

# Bryan Station Baptist Church

INDEPENDENT ESTABLISHED 1786 MISSIONARY

## THE PIONEER BAPTIST

Vol. 1

Lexington, Kentucky

December 1969

No. 3

### HOW GRACE SAVES

BY: C. D. COLE

Practically all professing Christians profess to believe that salvation is of grace. You can hardly find a member of any denomination who will out and out deny that salvation is by grace. The Bible so often and so positively declares salvation to be by grace that few men will boldly deny it. But the trouble is that many think and speak of grace in such a way as to frustrate it. The grace they think of and talk about is not grace at all. It is so mixed with human work and merit that it is no more grace. "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work!" Rom. 11:6.

Salvation by grace destroys all room for boasting. No man is sound on grace who boasts of anything he has ever done or can do as the ground of his salvation. If your idea of salvation allows you to boast, you may be sure it is wrong. No man can even boast of his repentance and faith, for they are the gifts of His grace. All of our graces are fruit of the Spirit.



Location: 3.3 miles out Bryan Station Road. Right on Briar Hill Road.

Sunday School	9:45 a.m.
Worship Service	11:00 a.m.
Evening Service	7:00 p.m.
Wednesday Night Prayer Meeting	7:30 p.m.

Air-Conditioned Nursery Provided

Pastor . . . . Alfred M. Gormley  
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Lexington, Ky. 40505

Salvation by grace means that God is to have all the praise for our salvation. The Father is to have all praise for providing the Saviour; the Son is to have all the praise for performing the work of salvation; and the Holy Spirit is to have all the praise for promoting salvation in us by convicting us of sin and bringing us to faith in the Lord Jesus Christ.

Salvation by grace does not give

license to sin. There are two dangers concerning grace: one is the danger of frustrating it, the other is the danger of abusing it. We frustrate grace when we teach that righteousness comes by keeping the law, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). We abuse grace when we use it to justify a life of sin.

He who justifies his sinning on the ground that he is not under law but under grace, does not have the grace of God in him. The child of grace hates sin and strives against it. Sin is not the habit and practice of his life. There is no sin that he hugs to his bosom and takes to glory with him. There is no sin that is a sweet morsel under his tongue. The man of grace neither boasts of keeping out of sin, nor justifies himself when he falls into sin.

Negatively speaking, grace does not save by enabling us to perfectly keep the law of God. It is our judgment that this is the way many people think grace saves. They confess that no man can of himself keep the law, but that grace enables him to keep it, and in this way grace saves. To be logical and consistent, and to have any place for grace in their plan, this must be the position of all who believe in salvation by keeping the law. Now, it is admitted that if God should eradicate every vestige of our sinful nature, and cause us to live without sin, that would be grace indeed--that would be the unmerited favor of God. It would be grace for it would be doing for us that which we do not deserve. But this is not the way grace saves, and we must voice our objections to it:

1. That would not satisfy justice for our sins already committed. God is just as well as gracious, and grace never acts contrary to justice. If the sinner should quit sinning justice would condemn him for sins he had committed in the past.

2. That would rob Christ of any part in our salvation. If grace saves by making us sinless in character and conduct, then salvation would be by grace, but apart from Jesus Christ.

3. If grace saves by enabling us to keep the law, then the Holy Spirit would be the Saviour rather than Christ. The Holy Spirit is the Administrator of inward grace: it is by His strength we worship and serve God. The Holy Spirit, through the Word, shows us the Saviour, and makes Him precious to us, but the Holy Spirit is not the Saviour. In announcing the birth of the Saviour, the angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21).

4. In the new birth, the sinful nature is not eradicated, but a sinless nature is implanted. In the saved man there is a warfare between two conflicting natures; "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" (Gal. 5:17). And Paul said, "I find then a law, that when I would do good, evil is present with me" (Rom. 7:19). And this is the testimony of every true child of God, for "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

Grace does not save by overlooking our sins. If God took no account of our sins, that would be grace indeed but in doing that He would abdicate His throne in favor of His enemies. Our sins deserve punishment, but if God overlooked them and never

punished them, that certainly would be grace--that would be the unmerited favor of God. But this is not the way grace saves for several reasons:

1. Because it would be at the expense of justice. There can be no sacrifice of justice in salvation. Sin must and will be punished. If God overlooked sin, He would be gracious, but at the same time unjust.

2. There would have been no need of Christ's coming to earth and dying on the cross. There is forgiveness with God, but it is on the ground of satisfied justice. Grace saves by satisfying justice. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Grace saves from the guilt and penalty of sins by placing them on Christ. Grace saves by punishing Christ instead of the sinner. He put away the guilt of our sins by the sacrifice of Himself. He died as the Just One for the unjust ones that He might bring them to God, that is, into His favor. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18).

Justice says that my sins must be punished, and they have been punished in my Surety, the Lord Jesus Christ, the Surety of that better covenant. It was in matchless grace that the Lord Jesus liquidated our sin-debt, and He shall have all the praise.

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#### ABRAHAM VARGHESE--NEW MISSIONARY TO INDIA

I, Abraham Varghese, am a native of India, saved by the grace of God, and a former member of the Bryan Station Baptist Church in Lexington, Kentucky. I will be going to India as an Independent Baptist Missionary from Bryan Station Baptist Church.

I was born about 24 years ago in the state of Kerala, India, and was saved while a high school student. I came to this country to study God's Word. I joined Lexington Baptist College in Lexington, Kentucky, and was graduated from there during 1967-68. I am now a student at the Cincinnati Baptist Schools in Cincinnati, Ohio. My faithful parents, two brothers and two sisters are in India.

India is the second largest country in the world. They have more religion and religious people than a person can imagine. Only 2% of the 500 million are normal Christians. The World Council of Churches are doing a lot of social work in India. Today, Baptists have failed to preach the gospel in the land of heathen people. There are millions who have never heard about Christ in any fashion; thousands of villages where there is no Christian activity.

If the Lord wills, I am planning to go back to India (Rajasthan State) to start mission work. I am going there to preach the gospel, after the Lord saves them, I will baptize them and organize them as Baptist churches (New Testament churches).

Next July, I plan to go back to India. If you or your church would like to have a

part in this work, contact Alfred M. Gormley, pastor, 347 Sierra Drive, Lexington, Kentucky, 40505; or Abraham Varghese, 832-G Curzon Avenue, Cincinnati, Ohio, 45216. I will be glad to come and speak about my work in your church.