

**Scriptures and Doctrine :: A Thought on Sin and Vomit****A Thought on Sin and Vomit - posted by sermonindex (), on: 2009/7/7 21:16**

I saw this posted on a facebook page and thought I would post it here:

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Prov 26:11 As a dog returneth to his vomit, so a fool returneth to his folly.

Have you ever stopped to consider that whenever we sin, it causes our Spirit to vomit? We are kneeling at the feet of Jesus and then sin is committed and vomit is spilled out before him. The blood covers up that vomit when repentance becomes a reality, thus taking away all stench that previously made it unbearable. Then, when sin is re-committed, the blood lifts off that vomit and the stench returns and then we eat it up like it's a piece of Apple Pie. Then, sin occurs again and we vomit once more and the process continues in this cycle until the person is molded into a form where the Spirit can rest upon them and cause them to live sinless lives. It is possible to live sinless lives for more than a day, more than a week, and more than a month. The TRUE CHRISTIANS don't sin everyday, and don't even SIN ON A MONTHLY BASIS, for sin becomes an utter disgust in their sight, therefore they put it off much easier.

**Re: A Thought on Sin and Vomit - posted by humblyD, on: 2009/7/7 22:07**

My pastor used to ask me if I hated my sin yet. We should hate what God hates and love what God loves or else we love the world. At 1st I thought he was crazy, but as I prayed and asked God to help me.....He did. In my new life in Christ I was amazed to find out that what you say is true and normal for you, me, the apostle Paul or any christian.

Derek

**Re: A Thought on Sin and Vomit - posted by jlosinski, on: 2009/7/7 22:38**

I suppose that it depends on what your definition of sin is. Is it a willful transgression of a known law of God, or is there such a thing as unintentional sin as well? I know that there is differing opinions on this issue, but they inform how people view "entire sanctification" or "christian perfection" vs. "sinning daily in thought, word, and deed."

**Re: - posted by growingholly, on: 2009/7/10 23:49**

from leviticus 4:

27'Now if anyone of the common people sins unintentionally in doing any of the things which the LORD has commanded not to be done, and becomes guilty, 28 if his sin which he has committed is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has committed."

**Re: - posted by int3grity (), on: 2009/7/11 3:10**

'Tis a point I long to know,  
Oft it causes anxious thought;  
Do I love the Lord or no?  
Am I His--or am I not?

If I love--why am I thus?  
Why this dull and lifeless frame  
?Hardly, sure, can they be worse,  
Who have never heard His name!

Could my heart so hard remain,  
Prayer a task and burden prove,  
Every trifle give me pain,  
If I knew a Savior's love?

When I turn my eyes within,

All is dark, and vain, and wild;  
Filled with unbelief and sin,  
Can I deem myself a child?

If I pray, or hear, or read,  
Sin is mixed with all I do!  
You who love the Lord indeed,  
Tell me--Is it thus with you?

Yet I mourn my stubborn will,  
Find my sin a grief and thrall;  
Should I grieve for what I feel,  
If I did not love at all?

Could I joy His saints to meet,  
Choose the ways I once abhorred,  
Find, at times, the promise sweet,  
If I did not love the Lord?

Lord, decide the doubtful case!  
You who are Your people's sun,  
Shine upon Your work of grace,  
If it is indeed begun.

Let me love You more and more,  
If I love at all, I pray;  
If I have not loved before,  
Help me to begin today!

**Re: - posted by jameztree (), on: 2009/7/11 3:15**

In light of these Scriptures I don't know how we can go one day, let alone one month, without sinning:

Proverbs 24:9

The thought of foolishness is sin: and the scorner is an abomination to men.

Jeremiah 17:9

The heart is deceitful above all things, and desperately wicked: who can know it?

Romans 7

15For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16If then I do that which I would not, I consent unto the law that it is good.

17Now then it is no more I that do it, but sin that dwelleth in me.

18For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

I do understand the progression of sanctification and the greater victory over sin in our lives, I just think that each year as I age I can look back and see the sin I had before in my flesh and old man.

Re: A Thought on Sin and Vomit - posted by int3grity (), on: 2009/7/11 3:21

He who claims to be without sin deceives himself and the truth is not in him.

Just a quote from 1John.

Re: - posted by yoadam (), on: 2009/7/11 3:34

Quote:

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jameztree wrote:

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According to the owner of this website it appears we are going to hell. :-o

Quote:

-----He who claims to be without sin deceives himself and the truth is not in him.

Just a quote from 1John.

