

# Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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## Saving The Christian

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**S**aving the world should be in our thoughts as Christians. God so loved the world that He gave His Son as a sacrifice so that every person who believes in Him will not perish, but have everlasting life (*John 3:16*). We are exhorted to “walk in wisdom toward them who are without,” taking advantage of our opportunity of living a holy life to lead the non-Christian to the Savior of the world (*Colossians 4:5, cf. Luke 19:10*). Walking in wisdom is living the life a soul-winner. “*The fruit of the righteous is a tree of life; and he that is wise winneth souls*” (*Proverbs 11:30*).

We should also be concerned when our fellow Christians fall into sin. We who are spiritual, manifesting the fruit of the Spirit, should with gentleness reprove our brother or sister who has been “overtaken” in a sin. With humble introspection we should interact with our brother or sister knowing we too can also be so tempted (*Galatians 6:1-2*).

Why should we be concerned? We know that the doctrine of “once saved, always saved” is false. James exhorts brethren, that “*if any among you err from the truth, and one convert him; let him know that he*

*that converteth a sinner from the error of his way shall save a soul from death and cover a multitude of sins*” (*James 5:19*). Regardless if our brother or sister has been overtaken in one sin, or has chosen a way that has led to a multitude of sins, we know the Christian can fall from grace and be lost eternally if they do not repent and be restored to faithfulness (*Galatians 5:4, cf. Acts 8:13, 22-24; I Jn. 5:16*).

Saving a Christian from sin should feel as urgent as saving the alien sinner. Saving a soul who is ignorant of Christ and the consequent fire of Hell, or saving one who has obeyed the Gospel, but has turned away from the faith, demands the urgent effort of “*snatching them out of the fire*” (*Jude 3*).

Coupled with gentleness, introspection, and urgency, we should also “mourn” when a Christian falls away in sin. The Corinthians apparently were so busy resisting Paul and his apostolic authority, that they were allowing sin to continue and not be addressed. Paul not only rebukes them for allowing a sin to continue that is not even practiced among the Gentiles – one having his father’s wife; but they also “*...did not rather mourn that such*

*a one who had done this deed might be taken away from among you*” (*I Corinthians 5:2*).

Being “*taken away from among you*” is the discipline that needed to be applied by the members of the church in Corinth. The members of the local church were to not “*keep company*” with a sinning brother or sister in any manner which would manifest approval of the sinning Christian, which included “*not eating with such a one*” (*I Corinthians 5:11*).

Churches in the New Testament were taught the “*same doctrine*” (*I Corinthians 4:17*). They read and applied the teaching from shared epistles that Paul wrote (*Colossians 4:16*). Letters of instruction included recommendation of individuals, worthy of help (*Romans 16:1-2*). While church discipline was to be carried out in local church where one is a member, should we not all mourn for the Christian who has fallen away, and do what we can to “*save their spirit in the day of the Lord*” (*I Corinthians 5:5*)? Would Paul not practice what he demanded of each member of the local church, and upon his arrival in Corinth eat a meal with the sinning brother? I think not, Paul was no hypocrite (*Philippians 4:9*)!