

Scriptures and Doctrine :: How?

How?, on: 2010/3/11 3:30

During my recent readings, I have found a movement of 'holiness preachers' who are popular but they are not preaching the doctrine handed down to the saints and the results are that they gain a name for themselves but are not leading others into the pathways of holiness as understood by the great teachers in the past.

They are commendable in that they stress the need for holiness in the church, but they are preaching a gospel of self effort. Although their preaching leads others to examine themselves, and the immediate results are indeed better and more godly behaviour, the results cannot be long lasting as the only answer to the old man is to crucify him and not tidy him up somewhat.

Worse though, they are a discouragement to those who have not 'settled on their lees' and need stirring up. These ones already have a heavy burden on their backs and long to find out how to be holy because they have tried and failed, sometimes over and over and may be at the point of despair.

These are the ones that Pilgrims Progress speaks to, the ones who are like Christian with the burden on his back. Note that he is called Christian right from the start and that he is reading the word. No-one can help him get rid of the burden and he feels condemned by it and knows that he does not have peace with God.

A believer did have peace with God though at one time when he first heard the gospel and came to Christ for forgiveness. He was filled with joy and felt cleansed but later he began to compromise with sin and found that he had fallen from his first love and now does not know how to get back although he longs inside for those days again.

And so he tries to discipline himself and do all of the things that he knows that are his duty but there is an emptiness inside and it does not feel real any more. He wants to be holy inside but how to do it escapes him. So he reads about others who speak about holiness to find the answer but they do not help him, they only can quote scripture to him and tell him that his position with Christ is above all. But he knows that he is below all and in a worse state than he was before he came to Christ.

The answer is that he must come once more to Christ and that his failure has been to enable him to do it and to give him the strong desire needed even to cry out 'O wretched man that I am'. There he will find like Christian of PP that his burden will fall off him and roll into the ditch. It is called the second blessing by some but it does not matter what term is used other than to see that it is necessary.

He does not need anyone to tell him what he should be like - he knows his failures well enough. St John writes about this in the Dark Night of the Soul. We must be taken apart before the Lord can build us up.

The fact that he is suffering shows the work of the Holy Spirit in him and He will continue to work until the man can no longer stand his old man and he will consent to having him on the cross.

The Lord will lead every man there unless the man stops the work himself and turns away in unbelief like the children of Israel who did not enter the promised land.

It is good that these preachers increase the burden if by that means they will drive believers to Christ but they do not have the answer because they are the blind leading the blind and they do not know how to break the power and presence of sin.

Christ is the answer and He is waiting.

blessings
Brenda

Re: How? - posted by Logic, on: 2010/3/11 12:10

Quote:
-----krautfrau said
During my recent readings, I have found a movement of 'holiness preachers' who are popular but they are not preaching the doctrine handed down to the saints and the results are that they gain a name for themselves but are not leading others into the pathways of holiness as understood by the great teachers in the past.

The great teachers in the past called for repentance as we do. The great teachers in the past told people to stop sinning as we do.

Quote:
-----They are commendable in that they stress the need for holiness in the church, but they are preaching a gospel of self-effort.

No, it's called obedience. If you think that obedience is called 'self-effort', then so be it. However, this 'self-effort' is commanded.

Quote:
-----Although their preaching leads others to examine themselves, and the immediate results are indeed better and godlier behavior, the results cannot be long lasting as the only answer to the old man is to crucify him and not tidy him up somewhat.

We are not telling people to tidy up, but to repent & stop sinning as you are supposed to do.

Quote:
-----Worse though, they are a discouragement to those who have not 'settled on their lees' and need stirring up.

What?

Quote:
-----These ones already have a heavy burden on their backs and long to find out how to be holy because they have tried and failed, sometimes over and over and may be at the point of despair.

That is their problem, when trying; they are attempting to earn holiness by their obedience. Obedience is not supposed to be earning holiness, but a response of love because they were always loved.

Quote:
-----These are the ones that Pilgrims Progress speaks to, the ones who are like Christian with the burden on his back. Note that he is called Christian right from the start and that he is reading the word.

Yes, however, Christian is still not saved and asking, 'What shall I do to be saved?' on page 12. He said to Evangelist, 'I perceive by this book in my hand that I am condemned to die after that to come to judgment ...
Christian has not yet even come to the Wicket Gate.

Quote:
-----No-one can help him get rid of the burden and he feels condemned by it and knows that he does not have peace with God.

Because he has no faith yet. However, this is not Scripture to be ruled from.

Quote:
-----A believer did have peace with God though at one time when he first heard the gospel and came to Christ for forgiveness. He was filled with joy and felt cleansed but later he began to compromise with sin and found that he had fallen from his first love and now does not know how to get back although he longs inside for those days again.

The answer is obedience of repentance mixed with faith (Rom 9:31-32 & Heb 4:2-3).

Quote:
-----And so he tries to discipline himself and do all of the things that he knows that are his duty but there is an emptiness inside and it does not feel real any more. He wants to be holy inside but how to do it escapes him.

The answer is trusting God that what he feels is not the truth (if he is actually ceased from sin) & also trust God that he is truly holy. Holiness is not a feeling and no one should gage their holiness upon feelings. Holyness is a way of life being that of Christ's life on Earth.

If one continues to do his “duty”, which is faith, repentance & obedience (Luke 17:9-10), he will continue to be holy; set apart.

Quote:
-----So he reads about others who speak about holiness to find the answer but they do not help him, they only can quote scripture to him and tell him that his position with Christ is above all. But he knows that he is below all and in a worse state then he was before he came to Christ.

What do you mean by “he knows that he is below all”?

Anyway, what is wrong with quoting scripture?
The thing he must do is to be a doer of the word, and not a hearer only, deceiving himself (James 1:22-25).

Yes, I just quoted Scripture, however, that is all I can do. I can not make him apply it to himself & his life. I can not make Him obey. God will not & can not either.

Now, concerning the reason for him being in a worse state then he was before he came to Christ; He now has the Holy Spirit in him so that he can't get away with the sin he did before he came to Christ. Before Christ, the Holy Spirit wasn't grieved within him (Eph 4:30), but only convicting him from without.

Quote:
-----The answer is that he must come once more to Christ and that his failure has been to enable him to do it

What? Failures do not enable.
His failuer only proved that he did do what he should have done.
Furthermore, he shouldn't have left Christ **to come to Him once more**. (this may only be semantics though)

Quote:
-----and to give him the strong desire needed even to cry out 'O wretched man that I am'.

If he should be crying that out, it proves that he is still not saved, because he has not been delivered from the bondage to his flesh which is the “body of this death”.

If he still feels condemned, it means that he has no faith in Christ in order to have “no condemnation” (Rom 8:1). If that's not the case, then it means that he is still walking after the flesh & not after the spirit, for the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. The “law of sin and death” is his condemnation.

Quote:
-----There he will find like Christian of PP that his burden will fall off him and roll into the ditch.

It was the cross of Christ that caused his burden to fall (Chapter 6 page 98).

The cross is the selfless, loving sacrifice on our account is to break the heart of the sinner and cause him to acknowledge his sin and the judgment of his sin. A revelation of the suffering of Christ should break and subdue ones heart and bring him to complete surrender to God. The atonement should so affect our hearts that we turn from our disobedience in humble, sincere, and deep repentance, repenting out of a motive of love, remorse, and sincerity (1 John. 4:19). The Atonement transforms and liberates through **reciprocation**; when men obey the gospel of Jesus Christ from the heart because God was loving them all along, from the beginning.

Quote:

-----It is called the second blessing by some but it does not matter what term is used other than to see that it is necessary.

