

# Bryan Station Baptist Church

INDEPENDENT

ESTABLISHED

1786

MISSIONARY

# THE PIONEER BAPTIST

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

Vol 1

Lexington, Kentucky

March 1970

No. 6

## THE BONDAGE OF THE HUMAN WILL

BY: C. D. COLE

"And ye will not come to me, that ye might have life" (John 5:40).

This is one of the saddest sayings of the Scriptures. For healing the impotent man at the pool of Bethesda, Jesus was persecuted by the Jews who sought to slay Him because it was done on the Sabbath. And when He replied in the words: "My Father worketh hitherto, and I work," they sought the more to kill Him because He not only had broken the Sabbath but said also that God was His Father, making Himself equal with God.

Our text is a terse statement taken from His sermon to these Jews who would not believe on Him. He said to them, "Ye search the scriptures for in them ye think ye



have eternal life; and they testify of Me. And yet ye are unwilling to come to me that ye might have life." They boasted of their faith in the Bible; and yet refused to trust the Saviour of the Bible. And so it is today. Many people claim to believe the Bible, but have no use for the Christ of the Scriptures.

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

One of the most absurd claims of lost people is the claim to believe the Bible. If they believed the Bible, they would take the place of sinners, for the Bible says all have sinned; that there is none good, no not one. If they believed the Bible, they would realize their peril and flee from the wrath to come, for the Bible says a day of wrath is coming. If they believed the Bible, they would come to

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

Christ for salvation.

1. Here we have a revelation of how to be saved. The sinner must come to Christ to be saved. No use going anywhere else. All other refuges are false and will fail in the day of judgment. There is no use coming to the church for salvation. There is no use coming for baptism to be saved. There is no use coming to the priest or preacher. The sinner must come to Christ because He alone has dealt with the sin question. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24). "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

2. We have here a revelation of the human will. Men are unwilling to come to Christ. But they will put their hope in many other things: character, good works, church, sacraments, mercy of God. The trouble is with the will. And men can never be saved until they come to Christ... until they will to come. Whenever a man comes to Christ, he wills to come. He comes voluntarily, without coercion.

Some dictator might make you do something against your will. By torture, such is used in Russia, you might be made to tell secrets you would not want to tell. But there is no power on earth that can make you will to come to Christ. Your preacher may warn you; your parents may weep over you; your friends may pray for you and plead with you, but none of them can make you willing to come to Christ.

3. We have here a revelation of the human heart. The heart is the seat of understanding and affection. In his natural state, man's understanding and affection are perverted. The heart is deceitful and wicked.

The will is governed by the heart. The will is the heart in action--and the heart is always in action. Men do evil because they love evil. People do not come to Christ because they do not want to come. Why do people not repent? Because they love sin.

Nobody can change the human heart but God. We are in the realm of the miraculous when we face the human heart. Can the Ethiopian change his skin? Can the leopard change his spots? Can a camel go through the eye of a needle? When these things can be done, then you may talk about men changing the human heart.

Circumstances might make you eat black bread and cabbage soup, but they could not make you prefer them to sirloin steak and strawberry shortcake. Circumstances might make you reform--for certain reasons a man might give up whiskey and other sins--but circumstances cannot make you love God and trust Christ. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

4. This leads us to the last thought: "No man can come to Me except the

Father which hath sent me draw him." This is saying that no man can will to come to Christ unless God draws him. God's drawing power makes him willing to come to Christ. Do not confuse this with the physical. We are in the realm of the moral and spiritual. We are in the realm of the affections. We are in the realm of the unseen, for the kingdom of God cometh not with observation. You cannot witness the spiritual birth as you can the physical. You can see the effects of it in a changed life, but you can't see the Spirit perform the new birth. The throne room of the human soul is entered by nobody but God. All human physicians are excluded from the birth room--this is a birth from above.

What I have been trying to set forth may be illustrated by a sort of parable:

Suppose a number of subjects of an earthly king have committed high treason, are under the sentence of death, and are in prison, awaiting the day of execution. No injustice is done them if they are all left to perish. In the eyes of the king, they all deserve to die. But the king, willing to make his mercy shown, and seeing that it will promote the happiness of his kingdom to pardon a part of them, while its safety demands that some of them shall perish, resolves to vindicate his justice while he displays his mercy.

Let us suppose the king to be a prophet. (Some kings have been prophets). He therefore sees beforehand just how each prisoner will act. He determines on his own course and with thousands of his subjects leaves his palace for the prison where his rebellion subjects are confined. The doors are unlocked and the chains are knocked off, and the king makes a speech something like this: "Unhappy men, I have put it in your power to be free. No bolt or chain confines you to your cell. If you will now approach me, confess your crimes, ask my forgiveness, and submit to my government, I will not only pardon you, but make you my sons." To this speech they all reply, "We cannot do this." "What hinders?" asks the king, "The door is open, the chains no longer bind your limbs." And in unison they reply: "We humble ourselves at your feet and confess ourselves criminals deserving death! We ask pardon at your hands! Never! We prefer some other way out."

Now the king turns beggar and entreats them with tears and strong crying. He says, "Turn ye, turn ye, for why will ye die?" They still refuse. He then appeals to the spectators: "Do I cause the death of these men?" And all answer, "No." "Are they not as free to accept life as they are in their refusal?" And the spectators again answer, "They are." "Can more be reasonably expected of me?" "Nothing more," is heard from every one.

Thus far, all of these criminals have fared alike. All have had the good news of pardon preached to them, and all alike have refused. All have refused his mercy and spurned his grace. Will he leave them all to die? If he does, how will he make his mercy known among his subjects? How will he display his pardoning power? All the spectators stand in breathless anxiety to see what he will do.

We will now suppose that the king has the power with a touch to melt them into contrition. He stretches forth his hand and lays it on half the number. At once they fall on their knees and implore his mercy. They confess their crimes and agree

that they are worthy of death. The king pardons them and adopts them as his sons. This last act was as free as their refusal had been. They willingly submitted. But it was the result of His magic touch.

\* \* \* \* \*

If you are not a Christian, WHY NOT? Is it because you are afraid of what others may say of you? "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his father's, and of the holy angels" (Luke 9:26). Is it because you are not willing to give all for Christ? "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Is it because you are postponing the matter without any definite reason? "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." (James 4:14). "Boast not thyself of tomorrow: for thou knowest not what a day may bring forth." (Prov. 27:1).

#### PRICE ON BOOKS:

"Doctrine of Election" . . . . Single copy 35¢ - 2 or more copies 25¢ ea.

"Definitions of Doctrine" (Volumes I and II) . . . . Single copy \$1.25 - 2 to 5 copies \$1.00 - 6 or more copies 75¢ ea.

"Heavenly Hope" . . . . Single copy 20¢ - 2 or more copies 15¢ ea.

"Divine Order of the Sexes" . . . . Single copy 15¢ - 2 or more copies 10¢ ea.

"Lectures in Biblical Theology of the New Testament" . . . . Single copy \$1.00 - 2 or more copies 75¢ ea.