

Bryan Station Baptist Church

INDEPENDENT

ESTABLISHED 1786

MISSIONARY

THE PIONEER BAPTIST

"Preaching The Same Truth We Preached Before Kentucky Was A State"

THE STING OF DEATH

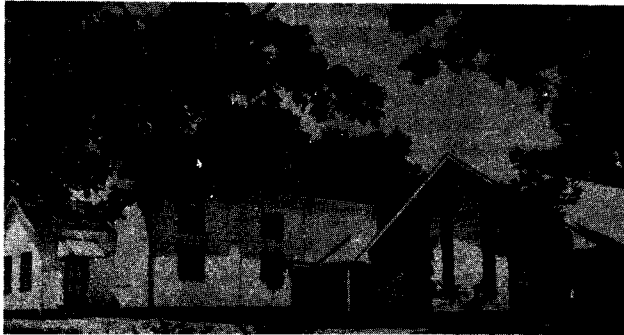
March 1969

BY: C. D. COLE

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law" (I Cor. 15:56, 57).

The Bible is a solemn book. It deals with serious matters. It faces the sternest facts. It gives information upon eternal issues. It tells the truth about God and man. It describes God as Creator, Ruler, Preserver and Saviour. It presents God as holy and almighty. It sets him forth as the supreme and solitary Sovereign of this vast universe. It describes man as a sinner and rebel before God and in terrible danger of eternal punishment.

The Bible is also a happy book. It tells of glorious things. It contains the grandest news ever to fall on human ears. It tells of salvation from all the dangerous effects of sin. It tells of One who is mighty to save. It traces the believer from nature to grace and from the grave to glory.



Location: 3.3 miles out Bryan Station Road. Right on Briar Hill Road.

- Sunday School 9:45 a.m.
- Worship Service 11:00 a.m.
- Evening Service 7:00 p.m.
- Wednesday Night Prayer Meeting 7:30 p.m.

Air-Conditioned Nursery Provided

Pastor Alfred M. Gormley
Ph. •299-1430 347 Sierra Drive
Lexington, Ky. 40505

My text has several words of solemn importance: Law, sin and death; and yet it concludes with a note of victory. Law, sin and death seem to spell defeat and doom, and they would were it not for a certain person, the Lord Jesus Christ. Our text ends with a paen of victory. It is a shout of triumph as Paul with the eye of faith sees redeemed sinners rising from their graves in bodies fashioned like unto the glorious body of Christ. And in holy ecstasy he exclaims: "O death, where is thy sting? O grave, where is thy victory?" He then faces the facts of sin and death and gives thanks

to God for victory through our Lord Jesus Christ. Let us consider:

1. The sting of death. Death is spoken of as venomous creatures inflicting fatal wounds. Now what is the sting of death? What makes death so terrible to some people?

(a) The sting of death is not physical suffering. If physical pain were the sting of death, the nurse or physician would be able to pull it with a hypodermic needle. Medical science has done wonders in alleviating bodily pain. But medical men can't pull the sting of death. Beasts die physically, but there is no sting of death to them. They have no moral responsibility before God.

(b) Nor is the sting of death mental agony. Some of the most wicked men have died in peace of mind. Sir William Osler, a great physician, studied five hundred deaths. Only eleven showed any mental apprehension, and only two any signs of terror. Dr. Alfred Worcester of Harvard says that "Death is almost always preceded by a perfect willingness to die. I have never seen it otherwise. It is always easy at the last; however great the previous pain."

(c) The sting of death is sin -- unforgiven sin that has to be accounted for after death. "The sting of death is sin; and the strength of sin is the law" (I Cor. 15:57). The sinner is not through with his sins when he dies. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Irvin Cobb used to plead with the public to let a man's sins die with him. Well, we may, but God will not. When a lost man dies, the voice of justice cries, "Seal up the fountain of blood, stop the stream of forgiveness; let him that is unrighteous be unrighteous still and let him that is filthy be filthy still" (Rev. 22:11). The sinner who dies without a Saviour--without Christ--is sure to experience the words of Dante, "All hope abandon, ye who enter here." Next consider:

2. The strength of sin. What is it that makes sin such a dangerous thing? What is it that gives sin its damning power? Our text gives answer: "The strength of sin is the law." God is a Lawgiver and sin is violation of His holy law. The violation of God's law is the only real source of danger for any person. Human laws can only inflict temporary punishment of the lawbreaker. But God's law inflicts eternal punishment on the sinner. The law gives sin its damning power because nobody has kept the law of God. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

(a) The spirituality of the law makes one hopeless under the law. The law of God not only forbids outward acts, it also forbids sinful thoughts, imaginations and desires. The law of God forbids hatred in the heart as well as murder by the hand. It considers a lustful look as adultery. It forbids covetousness as well as theft.

