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

DEAD TO SIN

By: C. D. Cole

Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

God deals with all men through two men. These two men are called the first and second man. They are also called the first and last Adam. I Corinthians 15:45, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." Individual standing before God depends upon which of these two men we are related to. Every man by virtue of his physical birth is related to and bears the image of the first man; many, by virtue of their spiritual birth, are related to and will bear the image of the second man.

These two Adams are representative characters as well as individuals. They are the head of two distinct races by virtue of divine appointment. What each one did is reckoned as done by those whom they represented. In the eyes of other coun-

tries, what our representatives in congress do is regarded as being done by America. In our case, we choose our representatives; in the other case, God selects the representatives. In an experience of grace, the sinner sees the wisdom of God's selection of Christ to represent him in divine matters. Let us raise the question right here and now: Whom are you looking to to represent you in God's court? Some think they can represent themselves.

The section of Romans from which we have taken our text deals with the work of the two representatives of the human race. The disobedience of one brought condemnation on the entire race; the obedience of the other brings righteousness upon the members of a new creation.

The first Adam lost the case in God's court; the last Adam snatched victory out of defeat and won the case for all His people.

Our text gives the verdict in heaven's court in the case of SIN VS. MAN, the man represented by Christ. The

defendent is declared dead to sin. We want to see what the verdict means, and then how it was secured.

1. DEAD TO SIN. What does this mean? There is a death in sin, and a death to sin. The lost man is dead in sin; the saved man is dead to sin. This does not mean dead to the experience of sin; it does not mean dead to the annoyance of sin. It means dead to the damning power of sin. Verse 14 of our text says, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Verse 7 says, "For he that is dead is freed from sin."

It is not something we are to feel but something we are to reckon. The word reckon means to count or to think of. Count yourself to be dead to sin; think of yourself being justified from sin.

The believer is dead to sin in the same way that Christ is dead to sin. How did Christ die to sin? He did not die to the experience of sin, for he never experienced sin. He did not die to

the feeling of sin for he never felt sin. He did not die to a sinful nature for he never had a sinful nature. He died to the charge of sin. The sins of His people were charged to Him. II Corinthians 5:21, "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." Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." It was a judicial death. He had sin on Him, but no sin in Him. The sin that was on Him was the sins of His people.

2. How was this verdict secured? It was through Christ. The punishment of sin was inflicted upon Him that it might not be inflicted upon us. He drank the cup of suffering that we might drink the cup of salvation. He groaned upon the tree that we might not groan in hell.

This verdict was secured through the death of Christ. The cross was the place of punishment for sin. Christ, as the security of His people, was punished for their sins. He was made to be sin for us.

Where Do You Fit In?

A national survey of churches in the United States revealed the following about church members:

- 10% cannot be found anywhere.
- 20% never attend a service.
- 25% admit they never pray.
- 35% admit they never read God's Word.
- 40% never contribute to the church or its missions.
- 60% never read or study the Bible lessons.
- 70% never attend the Sunday evening service.
- 75% never assume any responsibility in their church.
- 95% never win a soul to Christ.
- But 100% expect to go to heaven.

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"For in six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20-11a.

Mathematically, the chances of evolution are most improbable. According to an article in the Creation Research Society Quarterly, we can get an ideal of the great odds against evolution if we consider the possibility of a monkey sitting before a typewriter of 60 keys. The chances that the monkey will type the letter m are 1 in 60. If we complicate matters by expecting the monkey to type mo, the chances increase to 1 in 3,600. The possibility of the monkey's typing monkey is 1 in 46,656,000,000 At the typing speed of 3

digits per second, our animal friend would have to type for over 450 years before he would randomly produce his own name!

It would take over 450 years for 6 letters to fall into place, think how long it would have taken for the "simplest" organism on earth to evolve. No matter how you look at it, the origin of the world is a matter of faith. Either you can believe the evolutionist or you can believe the Bible. Are we going to put our faith in finite man or in an infinite God?

Help us, Lord, today to recognize anew that indeed You are the Creator and the Master of the universe, yet You see the sparrow fall and You care for our smallest need.



