1977 Camp [01-Introduction.mp3](https://printsmithgroup-my.sharepoint.com/personal/frank_printsmithgroup_onmicrosoft_com/Documents/Transcribed%20Files/01-Introduction.mp3)

Let’s turn to the third chapter of the Book of Hebrews this morning to begin our consideration of God's way of salvation. And in this particular chapter, the mighty apostle Paul laid out some principles which remain as guidelines for His people till the end of time. We'll come back to Chapter 3 in just a moment while we read, first of all a verse in Chapter 4. Chapter 4 and verses 9 down to 11. Hebrews 4, verse 9 “There remains therefore a rest to the people of God.” Verse 10, “For he that is entered into His rest, he also has ceased from his own works, as God did from His.” And verse 11, “Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.”

Every man, woman, and child upon this Earth longs for rest from trouble of every kind: from disappointment, from frustration, from wants, from conflict, from uncertainty, and from insecurity. There's only one way in which that rest can be found, and that is God's way. Let's turn back now to Hebrews, the third chapter, where Paul makes reference to some sad failures experienced by God's professed people during previous ages. Let's start to read in verse seven and down to verse 11.

Hebrews 3, verse 7, “Wherefore (as the Holy Ghost says, Today if you will hear His voice,” verse 8, “Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:” verse 9, “When your fathers tempted me, proved me, and saw my works forty years.” Verse 10, “Wherefore I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways.” Verse 11, “So I swore in my wrath, they shall not enter into my rest.)

There is a very obvious connection between man's knowing God's way and man's entering into rest or peace. Today in the world there are offered to us many, many different religions; many, many different churches; each and every one of which claims to have the one and only way of salvation. And it's left with the average man on the street to decide, if he can, which of these is the way which will lead to peace and rest and eternal life.

Now it's very obvious, of course, that amongst them all, there can be only one way, which is God's way, only one. And that is the way of salvation, which we plan to explore in the scriptures, which we will look at throughout the length and breadth of the Bible, as we consider the way that God has mapped out for man's salvation. Let's turn them to Matthew chapter 1 and verse 21, where a prophecy was made in regard to the birth of Jesus Christ, and instruction was given by the Angel to Joseph, the husband of Mary.

Matthew 1, verse 21, “And she shall bring forth a son, and you shall call His name JESUS: for He shall save His people from their sins.”

Without question, sin is the basic cause of human unrest. Whether it be our own sins or somebody else's sins, it matters not; sin is the basic cause. Now very obviously, of course, if it was somebody else's sins, then we are not in control of what they are doing and can't eliminate that particular problem entirely. We do have the assurance, of course, that God, for His part, does provide power, strength, fortitude, all the necessary qualities, whereby we can even escape from the unrest caused by other people's sins. But the greatest problem which confronts us, of course, is the presence of sin within the believer himself, or in the person himself. I'd like to turn now to Romans, the first chapter, verses 16 and 17, where there is given to us the best definition of God's solution to the sin problem which the Bible contains.

Romans chapter one, and verses 16, and 17. And this scripture reads: Romans 1, verse 16, “For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believes to the Jew first, and also to the Greek.” Verse 17, “For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith.”

Paul very well might have said, and Paul was the author of the Book of Romans, he very well might have said the gospel is a theory, or it's a piece of history, he might have said it’s the revelation of Christ’s life; he might have called it an argument, a dogma, or a religion. But Paul did not use any one of those things to define what the Gospel of Jesus Christ is. He said, rather, that the gospel is the power of God. It is the power of God, not just “a” power of God, but “the” power of God. And it is the power of God unto salvation to everyone that believes. We naturally ask the question, of course, salvation from what? Because it could mean salvation from suffering, it could mean salvation from this old world; it could mean salvation from our enemies. It could mean all those things, and it does mean all those things in a secondary sense, but not in the primary sense.

Let your mind go back to the verse which we just read in Matthew 1:21 and there the Angel said to Joseph, they shall call his name Jesus, for he shall save his people from their sins. Not in them but from them. And therefore implicit, although not openly expressed in Romans 1:16, the mighty Apostle is saying that the gospel is the power of God unto salvation from sin to everyone that believes, to the Jew first and also to the Greek. It is a fact, it is a truth, that if we are saved from sin, first and foremost basically, then we shall find ourselves being saved and turned from everything which emanates from sin, because sin is the root, and all other sorrows are the fruit of that root.

Let's turn to Romans the 5th chapter to notice this principle laid down by the same writer. We come to verse 12 of Romans Chapter 5, where the great Gospel writer says, verse 12, “Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned.”

