



The Voice Of Truth

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Saint or Sinner

By Jimmy Pettigrew

I was asked recently: Are saints also sinners? Is there a difference between a Christian and a sinner? I replied: One cannot be an idolater and an ex-idolater at the same time. When one quits worshipping idols, he is no longer an idolater. When one obtains pardon, he no longer has guilt from his prior activities. One is not a sinner and a saint simultaneously! A saint may commit a sin, but the practice of sin has been put away because of repentance. "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: But his delight is in the law of Jehovah; and on his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so, but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish" (Psalm 1:1-6). The blessed man does not walk the course of his life in the counsel of the ungodly or sinners. Sinners will not stand in the congregation of the righteous. The sinner; at first he walks merely in the counsel of the ungodly; but after that, he becomes habituated to evil, and he stands in the way of sinners who willfully violate God's law; and finally, he becomes a teacher of evil and tempter of others, as he sits in the seat of the scornful. A saint may commit a sin (1 John 1:8), but the practice of sin

has been put away because of repentance. "Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Romans 6:16-18). These verses show they have obeyed, and were made free from sin. They had been sinners, but all that is past when they enter into Christ! Obedience unto the form of doctrine (shown before in verses 3-6) had brought them into Christ where there is no condemnation (Romans 8:1).

We see the Corinthian letters the many sins the Corinthians were guilty of; Paul indicted all fornicators, idolaters, adulterers, effeminate, thieves, covetous, drunkards, revilers and extortioners; but then he said, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:9-11). Would you call them sinners? Paul addressed them as "sanctified in Christ Jesus, called to be saints" (1 Corinthians 1:2). Sure, they had been vile sinners, but that was BEFORE! After coming into Christ they drank of the Spirit, and were members of His body (1 Corinthians 12:13, 27). Who dares call the redeemed sinners? Saints are not slaves to sin; we died to sin (Romans 6:2). "Whosoever is born of God doth not

commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). Someone might say, If Christians are dead to sin, how can they still sin? Paul never teaches that a Christian never stumbles nor slips occasionally, John tells us this in (1 John 1:9-10). Paul only teaches that we are no longer in bondage to sin (Romans 6:6); it no longer has dominion over us (Romans 6:9); we are dead unto it (Romans 6:11), so it ceases to reign over us (Romans 6:12). The saint who abides in Jesus is not going to be habitually in sin. Sin is not his general rule of life. Why does the person who is born of God not sin habitually as the rule of life? Because his seed (1 John 3:9, God's seed, which is the Word of God, Luke 8:11) abides in him, and it is a great restraining power.

A sinner is one who practices sin. He may do well occasionally, but that does not make him a saint or servant of righteousness, for he does not voluntarily choose this course. A saint is one who serves the Lord. He may occasionally stumble and sin. But, that is not his practice. It is not the course of his life. Let me use myself as an example. I have sinned, weakness occurs, what am I to do when such transpires? The proper action on the part of anyone in such a situation is to repent (turn from the sin or sins) and confess it with shame, and pray for its prompt pardon. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). He has promised to forgive us on the condition that we confess our sins . . . "and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Therefore . . . "their sins and iniquities will I remember no more" (Hebrews 10:17). This is the case, then why should we call saints sinners? There is no sin in their life! If God remembers them no more, it will be as if they had not been committed, the Christ bears them (1 Peter 2:24). Therefore, he is not a sinner!

Paul wrote to saints at Ephesus and Philippi, and to saints and faithful brethren at Colosse. Paul never called the saints sinners! They had been saved by the blood of Christ. Paul recognized the difference! "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33). Are saints' sinners? NO! Is there a difference between a Christian and a sinner? YES! "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). Not the death of sinners (Ezekiel 33:11).

The Genealogy of Christ

By David Padfield

As the Jews questioned the [Deity of Christ](#), Jesus said, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (John 5:39). Many Old Testament promises find their fulfillment in the genealogy of Christ (Matthew 1:1-17; Luke 3:23-38). Let us notice a few of the great truths we can find in the genealogy of our Lord.

1. It proves Christ is the fulfillment of God's promise to [Abraham](#). Through the fleshly seed of Abraham, all nations of the earth were going to be blessed (Genesis 12:1-3; cf. Galatians 3:15-29). The Messiah was not just to be a descendant of Abraham, but would also be a descendant of Isaac (Genesis 21:12), Jacob (Genesis 28:13,14), Judah (Genesis 49:10), Jesse (Isaiah 11:1,10), and David (2 Samuel 7:12-16). Matthew starts off his record by giving us "the genealogy of Jesus Christ, the Son of David, the Son of Abraham" (Matthew 1:1).
2. It proves Christ's right to sit on the throne of David. Jacob said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes" (Genesis 49:10). Shiloh, "the bringer of peace," is none other than Jesus. The angel Gabriel told Mary "the Lord God will give Him the throne of His father David" (Luke 1:32). In the first gospel sermon preached in the name of our risen Lord, Peter referred to David and said, "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne" (Acts 2:30). Christ has been raised from the grave and now sits on the throne of His Father (Revelation 3:21).
3. It proves Christ's throne would not be on this earth. When God pronounced a curse upon Jeconiah (also known as Coniah), He said "none of his descendants shall prosper, sitting on the throne of David, and ruling anymore in Judah" (Jeremiah 22:30). Since Christ is a descendant of Jeconiah (Matthew 1:12), He cannot rule in the land of Judah. The throne of Christ is in heaven (Hebrews 8:1). Christ is also a priest on His throne (Zechariah 6:13; Hebrews 7:17).
4. It shows the importance of the Gentiles. In Matthew 1:5 we read, "Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth." Rahab had been a heathen prostitute in Jericho (Joshua 2:1). Ruth was a heathen woman from the land of Moab; she became an ancestor of King David and Jesus.
5. It proves there can never be another Messiah. At the [destruction of Jerusalem](#), the Roman army destroyed all of the birth records of the Jewish people. Since the genealogy of the Messiah would be needed to prove His right to sit on the throne of David, there can never be another Messiah. Simeon was a just man who "waited for the Consolation of Israel" (Luke 2:25). "It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Luke 2:26). When Mary and Joseph brought our Lord into the temple after His birth, Simeon picked up Jesus and said, "Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel" (Luke 2:29-32).

<http://www.padfield.com/1994/genealog.html>