No, it does matter what term is used. The way you put it sounds as if we don't need to do anything.

You totally take out of the picture our own volitional choice of forsaking our sin. God will not make you quit your sin, you must do it yourself. This is called the "firstfruits" of the spirit; the first influences of the Spirit, or the first influences in newly converted Christians. This is repentance; forsaking all of your sins because one is influenced to do so by the great love that was shown to him.

This is proving that the one being atoned for understands the true value of the one who is forgiving him and that he does not take this whole thing lightly.

If one refuses to acknowledge the true value and worth of God and refuses to meet the set conditions (faith and repentance) in order to be forgiven; if he takes lightly all that God has said and done to forgive, he cannot be forgiven. (Matthew 18:23-35, John 15:8)

Quote:

-----He does not need anyone to tell him what he should be like - he knows his failures well enough.

Yes, but the question remains; is he following through with his duty? That duty is repentance in obedience; a willful choice to stop sinning.

Quote:

-----St John writes about this in the Dark Night of the Soul. We must be taken apart before the Lord can build us up

This is called salvation, it is not anything after salvation.

God takes the sinner apart by convicting them of sin, then they put their faith in/on Christ and what He has said & done with repentance as proof of their faith. Then God builds them up by making them part of the "holy temple in the Lord"; (Eph 2:19-22). (if that is what you mean by "taken apart before the Lord can build us up")

Quote:

-----The fact that he is suffering shows the work of the Holy Spirit in him and He will continue to work until the man can no longer stand his old man and he will consent to having him on the cross.

The "old man" is done away with at conversion. If he still walks according to his "old man"; he is not saved; he is still walking after the flesh, they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, **if so be that the Spirit of God dwells in you**. Now if any man have not the Spirit of Christ, he is none of his (Rom 8:5-9).

A saved person puts off concerning **the former way of life** the old man, which is corrupt according to the deceitful lusts (Eph 4:22)... seeing that you have put off the old man **with his deeds** (Col 3:9)

If one is still living concerning the former way of life with the deeds, he should be doing that which he is supposed to do. Which is what Eph 4:25-3 & Col 3:10-15 tells us to do; in other words, repent and stop sinning.

Quote:

-----The Lord will lead every man there unless the man stops the work himself and turns away in unbelief like the children of Israel who did not enter the Promised Land.

Yes, but he gets there when he becomes saved.

Quote:

-----It is good that these preachers increase the burden if by that means they will drive believers to Christ but they do not have the answer because they are the blind leading the blind and they do not know how to break the power and presence of sin.

Well, if you actually listen to them, you will hear them give the answer. The answer is obedience of repentance because of faith.

If one has repented, they are not sinning. If one is not sinning, they should not feel guilty &/or condemned. If they still feel

I guilty &/or condemned but not sinning, then they must trust God and not trust their own heart. If our heart condemns us , God is greater than our heart, and knows all things (1John 3:20).

Quote:

-----Christ is the answer and He is waiting.

Yes, but our obedience in faith to Christ is essential.

Re: - posted by osandoval, on: 2010/3/11 13:10

Logic, i agree that the answer is genuine repentance and faith in Christ(true conversion or salvation). But by your post it seems to me that you adhere to some sort of sinless perfectionism. If so, it is sad indeed. Please correct me if I'm wrong .

Re: - posted by Logic, on: 2010/3/11 14:31

Quote:

-----osandoval said:

Logic, i agree that the answer is genuine repentance and faith in Christ(true conversion or salvation). But by your post it seems to me that you adhere to some sort of sinless perfectionism. If so, it is sad indeed. Please correct me if I'm wrong.

Yes, you are wrong.

However, there is a such thing as moral perfection.

This means that one who is walking in/after the spirit as to not fulfill the lusts of the flesh (Rom 8:4 - Gal 5:16). This is done by love, which is the bond of perfection (Col 3:14).

Owe no man anything, but to love one another: for he that loves another has **fulfilled the law** (Rom 13:8). However, A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another (John 13:34).

Love works no ill to his neighbor: therefore **love is the fulfilling of the law** (Rom 13:10). For all the law is fulfilled in one word, even in this; You shall love your neighbor as yourself (Gal 5:14). Bear you one another's burdens, and so **fulfill the law of Christ** (Gal 6:2). but **the end of the commandment is love** out of a pure heart and a good conscience, and faith not pretended (1 Tim 1:5). If you do this, you do well (James 2:8) And this commandment have we from him, That he who loves God loves his brotheren also (1 John 4:21).

I like what Leonard Ravenhill says about this:

Quote:

-----You say I'm preaching sinless perfection. You say, "Well, do you think you can get to a place where you can't sin?" I know nothing of the kind. It is not impossible (for a Christian) to sin, but it's possible not to commit sin.

Quote:

-----Some bumper stickers say, "Christians Aren't Perfect, Just Forgiven"; they say, "Christians are not sinless, they just sin less." Well, I got news for you; if you're a Christian, you don't sin! You've got victory over sin! The Lord Jesus Christ came to purify us unto holiness and nothing but purity will satisfy Him!

Re: - posted by osandoval, on: 2010/3/11 15:59

so to you what is the difference between sinless perfection and moral perfection?

Re: , on: 2010/3/12 5:14

Logic

What standard of obedience are you using? Is it the ten commandments? Is it the sermon on the mount? Is this your experience - that you have lived a sermon on the mount Christianity since the day you believed?

You see, most men find that once they come to Christ for forgiveness, they find that they can obey in order to live a life that one can class as not a sinful lifestyle, but they find that the day of forgiveness did not heal them of all of the damage which was done to their souls previously and they are left with certain problems which although will not stop them obeying most of the ten commandments, will not stop them from heart sins from the sermon on the mount and they will find difficulty for example in the area of lust, they will not want to look at women in this way but try as they may, they will think of sex when they see a very attractive woman or if they are faced with financial ruin they will revert back to feeling rather anxious or they will react with anger towards a brother who cheats or deceives them.

But you say you do not have these sins since you believed and if any do then your answer is that they did not come to Christ when they said they did.

My testimony is water tight in that regard so you will have to find another answer for me as I was brought up totally unchurch or evangelised in an ungodly area in a country that turned from God a long time ago. None of my relatives were believers and I had never met one till I was 23. The power of the HS though their witness led me to see myself as a sinner in need of saving and one night - the time and date are etched clearly on my mind, I saw that Christ had died for me and I came to Him for forgiveness. And in the next ten years before I was entirely sanctified and able to live in sinless perfection, my father, son and father in law came to Christ too through my witness.

Now many believers have a very similarly strong testimony and then found out that the power of sin had not been broken despite their desire to live in holiness. In fact many of these type of believers went on to be used in great revivals and they all said the same thing - their testimonies are easily available.

So I wonder why there is a difference in what people like you say.

Is it that the interpretation of what is sin is not the same? I have been reading past discussions here, on this subject, and those who were in my camp, could not seem to get your camp to say exactly what you mean by sin personally. For example what does a pure heart mean to you? Is it a heart that does not have any evil thoughts? Is irritation a sin?

The only other theory I can come up with is that there are degrees of service and for the higher ones believers are to have a higher degree of obedience and we are called accordingly.

When I said 'below' I meant that the man sees that sin has a power over him that makes him cry out whereas before in his unbelieving days he was quite happy to sin unless he was brought up in a religious environment which unfortunately is a bad thing unless he comes to Christ himself early. I meet many like this who are confused about many things whereas for me the change from the devils kingdom to Christ was stark.

The problem is that your theories do not match with real life for many.

