

THE PIONEER BAPTIST

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

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THE HUMAN SIN BILL

I. THIS SIN BILL MUST BE RECOGNIZED:

1. Some ignore this bill. God's command to remit falls on deaf ears. As a debtor man may ignore his sin bill but as Creditor, God does not. He has a collector that will get every debtor. He has a sheriff that will put into prison every defaulter.

2. Some deny this sin bill, acts as if their record before God is alrighth.

II. SOME DISPOSITION MUST BE MADE:

The question comes how am I going to get rid of this debt? How am I going to pay?

1. The sinner cannot liquidate his sin bill. The situation is serious when we realize that it must be paid and the sinner cannot pay it.

(a) He cannot pay it in the kind of coin in which it must be paid. It must be settled with the coin of righteousness and no sinner has it.

(b) He cannot liquidate it by pleading bankruptcy. He is bankrupt, but he cannot get rid of this debt by such a plea.

(c) He cannot liquidate by pleading time limit. In some states debts cannot be collected of a certain age. But there is no time limit to this sin bill. Sins you may have forgotten have not been forgotten by God. If you are not saved, the first sin you ever committed will face you in hell and you will have to suffer for it.

To be saved there must be a surety to pay the debt. Here is a law, fixing a prison penalty for failure to pay a debt. Here is a man who is in debt with nothing to pay. What is his hope? It is in a surety, someone to pay his debt. Under law principal and surety are equally responsible for payment.

Now in the matter of sin, is there a surety for sinners? Does the Bible tell us anything about a surety? Yes! In Hebrews 7:22, we read that Jesus is Surety for a better covenant of grace. Grace provided a Surety, someone who voluntarily made Himself responsible for His people's debts.

There is forgiveness only on this ground. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace". (Ephesians 1:7).

(Matthew 6:12 and Luke 7:41)

In the economic world debts of individuals and of nations is having a paralyzing effect. The world is in debt, but is not as debt conscious as the situation demands. Nearly everybody is in the red.

VARIOUS ATTITUDES TOWARDS DEBTS

1. Some are debt conscious and are doing their best to pay.

2. Some figure that the more they owe the more they own and the better off they are.

3. Some make debts without any real intention of paying them.

4. Some gave property mortgaged to meet their obligations. This is the honest way to face debts. No Christian should want anybody to suffer loss on him.

Debts are annoying things to an honest man. He takes his disability to pay to heart. They are troublesome to the dishonest man. If he ignores them his creditors do not.

But the most serious debt is the human sin bill before God. Here is a bill that cannot be safely ignored -- some disposition has to be made of it. Every man needs to pray forgive us our debts.

Sin is represented in the Bible under various figures:

1. Under the loathsome diseases like leprosy.

2. Under the figure of death and a corpse. The sinner is called dead.

3. Under the figure of a debt. Sin is a moral obligation to God that has not been met. God's law demands perfection from every man and no man has perfection.

C.D. Cole

SOWING THE SEED

"And he said, So is the kingdom of God, as if a man should cast seed into the ground,

And should sleep, and rise night and day, and seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29).

The commission to the church Jesus built is a mission of sowing the seed or preaching the gospel to every creature and teaching them all things that Jesus commanded. This parable tells us a great truth about sowing the seed. "The seed should spring up, he knoweth not how" is a verse Baptist need to ponder. The seed sown is the Word of God. The Word of God like any other seed is dependent upon God to give it life. A farmer puts a grain of corn in the ground and depends upon God to give it life. I think Baptist need to learn this simple lesson. Jesus said in John 6:63 that "It is the spirit that quickeneth:

the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

I have heard people say that you must win people to yourself in order that you might win them to the Lord. I believe if we will sow the seed in the manner God tells us in Psalms 126:6, God will take care of the giving of life to the hearts in which the seed falls. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THE SEED

Mark 4:26 - Cast seed in the ground.

In Mark 4:16, the Word of God is declared to be the seed. As we have already said in John 6:63, the seed is life. In Hebrews 4:12, the Word of God is said to be quick or living. The Word of God is living. It is like Jesus Christ who lives, who is raised from the grave. Anytime you proclaim the Word of God you are sowing good seed which is capable of giving life to the hardest heart. Every Word of God is pure and living.

IS POWERFUL

Hebrews 4:12 says the Word of God is power-

ful. It was by the word of God that God spoke this world into existence. Psalms 33:6 says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." There is no energy crisis when we preach the Word of God. Paul says in Romans 1:16 that the gospel is the power of God unto salvation to every one that believeth. God used the Word to cause a person to be born again. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23). The Word of God liveth. The Word of God must be preached before any man can be born again. It pleased God by the foolishness of preaching to save them that believe. (1 Cor. 1:21).