-----  
Amen. As long as Christians have an indwelling sin nature, there will be an indwelling battle with sin. Scripture teaches that the indwelling sin nature is not done away with until we are glorified. Praise God that Paul teaches in Romans 8:30, that those who God justified he also glorified! **"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."**

**The Westminster Confession of Faith: Chapter 17**  
**Chapter 17. Of the Perseverance of the Saints.**

**1. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.**

**a. John 10:28-29; Phil 1:6; 1 Pet 1:5, 9; 2 Pet 1:10; 1 John 3:9.**

**2. This perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; a upon the efficacy of the merit and intercession of Jesus Christ; b the abiding of the Spirit and of the seed of God within them; c and the nature of th**

e covenant of grace:d from all which ariseth also the certainty and infallibility thereof.e

a. Jer 31:3; 2 Tim 2:18-19. Â• b. Luke 22:32; John 17:11, 24; Heb 7:25; 9:12-15; 10:10, 14; 13:20-21; Rom 8:33-39. Â• c. John 14:16-17; 1 John 2:27; 3:9. Â• d. Jer 32:40. Â• e. John 10:28; 2 Thes 3:3; 1 John 2:19.

3. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;a and for a time continue therein:b whereby they incur God's displeasure,c and grieve his Holy Spirit;d come to be deprived of some measure of their graces and comforts;e have their hearts hardened,f and their consciences wounded;g hurt and scandalize others,h and bring temporal judgments upon themselves.i

a. Mat 26:70, 72, 74. Â• b. Psa 51 title with v. 14. Â• c. 2 Sam 11:27; Isa 64:5, 7, 9. Â• d. Eph 4:30. Â• e. Psa 51:8, 10, 12; Song 5:2-4, 6; Rev 2:4. Â• f. Isa 63:17; Mark 6:52; 16:14. Â• g. Psa 32:3-4; 51:8. Â• h. 2 Sam 12:14. Â• i. Psa 89:31-32; 1 Cor 11:32.

Re: - posted by ceedub, on: 2009/7/15 1:16

Sermonindex wrote...

Quote:  
-----It is possible to live sinless lives for more than a day, more than a week, and more than a month. The TRUE CHRISTIANS don't sin everyday, and don't even SIN ON A MONTHLY BASIS, for sin becomes an utter disgust in their sight, therefore they put it off much easier.  
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I think this quote from Spurgeon would be a beneficial supplement to Greg's assertion...

Salvation is the work of God. It is he alone who quickens the soul "dead in trespasses and sins," and it is he also who maintains the soul in its spiritual life. He is both "Alpha and Omega." "Salvation is of the Lord." If I am prayerful, God makes me prayerful; if I have graces, they are God's gifts to me; if I hold on in a consistent life, it is because he upholds me with his hand. I do nothing whatever towards my own preservation, except what God himself first does in me. Whatever I have, all my goodness is of the Lord alone. Wherein I sin, that is my own; but wherein I act rightly, that is of God, wholly and completely. If I have repulsed a spiritual enemy, the Lord's strength nerved my arm. Do I live before men a consecrated life? It is not I, but Christ who liveth in me. Am I sanctified? I did not cleanse myself: God's Holy Spirit sanctifies me. Am I weaned from the world? I am weaned by God's chastisements sanctified to my good. Do I grow in knowledge? The great Instructor teaches me. All my jewels were fashioned by heavenly art. I find in God all that I want; but I find in myself nothing but sin and misery. "He only is my rock and my salvation." Do I feed on the Word? That Word would be no food for me unless the Lord made it food for my soul, and helped me to feed upon it. Do I live on the manna which comes down from heaven? What is that manna but Jesus Christ himself incarnate, whose body and whose blood I eat and drink? Am I continually receiving fresh increase of strength? Where do I gather my might? My help cometh from heaven's hills: without Jesus I can do nothing. As a branch cannot bring forth fruit except it abide in the vine, no more can I, except I abide in him. What Jonah learned in the great deep, let me learn this morning in my closet: "Salvation is of the Lord."

Re: - posted by murrcolr (), on: 2009/7/15 7:13

yoadam wrote:

Quote:  
-----As long as Christians have an indwelling sin nature, there will be an indwelling battle with sin.  
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True I will whole heartily agree with this statement.

Quote:  
-----Scripture teaches that the indwelling sin nature is not done away with until we are glorified.  
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**The question arises: Can God remove or destroy inbred sin in the soul?**

If we say that he cannot, then has the devil done a work that God cannot undo, and we have a creature towering above the Creator. In a word, God is not all-powerful. If we say that God can destroy inbred sin but will not, then we have a being in the skies lacking in love and pity for his creatures, and actually allowing sin to abide in the soul when it is in his power to remove it.

The divine command in the Bible is not to "cover sin," but this idea just advanced makes God a coverer of sin as well as man. **So we are driven back upon the blessed truth that God can and will destroy all sin in the soul. And this is just what the Bible teaches throughout.**

The figures used to describe the work are most powerful.

