

BRYAN STATION BAPTIST CHURCH
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THE TEN COMMANDMENTS

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The ten commandments give us the requirements for a good society. If everybody kept the ten commandments we would have heaven on earth; no sin, no shame, no sorrow, no pain, no tears, no death. This world is a bad society because the ten commandments are ignored by the masses and not perfectly kept by anybody.

Let us look them over briefly. Ex. 20:1-17, And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The first four regulate men's duty towards God; the last six have to do with men's duty to one another. The first four commandments say that God must be put first, that man must not make any object for worship, that His name must not be used lightly, and that the Sabbath must be kept holy. The last six call for honour to parents, forbid murder, adultery, theft, lying, and covetousness.

In these ten commandments we have the eternal standard of what is right. These commandments did

not begin with man except in the written form. They were written upon the conscience (human) from the beginning of human history. Idolatry, murder, adultery, theft, lying and covetousness have always been a sin. Adam and Eve broke the first commandment when they followed the Devil's lie rather than God's word of truth. Cain broke the sixth commandment when he killed Abel. All the things forbidden in the ten commandments were wrong long before God gave them to Israel through man. Sin did not begin in the time of man, it began with Adam the father of the human race. John says that sin is lawlessness, and Paul says in Rom. 5:13, For until the law sin was in the world: but sin is not imputed when there is no law. Sin was in the world before the law of man and that sin is not charged when there is not law. Death as the wages of sin was experienced from Adam to now.

The Lord Jesus Christ divided the law into two groups. When a lawyer asked Him which was the greatest command in the law, Matt. 22:37-38, Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. He thus binds the first four into one and interprets it as love for God. Then he said, Matt. 22:39, And the second is like unto it, Thou shalt love thy neighbour as thyself. Rom. 13:10, Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And so the ten commandments may be summed up in one word: love. And so this is a wicked world - a bad society because of the lack of love: love for God and love for our fellowman. If you ask what is the matter with this world we might say, "It is people: people like you and me and others like us who do not love God and one another." I am now speaking of people in their natural state apart from the new birth. I John 4:7, Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

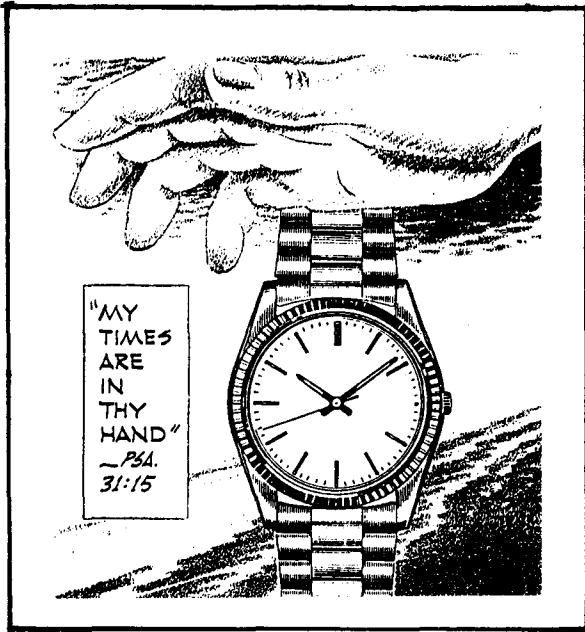
A sinful race cannot meet the demands of the law of God. Nobody can be saved by keeping the law for nobody can keep it. Rom. 8:7, Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. 8:3, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. 3:21, Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the

law.

The function of the law is not to save, but to show men the need of salvation. Rom. 3:19-20, Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom. 5:20, Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. Rom. 7:7, What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. If we honestly measure ourselves by the ten commandments, we will realize that we have sinned and come short of the

be saved. The Bible says that we are saved by faith or trust in what Jesus Christ did at Calvary. Heb 9:26, 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. The sinner must trust Him as having done this. I Peter 3:18, 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. Eph. 2:8-9, For by grace are ye saved through faith: and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. Rom. 4:16, Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. If one adds anything to his faith in Christ for salvation he does away with grace. Gal. 2:21, I do not frustrate the grace of God: for if righteousness come by the law, than Christ is dead in vain. For a sinner to think he can save himself by keeping the law, i.e. by living right, he does away with the need of grace and makes the death of Christ a vain or empty thing. I Jo. 5:9-11 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.