WORD IS INCORRUPTIBLE

Some feel that when the Word does not bring forth immediate results, the sower has failed. But remember that the Word of God is living. Also, that it is incorruptible and that it abideth forever. If the Word of God does not give life to the hearer, it will one day face that same man in the day of judgment. "He that rejecteth me and receiveth not my words, hath one that judgeth

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SALVATION

C.D. COLE

The word salvation means deliverance--deliverance from destruction or calamity. Gospel salvation is deliverance from sin--deliverance from the destruction or calamity caused by sin. Salvation is for sinners and is the deepest need of every man, for all have sinned. The Bible thunders the truth that nobody is good in his own right and on his own record. Romans 3:9-19 says, "...There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God..." See Psalms 14 and Psalms 53.

And since sin is against God, the Creator and Ruler, salvation is deliverance from whatever punishment He may, in justice inflict upon the sinner. There is no ultimate danger from any source except the justice and wrath of God. Matthew 10:28 says, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." God must punish sin or cease to be God. He must punish sin or put a premium on it. He must enforce His law or get off the throne. He must either deal with sin adequately and justly or be defeated by it. And since the devil is the chief promoter of sin, God must either destroy the devil and his works or else be destroyed by him.

THE TWO BRANCHES OF SIN

Sin may be divided into two branches: guilt and defilement. The sinner is guilty before the law of God, and filthy in the eyes of the Holy God. Guilt calls for punishment, and filth excludes from the presence of God. As guilty, the sinner is in danger of punishment by God; and as defiled, he is unfit for the presence of God. The sinner is exposed to the wrath of God and unfit for fellowship with God.

Salvation, therefore, must take care of both branches of sin. It must deliver the sinner from danger and fit him for fellowship with God. Salvation means to be both safe and sound. The saved person is safe--he is not under condemnation and exposed to the wrath of God; he is also sound, that is, he is cured of his moral defilement. These two branches of sin are brought out in Revelation 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This verse points to a time when the standing and state, or position and condition, of every person will be eternally fixed. When God has completed his work of human salvation, the lost will remain forever unjust (guilty) and filthy, while the saved will be forever righteous and holy.

Salvation in all its fullness is the complete and eternal restoration of the sinner to the favor and likeness of God, as seen in Jesus Christ. The foreknown are predestinated to be conformed to the image of His son. Romans 8:29 says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

SALVATION--A MIGHTY TASK

Salvation is a huge undertaking. It is altogether beyond human accomplishment. It is entirely too much for even the mighty angels to undertake. Salvation is of the Lord. The saved person is God's workmanship. He is a divine product. Salvation makes a king out of a rebel, a child of God out of a child of the devil, a lover of God out of a hater of God. Salvation means a prepared people for a prepared place. And both place and people are prepared by God. In salvation, the sinner's guilt is cancelled and his moral disease is effectually cured.

SALVATION HAS MANY ASPECTS

Salvation is a broad term. The word comprehends all those gracious and sovereign acts of God by which a fallen, depraved and guilty sinner is restored to the divine favor and fitted for the divine presence.

Sin has ruined every man and every part of man. The consequences of sin are manifold and there is an aspect of salvation from every aspect of sin. And there is a Bible term to express every aspect of salvation.

If the sinner be viewed as being in a state of death with all his faculties paralyzed toward God and good, so that he is unable to please God, then regeneration or the new birth is the Bible word to denote the impartation of life and a holy disposition. It is in the new birth the sinner receives a holy disposition and becomes a lover of God. I John 4:7 says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." If the sinner be considered as a child of wrath and the devil, then adoption is the Bible word to express the judicial act by which God makes him a son of His. If we think of the sinner as to the condition of his body, being corruptible and having in it the germs of disease by which it will eventually be turned into a dust-heap, then immortality is the Bible word to denote its condition in the resurrection, when this vile body shall be fashioned like unto His glorious body. If the sinner is thought of as being in a state of humiliation and degradation, then glorification is the Bible word to denote his restoration to the glory of God. If the lost person is considered as in a state of depravity or defilement, then sanctification is the Bible term by which he is made holy before God. If we think of the sinner as in a state of condemnation, cursed by the law of God he has violated, then justification speaks of his perfect or righteous standing before God.