So, which came first? Sin or death? The obvious answer is sin came first, and death came in by sin. So, if there was no sin for death to come in by, there would have been no death to follow, with all the misery and suffering that attends it. Pass on down to verse 17, and we find the same thought is repeated: verse 17, “For if by one man's offence [or transgression, or sin, whichever you would like to call it] death reigned by one, much more they which receive abundance of grace and the gift of righteousness shall reign in life by one: Jesus Christ.”

So again, the apostle Paul establishes the point that by one man's offence death reigned. Again, in verse 19: “For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous.”

Contrasting, of course, the mistake of Adam with the wonderful success of Jesus Christ. Let's recognize then, that sin or sinfulness is the basic problem which the human family must be delivered from, if they would enter and escape from all the other sorrows and woes which are the fruit of that terrible root, sin or transgression. Now I found in my short experience that in order to obtain salvation from SIN, one must understand what sin really is. Solutions cannot be applied unless the problem itself is understood. And therefore, our first little study session will be devoted to determining the nature of sin as a part of the great human problem.

If we ask the average person what is sin, they will come back with reply, sin is wrongdoing. It's an action of evil. It is the disobedience of God's commandments and this definition, of course, is quite scriptural. This turn across to the First Epistle, written by the Apostle John. First John three, and verse 4 where this man, under the inspiration of the spirit, gave us this very fine definition of what sin actually is. First John three and verse 4.

“Whosoever committed sin, transgresses or breaks God’s law, for sin, is the transgression of the law.”

The word transgression is a word which means an action. Or a committal. So, John is saying that anybody who commits sin, which means anyone who does sin, he commits against the law, or he breaks the law of God. for sin is the transgression of the law, and the word committal there is the important word which indicates a very definite action. Something done by the person. Which we call, which is called sin.

Now, this definition of sin of course is quite important, so far as it goes. Let's think of this importance from moment. Sin is an action, because of which we stand in a condition of being guilty before God, and God's position for guilt is pardon or forgiveness. He forgives all our iniquities. We read that Scripture again and again, throughout the word of God.

Now nobody is going to get forgiveness unless he specifically asks for it, the Bible says, ask and you shall receive, seek and you shall find. If you don't ask for forgiveness, will you get it? The answer is very obviously no, you will not get it. Now, nobody in turn is going to specifically ask for forgiveness unless he knows he is in a guilty condition. A conviction of guilt. Which at the same time brings a realization of impending destruction, and separation from God, fills that man with a fear of his life and leads him to reach out and ask for God's forgiveness. But, if we don't have a sense of guilt, we won't ask for forgiveness.

Now finally, if we don't know what actions are sinful, what actions are the transgressions of God's law, are we going to have a sense of guilt? And again, the answer is very obviously not. So therefore, the question, what is sin, must be answered by the person seeking salvation before he will seek that salvation, and therefore the question is very, very important.

Now, accurate as the definition of sin being an action is concerned, it is not deep enough to really satisfy the human need. So, we turn back now to John the 8th chapter. And in this chapter, we have a statement made by Jesus Christ to the Jews, the Scribes and Pharisees, standing by. We start with the 32nd verse and read down to verse 36. “And Jesus said then you shall know the truth, and the truth shall make you free.” Free from what? That now is the question, of course, free from ignorance? Yes, certainly. But certainly, free from more than that.

And the Jews at that time were quite perplexed by Christ statements in verse 33, they said. “They answered him. We be Abraham's seed and we're never in bondage to any man. How say thou you shall be made free. In other words, those Jews said to Jesus Christ, what are you talking about? What is all this statement that you've just made meant to convey to us? We're not in bondage, we are free.

Now this is a strange statement for them to make, of course, even in the physical realm, because at that time they were very much in bondage, of course, to the Roman power. They were not a free people. They could not live as they wished to live. They could not go where they wished to go. They had to pay tribute to their Roman overlords and they in no sense of the word, could they say we Abraham seed we were never in bondage to any man. How then do you say, you shall be made free?

Now Jesus Christ was not talking about physical freedom anyway. He was talking about spiritual freedom, and he makes us very plain. In Verse 34, Jesus answered them, “verily, verily, I say unto you, who soever commits sin is the servant of sin.”

Here is a relationship brought to view, between the actual action of committal of sin and the cause or source of that particular problem. Jesus said whosoever or anybody who commits sin or to put it in modern language, who does sin, that person is the servant of sin.

Now, very obviously, of course, if the Sinner is the servant of sin, then what must sin be to him? It must be his master, his overlord, his ruler. He is the bond servant or the slave, and sin is his master. As a matter of fact, in the original Greek language, the word servant, translated from the word ‘dolast’ literally means a slave, and not as a servant as we think of a servant in modern terms. A modern day servant of course serves you for so many hours a day in return for so much money, and he goes away a free man for the rest of the day and night to live as he pleases. now, this then brings to view a new element or aspect of sin, which is a very, very important one and must not be over looked. Because very obviously, as sin is my master, my condition now is not only one of guilt, my problem now becomes one of bondage, because this is bond service or slavery.

