

# WHO CAN UNDERSTAND HUMAN NATURE, HIS OWN HEART? *Psalms 119:12*

The heart is the reservoir from which all sin originates?

## **The "Sin Stained Heart"**

*"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity."* Isa. 59:3-4

"Who can understand his error?" Psalm 19:12.

"A LIFE MOST PURGED AND PURE IS STILL AS FULL OF SIN,  
AS THE SEA IS FULL OF SALT" *C.H. Spurgeon*

*By Pastor Del Wray*

Man's stupidity has blinded him from the real condition of his own heart.

In Scripture, the heart is the seat of indwelling sin as well as its subject. It is from the heart that indwelling sin springs in a person's experience. Indeed, sin has invaded as an enemy and now possesses the very throne of God himself. So says the preacher:

Ecclesiastes 9:3 this is the unfortunate thing about everything that happens on earth: the same fate awaits everyone; the hearts of all people are full of evil, and there is madness in their hearts during their lives, then they die. *"This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead"* Eccl. 9:3.

The writer of Ecclesiastes says that the hearts of all people are not just tainted by sin, but indeed, full of sin. He likens it to madness that goes on during the whole of their lives. It is a sad picture indeed. In his evaluation of the sinfulness of the human heart, Jesus says essentially the same thing:

But the things that come out of the mouth come from the heart, and these things defile a person. For out of the heart come evil ideas, murder, adultery, sexual immorality, theft, false testimony, slander. These are the things that defile a person; it is not eating with unwashed hands that defile a person. *"But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man"* Matt. 15:18-20.

We have no legs to stand on, we are all guilty. Man's stupidity has blinded him of the real condition of his own heart. Thus saith the Scripture! Now may I proceed?

Therefore, having heard from Scripture may I conclude that a believer who has "madness" in his heart, who trusts in another believer who has "madness" in his heart must have loose screws in

his belfry *“He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered”* Prov. 28:26. Yea and that means your pastor, preacher and evangelist too. They have madness in their hearts. I have madness in my heart. I have confidence in all my preacher friends but trust none, not unless what they preach lines up with the Book. Much preaching that you hear today is spawned out of hell and only the Holy Spirit is able to teach that which is true from what is false and He will never lead you contrary to the Bible. I’ll never ask or demand trust from any of my congregants as a lot of Baptist preachers do. My pastor, Dr. Harold Sightler, always said in his preaching, “You look beyond me and look to Calvary” pointing to a Cross hanging above the Baptismal pool behind the podium.

*“Thus saith the LORD; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD”* Jer. 17:5.

I’ve seen too many and I mean “too many” young Christians, “babes in Christ” earnest seeking souls have their lives ruined and in many cases destroyed by some pastor who does not know his own heart, refusing to believe God’s Word and blindly leads some new Christian to believe that he or she can live without sinning. You can’t live without sinning and he can’t live without sinning. It is impossible. Our fallen natures make sure of that. Let me say, This is not a “license to sin” lecture either, ten thousand times “NO” sin is ever indwelling in the believer’s life and he will never rid himself of that old nature until he dies or the rapture takes place, whichever comes first. Sin is not what one does it is what you are. I know of hundreds of cases where some young person commits suicide because he tries to live without doing wrong and fails over and over again. In desperation he turns back, quits and in despair takes his own life. These thugs that preach perfectionism ought to be hung from the bell tower. Shut up you thieves, if I could legally I’d shut your mouths with my fist. There he goes again, no love but plenty of wrath. No man has ever gone to hell because he smokes, drinks or fornicates. He goes to hell because he rejects Jesus Christ. Sin will take you to hell though. To my Baptist brethren, let me be straight as an arrow and firm as the bow: It’s either the Bible or it has no place in our lives. “Baptists, the flag that floats over you is that of Jesus only; the principles that govern you have the authority of Jesus only; the ordinances which distinguish you have the example of Jesus only; and the founder of your churches is Jesus only. Let deep devotion be yours. Let earnest zeal be yours. Let the spirit that animated to deeds of valor and endurance our noble and martyred ancestors be yours. Let us move in harmony and fight on manfully and wear the armor constantly, and soon the songs of the angels will announce the advent of the era when the kingdoms of this world shall become the kingdoms of our God and of His Christ, and He shall reign forever and ever.” *Samuel Howard Ford, author and Baptist historian*

