

BRYAN STATION BAPTIST CHURCH

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"Preaching the same truth since before Kentucky was a state"

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BLOOD TRANSFUSION

BY: C. D. COLE

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Introduction: We are living in an age of wonders. The seven wonders of the ancient world have been totally eclipsed. There are wonders in all realms of discovery and invention. These natural wonders are the results of human investigation and search into the works of God. This is material creation.

While science can give us no spiritual truths, it can furnish us with parallel truths in nature that may be used as illustrations of spiritual and saving truths. These two realms are moral and material.

True science does not meddle with moral truth; it does not deal with the ten commandments; its field is limited to the material creation. And in this field science has wrought marvelously. Science cannot create; it can only discover the amazing secrets of creation. Science did not create the atom; it only discovered it and then developed the atom-bomb. The age is now called the atomic age because the atom-bomb is thought to be the outstanding marvel of this scientific age. But there are many wonders today that were undreamed of at the beginning of the 20th century. Man can now travel faster than sound in certain types of planes. Man can now see and hear events as they happen any where in the world.

But some of the most amazing won-

ders are in the realm of medicine and surgery. The human body has yielded up secrets to human search. "All God's works are wonderful, man wonderfully wonderful." "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well," Psalm 139:14. And science is making fresh discoveries of this truth.

Of all the wonders of the human body, there is the wonder of the blood. "For the life of the flesh is in the blood," Leviticus 17:11. And this blood that represents life was given to make atonement for the soul. Blood is not only the life of the body; it is also the life of the soul. It takes blood for men physically and also for men considered as moral or accountable beings.

Sin deserves death and there can be no salvation apart from death; "without shedding of blood is no remission," Hebrews 9:22. Somebody must die if the sinner lives before God. We live before God because somebody else has died; we live because Jesus Christ died. To live before God is to stand before him free from condemnation; free from the guilt and no longer exposed to His wrath.

ARTICLE IN COLLIERS

The function of the blood was not scientifically known until William Harvey discovered the circulation of the blood in 1615. Since that time it has been known as a matter of science that the blood is the life of the flesh, and that it must touch every cell of the body if it is to live. But the Bible said that 4000

years ago.

Pioneers in the field of medicine would think and talk about how wonderful it would be if the blood could be taken from a well person and given to a person dying from lack of blood. And a few adventurous spirits, ahead of their time, set out to make the dream come true.

The first attempts at blood transfusion were very puzzling in the results. In some cases that person who received the blood would show dramatic improvement and get well. The color would come back to the cheeks and you could see the surging of life in the body, and the muscles would become firm. But in other cases the results would be disappointing, and even frightening. The person who received the blood would suddenly begin to shiver violently, break out in a cold clammy sweat; the temperature would climb as high as 105 degrees, and the patient would die. So in some cases the blood given to save life would become a poison and instrument of death.

VARIOUS TYPES OF BLOOD

Further research was necessary. It was discovered that human blood could be divided into four different types. These types were called A, B, AB, and O. Generally speaking, blood from a

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THE CARNAL MIND

BY: C. D. COLE

"...The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God," Romans 8:7, 8.

Introduction: A solemn indictment against man. A true bill of work of grand juries.

This is the testimony about man given by a man who was controlled by the Holy Spirit. It is not a human testimony, but a divine testimony. No man of himself would ever bring such a testimony against himself. And it is only the grace-made man who will confess to the truth of it. One of the best evidences any man can have of having passed from death into life is to plead guilty to this indictment. This is what we mean by total, inherent depravity. Human nature is inherently bad; it is totally bad, that is, bad in all its parts. It doesn't mean that every part is as bad as it can become, but all the parts are bad. Man as a moral being has a mind, heart and will. He has a nature that thinks, loves, and wills. And to say that the carnal mind is enmity against God is to say that human nature in its understanding, affections, and choice is sinful, or enmity against God.

Notice the noun rather than the adjective is used. *"The carnal mind is enmity against God..."* and not at enmity against God. An adjective speaks of a quality or attribute of something, while the noun speaks of the thing itself.

Spurgeon: "He does not say it is opposed to God merely, but it is positive enmity. It is not black, but blackness; it is not at enmity, but enmity itself; it is not corrupt, but corruption; it is not rebellious, it is rebellion; it is not wicked, it is wickedness itself."

THE MEANING OF THE STATEMENT

Carnal mind means mind of the flesh. It does not refer to man physically, but as a moral being. Flesh does not mean the physical body.

It means human nature morally considered. Flesh often means man in his fallen nature. *"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," Romans 7:18. *"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...Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God,"* Galatians 5:17, 19-21.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others," Ephesians 2:2, 3. Contrast desires of the flesh with the needs of the body. Desires of the flesh means the desires of a fallen nature; needs of the body means food and raiment.

It means the nature of every human being. It is not a single carnal mind, or a certain class of characters, but "the carnal mind." It includes every person who has not had a spiritual birth.

Human nature is incurably rebellious. *"...It is not subject to the law of God, neither indeed can be."* Human nature cannot be made any better. Another man, a spiritual man, must be brought into being by a spiritual birth. This accounts for the two natures of the saved. *"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts... And that ye put on the new man, which after God is created in righteousness and true holiness,"* Ephesians 4:22, 24.

ILLUSTRATIONS OF THE TRUTH

Human depravity is a demonstrated act. It has many illustrations.

Infants: babies have human nature

and if human nature is enmity against God then you will find it exhibited in human nature of whatever age. *"Behold, I was shapen in iniquity; and in sin did my mother conceive me,"* Psalm 51:5. *"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies,"* Psalm 58:3.