Sin is the master. Therefore, sin dictates what I shall do, and I do what I'm called upon to do even though I don't want to do what sin tells me, I have to do. Being the slave, I have no choice, of course in the matter.

Now, obviously then our next, or deeper definition says that sin is a slave master. Because of which, we’re in the condition of bondage, for which forgiveness is not enough. To make this point quite clear, let's suppose we take a wolf. And a wolf is in bondage to his own nature. He is a savage, rampageous, brute. Whose common natural purpose is to eat lambs and calves and even larger domestic animals if they can get out them. Of course, in the wiles he feeds upon the deer and the rabbits and any other game they can catch, reindeer and Caribou, and so on. Now, supposing that a wolf wants to rampage through a farmer’s flock of sheep and kill a half a dozen beautiful lambs and one or two ewes, and a ram or two. And the farmer caught this wolf and chained him up in a cage and completely forgave that wolf for what he'd done. Would that solve the farmer's problem as far as the wolf was concerned? Obviously not because if the wolf escaped, he would promptly go and do again, even though he'd been forgiven the same things all over again.

So therefore, pardon does not answer the problem of bondage. What does? Deliverance. or being set free from the power of sin. Now once again, of course, is anybody going to obtain deliverance if they don't ask for it in faith, the answer is definitely not. Again, we asked the question will anybody ask for deliverance if he doesn't know he's in bondage? And again, the answer is definitely not. And thirdly, will the person know he is bondage if he doesn't understand that sin is a master or an over lord, that rules over him. Again, the answer is no.

Therefore, the question what is sin must be answered and understood by those who are seeking the solution to that particular problem.

Now, when people don't understand the true nature of the sin problem, they end up with a sinning and confessing, sinning and confessing, sinning and confessing experience, day after day after day. In other words, they see sin only as an action. They’re looking at the fruit, of course, and not at the root of the problem. And they go to God, and they say: Lord, I'm sorry I did this evil thing. Please forgive me and they believe they're forgiven. But because they have not confessed their real problem, which is the existence of the old sinful nature, deep down within, the root of their strife. They go back again, and when temptation comes, it finds the same response from within. They do the same things again and they go back to confess again. to sin and confess and sin and confess and sin and confess.

Now, if you ask the average person on the street, the average religious person, the question: tell me, do you commit sin? What do you expect to hear by way of an answer? they'll say, well, certainly I commit sin. Sure, I do, I’m a poor, sinful mortal human being. What else can you expect?

Then we ask the next question, that of course, being a very candid and acceptable answer to our question. The next question is then, well, when you sin, what do you do about it? and the person will probably say, if he is a professed Christian, well, naturally, of course. I confess it. I ask God's forgiveness. I plead for His help, so I won't do it again, And I go my way.

Then you ask a third question, and then what? do you commit that sin again? And of course, they will look at you then, as if to say, well, you must be very inexperienced about the sin problem. Of course, I commit that sin again, and I find that today the very same sin which was my problem, 10 or 15 or 20 years ago, is still my problem at the present time. I've been sinning and confessing, sinning and confessing of the same thing all right along and I expect to go on doing that.

Now I ask you the question today, is that salvation from sin, or is it supposed salvation in sin? And the answer I think is self-evidence. It is obviously not salvation from sin. It is only supposed salvation in sin. Now Jesus said in John 8, verse 36. “If the Son, therefore, shall make you free,” then what? “you shall be free indeed, you shall be free indeed.”

This means, then, that there's a great difference between the unconverted person and the converted person. The unconverted person is not free, he is a slave to sin’s power, whereas the converted person is free. Sin’s slavery has been broken so far as his experience is concerned, and he has a new life altogether, from that which he previously had. Because he's no longer the same person as he used to be, and we'll talk, of course, in great detail about not only how to become a different person, but what being a different person actually means. Right now, I'd like to read to you a further scripture or two to confirm the fact that a newborn child, is very much a different person.

We've just read the wonderful statement by Jesus Christ himself. “If the son, therefore, shall make you free, you shall be free indeed.” We turn now to Romans the 6th chapter, and the 14th verse. And I want to close this first study period, we have a few minutes left, of course, with a very, very encouraging picture for those of us who have been bound by the bondage of sin.

Romans 6, and verse 14. Where Paul again says, “for sin shall not have dominion over you.” Sin shall not have the dominion over you, “for you are not under the law, but under Grace.”

What does the word dominion mean? The word Dominion means mastery. It means overlordship. It means power. And you can put any of those words in there if you wish, sin shall not have the mastery over you, it shall not have power over you. it shall not have the overlordship over you. You shall be a free man indeed. Now those words are written by the Almighty God through his prophets who received their messages by the ministration of the Holy Spirit, and those words mean precisely and exactly what they say as they're written there, in the word of God.