After many years of “running off at the mouth” the natural man would clamor or Bearing Testimony to the Lord Jesus Christ, Christians would lay blame on me for, I’ve come to the conclusion that most of the preachers are robbers and on many occasions that probably includes Baptist, to our shame. I’m not calling all preachers thieves or even most but robbers too many are. You counter, robbers and thieves are the same, yes, in so many ways they are. I have known many that actually are thieves. They’ll steal the Word of God from some lost soul at the blink of an eye. At times it may be because of ignorance, lack of understanding and even intentional. Still they rob the truth from a needy lost soul. Holding the truth in unrighteousness is robbery, highway robbery. In Romans 1, Paul warned,

*“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;”* Rom. 1:18.

*“When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand”* Ezek. 3:18. Let me detour here for a minute:

Sodomy is wicked and we are to warn them to turn from their wicked way not accept and tolerate their damnable lifestyles, that’s real love. Instead we solidify, befriend and tell them how much we love them. We are as wicked as hell itself when we do we are as vile as they when we refuse to condemn their sin. God is at war with queers and faggots. Forgive me, chasing rabbits, that’s another one of my boiling points. Let me get back on track now!

This time, my exegesis and the subject of this message is, **OUR OWN SIN, AND THE ERROR OF OUR OWN HEARTS**. That is not only stained with sin but “full of sin”. The subject is one which we sometimes think we know, but of which we may always be quite sure that we have only began to learn, and that when we have learned the most we shall ever know on earth, the question will still be pertinent, "Who can understand his own sin?" **THE HEART IS THE SEAT OF INDWELLING SIN.**

We all acknowledge that we commit sin. Surely we are not so proud as to imagine ourselves to be perfect. If we pretend to perfection we are utterly ignorant, for every profession of human perfection arises from perfect ignorance. Any notion that we are free from sin should at once discover to us that we abound in it. To vindicate my boast of perfection, I must deny the Word of God, forget the law, and exalt myself above the testimony of truth and God’s precious Word. Therefore, I say, we are willing to confess that we have many sins, yet who amongst us can understand them? Who knows precisely how far a thing may be a sin which we imagine to be a virtue? Who among us can define how much of iniquity is mingled with our uprightness, how much of unrighteousness with our righteousness? Who is able to detect the component parts of every action, so as to see the proportion of motive which would constitute its being right or wrong? He is indeed a crafty man who should be able to unmask an action and divide it into essential motives which are its component parts. Where we think we are right, who knows but what we may be wrong? Where even with the strictest scrutiny we have arrived at the conclusion that we have done a good thing, which among us is quite sure that he has not been mistaken? May not the apparent good be as marred with internal motive as to become a real evil?

Who again can understand his own sins, so as always to detect a fault when it has been committed? The shades of evil are perceptible to God, but not always perceptible to us. Our eye has been so blinded and its vision so ruined by the fall, the absolute black of sin we can detect, but the shades of its darkness we are unable to discern. And yet the slightest shadow of sin is perceptible to God, and that very shade divides us from the Perfect One, and causes us to be guilty of sin. Who amongst us has that keen discernment of judging himself, so that he shall be able to discover the first trace of evil? “Who can understand his sins?” Surely no man will claim wisdom as profound as this. But to come to more ordinary matters by which perhaps we may the more understand our text here. Who can understand the number of his sins? The mightiest mind could not count the sins of a single day. As the multitude of sparks from a furnace, so innumerable are the iniquities of one day. We might sooner tell the grains of sand on the sea-shore, than the iniquities of one man’s life. A life most purged and pure is still as full of sin as the sea is full of salt. And who is he that can weigh the salt of the sea, or can detect it as it mingles with every fluid particle? But if he could do this, he could not tell how vast an amount of evil saturates our entire life, and how innumerable are those deeds, and thoughts, and words of disobedience, which have cast us out from the presence of God, and caused him to abhor the creatures which his own hands have made.

