he was in his teens? Or if Hitler had learned to control his temper? Or if Stalin had been tenderhearted? Or if Himmler had fainted at the sight of blood? Or if Goebles had become a missionary to Patagonia? Or if the twelve men in the Kremlin should get converted to Christianity? Or if all businessmen should suddenly turn

honest? Or if every politician should stop lying?

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