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"Preaching The Same Truth We Preached Before Kentucky Was A State"

THE SINS OF THE SAINTS

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INTRODUCTION

What is a saint? - Do the saints sin? Ought they to sin? Do they have to sin? If they do sin, what becomes of them? These are interesting and important questions--is there any answer to them? Do we have to remain ignorant of the answers? Is there room for argument over these questions? I am glad to say that the Bible gives answer to all of these questions, and the Bible answer is too plain for argument. We will take these questions up seriatim.

WHAT IS A SAINT?

Catholic: "One who has lived such a good life on earth that he has more good works at his disposal than he needs for his own salvation, and since he is in heaven already and does not need them, these good works are placed to the account of others who were not so good and his church thus canonizes him and lists him as a saint."

Holiness: "A saint is a sanctified person--one who is sinless--a person who never does wrong--one who is as good as Jesus Christ."

The Bible: "One who is sanctified; and, a sanctified

person is one who has been set apart for God and his service. One who belongs to God who once belonged to Satan and the world." "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. . . . That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's." Exodus 13:2, 12. A saint is one who belongs to God on the ground of redemption.

DO THE SAINTS SIN?

Are the saints responsible to not sin? What kind of a life should a saint live? Well, he ought to live a sinless life. It is worse for a saint to sin than for the man of the world to sin. The saint has had more given to him by God than the lost man; and, to whom much is given, of him much is required. The saints ought not to sin.

DO THE SAINTS HAVE TO SIN?

By this question I mean, is there anything outside of the saint that forces or makes him sin? Does God

force him to sin? Does the devil force him to sin? "Resist the devil and he will flee from you." God could, but won't; the devil would, but can't. The devil is not responsible for your sins--if he were you would be saved by the devil bearing your sins.

There is nothing in the saint, or the lost man either, that causes him to sin but his own sinful nature; and, since his nature is a part of himself, he alone is responsible for his sin. "But every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14.

DO THE SAINTS SIN?

If saints do not sin, then there are very few saints. Take this community-take this questionnaire to every person in it: "Do you sin?" "Have you ever committed a sin since you became a saint?" There would be very few who would answer "No." Now, nobody but a saint will

go to heaven--nobody but a saint is saved. Take the questionnaire to all who have ever lived and very few would claim that they never sinned after they became saints. Then heaven is a small place

or a very thinly populated place. But the Bible represents heaven as a large place and full of people--a great multitude whom no man can number. Human arithmetic cannot compute the number of saints in heaven.

SAINTS DO SIN BECAUSE:

1. The Bible makes provision for sinning saints. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" I John 2:1. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32.

2. The Bible declares that saints do sin. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8.

The Bible also declares that the saint does not practice sin as the lost man does. Don't understand me to teach that there's no difference between a saved man and a lost man, for there is. "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." Galatians 5:17.

3. The Bible gives examples of sinning saints. Every doctrine is illustrated in the Bible.

Peter: Paul says he was to be blamed. Galatians 2:11 says, "But when Peter was

come to Antioch, I withstood him to the face, because he was to be blamed." If Paul was true, then Peter sinned; if Paul misrepresented Peter, then Paul sinned.

Paul: "What I hate, that do I." Romans 7:15. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Romans 7:20.

David: "I have sinned against the Lord." II Samuel 12:13.

Job: "Wherefore I abhor myself, and repent in dust and ashes." Job 42:6.

Isaiah: "Woe is me! for I am undone;" Isaiah 6:5.

The Corinthians: Called saints and yet rebuked for their sins.

WHAT BECOMES OF THE SINNING SAINT?

We have said that it is worse for a saint to sin than for a lost man, but it is not as dangerous. The lost man gets punishment for his sins in hell: the saint gets his chastisement for his sins here in this life. It is more dangerous for a saint to sin from the standpoint of the present. The saint gets his here; the lost man gets his hereafter. Both may suffer here and now the natural consequences of their sin. But the penal punishment for the saint was inflicted at the cross on the believer's substitute; penal punishment for the unbeliever will be inflicted in the lake of fire.

THE SINNING SAINT IS CHASTISED.

"...My son, despise not thou the chastening of the Lord, nor taint when thou art rebuked of him:" Hebrews 12:5.

1. Do not despise, nor faint.

2. Chastisement is an expression of the Father's

love.

3. Chastisement is a mark of sonship.

4. Chastisement is for correction. It is God's cure for our sin.

5. Chastisement is painful, but profitable. God will conquer his children. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." I Corinthians 11:31, 32.

HOW TO KEEP FROM SINNING, OR REDUCE IT TO ITS LOWEST POSSIBLE MINIMUM.

1. Be humble, don't brag. ("fear and trembling").

2. Be busy for God. Forget self. Be interested in somebody else. Not slothful in business, fervent in Spirit, serving the Lord.

CONCLUSION

Christ came into the world to save sinners. The saint is still a sinner; but, Christ in him causes him to hate his sin, mourn over it, and is waiting to be delivered out of this body. "O wretched man that I am! who shall deliver me from the body of this death? 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." Romans 7:24,25. Christ who died for his sins, makes him justified in God's sight; and, then he is fit for heaven.

May the Lord God of heaven open your spiritual eyes to see these truths that you may be able to rejoice in Jesus Christ through faith in His name.

(Conclusion added by Al Gormley.)

"HELPS FOR CHRISTIAN LIVING"

C.D. COLE

WHAT IS A CHRISTIAN?

