

# When God Refers to Sinners and Saints

- A. Throughout the New Testament, God's people are referred to in a variety of ways: "Christians" (*Acts 11:26*), "children of God" (*1 John 3:2*), "faithful brothers" (*Col 1:2*), "beloved" (*1 John 2:7*), a "holy nation" (*1 Pet 2:9*), "elect exiles" (*1 Pet 1:1*). Most of all (61 times), they are called "saints."
- B. A term that is completely out of harmony with the rest of the list? "\_\_\_\_\_."
- C. Does this mean that Christians do not sin? Of course we do. The entire Christian life is a struggle between the new self and the old self, and the latter sometimes wins (*Rom 7:14-25*; *1 John 2:1-2*).

## I. When God Refers to Sinners

- A. The sinner is naturally, logically paired with the \_\_\_\_\_ (*1 Pet 4:18*).
- B. The sinner is \_\_\_\_\_ (*Mark 2:15-17*).
- C. The sinner is \_\_\_\_\_ (*Luke 19:1-10*).
- D. The sinner owes an enormous \_\_\_\_\_ (*Luke 7:36-50*).
- E. The sinner is spiritually \_\_\_\_\_ as a child of disobedience (*Eph 2:1-3*).
- F. The sinner's greatest need is \_\_\_\_\_ from God (*Luke 18:9-14*).

## II. When God Refers to Saints (*Rom 5:6-11*)

- A. The saint is naturally, logically paired with \_\_\_\_\_ (*1 Pet 2:9-10*).
- B. The saint has found the abundant \_\_\_\_\_ (*John 10:10*).
- C. The saint is living with \_\_\_\_\_ (*Tit 2:11-14*).
- D. The saint's debt has been paid by \_\_\_\_\_ (*Col 2:13-14*).
- E. The saint is spiritually \_\_\_\_\_ as a child of obedience (*Eph 2:4-10*).
- F. The saint's greatest aim is the \_\_\_\_\_ of God (*1 Cor 10:31*).

## Conclusion:

- A. In *Rom 7:16-17*, Paul isn't conjuring up excuses. He knows that he is accountable for sin. But he also knows that this isn't the "new Paul," but the "old Paul" who is once again being given control.
- B. Put another way, Paul's identity is bound up in the *new* man that he has become in Christ.
- C. When our true identities are rightly understood, it affects the way we view (and respond to) our sins.