What are some of the qualities of sin? Selfishness, pride, revenge. Now take any child and watch it as reason begins to appear and a corrupt nature will express itself by a readiness to please self by harming others. Put two babies on the floor together and it will not be long until they will be in a fight. Why do very young children try to get out of trouble by lying? They have a sinful nature. A child's nature inclination to revenge. It likes to see something beaten that has hurt it. How often mothers soothe the temper of the baby by whipping whatever has hurt or offended it.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame," Proverbs 29:15. You do not have to teach a person to do that which is natural; you do not have to teach a child to sin, just leave him alone and he will bring his mother to shame. Things that are not natural must have teachers before we can learn them. A man must be taught to swim, but throw a dog into the water the first time and he will swim out, for nature has taught him.

Adults: The carnal mind exhibits itself as sinful by putting man before God. Apart from inward grace every man is more anxious to please men than God.

Apart from inward grace men are more easily offended about their duty to God and change than about their duty to their fellowmen. How many are as anxious to pay the missionary as their grocer? As willing to make a pledge to the church as to their doctor? How touchy people are about their church! What problems a pastor has in trying to keep all members interested in supporting a program of preaching the word. Many pastors surrender to the carnal tastes of people.

Old Age: human nature in the aged is about as clearly demonstrated as at any

other time of life. We speak of a man being in his second childhood and in that state he shows a spirit of selfishness; he wants to be petted, and is envious of attention shown to others.

IMPLICATIONS OF OUR TEXT

Human nature cannot please God.

"So then they that are in the flesh cannot please God," Romans 8:8. Human nature is selfish and this is opposed to the law of God which requires us to love Him supremely and our neighbor as ourselves.

Man is helpless and hopeless of himself; if he is saved salvation must come from a source outside of himself. A new nature must be created in him; a nature that can love God. He must be born again.

Salvation in its ultimate sense means restoration to the image and favor of God and also to fellowship with him. Adam in Eden before he sinned was in the moral image of God; he thought God's thoughts; he loved what God loved; he was in favor of God; God was well pleased with him; he was in fellowship with God; there was communion between God and man. But when sin entered Adam did not think as God did, he did not love what God did; he was no longer in favor with God; he was driven from the garden; and he did not like to be in God's presence. If human nature could go to heaven without a change it would not be happy there. Let us imagine a man entering heaven without a change in his nature. He comes within the gates. He hears a song. He doesn't like it for it is to the praise of his enemy; the Christ he hates and rejected. He sees a throne and on it sits one who is glorious, but it is his enemy. He walks streets of gold, but those streets belongs to his enemy. He sees hosts of angels, but they are servants of his enemy. He is in an enemy's house for he is at enmity with God.

BLOOD TRANSFUSION

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person of a certain type could only be given to a person of the same type. And further research showed that type "O" blood could be given to people of all the other types. So type "O" blood came to be known as the universal type. The blood of that type could be ministered

universally; the blood of that type could be given to anybody. It was also found that people of "AB" type were no good as donors. This type could not give life to anybody. People of this type were good receivers; they could receive any of the other types; they were good recipients but no good as donors.

I have just recently read the amazing news that synthetic blood was now being manufactured.

TYPES IN THE MORAL REALM

Blood "O" and blood "AB" are valuable as types in the matter of salvation. Blood "O" points to the blood of Christ. He is the universal donor. Wherever anybody trusts his salvation to that blood he will be saved. The blood of Jesus Christ gives life to all who receive it. There is no sin the blood of Christ cannot atone for. But blood "AB" points to human blood that can give life to nobody. Nobody is saved by the adding of human blood, for no man can be any means redeem his brother.

METHOD OF BLOOD TRANSFUSION

The blood of Christ gives life to men who are dead in trespasses and sins. To give life to man morally is to bring him near to God, free him from condemnation. So we read we are brought nigh by the blood of Christ, and justified by His blood. The blood of Christ does not save a man from physical death, but it gives him eternal life as a moral being; it brings him into the favor of God.

Now what is the method of blood transfusion for sinners? How does the sinner get the benefits of Christ's blood?

To receive the benefits of His blood His flesh and blood must be eaten and drank. What does this mean? And drink His blood? My nephew, who is a priest, says it must be done carnally or physically. He says the literal, natural, physical blood of Christ must be drank. But that blood was not preserved. So he as a priest must manufacture his flesh and his blood. He takes a wafer and makes the body of Christ. He takes wine and makes the blood of Christ. He then drinks the blood and gives his people the bread. He is afraid to trust them with the blood; they might spill some of it.

This seems so crude and carnal, as to make us wonder if anybody actually believes it. What is our reply to such teaching?

Christ was using figurative language when he spoke of Himself as the bread of life. *"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst...I am that bread of life...This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever:"* John 6:35, 48, 50, 51.

To eat the flesh and drink the blood of Christ is to appropriate by faith the benefits of his death. Believing and eating are used interchangeably. *"Verily, verily, I say unto you, He that believeth on me hath everlasting life...Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,"* John 6:47, 53. Everything said of eating in the physical realm can be said of faith in the spiritual realm.

Eating is a necessary act. If I am to derive any benefits from bread I must eat it. I may look at and admire it and talk about it, but to get any good from it I must eat it. So to get any benefit from the blood of Christ I must trust Him.

Eating is responding to a felt need. It is the way we satisfy hunger. And so when a sinner is awakened to a deep sense of his need; the need of salvation; and comes to see that Christ is the only one who can meet his need, then it is that he receives him as his Saviour. He believes or trusts Him.

Eating is a person act. It is something nobody else can do for me. There is no such thing as eating by proxy. If I am to be nourished I must eat for myself. Standing by and watching others will not satisfy me. And so it is with faith in Christ. I must trust him for myself.