In one place the symbol of fire is used. There is no more destructive agency than fire. This is recognized in the physical world. God takes this well-known figure of destructive power, and promises the baptism of the Holy Ghost and of fire to burn out the remainder of iniquity.

It was the fire laid upon Isaiah's lips that flew like electricity through his being and purged him of iniquity. There was no reference to pardon. The word "purge" refers to the action of fire.

Malachi is clear about it, as he prophesies that the Messiah is going to purify the sons of Levi (not sinners) and purge them with fuller's soap and fire.

John the Baptist talked about it to forgiven people, for according to Luke i. 77 John gave "knowledge of salvation unto his people by the remission of their sins." To these same people who had received remission of sins he promises that Christ would baptize them with the Holy Ghost and with fire.

This was first fulfilled on the day of Pentecost, when the "fire" fell upon the one hundred and twenty. Peter, in speaking of it afterwards, said that their hearts that day were "purified." Evidently something was destroyed in the souls of the disciples, for they were transformed men ever after. The change that took place was so remarkable that a child in reading the Book of Acts can see it.

This baptism of fire, destructive of sin in that it "purifies the heart" and delivers from man-fear as seen in the case of the disciples, is said by Peter to be for all. He calls it "the promise," as Jesus himself so termed it when he said, "Wait for the promise of the Father." Hence Peter addressing the wondering throng on the morning of Pentecost, said: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Let the reader remember that a birth is one thing and a baptism another. Moreover, a baptism follows a birth in the natural world, and does the same in the spiritual life. Have we been born again? Then should we seek at once the baptism of fire that destroys sin and purifies the heart.

A second figure of destruction is that of crucifixion.

There is not a more fearful and certain mode of death known on earth than that of the cross. The crucified man is bound to die. This figure God uses to describe the death of the "old man." Moreover, it is put in a way to show that it is not a gradual lifelong dying, but something accomplished here, hence Paul says: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." He brings his own crucifixion forward in a tense that settles the fact that it is done, in the words "I am crucified," even as we say today, "I am sanctified."

We cannot get the idea of regeneration in crucifixion. Just as in the natural life we must be born first before crucifixion is possible, so in the spiritual world birth must come first, and then crucifixion. The life that follows is a most blessed one with Christ living continually in us. As Paul expresses it, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

A third figure is that of utter removal, shown in the words "put off."

Some would read it as if the "old man" was to be put down and kept down; but God says, "put off." When a garment is put off, it is certainly not on one nor in one. A quibble may be made by stating that the command "Put off the old man" is to the Church, and so is a human work or performance after all. But when the quibbler remembers that the Bible also says, "Save yourselves," and yet salvation is of God, the objection falls to the ground.

John the Baptist saw this removal of sin from the soul and declared it in the words, "Behold the Lamb of God that taketh away the sin of the world." He did not say "sins," but "sin." The sin of the world takes in this dark inheritance which makes men go astray. How we rejoice that Christ can take it away!

This same removal of sin was typified in the Old Testament in one of the sacrifices for sin. It will be recalled by the reader that two goats were brought to the altar; one was slain and the blood used; while over the head of the second goat the sins of the people were confessed and the animal led away into the wilderness with this imposed spiritual burden. In this symbolic scene we read that while the blood has been shed for our sins, there remains another act of grace in which iniquity is taken away.

Recently in our reading we came across the testimony of George Fox, the famous Quaker. His experience is in delightful agreement with the argument made under this third point. We copy his exact words: "I knew Jesus, and he was precious to my soul; but I found something within me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave him my will, he came to my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door."

A fourth figure is that of destruction.

In Romans Paul tells us that the "body of sin" is to be "destroyed." And this is not to be done at death, for he says immediately after that we should no longer "serve sin." It is to be done in life, that we may present a holy and blameless life to the world.

John also speaks to the point and says: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

The reader will notice that the word is not suppress, paralyze, or keep under, but destroy. A letter or book destroyed is the end of that article. Destruction means destruction. Free moral agency is not destroyed; no moral power or susceptibility of the soul is annihilated, but the proneness to sin, the body of sin, the "old man," is destroyed. God created moral powers and susceptibilities within us, while the devil implanted a bias or proneness to sin. Christ has not come to destroy the works of God, but the works of the devil.

