[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

9 There remains therefore a rest to the people of God.

10 For he that is entered into His rest, he also has ceased from his own works, as God did from His.

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

7 Wherefore (as the Holy Ghost says, Today if you will hear His voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

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

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

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.

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,

Romans 5

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:

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:

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 nearly is.

00:09:14

Solutions cannot be applied unless the problem itself is understood.

00:09:19

And therefore our first little study session will be devoted to determining the nature of sin as a part of the great human problem.

00:09:30

If we ask the average person what is sin or come back with reply, sin is wrongdoing.

00:09:37

It's an action of evil.

00:09:41

It is the disobedience of God's commandments and this definition, of course, is quite scriptural. This turn across to the First Epistle worm written by the Apostle John.

00:09:53

First, John three and verse 4 where.

00:09:58

This band, under the inch placed in the spirit, gave us this very fine definition of what sin.

00:10:02

Actually is.

00:10:03

This John three and verse 4.

00:10:06

Whosoever committed sin, transgresses or civil law for sin, is the transgression of the law.

00:10:14

The word transgression is a word which means an action.

00:10:19

Or a committal.

00:10:22

So John is saying that anybody who commits sin, which means anyone who does sin, he he he commits against the law, he or he breaks the law of God for sinners.

00:10:33

The transgression of the law and the word committal there is the important word which indicates a very definite action.

00:10:41

Something done by the person.

00:10:44

Which we call, which is called sin.

00:10:47

Now, this definition of sin of course is quite important.

00:10:50

Far as it goes.

00:10:53

Let's think of this importance from moment.

00:10:58

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.

00:11:08

He forgives all our iniquities.

00:11:10

We read that Scripture again and again, throughout the word of God.

00:11:17

Now nobody is going to get forgiveness unless he specifically asks for it, the brother says.

00:11:23

Ask and you shall receive, seek and.

00:11:26

You shall find.

00:11:28

If you don't ask for forgiveness, will you get it?

00:11:30

The answer is very obviously no you.

00:11:32

Will not get it.

00:11:34

Man, nobody in turn is going to specifically ask for forgiveness unless he knows he is guilty condition.

00:11:42

A conviction of guilt.

00:11:45

Which at the same time brings a realisation or impending destruction.

00:11:51

And separation from garden.

00:11:54

Feels that man that they fear of his life and leads him to reach out and ask for God's forgiveness not.

00:12:02

If we don't have a sense of guilt, we won't ask for forgiveness.

00:12:06

Now finally, if we don't know what actions are sin for what actions, the transgressions of God's law, are we going to have a sense of guilt? And again, the answer is very obviously not.

00:12:18

So therefore the question, what is sin must be answered by the person seeking salvation before he will seek that salvation and therefore the the question is very, very important.

00:12:30

Now, accurate as the definition of sin being an action is is concerned, it is not deep enough to really satisfy the human need.

00:12:41

To turn back now to John the 8th chapter.

00:12:44

And in this chapter we have a statement made by Jesus Christ to the Jews, the Scribes and Pharisees, standing by the start of the 32nd verse and read down to verse 36. And Jesus said then you shall know the truth, and the truth shall make you pray.

00:13:05

Keep them what?

00:13:06

But now is the question, of course.

00:13:08

Keep millions.

00:13:08

Yes, certainly.

00:13:10

But certainly free for more than that.

00:13:13

And the dudes at that time were quite perplexed by Christ statements in verse 33, they said.

00:13:19

They answered him. We be Abraham's seed and we're never embellished to any man. How sad thou you shall be made free.

00:13:30

In other words, those Jews of the Jesus Christ.

00:13:32

What are you talking about?

00:13:34

What is all this statement that you've just made meant to convey to us?

00:13:38

We're not in \*\*\*\*\*\*\*.

00:13:39

We are free.

00:13:41

Now this is a strange statement for them to make.

00:13:44

Of course, even in the physical realm, because at that time they were very much in \*\*\*\*\*\*\*.

00:13:49

Of course, to the Roman power they are not a free people.

00:13:53

They could not live as they wished to live.

00:13:55

They could not go where they wish to go.

00:13:56

They had to pay tribute to their Roman overlords and they in no sense of.