I see that sinless perfection is a dirty word here but I will stand and say I am a sinless perfectionist and it does not mean that one can never sin again - one always can fall from that state, but if we are walking in the light then there is not such thing as unintentional sin.

blessings
Brenda

Re: - posted by Logic, on: 2010/3/12 10:45

Quote:

-----osandoval asked:
so to you what is the difference between sinless perfection and moral perfection?

Sinless perfection is that one can't sin anymore; it's impossible to sin.
This is what I've heard it means.

However, if you can choose not to sin once, then it is possible to choose not to sin all the time. Furthermore, if sin can not be avoidable, then we can't be culpable for it.

Are you culpable for your sin"?

Re: - posted by osandoval, on: 2010/3/12 11:01

Logic, from I've understood, sinless perfection means you can live a sinless life on this earth. I think that's the common understanding of that doctrine. So its the same as your "moral perfection". And that is heresy. If you think you can go on a complete day without sin, you are deceived, and the truth is not in you. You place a heavy burden on believers that you yourself do not and cannot keep. I hope and pray you will humble yourself and realize that you are not "morally perfect", but like the rest of us. I believe in repentance unto obedience, and growing in holiness. But your view is extreme and un-biblical, and the results are sad, to say the least. You develop a pharisaical, hyper-critical view point, in which you exalt yourself and look down on others. How sad indeed.

Re: - posted by Logic, on: 2010/3/12 11:34

Quote:

-----krautfrau asked:
What standard of obedience are you using?

The only standard to obedience there is; obey.

Quote:

-----Is it the ten commandments?

Did you not read my post? I have written the standard in it.
The standard is love.
Furthermore, the commandment is: You shall love the Lord your God with all **your...**

Notice that it doesn't say to "love the Lord your God with more than your..."

Quote:

-----Is this your experience - that you have lived a sermon on the mount Christianity since the day you believed?

That's not the point. The point is that we are able to never sin again. If we aren't, then we can not be culpable for sin.

Quote:

-----You see, most men find that once they come to Christ for forgiveness, they find that they can obey in order to live a life that one can class as not a sinful lifestyle, but they find that the day of forgiveness did not heal them of all of the damage which was done to their souls previously and they are left with certain problems which although will not stop them obeying most of the ten commandments, will not stop them from heart sins from the sermon on the mount and they will find difficulty for example in the area of lust, they will not want to look at women in this way but try as they may, they will think of sex when they see a very attractive woman or if they are faced with financial ruin they will revert back to feeling rather anxious or they will react with anger towards a brother who cheats or deceives them.

Are you saying that people can accidentally sin?
Like, "Oops, I sinned."

Quote:

-----But you say you do not have these sins since you believed and if any do then your answer is that they did not come to Christ when they said they did.

No, I'm saying that no one sins accidentally.

If anyone sins, they do it because they were not with Christ (in their heart) to flee from the temptation (James 4:7). If any one sins, they were not submitted to God.

Quote:
-----And in the next ten years before I was entirely sanctified and able to live in sinless perfection, my father, son and father in law came to Christ too through my witness.

Why do you sin? Is it because you can't help it?

But praise God for your father, son and father in law.

Quote:
-----Now many believers have a very similarly strong testimony and then found out that the power of sin had not been broken despite their desire to live in holiness.

What is the "power of sin"?

Isn't the cross sufficient? Is Jesus your deliverer from the power of sin or is death your savior from sin?

Do you not know that to whom you present yourselves as slaves for obedience, you are slaves to whom you obey, whether of sin to death, or obedience to righteousness?

Quote:
-----So I wonder why there is a difference in what people like you say?

Because you think sin can be accidental, like, "Oops, I sinned".

The difference is that Sin is always a willful, volitional choice; and we are all culpable for our own decisions to sin.

Quote:
-----Is it that the interpretation of what is sin is not the same?

Yes, you make us to be not culpable by our inability to avoid it.

Quote:
-----For example what does a pure heart mean to you?

A pure heart is one that is choosing to love.

Matthew 15:19-20, Jesus said: out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies: These are the things which defile a man.

Do not use this as your proof that no one has a pure heart.

God created our heart and it is included with the same things that God called creation "good" in the beginning.

Fact is that our heart is still good even today. God calling it "good" only means it to be useful, serving a defined purpose. This is what God meant by calling creation good.

God created our heart as good and it remains good. But it isn't created for the purpose for which some use it.

Therefore, that which comes out of the heart is from what we let come into it.

We fill it ourselves with evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies...

Fact it that we are supposed to guard &/or to keep our heart with all diligence (Proverbs 4:23), for out of it are the issues of life.

Therefore, it is our fault that what proceeds out of it is evil...

We are supposed to fill it with good thing so that we may have a pure heart.

Quote:

-----Is it a heart that does not have any evil thoughts?

Yes.

However, not all thoughts are your own, until you adopt them as your own, or dwell on them to make them your own.

Quote:

-----Is irritation a sin?

No.

Nothing which you can not control is a sin. I can not control that which irritates me, but I can choose to not act upon the irritation (which may lead to sin).

Quote:

-----The only other theory I can come up with is that there are degrees of service and for the higher ones believers are to have a higher degree of obedience and we are called accordingly.

No one is responsible for more than what they are able.

Miner Raymond said, "It is self-evident or obvious that for which any agent is morally responsible must be within his control. If man be responsible for obedience or disobedience to the divine commands, then obedience and disobedience are both equally within his power. Which of them shall result is not determined by anything external to him. His own power of choice selects the one, it being at the same time a power equally adequate to select the other. That for which an agent is morally responsible must be an election; that is, a selection with an alternative."

Quote:

-----The problem is that your theories do not match with real life for many.

Yes, they do match up, but they only think that they can't stop sinning when they really can. All they need to do is always choose not to. If they don't think they can choose not to sin, then they are not culpable for those so called "sins" of which they have no control over. And if they are not culpable, then why grieve over them, for they are not at fault. and if they are not at fault, then they are not really sin at all.

Furthermore, sin is always repentable (sin must be able to be repented of). IF we can't stop from sinning, then how are we supposed to repent from those sins of which we can't stop?

Truth is, we can't repent from those sins of which we can't stop; therefore, they are not really sin.

Quote:

-----I see that sinless perfection is a dirty word here but I will stand and say I am a sinless perfectionist and it does not mean that one can never sin again - one always can fall from that state, but if we are walking in the light then there is no such thing as unintentional sin.

I agree.

Re: - posted by Logic, on: 2010/3/12 11:57

Quote:

-----osandoval said:

Logic, from I've understood, sinless perfection means you can live a sinless life on this earth. I think that's the common understanding of that doctrine.

I think some believe it to mean that one can't sin again while others think the way you do. That is why I call it "moral perfection".

Quote:

-----And that is heresy.

How so?

It is only if you have a bad definition of sin.

Quote:

-----If you think you can go on a complete day without sin, you are deceived, and the truth is not in you.

Aaaahhh!!!

I hate it when people destroy that verse!

Notice the two surrounding verses of 1 John 1:8?

They say, "Jesus Christ cleanses us from **all sin**."

&

"he is faithful and just to forgive us our sins, and to cleanse us from **all unrighteousness**."

Now, if I can't say 1 John 1:7 & 1 John 1:9 because, if I do, I deceive myself, and the truth is not in me; then why did John say verses 7 & 9?

The truth is that we can all say that we have no sin currently, but if we say that we have no sin on our record, that is when we deceive ourselves, and the truth is not in us.

Quote:

-----You place a heavy burden on believers that you yourself do not and cannot keep.

