

# Bryan Station Baptist Church

INDEPENDENT

MISSIONARY

## THE PIONEER BAPTIST

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

# CAIN AND ABEL

By: C. D. Cole

This story takes us back to the dawn of human history. There is but one home and one family on the earth. This family is composed of father and mother and two sons.

We find the family amid new surroundings. They have lost their original home. This home was lost before the children were born. They were born in poverty.

It is a family of sinners. The first state of the family was a state of innocence. In the garden, Adam and Eve were good and for awhile enjoyed communion with their Maker. Instead of remaining God-centered they became self-centered. Selfishness is the very essence of sin. Selfishness leads to unworthy ambitions. Note several things about the fall of the race.

1. It fell thru the man and not the woman. Romans 5.

2. The man was reached thru the woman. Adam followed Eve.

3. Eve's temptation was threefold. a. She was made to doubt God's word. b. She was made to doubt the danger of disobeying God's word. c. She was tempted to ask for self-improvement. She wanted to be wiser. See Romans

16:19. "For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil." She wanted a thrill. Think of what people do for a thrill. Murder--suicide--etc.

As we read the story of these two boys we are struck with the difference between them, and in this difference we have lessons of eternal importance. Two questions come to mind: First, Wherein they differed; and, second, the cause of this difference.

I. Points of difference.

A. Negatively:

1. No difference as to natural advantages. All men by nature are much the same. The differences among men are superficial. Men may differ as the acts of sin, but there is no difference as to the fact of sin. See Romans 3:22-23; "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God."

a. They had the same parents.

b. Both born and reared outside the garden.

c. Both had received the same religious instruction.

d. Both were religiously inclined. They both brought offerings to God.

B. They differed in their religion. Most people think that religious differences are of small importance. They think it is just as good to be one thing as another; that one church is just as good as another. It is equivalent to saying that a lie is as good as the truth.

1. They brought different sacrifices to God. Much, yea everything, depends on the kind of sacrifice one trusts in for salvation. Abel brought a bloody sacrifice, Cain brought a sacrifice of fruit and flowers. In Abel's sacrifice there was confession of sin. In this bloody sacrifice he confessed that he was worthy of death, and that without shedding of blood there was no remission. Cain's sacrifice denied his guilt and professed that he was righteous. He brought the fruit of the ground, that which God had cursed. He

brought the works of his own hands and in this he trusted for salvation. Abel is a type of the believer in the blood of Christ: Cain is the type of the believer in salvation by works.

2. We are told that Abel's offering was made in faith; Cain's was not. Three things to be noticed about faith: a. Evidence of faith. How do we know Abel had faith? Because he brought the kind of sacrifice God had commanded. b. The means of faith. See Romans 10:17: "So then faith cometh by hearing and hearing by the word of God". Both had been taught what to bring. c. The author of faith. Acts 15:9 says, "And put no difference between us and them, purifying their hearts by faith". See also Ephesians 1:19, and I Corinthians 4:7.

BE A SPENDTHRIFT IN LOVE! LOVE IS THE ONE TREASURE THAT MULTIPLIES BY DIVISION: IT IS THE ONE GIFT THAT GROWS BIGGER THE MORE YOU TAKE FROM IT. IT IS THE ONE BUSINESS IN WHICH IT PAYS TO BE AN ABSOLUTE SPENDTHRIFT; GIVE IT AWAY, THROW IT AWAY, SPLASH IT OVER, EMPTY YOUR POCKETS, SHAKE THE BASKET, TURN THE GLASS UPSIDE DOWN, AND TOMORROW YOU WILL HAVE MORE THAN EVER.

--ANONYMOUS

# HOW GRACE SAVES

C. D. Cole

Practically all professing Christians profess to believe that salvation is of grace. You can hardly find a member of any denomination who will out and out deny that salvation is by grace. The Bible so often and so positively declares salvation to be by grace that few men will boldly deny it. But the trouble is that many think and speak of grace in such a way as to frustrate it. The grace they think of and talk about is not grace at all. It is so mixed with human work and merit that it is no more grace. "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work" (Romans 11:6).

Salvation by grace destroys all room for boasting. No man is sound on grace who boasts of anything he has ever done or can do as the ground of his salvation. If your idea of salvation allows you to boast, you may be sure it is wrong. No man can even boast of his repentance and faith, for they are the gifts of His grace. All of our graces are fruit of the Spirit.

Salvation by grace means that God is to have all the praise for our salvation. The Father is to have all praise for providing the Saviour; the Son is to have all the praise for performing the work of salvation; and the Holy Spirit is to have all the praise for promoting salvation in us by convicting us of sin and bringing us to faith in the Lord Jesus Christ.

