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THE WOMAN WHO WAS CURED AT LAST

BY: C. D. COLE

Mark 5:25-29, *"And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."*

This is the story of a sick woman who was cured at last. She had a loathsome and fatal malady. She was an outcast from society, and led a lonely life. For twelve long years she sought healing, but all the while grew worse, until she came in contact with Jesus. This was one of the wayside miracles of our Lord; He was on the way to heal the daughter of Jairus the ruler of the synagogue. This woman's healing was a sort of oversplash of the great fountain of mercy, an extra of grace. Spurgeon gives us the picture of the Lord bearing the cup of mercy to the house of Jairus, and this poor woman received a few drops that He spilt on the way.

This woman was very timid. She didn't talk much. She didn't tell anybody what she was going to do. She seemed to have said to herself after she had heard the story of the wonderful cures Jesus had wrought, *"If I can just touch the hem of his garment, I shall be whole."* She did not say a word after she was healed until Jesus drew it out of her. She was grateful but she was timid. Jesus was so sensitive that he felt healing virtue go

out of him when this woman touched Him, and when He had looked upon her, she came fearing and trembling and fell down before Him and told what she had done.

Now this woman is a typical character. Her experience illustrates the experiences of many who are seeking salvation. In making a sort of analogy between this woman and the sinner seeking salvation, we shall see what she did and what came of it, and then we shall see what she finally did, and what sinners should do who are seeking salvation.

I. This woman had resolved not to die if a cure could be had. She was not indifferent to her condition. She knew this disease would eventually take her to the grave if not cured, but she said 'I'll die trying to find a cure.' This is the way sinners should feel, and resolutions they should make. Each one should say, "I am a lost soul, and my sins will eventually take me to the place of doom, but if there is any possibility of my being saved, I will be saved." But alas, how few sinners are talking this way. Most of them are indifferent--indifferent about their immortal soul. They trifle with sin and death and heaven and hell. Insensibility has seized upon them. They are on the way to eternal doom and do not realize it. They are guilty before a sin-hating God and yet talk about their morality and self-righteousness. They are weak and yet boast of their ability. They are not conscious of

their true condition and therefore have no mind to see a cure. How should they desire healing when they do not believe they are diseased? Beneath their profession of morality there lurks the fatal consumption of enmity to God. They are fair without but full of leprosy with-

" When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole."

in. They look good to their neighbors but are filthy to the eyes of a thrice holy God. May the Holy Spirit reveal to the lost right now the fatal nature of his soul's disease, for this alone will cause him to seek salvation.

II. This woman in her determination to be healed adopted the most likely means she could think of. She went to the doctors. She went to men who were supposed to deal with human maladies. What better could she do. It was a mistake but it seemed reasonable. Now when a soul begins to realize that it is lost and is resolved to find salvation, it is the natural thing to use every likely means to obtain it. This woman went to the doctors of medicine, and so the lost soul goes to the doctors of theology; it goes to the man who supposed to deal with the malady of sin. The physi-

cians to whom this woman went gave different remedies--some prescribed one thing and some another. Just so it is with religious doctors. One preacher will tell the sinner to do one thing and another will tell him to do something else. It is probable that one doctor would tell this woman to go the warm baths of the sea of Tiberias; another would say, "No, that's the wrong treatment, what you need is the cold baths of the Jordan." Another would say "Why both of these are wrong, what you need is an internal remedy." Another would say, "What you need is an adjustment--life is in the vertebrae." Another: "You need rubbing," "You need some pills," or "You need an operation." Many of the prescriptions of those days were sickening. One prescription consisted of grasshopper's eggs; the tooth of a fox was said to possess special powers. The nail from a dead man's finger, who had been hanged, was thought to be a specific for nearly every disease.

Now brethren, some just as ridiculous remedies are offered in this 20th century for a sin-sick soul as was offered this poor woman.

Here is Doctor Ceremony. He is very fashionable. He tells you that what you need is to follow a prescribed ritual of prayer, baptism and confirmation and penance.

Here is Doctor Morality. He is a fine, old-fashioned Jewish physician. "Be good in outward character; keep the law--the ten commandments--and you will be alright. He and his assistant, Doctor Civility, have a wide practice. Pay your debts, be good to your neighbors, live a life that will commend you to your fellow citizens.