Matthew 11:30 For my yoke is easy, and my burden is light.

1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not burdensome.

Php 4:13 I can do all things through Christ who strengthens me.

Care to rethink that last statement?

Quote:

-----I hope and pray you will humble yourself and realize that you are not "morally perfect", but like the rest of us.

I hope and pray you will humble yourself and realize that you **able to be** "morally perfect", but like the rest of us.

Quote:

-----I believe in repentance unto obedience, and growing in holiness.

How do you repent of a sin which you didn't choose to commit?

If you did choose to commit that sin, it means that you could have not chosen to sin.

If you can choose not to sin once, then you can always choose not to sin.

Quote:

-----But your view is extreme and unbiblical

Jesus said to "go & sin no more" (John 5:14 John 8:11).

Did Jesus mean to go and sin less?

Or did He mean what He said and commands what He knows we are capable of?

Quote:

-----and the results are sad, to say the least.

How could stopping from sin be sad?

Quote:

-----You develop a pharisaical, hyper-critical view point

No, I develop a glorious truth that anyone can be free from sin as Jesus came for that reason.

Quote:

-----in which you exalt yourself and look down on others.

No. I don't "look down on others"; I would like to come underneath and lift them up. But they have this ridiculous definition of sin which condemns them every day; making them think that they can't stop sinning.

They may have power over sin and glorify God by living victoriously.

Re: - posted by Christinyou (), on: 2010/3/12 12:23

What is obedience to Christ? Is it not to love as Christ loved us? Are we not to be conformed to the image of Christ? We can do all things in Christ, that is by His work in us. Without Christ we are nothing, must clanging cymbals and noisy gongs do works to be conformed to the Image of Christ. It matters not anything I do right or wrong, for works cannot make me any better than Christ in me has already made me. The main obedience we have is 1 Cor: 13 which is the better way. To Love all of the God head, and each other as Christ loved the Father and us learning obedience by the things He suffered, even the Cross, This is our obedience, not works of the Law, which are still nailed to the Cross. Works of Love, which Paul says it, the way of; "Christ in you the Hope of glory". He is our obedience, love, our all in all.

In Christ: Phillip, learning love, with all my short comings
Inabilities depending on Christ as Paul, who will set me free from this body of sin.

What wonderful, Holy Spirit filled music; "Keep your eyes upon Jesus, look full in His wonderful face, and the things of earth will grow strangely dim in the LIGHT of HIS GLORY and GRACE."

Praise God in Christ Jesus our Lord: Phillip

Re: - posted by Logic, on: 2010/3/12 12:53

Quote:

-----Christinyou said:
It matters not anything I do right or wrong, for works cannot make me any better than Christ in me has already made me.

It does matter if you do wrong or right. If you do wrong, you are not glorifying Christ. If you are doing right, then you are glorifying Christ.

Christ did not "make" you good by reckoning you righteous. He only deems you as righteous because of your faith. However, if you do wrong, it is only proving your faithlessness, thus making you unrighteous.

Doing right proves your faith. Just as faith without works is dead, so doing right (works) quickens your faith.

Quote:

-----This is our obedience, not works of the Law, which are still nailed to the Cross. Works of Love, which Paul says it, the way of; "Christ in you the Hope of glory". He is our obedience, love, our all in all.

Love fulfills the law.

Our obedience is works of the (spirit of the) law, which is from love. This is the way of; "Christ in you the Hope of glory". He is our obedience, love, our all in all.

Quote:

-----Inabilities depending on Christ as Paul, who will set me free from this body of sin.

We do not have a body of sin unless we are using it for sin. However, "this body of death", we are delivered already.

Re: , on: 2010/3/12 13:06

Quote:

-----I can not control that which irritates me

Ah my friend, now we are getting down to the nitty gritty as we say in the UK.

You cannot control the things that people do but you do not have to react to it or have an emotional reaction to it. And yes irritation is a sin - it is a hidden attitude in the heart that is exalting itself above the other. Endless patience is of the Spirit. What you are saying is that you have not yet been convicted of this sin.

What you are really saying is that in theory, we have the ability of not sinning, but during your walk as a believer, you did not manage it yourself but you admit that it was not unintentional. Well my friend I got irritable with people and when God convicted me that it was sin I found that I could not stop it. Before that I sailed on in blissful ignorance that it was not a sin. I also sailed on in blissful ignorance that evil thoughts that were in my heart were not sin, but here is nothing but purity in a pure heart. We have put on the mind of Christ in this state and it is fully under our control.

The devil will not even try to tempt us with those thoughts when we have done with sin and the old man is dead. What he does tempt us with is to get us to act from the natural impulses which are not sins. Like to want to eat if the Lord says fast.

Your standard of the holy life is way below what mine is. You are not describing a pure heart as I understand it. No you cannot sin accidentally when you are walking like this. You cannot sin and stay in that state - you fall. You cannot have an evil thought in your mind it is totally purity. Sin is sin and shows that we are walking in the flesh. It is one or the other the flesh or the spirit.

blessings
 Brenda

Re: - posted by Logic, on: 2010/3/12 14:46

Quote:

-----krautfrau said:
And yes, irritation is a sin

No, it isn't. Things which you can't control are not sin.
How you **react** to the irritation may be a sin.

Does an itch irritate you?

Quote:

-----What you are saying is that you have not yet been convicted of this sin.

No, I'm not saying that. There is nothing to be convicted about if one can not control it. if one can not control it, then he is not at fault. If one is not at fault, then he has not sinned.

Quote:

-----What you are really saying is that in theory, we have the ability of not sinning, but during your walk as a believer, you did not manage it yourself but you admit that it was not unintentional.

could you rephrase this?

However, it is not a "theory", because it has been proven.

Furthermore, if one can't stop sinning, then he is not culpable of sin.

Quote:

-----Well my friend, I got irritable with people and when God convicted me that it was sin I found that I could not stop it.

How do you repent if you can't stop it?

How are you convicted if you're not culpable?

Quote:

-----Before that I sailed on in blissful ignorance that it was not a sin. I also sailed on in blissful ignorance that evil thoughts that were in my heart were not sin, but here is nothing but purity in a pure heart.

How could you "sail on in blissful ignorance that evil thoughts that were in your heart" and not know they were sin? Didn't you know that evil thoughts are sinful?

People always know what's in their heart, because they put it there. However, it was your fault for letting them in there. Don't say that you didn't put them in there by choice.

Re: - posted by twayneb (), on: 2010/3/12 17:45

As I have been reading these posts, some observations and thoughts come to mind.

The focus of the discussion seems to be sin, and our ability to refrain from it. It is almost as if the assumption is made that sin is the issue, and that each new infraction must be "cleared from the books" so to speak or the person who committed the infraction will receive judgment for it either now, or more probably in eternity. It seems then that working off of this assumption we then must decide if it is only intentional sins, or if accidental sins as well are held to our account by God. If it is only sins of intentional commission, then we are left with the question of whether one can "choose" not to sin. If it is also accidental sin, then it seems we realize the whole argument falls apart (How could God expect us to refrain from that which happens without our decision?) and so we must not consider that possibility.

What if the answer is not A, is not B, but is C... None of the above?

Let me give you a story from personal experience to illustrate. As a young boy, I had a very hyper and annoying personality. Others saw me coming and did their best to avoid me. I delighted in pestering people, not out of meanness, but out of a lack of understanding that people did not like to always be pestered. I did not know how to relate to others well, and as a result suffered a great deal of rejection by them. As time went along and I carried these emotional scars with me. I was born again at 8, baptized in the Holy Spirit at 18, loved God with all my heart, and had an active and vibrant relationship with Him. I saw miraculous things occur in my life and in ministry. And yet, I still carried scars deep inside.