Salvation by grace does not give license to sin.

There are two dangers concerning grace: one is the danger of frustrating it, the other is the danger of abusing it. We frustrate grace when we teach that righteousness comes by keeping the law, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Galatians 2:21). We abuse grace when we use it to justify a life of sin.

He who justifies his sinning on the ground that he is not under law but under grace, does not have the grace of God in him. The child of grace hates sin and strives against it. Sin is not the habit and practice of his life. There is no sin that he hugs to his bosom and takes to glory with him. There is no sin that is a sweet morsel under his tongue. The man of grace neither boasts of keeping out of sin, nor justifies himself when he falls into sin.

1. That would not satisfy justice for our sins already committed. God is just as well as gracious, and grace never acts contrary to justice. If the sinner should quit sinning, justice would condemn him for sins he had committed in the past.

2. That would rob Christ of any part in our salvation. If grace saves by making us sinless in character and conduct, then salvation would be by grace, but apart from Jesus Christ.

3. If grace saves by enabling us to keep the law, then the Holy Spirit would be the Saviour rather than Christ. The Holy Spirit is the administrator of inward

THERE IS NO SUBSTITUTE FOR *worship*



God created in the human soul a craving for worship. The very nature of man cries out for God — seeking His presence. Sunday is the day Christ set aside for renewing your spiritual life. It is a day of worship, a holy day... spend it in His House.

grace: it is by His strength we worship and serve God. The Holy Spirit, through the Word, shows us the Saviour, and makes Him precious to us, but the Holy Spirit is not the Saviour. In announcing the birth of the Saviour, the angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1:21).

4. In the new birth, the sinful nature is not eradicated, but a sinless nature is implanted. In the saved man there is a warfare between two conflicting natures; "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17). And Paul said, "I find then a law, that when I would do good, evil is present with me" (Romans 7:19). And this is the testimony of every true child of God, for "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

Grace does not save by overlooking our sins. If God took no account of our sins, that would be grace indeed but in doing that He would abdicate His throne in favor of His enemies. Our sins deserve punishment, but if God overlooked them and never punished them, that certainly would be grace--that would be the unmerited favor of God. But this is not the way grace saves for several reasons:

Negatively speaking, grace does not save by enabling us to perfectly keep the law of God. It is our judgment that this is the way many people think grace saves. They confess that no man can of himself keep the

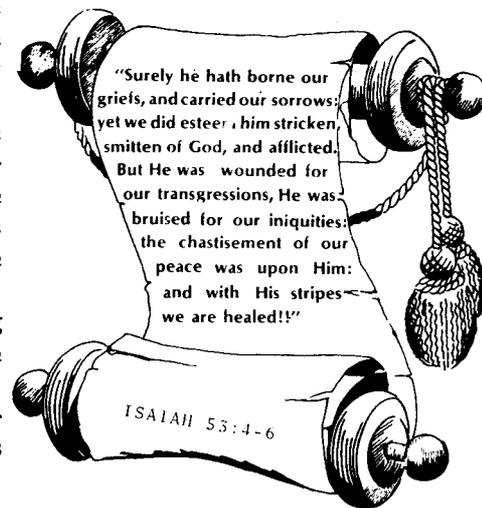
law, but that grace enables him to keep it, and in this way grace saves. To be logical and consistent, and to have any place for grace in their plan, this must be the position of all who believe in salvation by keeping the law. Now, it is admitted that if God should eradicate every vestige of our sinful nature, and cause us to live without sin, that would be grace indeed--that would be the unmerited favor of God. It would be grace for it would be doing for us that which we do not deserve. But this is not the way grace saves, and we must voice our objections to it:

1. Because it would be at the expense of justice. There can be no sacrifice of justice in salvation. Sin must and will be punished. If God overlooked sin, He would be gracious, but at the same time unjust.

2. There would have been no need of Christ's coming to earth and dying on the cross. There is forgiveness with God, but it is on the ground of satisfied justice. Grace saves by satisfying justice. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:7).

Grace saves from the guilt and penalty of sins by placing them on Christ. Grace saves by punishing Christ instead of the sinner. He put away the guilt of our sins by the sacrifice of Himself. He died as the Just One for the unjust ones that He might bring them to God, that is, into His favor. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18).

Justice says that my sins must be punished, and they have been punished in my Surety, the Lord Jesus Christ, the Surety of that better covenant. It was in matchless grace that the Lord Jesus liquidated our sin-debt, and He shall have all the praise.



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The books and messages of Brother C. D. Cole are being used world-wide; and, we are thankful for the privilege of publishing his works. But, in the day of high cost, we want to be as conservative as possible.

Pastor Al Gormley