00:14:00

Where could they say we?

00:14:02

Abraham said we will never in bonus to any man.

00:14:07

How then do you say you shall be made free?

00:14:11

Now Jesus Christ was not talking about physical freedom anyway.

00:14:16

He was talking about spiritual freedom and he makes us very plain. Verse 34. Jesus answered them, verily, verily, I say unto you, who soever committed sin is the servant of sin.

00:14:34

Here is our relationship, both of you between the actual action of committal and sin and the cause or source of that particular problem.

00:14:45

Jesus said whosoever or anybody who committed sin or put in modern language, who does sin.

00:14:54

That person is the servant of sin.

00:14:57

Now, very obviously.

00:14:57

Of course, if the Sinner is the servant of sin, then what must sin be to him?

00:15:03

It must be his master, his overlord, his ruler.

00:15:08

He is the bond that servant or the slave.

00:15:11

And sin is his master.

00:15:15

As a matter of fact, in the original Greek language, the.

00:15:17

Word servant.

00:15:19

Translating the word do last literally means a slave and not as servant as we think of as servant in modern terms and modern day servant of course serves you for so many hours a day in return for so much.

00:15:29

Money and he goes away.

00:15:31

A free man for the rest of the day and night to.

00:15:33

If, as he pleases now, this then brings to view a new element or aspect of sin, which is a very, very important.

00:15:42

One must not be able to look.

00:15:44

Because very obviously, as soon as my master my condition now is not only one of guilt.

00:15:52

My problem now becomes one of \*\*\*\*\*\*\*, because this is bond service or slavery.

00:15:59

Sin as the master.

00:16:01

Therefore sin dictates what I shall do and I do what I'm called upon to do.

00:16:07

Even though I don't want to do what sin tells me, I have to do.

00:16:12

Being the slave, I have no choice.

00:16:13

Of course in the matter.

00:16:16

Now, obviously then and and next or deeper definition says that sin is a slight master.

00:16:24

Because of which, when the condition of \*\*\*\*\*\*\* for which forgiveness is not enough.

00:16:30

To make this point quite clear, and let's suppose we take a wolf.

00:16:34

And a wolf isn't bondaged to his own nature.

00:16:37

He is a savage with patience.

00:16:41

Whose common natural purpose is to eat lambs and calves and even larger domestic animals if they can get out them.

00:16:51

Out out.

00:16:51

Of course, in the wires he feeds upon the deer and the rabbits and any other game they can catch reindeer and Caribou, and so on.

00:17:01

Now, supposing that I moved us to.

00:17:05

Rampage through farmers, flock of sheep and killed half a dozen beautiful lambs and wanted to use and around it too.

00:17:12

And the farmer caught this, this wolf and chained him up in a cage and completely to gave them what he'd done.

00:17:23

Would that solve the farmer's problems? The files the wolf was concerned? Obviously not because of the wolf escape, but he promptly go and do again, even though he'd been forgiven the same things all over again.

00:17:34

So therefore pardon does not answer the problem of \*\*\*\*\*\*\*.

00:17:39

What does deliverance or being set free from the power of sin?

00:17:47

Now once again, of course, there's anybody going to obtain deliverance if they don't ask for it in faith, the answer is definitely not.

00:17:56

Again, we asked the question when anybody asked for the urban, so he doesn't know he's in \*\*\*\*\*\*\*.

00:18:00

And again, the answer is definitely not.

00:18:03

And thirdly, will the person know his and \*\*\*\*\*\*\*?

00:18:06

He doesn't understand the sin is a master or a an over over law that rules over him.

00:18:13

Again, the answer is no.

00:18:15

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

00:18:24

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.

00:18:40

Another wins by sea sin only as an action.

00:18:45

We're looking at the foot, of course, and not at the root of the problem.

00:18:48

And they go to God and they.

00:18:50

Say Lord, I'm sorry.

00:18:51

I did this evil thing.

00:18:52

Please forgive me and they believe they're forgiven.

00:18:56

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 their style.

00:19:06

They go back again, and when temptation comes, it finds the same response from within.

00:19:11

They do the same things again and they go back to confess again to sin and confess and and confess and and confess.