Then here is Doctor Mortification. Deny yourself--afflict your body, quit eating meat, live alone, don't see anybody.

But men are not saved until they have first denied their self-righteousness, and abandoned all hope in doing anything to save themselves.

Here is Doctor Feeling--now if you can just work yourself into a certain kind of feeling, you will be all right. And I'll help you--I'll tell you a few

touching stories and you try to cry and this will save you. I have heard of a preacher who, in making out his notes, would put into them just where and when he should cry in his sermon. What souls have been deceived by Doctor Feeling, this religious mountebank.

Doctor Sensationalist--he puts on the rousements. He tells sensational stories, and gets everybody hurraing for him, and while he has them so deeply interested he rakes them into the church. "We are going to have a big revival--who will be the first to join. We have 50, who will make it 51?"

Doctor Scientist has a scientific method of cure for sin. Sit down here, and follow my instructions. Just think on beautiful things. Don't think about sin, for really there is no sin, you are just deluded. Think beautiful thoughts--don't worry about sin--you are not a sinner anyway.

***"And he said
unto her, Daughter,
thy faith hath made
thee whole; go in
peace, and be whole
of thy plague."***

III. This woman persevered until she had spent all her substance. Twelve long years of paying doctors' bills and no better but worse for all her pains, and expenses. Sinner friend, this is the result of all self-efforts to save oneself by ceremonies, or works of any and every kind. You have been trying to feel good and be good, but all your efforts have been wasted. You have cried "I have it this time," but the bubble vanished as you grasped it. You say, "What can I do?" You can do nothing except what this woman did.

Have you spent all you have? Are you brought to the extremity where you can do nothing? Do you give up trying to save yourself by self-righteous acts?

This woman had spent all she had. She could no longer go to her famous doctor. This was her bitterest grief; but let me whisper it into your ear--this was the best thing that had happened to her, and I am praying that it may happen to

you. At the bottom of her purse she found wisdom. When we come to the end of self, we come to the beginning of Christ. Glad I am when I meet a man who is starved out of self-sufficiency. Such a man is ready for Jesus.

IV. This woman finally came to Jesus. She hears of Jesus, and his marvelous cures. She hears attentively, she puts the stories together, she believes them. Oh, says she, there is another opportunity for me to be cured. I will get in the crowd, and if I can just get close enough to touch his clothes, I will be healed. So she came to Jesus and a touch healed her. Notice several things about what she did:

A. It was the easiest thing she could do. Touch Jesus. No long prescription to be followed--short and simple.

B. It was the most free and most gracious thing she could do. There was not a penny to pay.

C. It was the most quiet thing she could do. She said nothing. She made no loud cry like the blind men. In absolute silence, she touched Jesus.

D. It was the only effectual thing she could do. Everything else had failed.

E. She was healed immediately, by the power of God.

F. Her faith is what healed her. Verse 34 says, "*...thy faith hath made thee whole; go in peace, and be whole of thy plague.*"

See Romans 1:16, "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...*" Acts 16:30-31 tells us, "*...Sirs, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved...*"

WHAT IS A CHRISTIAN?

BY: C. D. COLE

Acts 11:26, "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

Acts 26:28, "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

I Peter 4:16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Introduction: We use the word Christian in its popular sense as a synonym of a saved person. The question may be put his way: What is a saved person? To this question there are apt to be conflicting answers. Some might think and say that Christians are far and few between; others might feel and say that nearly everybody is a Christian, or saved person. Both answers would be false.

I believe the truth is that there are few saved people as compared with the lost. At least it has always been that way. That was true in the days of Noah, when only eight out of the teeming millions were saved. It was true in the days of Enoch, the man who walked with God 300 years and who prophesied, saying, *"Behold, the Lord cometh with ten thousands of his saints, To execute judgement upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him,"* Jude 14. In the days of Abraham, the world had wandered away from God and God called Abram and made a new beginning. In the days of Elijah the world was so bad that Elijah thought he was the only godly man left. God corrected him by saying that he had reserved unto himself 7,000 men who had not bowed the knee to Baal. But what was this 7,000 as compared to

the vast multitudes then living? And Paul talked about a remnant in his day. And our Lord pictured a broad road with a wide gate with multitudes going down the road to ruin, while the road to glory with its narrow gate had few travelers on it.