Again, even if we could tell the number of human sins, who, in the next place, could estimate their guilt? Before God's mind the guilt of one sin and such a one as we foolishly call a little one, the guilt of one sin merits His eternal anger His eternal condemnation. Until that one iniquity is washed out with blood, God cannot accept the soul and take it to His heart as His own offspring. Though He has made man, and is infinitely benevolent, yet His sense of justice is so strong, and stern, and inflexible, that from His presence He must drive out His dearest child if one single sin should remain unforgiven. Who then amongst us can tell the guilt of guilt, the heinousness of that ungrateful rebellion which man has commenced and carried on against His wise and gracious Creator? Sin, like hell, is a bottomless pit! Oh, Christian, there never lived a man yet who really knew how guilty he was; for if such a being could be fully conscious of all his own guilt, he would carry hell in his bowels. No, I often think that scarcely can the damned in perdition know all the guilt of their iniquity, or else even their furnace might be heated seven times hotter, and Tophet's, in 2 Kings designated as a high place to sacrifice children, Isa. 30:33 a chasm filled with brimstone fire. Tophet's streams must be enlarged to an immeasurable depth. The hell which is contained in a single evil thought is unutterable and unimaginable. God only knows the blackness, the horror of darkness, which is condensed into the thought of evil.

It is the scoundrel, the preacher who perverts the gospel by preaching "sinless perfection," those who so lightly deem God's Salvation and who will not understand his own heart and the heart's blackness, who does not comprehend what sin is and the depth to which sin has befallen the human race that I cry out against. Our pulpits are full of them. I dare say many of our Baptist pulpits are too. I abhor the "sinless perfection" heresy and strongly harangue, berate against it. I have such a bitter taste for it that my hatred for those who preach it shows how sinful I am. The perfectionists and those who believe they can live above sin must be blind and delusional. What a practice of abomination. What total ignorance of the human heart, what reproach upon God and disrespect for His Word. God hates they are, sin denying liars and soul damning preachers. I loathe their persons as much as I loathe a low-down sodomite. It is the "perfectionists: heresy that this exegesis warns against.

For many years now my heart has ached and my soul grieved over how loosely and carelessly we treat God's salvation. Salvation has been made into some kind of "Carnival Christianity" to see how many might make some kind of commitment or promise to stop their sinning. Salvation is made too little of and too lightly regarded in our churches today. Many of our churches don't even have invitations anymore. Some singing group comes in and sings for forty-five minutes and gives a little fifteen minute ditty of a talk tempting God or daring God not to bless it. The sinner comes in enjoys the songs and goes out just as lost as when he came in. Salvation preaching is treated as secondary anymore. While the lost person makes some half-hearted profession and goes on living in sin anyway he pleases. One fella recently was bragging about the large number they had in church this past Sunday. With many different nationalities and a large international gathering, then he acknowledged the different churches represented and even bragged how they even had a few queers and lesbians present. There's something wrong with that? Salvation changes a life and won't allow the sinner to continue in sin. A loosely held belief in the sinfulness of the sin in the human heart causes such apostate condition as we have today. While numbers keep rising souls are still dying and going to hell. The heart is deceitfully wicked who can know it?

A man is totally depraved and that means that sin has touched all parts of what a person is. In the unbeliever this means that his intellect is now corrupted with falsehood. His speech no longer brings glory to God. His motives are selfish instead of pure. His character is stained and corrupted. Furthermore, the doctrine of total depravity does not teach that the person is as bad as

he can be, or that he always does the worst possible thing. Instead, it teaches that all parts and passions of the person have been touched by sin and are affected by sin. It means that our intellect is corrupted, our speech does not glorify God, and that our motives are not pure. Our sight is dimmed, our hearing dull, our speech slurred, our taste is soured and our smell is obnoxious. This is because we are stained by sin and we are flawed by its effect upon us. And we will be until we die or the rapture takes place. The regenerate man is no different only that he has a Help meet that has moved in to live and do what he could never do. The Holy Spirit is the Grantor of strength, graciously to overcome sin. All of man has been affected even his will and that too is marred, because of all the many voices clamoring for man's attention. The sin stain permeates the whole man. And you can never rid yourself of it until one dies or we are caught out and changed in an instant.

“Who can understand the number of his sins? The mightiest mind could not count the sins of a single day. As the multitude of sparks from a furnace, so innumerable are the iniquities of one day. We might sooner tell the grains of sand on the sea-shore, than the iniquities of one man's life. A life most purged and pure is still as full of sin as the sea is full of salt. And who is he that can weigh the salt of the sea, or can detect it as it mingles with every fluid particle? But if he could do this, he could not tell how vast an amount of evil saturates our entire life, and how innumerable are those deeds, and thoughts, and words of disobedience, which have cast us out from the presence of God, and caused him to abhor the creatures which his own hands have made.”