00:19:19

Now, now if you have, if you ask the average person on the street the average religious person, the question tell me, do you commit sin?

00:19:27

What do you expect to have a way of answer, they'll say.

00:19:29

Well, certainly I commit sent your idea on the poor, sinful mortal human being.

00:19:34

What else can you expect?

00:19:36

Let me ask the next question, that of course being a very candid and acceptable answer to our question.

00:19:42

The next question is then, well, when you send, what do you do about it and the personal property safe?

00:19:47

Is that the testing question? Well, naturally, of course. I confess it. I ask God's forgiveness. I plead his help so I won't do it again.

00:19:55

And I go my way.

00:19:57

Then you ask a third question and then what do you commit that sin again?

00:20:01

And of course they will look at you then, as if to say, well, you must be very inexperienced about the sin problem.

00:20:07

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.

00:20:17

Time I've been swimming and confessing.

00:20:20

Seeing confessing of the same thing all right along and I expect to go.

00:20:24

What I'm doing?

00:20:25

That now I.

00:20:26

Ask you the question today, is that salvation from sin, or is it supposed salvation in sin?

00:20:37

And the answer thing is self evidence.

00:20:38

It is obviously.

00:20:40

Not salvation from sin. It is only supposed salvation in sin. Now Jesus said in John 18 verse 36.

00:20:50

If the son therefore, shall make you free, then what you shall be free.

00:20:55

Indeed, you shall be free indeed.

00:20:59

This means, then, that there's a great difference between the unconverted person and the converted person.

00:21:05

The unconverted person is not free, he is a slave to sins power, who is the converted person, is free.

00:21:12

Since slavery has been broken so far as his experience is concerned, and he has.

00:21:17

A new life.

00:21:18

Altogether, map, which you previously had.

00:21:21

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 who got is very much a different person.

00:21:42

We've just read the wonderful statement by Jesus Christ himself.

00:21:46

If the son, therefore, shall make you free, you shall be free indeed.

00:21:52

Return that to Romans the 6th chapter.

00:21:56

And the 14th verse.

00:21:59

And I want to close this first study period.

00:22:02

We have a few minutes left, of course, with a very, very encouraging picture for those of us who have been bound by the \*\*\*\*\*\*\* of sin.

00:22:11

Ramon 6, and verse 14.

00:22:14

Where Paul again says poor sin shall not have dominion over you.

00:22:19

Sin shall not have the minion over you, for you are not under the law, but under Grace.

00:22:26

What does the word dominion mean?

00:22:29

The word Dominion means mastery.

00:22:31

It means overlordship.

00:22:33

It means.

00:22:35

And you can put any of those words in there if you wish, since shall not have the mastery over you, it shall not.

00:22:41

Have power over.

00:22:42

You it shall not have the overlordship over you.

00:22:45

You shall be a free man indeed.

00:22:49

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.

00:23:03

Let's turn now to first Corinthians chapter 15 in verse 34, and this is one of my favorite scriptures in regard to this very, very beautiful assurance that God gives to us.

00:23:15

Where God says awake to righteousness and sin, not to some have not.

00:23:21

The knowledge of God.

00:23:22

I speak this to your shame.

00:23:25

When the word awake is used, what does this insinuate?

00:23:29

It's in it.

00:23:30

It suggests, of course, that we have been asleep.

00:23:33

And a sleeping person is completely ignorant of what is going on around about him.

00:23:39

He doesn't know.

00:23:41

So the Lord says awake to righteousness come alive and learn what's available to you.

00:23:46

And when you wake?

00:23:47

Up to the right of this, which God offers to you.

00:23:49

Then you will send knots.

00:23:53

Now, poor says.

00:23:55

Some of you don't have the knowledge of God.

00:23:57

I speak this to your shame.

00:23:58

They don't have the knowledge of God and force.

00:24:02

I speak this to your shame.

00:24:03

Now should a Christian or better still, I should say, will a true child of God have a knowledge of God?

00:24:12

Is that knowledge, of course, which makes him to be a true child of God.

00:24:16

As Jesus said in John 8IN verse 32, you shall know the truth, and the truth shall make you free.