And it can hardly be said to be any better today. This old world is sin-soaked, blood-bathed, money-mad, pleasure-bent, as never before. We are living in a shameless age when few can blush at anything. Sin is popularized. Men even glory in their shame. Nothing is wrong anymore in the eyes of society. Reins of lust have been dropped and sinners are riding hard to hell. All trains to hell are streamlined and equipped with every human gadget to make the trip to hell easy and glorious. The world calls it fast living, but in reality, it is fast dying.

WHAT IS A CHRISTIAN?

How can a saved person be identified? Where will we find a saved person described?

Negatively:

1. A saved person is not merely a church member. There are lost people both in and out of the churches. Nobody but a saved person ought to be in the church, but it is a fact that lost people have nearly always been among the saved.

2. A saved person is not a sinless person in every sense. This is the idea the average lost person has. Most every lost person judges harshly and if he finds a church member doing wrong he puts him down as a false Christian. If this were true, there would be no saved people at all. I John 1:8, *"If we say that we have no sin, we deceive ourselves, and the truth is not in us."*

Positively:

1. A Christian is a person who

has a heavenly Father. He has become a child of God in a twofold sense: birth and adoption. In birth he gets a new nature--the divine nature; in adoption he gets the legal right to call God his Father.

This spiritual birth gives understanding of the gospel. John 3:3, *"...Except a man be born again, he cannot see the kingdom of God."* II Corinthians 4:4 and 6, *"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*

"Most think the saved person professes to be good; whereas, he thinks the very opposite."

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." I Corinthians 2:14, *"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. It is further evidenced in love to God and His people. 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." See also I John 3:14. And the new birth creates faith in Christ. I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."*

2. A saved person is any person, black or white, rich or poor, learned or ignorant, young or old, who has lost all

hope in himself and has found the good hope in Christ. This truth can be put in many ways. A saved person is dissatisfied with himself and satisfied with Christ. He is afraid to risk his own record before the law of God and is trusting the work done by Christ. The saved man has taken two steps: he has stepped out of self and has stepped into Christ. These are not physical but mental steps taken with the heart. Philippians 3:3, *"...and rejoice in Christ Jesus, and have no confidence in the flesh."*

Most people have this thing of profession all wrong. They think the saved person professes to be good, whereas, he thinks the very opposite. The Christian does not have faith in himself; his faith is in Christ. You can't believe in Christ as long as you believe in self. You can't trust Christ until you distrust yourself. The Beatitudes in Matthew 5:3, 4, and 6 say, *"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted....Blessed are they which do hunger and thirst after righteousness: for they shall be filled."*

3. A Christian is a person who is not as good as he wants to be and as he tries to be. He has the desire to be perfect, but not the ability. See Romans 7:14-25. The Christian is also not as good as he will be. I John 3:2, *"Beloved, now are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."*

4. A Christian is legally perfect--perfect before the law of God--justified from all things. Romans 8:33, *"Who shall lay any thing to the charge of God's elect? It is God that justifieth."* Acts 13:39, *"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."* Romans 8:1, *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."*

This perfection is based upon the obedience of Christ. Romans 5:19, *"For as by one man's disobedience*

many were made sinners, so by the obedience of one shall many be made righteous." Legal perfection in the eyes of any law is based upon obedience to that law. As a citizen of this state, I am legally perfect because I have kept the laws of this state. I have no fear of the sheriff. I do not have a sense of dread when the grand jury meets.

But before the law of God I can have no such confidence. I have not kept it and therefore my hope is not in self but in the Saviour who kept it for me and gives me his righteousness--the "by faith" righteousness. I am righteous before the law of God with Christ's righteousness. I Corinthians 1:30, *"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."*

5. A Christian is one who receives chastening from a Heavenly Father. When he does wrong, it is the sin of a child, and not of a criminal before law. Sin cannot damn him because he is not under law, but under grace. All of God's children are in the family of grace. Hebrews 12:6, *"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."*

*The feast
of the sermon
is always
followed by
spiritual
indigestion unless
followed by
religious exercise.*