Who can understand his sins? After surveying his life, his works and Word of God, he comes at last to his conscience; a book which though wicked men may keep shut up, and naturally do not love to look into it, yet will one day be laid open before the great tribunal in the view of the whole world, to the justifying of God when he judges, and to unremorseful sinners' eternal confusion. And what finds he here? A foul, blurred copy that he is puzzled how to read; “who,” says he, “can understand his sins?” Those notions which God had with his own hand imprinted upon conscience in legible characters, are partly defaced and slurred with scribble, and interlinings of “secret faults;” partly obliterated and quite razed out with capital crimes, “presumptuous sins.” And yet this manuscript cannot be so abused, but it will still give in evidence for God; there being no argument in the world that can with more force extort an acknowledgment of God from any man's conscience than the conviction of guilt itself labours under. For the sinner cannot but know he has transgressed a law, and he finds within him, if he is not past all sense, such apprehensions that though at present he “walk in the ways of his heart and in the sight of his eyes” as the wise man ironically advises the young man to do, Eccl. 11:9, yet he knows as the same wise man there from his own experience tells him that “for all these things God will bring him into judgment.” The conscience being thus convicted of sin, where there is any sense of true piety the soul will, with David, here address itself to God for pardon, that it may be “cleansed from secret faults;” and for grace, that by its restraints, and preventions, and assistances, it may be “kept back from presumptuous sins,” and if unhappily engaged, that it may be freed at least from the “dominion” of them. Keep back thy servant also from presumptuous sins; let them not have dominion over me. Quoted

What grace is this which pardons my sin? My sin is so great that the most enlarged capacity cannot comprehend its heinousness. Oh! I know my sins reach from the east even to the west, that aiming at the eternal skies they rise like pointed mountains towards heaven. But then, blessed be the name of God, the blood of Christ is wider than my sin. That shoreless flood of Jesus' merit is deeper than the heights of mine iniquities. My sin may be great, but his merit is greater still I cannot conceive my own guilt, much less express it, but the blood of Jesus Christ, God's dear Son, cleanest us from all sin. It is not infinite guilt, but infinite pardon, not boundless iniquities, but boundless merits that cover all my sin. What if our sins were greater than heaven's breadth,

yet Christ is greater than heaven. The heaven of heavens cannot contain Him. If thy sins were deeper than the bottomless hell, yet Christ's atonement is deeper still, for He descended deeper than ever man himself as yet hath dived, even damned men in all the horror of their agony, for Christ went to the end of punishment, and deeper your sins can never plunge. Oh! How boundless is His love that covers all our sins.

My poor reader, believe on Christ now! God help you to believe. May the Spirit now enable you to trust in Jesus? You cannot save yourself. All hopes of self-salvation are delusional. Now give up, have done with self, and take Christ. Just as you art, drop into His arms. He will take you; He will save you. He died to do it, and He lives to accomplish it. He will not lose the spirit that casts itself into His hands and makes Him his all in all.

The prophet saith who can understand his own faults? No man can, but God can; therefore reason after this manner, as Saint Thomas saith: I know and am known; I know but in part, but God knows me and knows me wholly; but what I know I know but in part. So the apostle reasons; "I know nothing of myself, yet am I not hereby justified." Admit that thou keepest thyself so free, and renewest thy repentance so daily that thou knowest nothing by thyself, yet mark what the apostle adds further; "Notwithstanding, I do not judge myself; I am not hereby justified, but he that judges me is the Lord." This is the condition of all men; he that is infinite knows them; therefore they should not dare to judge themselves, but with the prophet David, in Psalms 19:1-14, entreat the Lord that he would cleanse them from their secret sins. Would you pray?

Merciful Father of our Saviour Jesus Christ, because I have sinned, and done wickedly, and through your goodness have received this wish for of repentance, where to this your long-suffering does draw my hard heart, I plead, for your mercy's sake in Christ, to work the same repentance in me, and by your Spirit, power, and grace, so to humble, mortify, and to make my conscience fearful because of my sins, to salvation, that in your good time may comfort and quicken me again, through Jesus Christ, your dearly beloved Son. Amen.