SERMONS WE SEE

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than tell me the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all preachers are those who live their creeds,
To see good put in action is what everybody needs.

I soon can learn to do it if you'll let me see it done;
I can see your hand in action, your tongue too speedy run.
And the lecture you deliver may be very wise and true,
Better I get my lessons by observing what you do;
I might misunderstand you and the high advice you give,
But no misunderstanding how you act and how you live.

When I see a deed of kindness, I am eager to be kind.
When a weaker brother stumbles, a strong man stays behind
To see if he can help him, then the wish grows in me
To become big and thoughtful as I know that friend to be.
All travelers can witness that the best of guides today
Is not the one who tells them, but he who shows the way.

A good man teaches many, men believe what they behold;
A deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold honor dear,
For right living speaks a language which to everyone is clear.
Though a speaker charms me with his eloquence, I say,
I'D RATHER SEE A SERMON THAN HEAR ONE, ANY DAY.

--Edgar A. Guest

James 1:22, "But be ye doers of the Word, and not hearers only, deceiving your own selves."

THE PHARISEE AND THE PUBLICAN

By: C. D. Cole

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:10-14.

This parable throws a lot of light on the way of salvation. It reveals the inmost thoughts, the deepest desires, and the highest hopes of the human soul in its travels from nature to grace. And as we go over the highway of salvation in this message, every saint will be able to travel it with us again, and will recognize familiar scenes by the way. May God put the feet of some sinner in this way today so that for the first time he may be able to travel the highway of salvation--the road that leads from the pit of perdition to the hills of glory. If there are those who cannot accompany us on this journey in thought; if the experience of this Publican is unfamiliar to you, then I fear that you are not on the road of salvation at all.

This parable is between two classes of religious people. It illustrates the ex-

perience of two groups of church members. One group has the experience of the Pharisee; the other has the experience of the Publican. They are typical characters. The Pharisee represents lost people who are religious; the Publican represents the saved. If the opinions and feeling of the Pharisee is your experience you are lost; if the experience of the Publican is yours then you are saved. So this parable is the true measuring line of human souls.

There was little difference between these two men outwardly. They both attended the temple. Both of them prayed audibly. Neither of them was skeptical. Both of them expected to be saved. Neither of them belonged to the great army of the religiously unemployed. But their prayers revealed a big difference inwardly. Their opinions differed greatly. They differed in their opinions of self and of the blood. The Pharisee trusted in his good works; the Publican trusted in the blood. The Pharisee was proud of himself and his attainments; the Publican was disgusted with himself and his record. The Pharisee felt himself to be the pink of perfection; the Publican felt himself to be a miserable sinner. The Pharisee justified self and was condemned by God; the Publican condemned self and was justified by God.

Now, the experience of saints is reflected in the attitude of the Publican. God looks on the heart and in this parable gives us the heart of a saved man. Let us look at it.

1. This Publican took the place of a sinner. He

did not have a good opinion of himself. He was under conviction for sin. Sin had made him miserable. He was groaning under it, and seeking deliverance from it. Dr. Carroll, in receiving a man into the church, asked him if he had once felt himself to be a sinner. The man replied that he had never thought himself to be a sinner. "Then what need do you have of a Saviour?" said the preacher. This Publican felt his need of a Saviour.

Sin was a terrible reality in the life of the Publican, and it will have to become a reality in every man's life before he will be much concerned about a Saviour.

This Publican calls himself the sinner, not a sinner. He is the only sinner on earth so far as his present thoughts are concerned. Misery loves company, but he had no company in his misery. He didn't have anything to say about hypocrites. He was convicted for his own sin.

2. This Publican trusted the blood for salvation. Our King James version does not bring out the original very well. The original says, "God, be thou propitiated to me the sinner."

Look at the position of the Publican. He is in the temple. Behind the veil is the mercy seat upon which is the sprinkled blood of the lamb. This blood is a type of the blood of Christ. The Publican pleads the blood. He has renounced all hope in self and puts his hope in the blood.

He goes home justified. This is further proof that he trusted in the blood. Justification is by faith.