THE THREE TENSES OF SALVATION

Salvation in all its aspects and stages is a long drawn out process. Some aspects are instantaneous while others are processes and progressive. Salvation is in three tenses: past, present, and future. The believer has been saved, he is being saved, and he is yet to be saved. The believer has been saved from the guilt and condemnation of sin. Ephesians 2:8 says, "For by grace are ye saved through faith; and that not of yourselves: it is the

gift of God:" He is being saved from the dominion of sin, so that his sins cannot damn him. And this is because he is not under law but under grace. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14. He is also being delivered from the defilement of sin as he more and more partakes of the holiness of God. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:" Philippians 1:6. And the believer will be saved from the very presence and annoyance of sin when the Lord returns. "...for now is our salvation nearer than when we believed." Romans 13:11b. Justification is in the past tense for every believer. He can look back at the time he began to trust the Lord Jesus Christ and be assured that then and there and ever since he has been free from condemnation. But glorification is in the future for all of us.

SALVATION IS BY GRACE

Salvation in all its aspects and stages is declared over and over in the Bible to be by grace. This means that salvation is undeserved, and that this grace is sovereign, since there can be no obligation on God's part to save any sinner. God might have left every sinner to his own fate as a rebel, crushing him with the weapons from the arsenal of divine justice.

Every part and parcel of salvation comes from the grace of God, and from no other source. Grace is not plussed by anything in the salvation of a sinner. Grace is the name of that lake of love that inheres in God and from which flows every blessing of salvation. The grace that belongs to God antedates everything that is done to accomplish salvation. It was in grace that God sent His Son to die for sinners, and thus render satisfaction to His offended justice. It was in grace that God foreknew sinners with a benign purpose to save them, and determine to make them like His only begotten Son. It was in grace that He called these sinners with an effectual call--the call that brought them out of death into life, and from darkness into light. It was in grace that he justified them and it will be by grace that He glorifies them. Grace precludes human merit in any aspect or any stage of salvation. From foreknowledge in eternity past to glorification in eternity future, salvation is all of grace.

This in no wise excludes good works from the believer's life. But good works neither supplant nor supplement the grace of God. Good works are the product of a gracious salvation. The grace-saved sinner works out the salvation that has been graciously wrought in him. Good works are the evidence but not the cause or ground of salvation. The tree must be good before it can produce good fruit. The sinner must be regenerated before he can do anything good in the sight of God, for they that are in the flesh cannot please God. Romans 8:8.

The lost sinner is commanded to repent. "...but now commandeth all men every where to repent:" Acts 17:30b. The lost sinner is responsible to repent and trust Jesus Christ as Saviour and Lord. If he rejects Jesus Christ, he will die in

his sins and will have no one to blame but himself. If he is saved, he will have no one to thank but God who has saved him by his grace and bestowed mercy upon him that he might praise him for his glorious grace.

May the God of all grace give you the ability to see yourself as a condemned sinner and guilty of breaking God's law and receive him as your own personal Saviour and Lord. He will save all that call upon him. "For whosoever shall call upon the name of the Lord shall be saved." Romans 10:13.

SOWING THE SEED

him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). So it is the responsibility of the sower to sow the seed. God will either give life to the hearer or if a man rejects the Word, he must give an account to God. Man is responsible to hear the Word of God. We are responsible to preach the gospel to every creature. Men are responsible to hear. And above all that, God is taking out a people for Himself according to the good pleasure of His own will.

WORD IS EFFECTUAL

When we preach the Word, it will always be effectual. Baptist need to ponder Isaiah 55:11 carefully. God's Word "shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It will not return unto Him void.

LIFE A MYSTERY

Just as life from any seed is a mystery, even so the new birth is a mystery. The only answer to both is God. God gives it life. God is sovereign and gives life to those that are His sheep. We must sow the seed. We lie down and sleep, but the Word of God is working in the hearts of the hearers, convicting them. Many times we witness to a person and we rest in peace, but the hearer cannot sleep as God does His work by the living Word. When God begins a good work with the Word, He will finish it. (Phil. 1:6).

CONCLUSION

Our responsibility is to sow the seed. God will use it either to the saving of souls or the judgment of the lost. Either way, we have assumed our responsibility and the blood of men is off of our hands.

May God help pastors to encourage all of our church members to sow the seed. Not just from the pulpit but from every child of God. The reason for the energy shortage in Baptist churches is that many wells of living waters (every child of God is a well of living water) have been capped and churches are using only the pulpit. Go into all the world and preach the gospel.

**CHRIST BLESSES THOSE
WHO ARE LOYAL TO HIM**

A Wrong Diagnosis

In the matter of illness it is so important to know what is really the matter. Diagnosis is, therefore, the most important branch of medicine. A wrong diagnosis means wrong treatment. The safest physician is not the one who writes the prescription the quickest, but the one who is most thorough in examination.