At the age of 33 or 34, God began to deal with this area of rejection in my life. Through His word, and through prayer and ministry of other believers, I was set free from a great deal of the pain and hurt of my childhood. This was no small thing. This fear of rejection had immobilized me spiritually and in ministry in a number of significant ways.

About a year ago, as I was preparing to help minister in a conference, these issues once again came to the front. I pulled some mature leaders aside just before the meeting and told them that I was really battling some things, and could they pray with me for a bit. We went aside into another room and before long I was weeping before them as the pain of this fear and these memories continued to come out of my life.

I told them the things I had been thinking about myself. I had been telling myself I was not able to do what I knew God had called me to do. I had been proclaiming to myself that I was a loser, that I did not see how God could use me, etc. Everything I said was in direct contradiction to what the Word of God said about me. I was in a great deal of self-focus (even self-debasement can be pride as your focus is on you and not on God).

A mature leader looked at me and said, "I am not at all trying to belittle what you have been saying, but I must say something to you. You must accept that your attitude about yourself is self-focused and the things you have been proclaiming

about yourself are in direct contradiction to what the Word of God says about you. This is SIN." This is true, isn't it? Pride is sin. Self-focus is sin.

So I present a question. It was not by accident that I had these attitudes. I was aware that they were not Godly attitudes. Do I now also possess attitudes that God will yet reveal to me as sin in His eyes? Has God ever dealt with you over issues that you were satisfied to live with, and in doing so shown you that they were sin? What of your eternal state then? I tell you, no one can live a life in this unregenerate body with its imperfectly renewed mind and simply choose never to sin again. One may look at an obvious outward action such as lying and say, "If I choose not to lie today, I can choose not to lie tomorrow", and that person may have total success until they die at not lying. But what of the impure thought that is dwelt upon when you are alone? What of the time that you knew to do good, and you failed to do it?

I believe the issue is not culpability. To even debate whether we are to be held responsible for our sins is superfluous. Of course we are held accountable. The question was asked, "what is the power of sin." I believe we find the answer in 1 Cor. 15:56 and Romans chapters 1-8. The strength of sin is the law. The law concluded all of us under sin. The law is what caused us to be held accountable for our sin. One mentioned the ten commandments. As a born again believer with a better covenant (See the letter to the Hebrews), we are no longer under the curse of the law, including the ten commandments. We are not required to keep them to be right with God or pleasing to God. We never were. Sure, they restrained sin, but through fear of punishment. They were a ministration of death to us (See the letter to the Corinthians), condemning us and concluding us all under sin.

But Christ set us free from the curse of the law. What was this curse? Cursed is everyone who does not continue in ALL things that are written in the law (Gal. 3:10). It was the curse of penalty. It was the curse of enduring the wrath of God for our sins. We are set free from that curse by the blood of Jesus. He became a curse for us. He became sin for us so that we might be made the righteousness of God in Christ Jesus. I was accountable for my sin, and Jesus provided the way by which that accountability could be removed.

You see, sin is simply not the issue anymore. Look carefully at the book of Hebrews. You will find that if one EVER turns back on salvation, he or she can NEVER be born again, again. If I commit a sin, I don't lose my salvation. My spirit does not immediately become dead once again to God and in need of regeneration again. Hebrews says I am perfected forever. Where? In my body? Hardly. In my soul realm (my mind and emotions)? No. But in my spirit I am perfected. Recall that the word talks about the spirits of just men made perfect. Hebrews 12:23.

This really bothers some people. They have a really hard time accepting this because it means all their good works and all of their avoidance of sin suddenly earns them nothing. They cannot see how it can be so. Surely I must pay for my transgressions. NO, that is the point of the cross.

So is sin OK? NO. Shall we continue in sin that grace may abound? God forbid. We are dead to sin. Sin is deadly. To willfully sin one must harden his heart against the ministry of the Holy Spirit. Continual hardening of heart will cause you to walk away from the faith that you once had. It will destroy you. But not because it is a "new" infraction that has not been paid for yet. Rather because to do so causes me to take one step closer to turning away from my salvation. To cease to trust God for forgiveness and salvation.

Remember the God told David that he would remember our sins no more, that He would one day write His laws on our hearts. If I obey the Spirit, the letter no longer applies to me. I will live more holy on accident walking in God's grace than I ever did on purpose by trying to keep the rules well. My Christian walk becomes an outflow rather than a regimen.

The focus of the Christian life is not, and should not be, "How can I avoid sin?" My life does not revolve around sin, or the avoidance thereof. In fact, I rarely ever give sin a second thought. I simply seek to draw nearer and nearer to God. I commit myself to obeying His word and His voice daily. I seek to learn how to live out of my spirit man, to walk in the spirit, and know that in doing so I will not fulfill the lust of the flesh, because the two are mutually exclusive. When I fall short in this area, I am quick to repent (to turn from sin and walk in the spirit), and accept the fact that God has forgiven me for Christ's sake.

Sorry this was a bit long, but I felt I wanted to put some thoughts into the discussion.

Blessings all!
Travis

Re: - posted by Logic, on: 2010/3/12 18:35

Oops, double post.

Re: - posted by osandoval, on: 2010/3/12 18:54

Thank you brother Travis for your post. very edifying to say the least.

Re: - posted by knitefall, on: 2010/3/12 20:51

To my friend Logic,

You seem to have a good amount is invested Scripture study under your belt. That is a valuable thing these last days. You have a lot of thought that certainly can be used for the Kingdom and I don't want to question your authority in the Scriptures. Might I offer something? Most posts on here that you gain involvement in seem to gravitate towards a contentious tendency. I don't really see the others conducting themselves in this manner. But I bring this up as a kind warning. The strife is not pleasing to God and we do end up with consequences to this kind of moral sin. Even if it's on a message board. I don't know if a church has been mean and nasty towards you or if there is another circumstance we here do not know about. But God has me praying for you lately. Whatever it is you're dealing with, don't worry, God can make it all better. If it helps, pray and listen to God's still small voice in this matter. And do hear the Lord (as He commands us to obey Him) and listen to see if God would have you post replies to people. Let me say it again, I love the zeal you have to see people corrected and challenged in their motives. Now it's time for another person to have a turn in providing healthy challenging you to for the purpose of Growth in the SermonIndex Body. Shawn.

Re: , on: 2010/3/13 3:22

Well said knitefall and indeed it is true, that men show their true natures when dealing with contenders.

Quote:

-----Things which you can't control are not sin.
How you react to the irritation may be a sin. Does an itch irritate you?

Well now that is quite silly to suggest that an itch on the skin is the same as a mental annoyance, which is anger. Jesus seemed to think that we could control anger when He said we are to be as harmless as doves Matt 10:16 and He demolished the thought that only the outward actions count in the sermon on the mount when He said that anger is the same as a murder.

My words - What you are really saying is that in theory, we have the ability of not sinning, but during your walk as a believer, you did not manage it yourself but you admit that it was not unintentional.

I meant that you say we can not sin but you yourself are not going to give a clear testimony of it. Tell me, what does an unbeliever think of someone who claims they do not sin but sees such things as irritation in those who claim it and which they recognise as sin or ungraciousness towards those who oppose their doctrines?

As for your further questions, there were certain things that I thought I could not help before the Lord showed me otherwise. Even though we cannot stop certain sins like irritation with others, they are still sins and are against the precepts of the walk in the kingdom and deliverance is needed from them. The power of the Lord is able to do this even though we cannot. It however is a trap to call them anything other than sin.