00:24:24

Now, with this thought of knowing God, let's go back to Romans.

00:24:27

The first chapter again in verse 16.

00:24:31

Where the mighty apostle Paul, inspired by the Holy Spirit's sin.

00:24:35

For I am.

00:24:36

Not ashamed of the Gospel of Christ, for it is the power of God unto salvation from sin.

00:24:45

I'm adding in those two words from sin on the authority of Matthew chapter one and verse 21.

00:24:52

Let's now consider for a moment the awesome Almighty power of God.

00:25:00

There's impossible for us, of course, to even begin to have a true concept of God's almighty power.

00:25:07

The best illustration of it, of course, is found out in the world of nature, the world of God made.

00:25:14

And God had the power and still has the power to speak.

00:25:18

And this world comes came into existence.

00:25:22

And every sun, every star, every planet, every solar system, every Galaxy out there in space.

00:25:28

So which are so huge and capacity house that it's it's just indescribable.

00:25:35

Every one of those was spoken into existence by the almighty Power of God.

00:25:41

Is there any power in the universe to compare with that power?

00:25:44

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 us.

00:25:53

Now sin, of course, is limited to this earth.

00:25:55

It is a mighty power.

00:25:57

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.

00:26:08

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.

00:26:19

And sin is a.

00:26:20

Power let's not mistake that fact.

00:26:22

In comparison to us, of course it is.

00:26:23

A very great.

00:26:25

But in comparison to God's power, it is a very, very small power indeed.

00:26:31

My mind goes back at this point to the story of David Goliath.

00:26:36

We shall make very brief reference to now.

00:26:39

Goliath symbolised the awesome power of sin because he belonged to a sinful nation challenging the people of God, namely Israel, that King Saul and his army have 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.

00:27:00

And which of the?

00:27:00

Two is obviously, of course the greater.

00:27:02

The power of life.

00:27:05

Now when David came, he didn't measure Goliath against himself.

00:27:07

He measured Goliath and his power against the power of God.

00:27:11

And then in David's eyes, who was the greater? The Goliath full God? The answer is obvious, and in the might of that realization, he went down. He went down there to do battle with that giant and was completely.

00:27:26

Now people use the expression.

00:27:28

I have the Gospel of Jesus Christ.

00:27:32

Is it possible to have the Gospel of Jesus Christ?

00:27:35

Definitely in Revelation 14, verse six, the mighty Angel who symbolises God's movement of people at one time is said to have the everlasting.

00:27:50

Let's see if a person's claim to having the gospel is a valid 1, because if he has the gospel, then he has what the gospel is and what is the gospel.

00:27:59

It is the power of God unto salvation.

00:28:03

Now, if we have the power of God, the salvation, then what does that power in us do so far as sin in US is concerned?

00:28:10

Can you have both the paths in and the path got at the same time?

00:28:15

It's one or the other.

00:28:18

So then the presence of God's power of person bespeaks the absence of the power of sin. One or the other.

00:28:25

So therefore, a person who says I have the gospel and he spends all his time singing and confessing, singing and confessing obviously does not have the gospel of Jesus Christ now today.

00:28:37

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.

00:28:48

Then, and when that gospel takes hold of a person, that's pauses and segment things five and verse 17, that person is no longer the person he was.

00:28:56

He becomes a different person altogether.

00:29:00

That's with that wonderful promise.

00:29:01

Now, second Corinthians, chapter 5 and verse 17.

00:29:06

Therefore, if any man be in Christ, he is a new creature.

00:29:12

Now I like some of the more modern translation.

00:29:14

We say he is a new creation.

00:29:16

Old things have passed away his old self, the person he used to be.

00:29:21

That mean spiteful, hateful and loving person is God.

00:29:24

One behold, all things are become new.

00:29:28

So love, joy, peace and gentleness have taken the place of hatred, pride and malice, and the person is indeed a new creation.

00:29:37

This is the divine purpose of God for every person upon the face of the earth.

00:29:42

And I know.

00:29:43

That those who listen to this person.

00:29:45

Nation long to be in themselves, the kind of people that God desires them to be.

00:29:51

Loving, gentle, patient, kind and restful.

00:29:56

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

00:30:05

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