Now back to the law for a moment. The sinner cannot be saved by keeping the law nor can the believer in Christ keep the law, as he wants to keep it. Paul thought of the law as holy and just and good. Rom. 7:22-23, For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. 7:18, For I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.



glory of God. Before Paul did this he thought he was all right. Rom. 7:9, For I was alive without the law once: but when the commandment came, sin revived, and I died. As if to say, when I saw what the law demanded, I realized that I was a sinner, and quit bragging as a self-righteous Pharisee. My lost friend, have you weighed yourself in the balances of God's law and found yourself wanting or lacking in righteousness? If you haven't, God has weighed you and found you wanting. And you had better agree with Him and realize that you are lost. Now when a person realizes he cannot save himself by keeping the law, that is, by living right, he is ready to hear about a Saviour.

Thanks be unto God: he has provided a Saviour. John 3:16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Bible makes it so plain what Jesus Christ did to save sinners. Gal. 3:13, 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. Eph. 1:7, In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Rom. 3:24, Being justified freely by his grace through the redemption that is in Christ Jesus.

Thanks be unto God again: He has made it plain in His word just what a sinner must do in order to

How to be happy:
Keep your heart free from hate
and your mind free from worry,
live simply, expect little, give much,
sing often, pray always,
forget self, think of others and their feelings,
fill your heart with love, scatter sunshine.
These are tried links
in the golden chain of contentment.

SALVATION BY GRACE

C.D. COLE

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2:8, Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. Rom. 4:16.

INTRODUCTION: Salvation is always an interesting subject with those who realize their sinfulness. The person who isn't interested in salvation is either blind so that he cannot see any danger or conceited so that he thinks he can, by some hook or crook, he can escape, by his own efforts, whatever danger there might be.

Our first text says that salvation is by grace thru faith; the second text says that it has to be of or thru faith in order that it might be by grace. Let us keep in mind the necessary connection between grace and faith. Some teach salvation by faith without grace; others grace without faith.

I. THE SOURCE OF DANGER or the need of salvation.

- a. The source of danger is the justice of God. Matt. 10:28, 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. Nations preparing to defend themselves from the danger of Hitlerism; however great this danger may be it is nothing to compare to the danger every sinner faces from God.
- b. The cause of danger. Why are men in danger from their Creator? Is our God such a cruel, bloodthirsty tyrant that His offspring, his creatures are in danger of being devoured by Him? Perish such a thought! It is not as His creatures--his offspring that we are in danger: our danger is the danger of rebels. Sin has caused the danger. The rebellion must be put down or God is deposed as the Governor of the world. Violated law is the source of our danger. Obedient creatures, such as holy angels, are in no danger of punishment from their Creator.

II. THE SOURCE OF SALVATION, or how can we be saved.

- a. The source of salvation the grace of God. Isa. 45:22, Look unto me and be ye saved, all ye ends of the earth; for I am God, and beside Me there is none else. Now if God saves, He must either save as a matter of desert or a matter of grace. If sin is meritorious; if rebels deserve blessings from their government; if God's enemies deserve His favor, then salvation is of man. But if sin deserves death, if rebels deserve punishment; if God's enemies deserve His wrath, then their salvation is of necessity by grace. The height of human ignorance is to think that salvation of sinners is by their own works, something they merit, a wage they earn.

- b. The ground of salvation is satisfied law. Just as the cause of danger is violated law, so the ground of salvation is satisfied law. A violated law brings a curse; a satisfied law delivers from the curse.
- c. How is the law to be satisfied? He who violated it cannot satisfy it and be saved. The law is satisfied when its penalty has been executed and the only way a transgressor can satisfy the law is to suffer its penalty, and that would not be salvation. So if the law is to be satisfied and the sinner saved, then somebody else must satisfy it for him by being punished in his place. This brings us to Christ, the Saviour, who bear our sins in His own body on the tree. On Calvary He was being punished for His people, rendering satisfaction to offended justice, receiving the wages for the sins we had committed.

III. THE MEANS OF SALVATION, or how the sinner gets the legal benefits of what Christ has done.

- a. The means of salvation is faith. The salvation we do not deserve, the salvation grounded on satisfied law, the salvation provided by grace, the salvation wrought out by Christ, comes to the sinner through faith. If it came any other way it would not be by grace. If by works, it is not by grace; if without faith it is not by grace.
- b. Our antimission friends divorce grace and faith. Matt. 19:6, What therefore God hath joined together, let no man put asunder. Here God joins grace and faith and we have no right to separate them. Grace is the fountain of salvation; faith is the channel. Grace is the cause of conversion; faith is the evidence. He called me, that is the converted me by his grace.



**"BY THEIR FRUITS
YE SHALL KNOW THEM"**

Matt. 7:20

People, like trees, are recognized by the fruits they bear. Those who love God are seldom absent from Sunday School, seldom miss the opportunity to Witness for Him by their presence.

*There's a cordial welcome here for
Father, Mother and all the Children*

WE'LL MEET YOU IN SUNDAY SCHOOL