1. A Christian is a person who is not as good as he wants to be—one who is hungering and thirsting after righteous—practical righteousness.

2. A Christian is a person—any person, black or white, rich or poor, young or old, learned or ignorant, who has lost all hope in himself and has found the good hope in Christ. He rejoices in Christ Jesus and has no confidence in the flesh. He is disgusted with self and delighted in Christ. He is sick of self and fond of Him.

3. A Christian is one who is not as good as he will be. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6), "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

4. A Christian is one who is legally perfect—perfect before the law of God—justified from all things. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39), "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1).

5. A Christian is one who has a heavenly Father. He has been born of God, therefore, a child of God. The Christian has a wise and good Father. The Christian's Father is more concerned for his character than he is for his comfort. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

HOW TO LIVE THE CHRISTIAN LIFE

1. Humbly. "Blessed are the poor in spirit: for their's is the kingdom of heaven" (Matt. 5:3).

2. Hopefully. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24). The believer is delivered from the guilt of sin and hopes to be delivered from the presence of sin. His struggle against sin will end in ultimate victory. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

3. Happily. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20).

4. Prayerfully. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). We are to meet all problems and difficulties with prayer and in fellowship with the brethren.

One of the big problems is what to do with resentments and hurt feelings. We are living in a jarring world of discord and strife and frustrations. Sin creates

friction among men. Man has lost his brother because he has lost God.

The Lord's people do not find it easy to live with one another. We still have the rags of a fallen nature wrapped around us and the fleshly lust of a fallen nature within us. We will both give offence and receive offence. James says, "In many things we all offend." We will have to be patient and forbearing with one another; otherwise we will break up in factions and fail to keep the unity of the spirit in the bond of peace.

Our context give us God's prescription for keeping the unity of the spirit in the bond of peace. We are to have all lowliness of mind and unselfishness, longsuffering and forbearance.

One of our biggest problems is what to do with resentments or hurt feelings that come from insults and ill-treatment.

The basis of most resentments and hurt feelings and ill-will is a touchy, unsundered self. Many of our insults are only imaginary. An over sensitive person is allergic to himself. He is an egocentric, which is plain selfishness. When we are surrendered to the will of God for our lives, we will throw off resentments or hurt feelings just as a healthy skin throws off disease germs. Unless there is an inner disease or an abrasion of the skin, disease germs cannot get a foothold in the body. So when malice and ill-will get a foothold in the heart, it shows there is a raw, sensitive self underneath that has become soil for rooting and growth of resentments.

Our hurt feelings are in reality only wounded pride. An over sensitive person is a problem to others and a threat to himself. When you go around with a chip on your shoulder, that chip is very apt to be from the block above—a head that holds an over sensitive mind.

A preacher had his heart set on becoming pastor of a particular church, and because he did not get it, his wife became embittered and ill, and died a short time later, and he, himself, became so upset that he quit the ministry. Resentment killed the body of one and the soul of the other. Authorities tell us that probably sixty percent of all diseases root in the mind.

What must we do with our resentments or hurt feelings?

1. We must not suppress them. This will only drive them down into the subconscious mind, and therefore, they will work underground and make pouters and gloomy people of us.

2. We must not express them so as to explode them. When our feelings are hurt, it will give temporary relief by giving the other person a piece of our mind. One woman felt better after telling another woman what she thought of her over the phone. Another woman said when she gets mad, she goes to the piano and bangs out her resentments through Mozart's Sonatas with apologies to Mozart.

3. We must not nurse our hurt feel-

ings. There is nothing that responds to nursing and petting like our hurt feelings. You can brood over ill-treatment until that will be all you can do.

4. Do not parade your resentments before others—not even your friends. Take them to the Lord and He will take them away. "If some could just sit on the fence and see themselves go by, they would die laughing at themselves."

5. We must love our enemies and forgive them. This is not easy, but grace will help. If we only love those who love us and do good to those who do good to us, we are no different from the world. We must love and forgive and never hold malice, all for Christ's sake. If you do not have a forgiving spirit and really want it, ask Christ for it.

6. We must think of others and not always insist on our own way. A man and wife were constantly quarreling. The quarrel usually began over the radio—he wanted to listen to the news, and she wanted music. Then one day God came into his life, and he was a changed man. When he returned home, he walked to the radio and turned on the music. His wife looked at him in surprise and said, "But this is the hour for news." "I know it," he said, "but I thought you would like the music." She could hardly trust her ears, but responded by getting up and turning on the news. They learned to think of the other person first.

7. Practice the golden rule. Do unto others like you would want others to do unto you. Too many do others like others do them—they reciprocate. And too many do others before others can do them—they beat them to the draw. The golden rule is preached by everybody and practiced by nobody like it ought to be.

FAMOUS LAST WORDS

1. "I am going to give up my class, but don't worry, I'll continue to be faithful in my church attendance."

2. "Lord please make her (him) well, and I promise you, I'll never miss another church service."

3. "Lord, if you'll let me have this better paying job, I'll give You your portion."

4. "Lord let me have this new car and I'll dedicate it to You."

5. "O Lord, please let our child be born healthy and whole, and we both promise You we'll have him in Sunday School and Church Service every Sunday."

6. "Please Lord, if I can have this woman as my wife, I vow unto You we'll both serve you faithfully."

7. "We're going to get some of our big bills out of the way and then we'll begin to tithes."

8. "Aw listen, we can miss a few weeks of tithing and then catch up later."

9. "Don't worry, if we can't think of something by Sunday morning, we can always say the baby isn't feeling too well."

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