**Is it not amazing that we have men in the pulpit today, posing as religious teachers and expounders of God's Word, who affirm that the sin principle, or body of sin, remains through life, and that in the face of the express declaration of the Bible?**

(Edited to highlight the part above)

Paul is not referring to the deathbed scene or hour when he speaks of the crucifixion of the "old man" and the destruction of the body of sin. The proof of this is that he affirms that by this destruction we are placed where henceforth we should not "serve sin." This shows that he is speaking of the life on earth, and not that in heaven. And we have his additional words:

Now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Reason itself demands that this deliverance from sin should take place in time. The honor of Christ demands it. What a belittling of the Saviour and his redemption it would be, if we were compelled to say that the nature of sin could not be removed by his power! How his work would suffer in contrast with that of the devil, who wrought a harm and curse in the soul that Christ is unable to uplift and undo!

The safety of the soul demands this destruction to take place in life. The mercy of God has determined that it shall be done, and, thank God, by the power of the Son of God it is done.

It is wonderful how the soul recognizes this peculiar destructive work. It is felt to be different from that wrought in conversion. Regeneration is life-giving and constructive, but sanctification is destructive and death-dealing. Something is felt to be taken away--yes, destroyed--when the blessing comes upon us. Bishop Hamline speaks of the divine work as "a holy, sin-consuming energy." A lady in Tennessee, looking upward and praying for the blessing, suddenly received it, and in describing the experience said that something was taken out, and something came in.

The wife of a minister in Arkansas leaped to her feet as the holy fire fell upon her soul, crying out in an ecstasy: "The 'old man' is dead! the 'old man' is dead!"

Certainly it stands to reason that if we feel painfully the presence of this principle of evil, we shall most delightfully realize its removal and absence.

We have the witness of our own spirits to this destruction of the "old man." Besides this, we have the witness of the Word, which declares that the body of sin is destroyed. and clearer still we have the witness of the Holy Spirit, who, in a delightful, indescribable language of his own, thrills the soul with the testimony of the fact. Who is it that says there is no specific witness of the Spirit to sanctification? Let such a one turn to Hebrews x. 14, 15, and hear what the Book says: "**For by one offering he hath perfected forever them which are sanctified.** Whereof the Holy Ghost also is a witness to us."

Beverly Carradine The Old Man Chapter 16 (The Divine Method Of Dealing With The "Old Man")

**Re: - posted by Logic, on: 2009/7/18 0:29**

**John 5:14** sin no more, lest a worse thing come unto you. John 8:11

If you can't stop sinning as you seem to be saying, then what did Jesus mean when He said this?

If you can't stop sinning, then How can God justly command you to do such?

**Re: - posted by ceedub, on: 2009/7/18 0:49**

It seems God commanded his people to keep the law perfectly in word, thought and deed. I've never met any that claim the ability to do this.

Jesus commanded Lazarus to come out of the tomb. That one is tough without some help as well.

Paul stated that he had not obtained the goal but pressed for it.

It's one thing to say you can walk perfectly when you choose, it's another to say it's your desire and you pursue after it.

I admire the zeal, but sometimes I hear Peter's boast to the Lord before Satan was allowed by God to teach Peter where the power came from.

And I agree that we've received all blessings. I agree that when we are walking in the Spirit we can't sin.

But we're not in glory yet. Till then, the deliverance is not complete.

**Re: - posted by Logic, on: 2009/7/18 18:32**

Quote:

-----ceedub wrote:

It seems God commanded his people to keep the law perfectly in word, thought and deed. I've never met any that claim the ability to do this.

-----  
If it couldn't be done, then He wouldn't command it.

Reality proves that no one commands impossibilities, why would you think God does?

Unless you think HE dwells in unreality.

Quote:

-----Jesus commanded Lazarus to come out of the tomb. That one is tough without some help as well.

-----  
What are you talking about?

Lazarus did come out. :-?

Quote:

-----It's one thing to say you can walk perfectly when you choose, it's another to say it's your desire and you pursue after it.  
-----

How so?

If sin is more than a choice or a choice of neglect of what causes the non-chosen sin, then one can not be culpable.

Quote:  
-----I admire the zeal, but sometimes I hear Peter's boast to the Lord before Satan was allowed by God to teach Peter where the power came from.  
-----

Peter was boasting of his own power in his flesh.

One is able to walk after the spirit continually & consistantly, so they do not fullfill the lust of the flesh.  
Do you deny this?

Quote:  
-----And I agree that we've received all blessings. I agree that when we are walking in the Spirit we can't sin.  
-----

Why stop walking after the spirit?

Quote:  
-----But we're not in glory yet. Till then, the deliverance is not complete.  
-----

The glory is when we have no temptation to sin, however, we need not to EVER give into temptation to sin.

"If you do not repent of all sin, you do not repent of sin at all. There can be no partial repentance!"

If you are still in sin, then STOP IT!!! Repent and sin no more!

**Re: - posted by ceedub, on: 2009/7/18 22:48**

That was a great post.