(b) The inflexibility of the law makes the sinner hopeless. The law of God can't be bent or lowered to meet human imperfection. The law will not abate one tittle of its stern demands. There is no provision for pardon in the Ten Command-

ments. He who hopes to live before God under the law must live as good as Jesus Christ. Law represents justice. The law says "obey and live; sin and die." The law says, "The wages of sin is death." The law links sin and punishment; not sin and mercy. Law exacts punishment for every sin. It never remits a farthing of the sin debt. First, the sinner comes to the house of God's justice to be weighed. Justice holds a pair of scales and puts a certain sin into the balances. The sinner cries, "Can't you forget that sin?" "No," thunders justice, "I must enforce the law." Justice puts another sin into the balances, and the sinner cries again, "Can't you overlook that?" "No," replies justice, "my business is to see that the law is enforced." Then the sinner pleads that there are many sins he has never committed. Justice says, "I will be fair with you, I will not punish you for what you haven't done. I punish only for the sins you have committed." Justice puts another sin in the balances and the sinner cries out for mercy. But justice replies: "I must enforce the law; you are at the wrong place if you wish mercy. Mercy has her own place; mercy is at the house of Jesus Christ. Go to Christ if you expect mercy." Justice goes on to say that he must exact penalty for sin, and that if the sinner can find a substitute to take his place under the law, he will exact the penalty from that substitute. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). Under the law every sinner is hopeless because he has not and cannot keep the holy law of God. The only hope for any sinner is in a Surety and Substitute, and Jesus Christ is both of these. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

If any man thinks he can keep the law of God and stand in his own record in the day of judgment--if he thinks he can be saved by his own character and conduct, then let him build his pyramid of air, let him build his house of bubbles, and he will find himself in Hell in spite of all his efforts.

3. Victory through Christ. The more we talk about law and sin, the more hopeless our situation becomes. But thanks be to God who giveth us victory through Jesus Christ. If I want victory over law and sin and death, I must look to Jesus Christ. If I want peace with God, I must look to Jesus Christ who made peace by the blood of His cross. If I want forgiveness, I must look to Jesus Christ "in whom we have redemption through his blood, the forgiveness of sins according to the riches of His grace." The sting of death is unforgiven sin, but sin can be forgiven on the ground of the redemptive death of Christ.

Now if the sinner is in danger from violated law--the law all have violated; then salvation is through satisfied law. The law of God cannot be pushed aside and ignored. The law has to be reckoned with in salvation. Divine justice will see to it that the law of God is enforced and the penalty of sin paid. Now the question is: "How can the law be satisfied? And who is able to satisfy the law and live?" There are two ways and two places the law is satisfied: One is at Calvary, the other is in Hell.

The sinner can satisfy the law by suffering eternal punishment in Hell. This will be the second death in the lake of fire. And this will be defeat and not victory.

The other way to satisfy the law is for the sinner's Surety and Saviour to satisfy it. This is what Christ has done for His people. Christ satisfied the law by His obedience unto death, even the death of the cross. In Heb. 7:22, Jesus is called the Surety of the better covenant. Everybody knows that a surety pays the debts of another person--pays the debts the surety did not incur. Jesus incurred no debt to the law of God, for He kept it perfectly. He could pay our sin debt because He had no sin of His own. And on the cross, He was bearing our sin debt in His own body. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). Christ died as our Substitute--he suffered what we would suffer eternally in Hell. He saved us by satisfying the law, and He satisfied the law by keeping it for himself and by suffering its penalty for us. Christ obeyed the law for our salvation; we obey the gospel to be saved. The gospel is about what Christ has done and we obey it when we trust what He did at Calvary.

4. Conclusion. The lost man's sinful condition is greatly aggravated by his refusal to trust Jesus Christ and Him alone for salvation. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).