Re: , on: 2010/3/13 4:50

Travis

Even though your focus is not on sin, the focus of the scriptures is on sin firstly by convicting of it and then by showing how holiness is achieved.

But I agree with you that in the kingdom, the focus is not to be on avoiding sin. If we truly have the new nature, we have been washed clean by the Blood of Jesus and we can walk according to the new nature which is freed from the curse of the law of sin and death (spiritual) In that state which is called eternal, the love of God which is shed abroad in our hearts, brings with it healing of the soul and all of the wounds and scars of the past are gone. We see ourselves as God sees us not as our parents, bless their souls saw us and damaged us. Because we are healed from these effects of being under the law of sin and death, we do not need to think of avoiding sin every day - it is as natural as breathing.

We do not fall in and out of that state for it says in Jude 24 that He keeps us from falling - falling into sin that is. And any temptation will not cause us to fall from this state if we stay entirely submitted and have presented our bodies as a living sacrifice. That is our part and it at once the hardest and the easiest thing in life.

Those who continue in sin or sin and deny that it is sin we are not dead to sin are not on the altar no matter what they believe or how right their doctrine is - it cannot be more exact than satans.

Many seem to have been hurt by the teaching that if we sin we can fall into hell and go the other way and think that we are covered so long as we behave morally and no different to the moral pagan ignoring the words of Jesus on heart sins. I call that unbalanced and dangerous because if we are still avoiding sins we are living in our own strength and are not even in the kingdom where we are sanctified by faith.

Most are not in the kingdom and therefore saved because Jesus came to save His people FROM sin not cover them up like snow covers the compost heap, He came to really deliver them from sin FULL STOP but the human mind is so inclined to evil that it will work a way around the exacting qualifications needed like total sacrifice and death with Christ on the cross and excuse their 'infracions' like the one you have quoted - our spirit is holy but not the body. See 1John for the answer to that.

The gospel is simple really - men make it complicated - if we are washed in the blood we do not sin THE END no accidents, no renaming sin - NO SIN!

Brenda

Re: - posted by twayneb (), on: 2010/3/13 8:25

Quote:
-----Even though your focus is not on sin, the focus of the scriptures is on sin firstly by convicting of it and then by showing how holiness is achieved.

Brenda: It is true that when we sin God will chastise us, correct us, through His word. John 15, 2 Tim. 3, etc. But I don't believe this is the focus of the NT, nor the focus of the working of the Holy Spirit in our lives. The gospel is the good news that we are saved from the wrath of God by the atoning work of Jesus Christ. The NT focuses more on how we live a life of victory through the work of Jesus Christ and the power of the Holy Spirit. I also don't believe holiness a thing to be achieved. It is the fruit borne by a spirit that is made righteous by the blood of the lamb and a life that has been surrendered to God. It is not, "If you do these things...then you will achieve holiness", but rather as Romans 6:22 says we have our fruit unto holiness. Holiness is the natural byproduct of righteousness and consecration of our lives to the Lord.

The remainder of your post summed it up very well. I say AMEN! You put it very well.

Blessings

Travis

Re: - posted by Logic, on: 2010/3/14 17:48

Quote:

-----twayneb said:

As I have been reading these posts, some observations and thoughts come to mind.

The focus of the discussion seems to be sin, and our ability to refrain from it. It is almost as if the assumption is made that sin is the issue, and that each new infraction must be "cleared from the books" so to speak or the person who committed the infraction will receive judgment for it either now, or more probably in eternity

That is not it.

Each new infraction must be cleared of because sin sets you at odds with God. Even though you still have eternal life (you are still saved) your relationship with God is stressed.

Quote:

----- It seems then that working off of this assumption we then must decide if it is only intentional sins, or if accidental sins as well are held to our account by God

Sin is not held to our account if we truly are under the blood, sin is already dealt with on the cross. However, you must not continue to sin as you're able to stop.

Example:

A marriage is as our relationship With God.

When there is something between your spouse & you. Though you are still married, there is no peace in the house. Furthermore, the marriage relationship can not grow &/or mature; the marriage can not bear any good fruit if there is anything between the both of you.

This is the same with sin and your relationship with God. With unrepented sin, though you are still saved, your relationship with God can not grow &/or mature and you can not bear any good fruit.

That which bears thorns and briars is worthless, and is near unto cursing; whose end is to be burned (Hebrews 6:8).

Quote:

-----If it is only sins of intentional commission, then we are left with the question of whether one can "choose" not to sin

That is the only way for the culpability of sin to be valid.

Quote:

-----If it is also accidental sin, then it seems we realize the whole argument falls apart (How could God expect us to refrain from that which happens without our decision?) and so we must not consider that possibility.

This is correct. No one can answer this question honestly saying that God can expect us to refrain from that which happens without our decision.

Quote:

-----What if the answer is not A, is not B, but is C... None of the above?

Let me give you a story from personal experience to illustrate. As a young boy, I had a very hyper and annoying personality. Others saw me coming and did their best to avoid me. I delighted in pestering people, not out of meanness, but out of a lack of understanding that people did not like to always be pestered. I did not know how to relate to others well, and as a result suffered a great deal of rejection by them. As time went along and I carried these emotional scars with me. I was born again at 8, baptized in the Holy Spirit at 18, loved God with all my heart, and had an active and vibrant relationship with Him. I saw miraculous things occur in my life and in ministry. And yet, I still carried scars deep inside.

At the age of 33 or 34, God began to deal with this area of rejection in my life. Through His word, and through prayer and ministry of other believers, I was set free from a great deal of the pain and hurt of my childhood. This was no small thing. This fear of rejection had immobilized me spiritually and in ministry in a number of significant ways.

About a year ago, as I was preparing to help minister in a conference, these issues once again came to the front. I pulled some mature leaders aside just before the meeting and told them that I was really battling some things, and could they pray with me for a bit. We went aside into another room and before long I was weeping before them as the pain of this fear and these memories continued to come out of my life. I told them the things I had been thinking about myself. I had been telling myself I was not able to do what I knew God had called me to do. I had been proclaiming to myself that I was a loser, that I did not see how God could use me, etc. Everything I said was in direct contradiction to what the Word of God said about me

Didn't you know that you were contradicting the Word of God? Was this intentional?

If it wasn't, then it was not held against you, you were not sinning subjectively sinning (though it was objectively sin), it was only a personality flaw which God needed to perfect.

God looks at the heart. If you did not mean to contradict the Word of God, then your heart was innocent, free from guilt.

Quote:
-----I was in a great deal of self-focus (even self debasement can be pride as your focus is on you and not on God).

All mankind will be and are judged by what they know & of their ability. No one will be judgment according to what they don't know & to what they can't do.

If all you knew to do was be in self-focus &/or self debasement, then how are you expected (by God or anyone) to do anything else until you learned otherwise?

Quote:
-----A mature leader looked at me and said, "I am not at all trying to belittle what you have been saying, but I must say something to you. You must accept that your attitude about yourself is self-focused and the things you have been proclaiming about yourself are in direct contradiction to what the Word of God says about you. This is SIN." This is true, isn't it? Pride is sin. Self-focus is sin.

It is objectively sin, but it may not be subjectively which is what only matters for accountability sake.

Quote:
-----So I present a question. It was not by accident that I had these attitudes. I was aware that they were not Godly attitudes

The fact that you knew, therefore, this was not accidental or unintentional sin. You knew that they were not Godly attitudes so you were accountable, you should have repented when you learned that they were not Godly attitudes.

Your knowledge of sin is your culpability.