There are many germs that beseege these bodies and each germ has its own particular plan of attack and calls for particular strategy in meeting its threat of invasion. And whenever invasion has taken place, there must be a planned defense in the face of each particular germ. If the germ is not known, the plan of defense is apt to be wrong. We have all heard of wrong diagnosis in physical disease, even to the extent of treating a broken limb as rheumatism.

What I have said in the matter of physical disease is just as important in the spiritual or moral realm. A wrong diagnosis is sure to lead to wrong treatment. The Bible is the doctor book for the soul--it is the book of diagnosis and treatment. It is up to date and never needs revising. Medical authorities are discovering new germs of physical disease, but the Bible knows all the germs of moral disease and also gives a specific for every moral ailment.

There are many medicines and methods of treatment for the soul, and this is true because there are so many wrong diagnoses. If the Bible is ignored in the matter of diagnosis it will likewise be ignored in the method of treatment.

In moral and spiritual medicine, for a correct diagnosis, it is essential to know what the moral faculties of man are. What are the faculties or organs of the soul--of man considered as a moral being? Soul anatomy does not seem to be as complex as body anatomy. In dissecting the soul, we discover it has a mind, or organ of thought or understanding; it has a heart or organ of affections; and a will or organ of choice or decision. Now in dealing with man as a soul or moral being we have to consider his mind, his heart, and his will. In matters pertaining to God there must be thought, affection, and choice.

MAN'S DIAGNOSIS:

1. Something wrong; but, it is the remnants of beast ancestry clinging to us. The treatment is evolution and when we get far enough removed from the monkey state, we will be saved. The treatment is wrong because the diagnosis is wrong. Sin is good in the making.

2. Another diagnostician says there is really nothing wrong with us morally. "Sin is not a reality. It is a mere figment of a perverted imagination, an imaginary creature of abnormal minds." People just imagine they sin, and this imagination is a disease of the mind. So with this diagnosis, the treatment is quite simple: convince people that they are not sinners; have them think good thoughts about themselves; cure their mind of evil thoughts about themselves and all will be well.

3. Another diagnosis is that man is a sinner, but not altogether ruined and helpless. He has had a fall but his will has survived the fall. Preach the gospel to him and he can either accept or reject by his own free will. According to this view, man is guilty and condemned and all that he needs is someone to bear his guilt and when he is told that Jesus Christ bore his sins he can be saved if he will meet the conditions. But there is a wide difference as to what the conditions are. Some say the condition is only repentance and faith; some say the condition is the observance of some ceremonial ordinance particularly baptism; and some say the condition is a good life.

GOD'S DIAGNOSIS AND TREATMENT:

1. God says that man is a rebel and transgressor of His law and deserves condemnation and death. And the penalty is eternal punishment in a lake of fire. But in mercy and grace God has furnished a substitute for sinners--someone to bear their punishment--the just dying for the unjust. Christ met the condition of pardon and forgiveness by suffering at the hand of divine justice. The condition on the sinner's part is repentance and faith--in repentance the sinner takes the sinner's place and in faith he looks to the finished work of Christ on the cross. Submission to the ordinances and a life of godliness are the evidences that the sinner has repented and believed.

2. But we are not through with God's diagnosis. We have only considered the sinner's position of guilt and the remedy for his guilt is the blood of Christ. But God says something about his nature. The word describes his mind and heart and will. The faculties of his soul are in such a condition that when the Gospel is preached to him he spurns and rejects it. To repent of sin, the sinner must feel how horrible a thing sin is--he must hate sin and desire to be delivered from it--not only from its punishment, but from its practice. To have faith is to understand that Christ is the one and only remedy for guilt and to act upon that understanding and trust him. And since faith works by love, this faith that saves loves God and keeps his commandments. This will lead him to submit to the ordinances, unite with God's people and cooperate with them in the spread of the Gospel and other good works.

3. God's diagnosis concerns the condition of the sinner's mind and heart and will. It says that the carnal mind is enmity against God; it says the heart is deceitful and desperately wicked; and as long as the mind and heart are wicked the will is bound to be so. Men act according to their state of mind and heart. According to God's diagnosis, man's understanding is darkened. I Corinthians 2:14 says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And John 3:3,5 says, "... Except a man be born again, he cannot see the kingdom of God. . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The cure for the depraved nature is the new birth. Until the mind and heart are graciously acted upon by the Holy Spirit, God's remedy for guilt is not understood. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Corinthians 4:4, 6. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Romans 10:1.

4. The unregenerate person enjoys much of the social side of present day religion. One does not have to be spiritual or even saved to enjoy a picnic or a trip or a party. There's nothing wrong in going to a picnic or making a trip or attending a class party; but, on the other hand there is no virtue in it--no evidence of grace in such things. But to love the word for the sake of knowing and doing God's will is evidence of the new birth.

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