Let's turn now to first Corinthians chapter 15, and verse 34, and this is one of my favorite scriptures in regard to this very, very beautiful assurance that God gives to us. Where God says: “awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame.”

When the word awake is used, what does this insinuate? It suggests, of course, that we have been asleep. And a sleeping person is completely ignorant of what is going on around about him. He doesn't know. So, the Lord says awake to righteousness, come alive and learn what's available to you. And when you wake up to the righteousness which God offers to you. Then you will sin not.

Now, Paul says, some of you don't have the knowledge of God. I speak this to your shame. They don't have the knowledge of God and Paul says, I speak this to your shame. Now should a Christian or better still, I should say, will a true child of God have a knowledge of God? Obviously. Is that knowledge, of course, which makes him to be a true child of God. As Jesus said in John 8, verse 32, you shall know the truth, and the truth shall make you free.

Now, with this thought of knowing God, let's go back to Romans the first chapter again, in verse 16. Where the mighty apostle Paul, inspired by the Holy Spirit's said: “For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation from sin.” I'm adding in those two words from sin on the authority of Matthew chapter one and verse 21.

Let's now consider for a moment the awesome, almighty, power of God. Now it is impossible for us, of course, to even begin to have a true concept of God's almighty power. The best illustration of it, of course, is found out in the world of nature, the world that God made. And God had the power and still has the power to speak, and this world came into existence. And every sun, every star, every planet, every solar system, every Galaxy out there in space. Some of which are so huge in comparison to ours that it's just indescribable. Every one of those was spoken into existence by the almighty Power of God.

Is there any power in the universe to compare with that power? And the answer is obviously not. Because any power out there in the universe is a part of that power and not the whole of it. Now sin, of course, is limited to this earth. It is a mighty power. It's mighty because it is the power of God perverted into a wrong channel or direction, and therefore it too is the power of God, but entirely mismanaged or misused. But because it is only a small part of God's power, not the power which is in God himself, then of course there's no comparison between the power of God and the power of sin. Now sin is a power, let's not mistake that fact. In comparison to us, of course it is a a very great power.

But in comparison to God's power, it is a very, very small power indeed. My mind goes back at this point to the story of David and Goliath. We shall make a very brief reference to now. Goliath symbolized the awesome power of sin, because he belonged to a sinful nation challenging the people of God, namely Israel. King Saul and his army had lost their vision of God's power. So, when they came up against Goliath, they measured themselves and their power against Goliath and his power. And which of the two is obviously, of course, the greater? The power of Goliath. Now when David came, he didn't measure Goliath against himself. He measured Goliath and his power against the power of God. And then in David's eyes, who was the greater? Goliath or God? The answer is obvious, and in the might of that realization, he went down there to do battle with that giant and was completely successful.

Now people use the expression, I have the Gospel of Jesus Christ. Is it possible to have the Gospel of Jesus Christ? Definitely, in Revelation 14, verse six, the mighty Angel who symbolizes God's movement of people at one time is said to have the everlasting gospel. Let's see if a person's claim to having the gospel is a valid one, because if he has the gospel, then he has what the gospel is, and what is the gospel? It is the power of God unto salvation.

Now, if we have the power of God unto salvation, then what does that power in us do so far as sin in us is concerned? Can you have both the power of sin and the power of God at the same time? Impossible. It's one or the other. So, then the presence of God's power in a person, bespeaks the absence of the power of sin. One or the other. So therefore, a person who says I have the gospel and yet spends all his time sinning and confessing, sinning and confessing obviously does not have the gospel of Jesus Christ.

Now today, as a solution to our sin problem, the God of heaven offers to you and me the Gospel of Jesus Christ, which is the power of God unto salvation from sin. and when that gospel takes hold of a person, as Paul says in 2 Corinthians 5, and verse 17, that person is no longer the person he was. He becomes a different person altogether. Let’s read that wonderful promise now, second Corinthians, chapter 5 and verse 17.

“Therefore, if any man be in Christ, he is a new creature.” Now I like some of the more modern translations. Which say, he is a new creation. “Old things have passed away” his old self, the person he used to be. That mean spiteful, hateful unloving person is gone. behold, all things are become new.

So, love, joy, peace and gentleness have taken the place of hatred, pride and malice, and the person is indeed a new creation. This is the divine purpose of God for every person upon the face of the earth. And I know that those who listen to this presentation, long to be in themselves, the kind of people that God desires them to be. Loving, gentle, patient, kind and restful.

We'll close the study period right now, but as we continue this series, we'll talk more about the bondage of sin and God's way of bringing specific deliverance from that great problem.

And we'll learn the exact steps that we are individually to take in order to gain that deliverance from the power of sin and enter into God's sacred rest.