Quote:
-----Do I now also possess attitudes that God will yet reveal to me as sin in His eyes?

If you do, then you are only culpable when you learn of them.

Quote:
-----Has God ever dealt with you over issues that you were satisfied to live with, and in doing so shown you that they were sin?

Yes however, I thank God that I was not culpable to them until I learned of them to repent of.

If one didn't know a sin was a sin, then he was innocent until he learns it to be a sin (the conscience bearing witness). Sin is not imputed when there is no law (Romans 3:13, Romans 4:15). Your conscience is your law. When you had no conscience against it, you were then, not sinning subjectively even though it was sin objectively.

God looks at the heart, and the subjective is only what matters.

Quote:
-----What of your eternal state then

Depends on if you are saved or not.

Quote:
-----I tell you, no one can live a life in this unregenerate body

Bodies do not get born again (regenerate).

Quote:

------(no one can live a life) with it's imperfectly renewed mind and simply choose never to sin again

If this is true, the inability makes one to be not culpable. Inability is exempted from any responsibility & mandate.

However, I thank God that you are wrong. I am most thankful to God that I don't have to sin against Him. Responsibility have always been free not to sin, but the fact that I still chose to makes me all the more responsible and condemned.

Quote:

-----One may look at an obvious outward action such as lying and say, "If I choose not to lie today, I can choose not to lie tomorrow", and that person may have total success until they die at not lying

Praise God!

Quote:

-----But what of the impure thought that is dwelt upon when you are alone

No one has to dwell upon impure thoughts. Therefore, they are able to never do it.

Quote:

-----What of the time that you knew to do good, and you failed to do it?

You could have done the good, therefore, you didn't have to sin. However, we are not always responsible to do that which we know is good.

Giving to charities are good, therefore, according to you, your sinning everyday that you don't give to charity. But this is ridiculous! We are only sinning when we are responsible to do the good we know to do.

Even Jesus went to a place with many sick, but only healed one man. It was good to heal all the men in that place but Jesus didn't. according to you, Jesus sinned because He knew to do good but didn't.

Quote:

-----I believe the issue is not culpability. To even debate whether we are to be held responsible for our sins is superfluous

This is the basis of the matter. It is not superfluous.

Quote:

-----Of course we are held accountable.

How are you accountable to that which you have no control over?
I bet you won't answer this.

Quote:

-----The question was asked, "what is the power of sin." I believe we find the answer in 1 Cor. 15:56

1Corinth 15:56 The sting of death is sin; and the strength of sin is the law.

Death in this verse is to be known as permanent, without resurrection as they will suffer eternally who are not **“in Christ”**, or not **“in faith”**. That which will keep mankind dead without resurrection is sin if is not dealt with by Christ.

“The strength of sin is the law”, this is explained more in-depth by Paul specifically in Romans 7:13 which basically says, **“Was then that which is good become death to me? God forbid. But, the commandments exist for the reason of making our unlawful affections to be evidently unlawful. It made death to be evident within me by that which is good; In other words, the commandments exist so that my unlawful affections would be evidently more wicked in**

contrast to the specific requirements;

However, we may also call the "power of sin" to be our own sympathy to it.

Quote:
-----and Romans chapters 1-8. The strength of sin is the law. The law concluded all of us under sin. The law is what caused us to be held accountable for our sin

Actually it is our knowledge of the law which holds us accountable to our sin, not just the fact of the law existing. (Romans 3:13, Romans 4:15 & Romans 2:15).

Romans 4:15

Quote:
-----One mentioned the ten commandments. As a born again believer with a better covenant (See the letter to the Hebrews), we are no longer under the curse of the law, including the ten commandments. We are not required to keep them to be right with God or pleasing to God

Yes we are required to keep them! We Keep them in the spirit of the law, which is love. Jesus said , if you love me, keep my commandments.

However, we only come under the curse of the law if we use it to earn God's favor & not trust in the finished work of Christ (our faith)

Quote:
-----We never were (required to keep to be right with God or pleasing to God)

What!?!?

Quote:
-----Sure, they restrained sin, but through fear of punishment.

Only if you have broken them, but if one will keep the spirit of them all through life, they will not condemn him & they would not have any fear of punishment.

Quote:
-----They were a ministration of death to us (See the letter to the Corinthians), condemning us and concluding us all under sin.

Who also hath made us able ministers of the new testament; not of the letter (of the law), but of the spirit (of the law): for the letter kills, but the spirit gives life. But if the ministration of death, written and engraven in stones...

2 Corinthians 3:6-7

The difference between the letter of the law and the spirit of the law is that the letter relates to the outward action; the spirit relates to the motive or intention of the heart and from which the act should proceed.

The spirit of the law requires impartial goodwill or benevolence, and is all expressed in one word--love. The letter of the law requires strict adherence to every precept, it is all expressed in one word--obey.

An example, the letter of the law says, "Do not commit murder!" but the spirit of the law says, "Anyone who is angry with his brother without cause shall be liable to Judgment." (Matthew 5:21-22)

The spirit requires that certain conditions to be examined in their proper place.

The letter of the law is unyielding and sentences guilty; all violators of its precepts, without regard to the purpose of the violation. Just as the speed limit is 55 mph and one exceeds the limit, the law says, "guilty". The spirit of the law, on the other hand, sees the purpose of the excess speed for an emergency and says, "keep speeding until purpose is met.

Furthermore, when speeding for the purpose of an emergency, the spirit of the law is not broken, but fulfilled

The law concluded us all under sin because we did not keep it. The law is the proof which God uses against us to conclude

ding us all under sin.

Quote:

-----But Christ set us free from the curse of the law

Now your contradicting yourself.

First you say, "We are not required to keep the law to be right with God or pleasing to God." Now you say, "Christ set us free from the curse of the law."

How are we under the curse of the law if we are not required to keep the law to be right with God?

What did He set us free from if we are not required to keep them to be right with God or pleasing to God?

Quote:

-----What was this curse? Cursed is everyone who does not continue in ALL things that are written in the law (Gal. 3:10). It was the curse of penalty. It was the curse of enduring the wrath of God for our sins

Now your missing the whole message and adding to it.

The Word says "Cursed is everyone who does not CONTINUE in ALL things that are written in the law"

This means that the curse is we must continue in all things that are written in the law if we only follow the law to earn favor with God.

But you say that it was the curse of enduring the wrath of God for our sins.

There is two curses you are mixing together. The curse of sin & the curse of the law.

I already said what the curse of the law is, but curse of sin is death.

Quote:

-----We are set free from that curse by the blood of Jesus. He became a curse for us. He became sin for us so that we might be made the righteousness of God in Christ Jesus. I was accountable for my sin

How were you accountable for sin if you couldn't help it?

How were you accountable for sin if sin was impossible to avoid, inevitable?

Quote:

-----and Jesus provided the way by which that accountability could be removed. You see, sin is simply not the issue anymore. Look carefully at the book of Hebrews. You will find that if one EVER turns back on salvation, he or she can NEVER be born again, again. If I commit a sin, I don't lose my salvation My spirit does not immediately become dead once again to God and in need of regeneration again.

True, but why is there still a need to repent?

Quote:

-----Hebrews says I am perfected forever.

How so if you can't stop sinning?

Quote:

----- (Hebrews says I am perfected forever.) Where? In my body? Hardly.

Romans 6:13 Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Quote:

----- (Hebrews says I am perfected forever.) In my soul realm (my mind and emotions)? No.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and **soul and body** be preserved blameless unto the coming of our Lord Jesus Christ.

Quote:

-----But in my spirit I am perfected. Recall that the word talks about the spirits of just men made perfect. Hebrews 12:23.

This really bothers some people. They have a really hard time accepting this because it means all their good works and all of their avoidance of sin suddenly earns them nothing

The avoidance of sin is not to earn anything, but it is because we love God.

We don't avoid sinning against our spouse to earn their love or anything, but we avoid sinning against our spouse because we love them.

Quote:

-----They cannot see how it can be so. Surely I must pay for my transgressions. NO, that is the point of the cross.

So is sin OK? NO. Shall we continue in sin that grace may abound? God forbid. We are dead to sin. Sin is deadly

This is a selfish reason not to sin, it being deadly. It's not because we don't want to die, but because it hurts the One we love

Quote:

-----To willfully sin one must harden his heart against the ministry of the Holy Spirit

To willfully sin one must give in to the desires of the flesh which are known to be unlawful.

To willfully sin one only needs to neglect anything which would keep him from sin. This is an easy thing to do.

Quote:

-----Continual hardening of heart will cause you to walk away from the faith that you once had. It will destroy you. But not because it is a "new" infraction that has not been paid for yet. Rather because to do so causes me to take one step closer to turning away from my salvation. To cease to trust God for forgiveness and salvation.

Remember the God told David that he would remember our sins no more, that He would one day write His laws on our heart. If I obey the Spirit, the letter no longer applies to me. I will live more holy on accident walking in God's grace than I ever did on purpose by trying to keep the rules well. My Christian walk becomes an outflow rather than a regimen.

The focus of the Christian life is not, and should not be, "How can I avoid sin?" My life does not revolve around sin, or the avoidance thereof

One's life should revolve around Christ. However, there are distractions, which are not sin, or even sinful in & of themselves. These distractions may cause you to neglect your relationship with God so that you won't have the moral fortitude to deny temptation, thus fall into sin.

Re: - posted by Logic, on: 2010/3/14 17:50

Quote:

-----knitefall said:

To my friend Logic,

You seem to have a good amount invested in Scripture study under your belt. That is a valuable thing these last days. You have a lot of thought that certainly can be used for the Kingdom and I don't want to question your authority in the Scriptures. Might I offer something? Most posts on here that you gain involvement in seem to gravitate towards a contentious tendency

Do you think that when I post here on Sermonindex, that I do it with a contentious attitude? If so, I am sorry if that is how it seems, but it is far from the truth. The true reasons that I post the things I do is for the reasons of edification and encouragement with all goodly intent. I like to encourage people as they like to do the same for me with their posting on similar subjects. I do not post for the reason of contention, but for edification. I have only been writing & posting my convictions to that which I believe; but when there are two opposing ideas, there will naturally be arguments &/or controversy which is the very definition of contention.

My writing style may be one that it is difficult to judge my attitude by. All you must do is think the best of me as I do for everyone else. Do not think that I am contentious, but always assume that I am being as civil as I know how to be as I write. Just as I always figure that everyone who posts, they do it for the same reason that I do. I never read anything into what they post but that which I understand what is being said. I don't assume that anyone is posting in a contentious attitude; I ask you to do the same.

Quote:
-----I don't really see the others conducting themselves in this manner.

How long have you been reading threads here?

Quote:
-----But I bring this up as a kind warning. The strife is not pleasing to God and we do end up with consequences to this kind of moral sin.

It is not strife. Strife is bitter conflict, heated discussion, or antagonism. This is not what I read into any thread, but only regular disagreement. Do not read strife into it unless it is evident.

Quote:
-----Even if it's on a message board. I don't know if a church has been mean and nasty towards you or if there is another circumstance we here do not know about.

There is nothing wrong, but your perspective on the matter.

Quote:
-----But God has me praying for you lately.

That is good, pray that I get a job.

Quote:
-----Whatever it is you're dealing with, don't worry, God can make it all better.

I'm not dealing with anything. Please don't think that I am unless I let you know.

Re: - posted by Logic, on: 2010/3/14 17:54

Quote:
-----Krautfrau SAID:
Well said knitefall and indeed it is true, that men show their true natures when dealing with contenders.

you have miss-interpreted my "nature"; I am not being contentious, only posting what I believe among others who do the same.

Quote:

Quote:
-----Things which you can't control are not sin. How you react to the irritation may be a sin.
Does an itch irritate you?

Well now that is quite silly to suggest that an itch on the skin is the same as a mental annoyance, which is anger.

Irritation is irritation, is it not? The only thing that matters is how you react to it.

If you react to irritation correctly, there is no sin.

Quote:
-----Jesus seemed to think that we could control anger when He said we are to be as harmless as doves Matt 10:16 and He demolished

the thought that only the outward actions count in the sermon on the mount when He said that anger is the same as murder.

Yes, when one is angry with his brother without a cause shall be in danger of the judgment (Matthew 5:21-22). However, if your cause of anger is worthy, then be angry but do not sin (Ephesians 4:26).

Quote:
-----My words - What you are really saying is that in theory, we have the ability of not sinning, but during your walk as a believer, you did not manage it yourself but you admit that it was not unintentional.
I meant that you say we can not sin but you yourself are not going to give a clear testimony of it.

I never said that we **can not sin**, but that we never have to; we are able no to. But I've read that you say we have to sin, because it we can't help it; sin is unavoidable, inevitable.

Quote:
-----Tell me, what does an unbeliever think of someone who claims they do not sin but sees such things as irritation in those who claim i t and which they recognise as sin or ungraciousness towards those who oppose their doctrines?

They may know the truth that irritation is not a sin, but how one reacts to it is. Therefore, that unbeliever may see how he reacts to the irritation and see the self control.

Quote:
-----As for your further questions, there were certain things that I thought I could not help before the Lord showed me otherwise. Even though we cannot stop certain sins like irritation with others, they are still sins and are against the precepts of the walk in the kingdom and deliverance is needed from them.

To him who esteems anything to be unclean, to him it is unclean (Romans 14:14). If irritation is a sin to you, then it is. However, the truth says otherwise.

Do not be over scrupulous & learn what truly is a sin; you condemn yourself by the things which you think are sin.

Quote:
-----The power of the Lord is able to do this even though we cannot. It however is a trap to call them anything other than sin.
Reality says otherwise, sin is always controllable & a choice.

Re: , on: 2010/3/14 18:30

Logic

You just wasted an afternoon carpet-bombing an empty field. We already chased Procyon/Pollux/SueMarie/KrautFrau a way again.

Re: - posted by Logic, on: 2010/3/14 18:33

Quote:
-----LoinGirder said:
You just wasted an afternoon carpet-bombing an empty field. We already chased Procyon/Pollux/SueMarie/KrautFrau away again.

Nah, I had it all on M.S. Word and was doing it all weekend.
It only took me 5 min.s to post.

Re: , on: 2010/3/16 9:24

Logic

Quote:

-----you have miss-interpreted my "nature"; I am not being contentious, only posting what I believe among others who do the same.

When two believers, not connected to each other and not part of the same in crowd pick up on how I am presenting myself, and not just ganging up together to dismiss my theology, then I take notice. You choose not to, and that is your choice but it seems to me to be a precarious position refusing to make oneself answerable to the body. You did not even ask others here if they agree.

On irritation, Jesus certainly showed irritation and anger at times when His father's house was desecrated for example but when He was beaten and insulted Himself, He was like a lamb and only said 'forgive them'. If I have Christ living in me then I expect to react the same way to persecution and insults because this is how we have been told that we will be treated. I never feel irritation myself although I used to when I walked in the flesh.

Re: - posted by JonMarie, on: 2010/3/29 22:37

1 Peter 2:20