

Bryan Station Baptist Church

INDEPENDENT

ESTABLISHED 1786 MISSIONARY

THE PIONEER BAPTIST

"Preaching The Same Truth We Preached Before Kentucky Was A State"

Vol. 5

Lexington, Kentucky

November 1973

No. 2

SALVATION FROM BEGINNING TO END

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30).

Sin has wrought terrible ruin to man. It has warped and twisted the mind, defiled the heart and diseased the body. It has exposed man to the wrath of God and caused the mind to hate God. Sin has made hell a necessity.

Salvation is a recovery from the ruin sin has wrought. It is a deliverance from danger that rebels face. It is the rescue from all the evil and harm sin has caused.

Sin has darkened the understanding and ruined the affections; regeneration is that aspect of salvation that causes men to hate sin and trust the Saviour. Sin has brought condemnation from divine justice; justification is that aspect of salvation that removes this condemnation and declares the sinner to be righteous on the ground of imputed righteousness of Christ. Sin has made man a child of the devil; adoption is that aspect of salvation in which the devil's child is legally made a son of God. Sin has made man morally filthy in the sight of God—so filthy that man stinks to high heaven; sanctification is that aspect of salvation in which the sinner is made holy. Sin has brought disease and shame to man; glorification is that aspect of salvation in which the sinner is made glorious.

We are told that angels are interested in human salvation. They want to know the meaning of blood. They attend our meetings that they might know the wisdom of God in human redemption. Let us take an angel's view of our salvation. I do not know whether angels have a Bible or not, but let us suppose they do. Let us follow an angel with an open Bible and see what it says about our salvation. We learn that salvation is an eternal project; that it was conceived in the mind of God in eternity; that all plans were

made before the stars were made to march to the music of time; and that all that takes place in time is but the execution of an eternal purpose which God purposed in Christ. Tracing salvation from beginning to end, we divide it into four parts or periods: (1) Decretively, (2) Historically, (3) Experimentally, (4) Prophetically.

1. Salvation decretively. This means that my salvation was decreed or purposed from all eternity. Back in eternity God chose His people in Christ and decreed their ultimate glorification. When this stupendous universe was yet unborn Christ stood as a Lamb to be sacrificed that sinners of a coming race might escape the just deserts of their rebellion against their Maker. In developing this thought we will use Scripture that speaks of salvation in all its parts as in the past, and then use Scripture to show that in actual salvation all was done according to this eternal purpose. Rom. 8:30 speaks of salvation in the past tense. This could not be actual salvation, but salvation purposed. Some Scriptures that show that actual salvation was the execution of this eternal purpose are: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48). "Blessed be the the God and Father of our Lord Jesus Christ, who hath blessed

us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:3-6).

II. Salvation historically. By this we mean the time when salvation was wrought out or provided for us. This was at Calvary, where and when Christ put away sin by the sacrifice of Himself. This was where Christ performed His suretyship engagement. Back in eternity He promised to be the Surety for His people, and at the cross He was fulfilling His promise. A surety is one who voluntarily assumes the responsibility of another, agreeing to become legally liable for the debt and bad behaviour of sinners.

This is why Christ and Him crucified must be the object of saving faith. Faith must be in that which saves. If the church saves, then saving faith must be in the church. If an ordinance saves, then faith must be in that ordinance. If Christ saves, then faith must be in Christ. It is the very tenor of Scripture that faith must be in Christ.

III. Salvation experimentally. This refers to the possession of salvation. This is actual and personal salvation. The salvation I have was provided at Calvary, but it was not mine until I trusted Christ. Salvation decreed and provided would be no good if never experienced. Salvation from beginning to end is of the Lord and He will see to it that it is experienced. God not only makes a plan of salvation, He works the plan. He who predestinated back in eternity also calls the one predestinated. There are no salvation packages left unclaimed in the depot of predestination.

IV. Salvation prophetically. This is the salvation we wait for. This part of salvation is a matter of promise and hope. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
"Tis finished," all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.

What rush of hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps

Bespeaks the triumph night
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousand fold repaid!

O then what raptured greetings
On Canaan's happy shore!
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate."

Henry Alford, 1866

By C. D. COLE



What Is Hell?

By
H. B. Taylor



In the New Testament there are two words translated hell. They are hades and gehenna. Hades was the place of abode of all departed spirits before the death of the Lord Jesus. Lu. 16:19-26. It has two apartments - Paradise and Hades proper. Between these there was a great gulf or chasm that none could cross. Christ went to Hades. Lu. 23:43; Acts 2:31. The body never goes to hades. Christ's body was buried but His spirit was with the thief in Paradise. The rich man's body was buried but his soul was alive in Hades.

After Christ had with His own blood entered into heaven and purged it (Jno. 14:2. Heb. 9:23), the way into heaven itself was then opened (Heb. 9:8), so when the Lord Jesus ascended He emptied Paradise and carried all Old Testament saints with Him to heaven because of His finished redemption (Heb. 9:12, Eph. 4:8). Since that time all believers at death go straight to heaven (Phil. 1:23, Eph. 3:15, 2 Cor. 5:1-2). Paradise being now

emptied, Hades is the present abode of the wicked dead and of them only. Hades sustains about the same relation to gehenna that a county jail does to a state prison. Hades, like the jail, is the place where the wicked are kept until their trial or judgment. The judgment occurs after the resurrection of the body. When they are tried then they are sent to gehenna or the lake of fire. Hades itself will be cast into the lake of fire after the judgment of the wicked (Rev. 20:14). Hades is a place of conscious torment in real fire (Lu. 16:22-24).

GEHENNA

The final abode of the wicked is gehenna. Several things are taught in the New Testament about it.

1. It is a prepared place (Mt. 25:41, Rev. 20:10). Prepared for the most depraved and dangerous prisoners – the devil and his messengers.

2. For a fitted people (Rom. 9:22). Gehenna is a specially prepared place for vessels of wrath specially fitted for perdition. The word translated destruction in Rom. 9:22 is translated perdition in 1 Tim. 6:9, 2 Pet. 3:7 and Rev. 17:8-11. It never means annihilation. Isa. 66:24 and Dan. 12:2 seem to teach that a part of the preparation of the lost for hell is in their resurrection bodies. These bodies if anything like the bodies of the saints will be flesh and bones (Lu. 24:39). They will also be indestructible if like the saints (1 Cor. 15:53). They shall be such as to bring shame to the wicked and everlasting contempt and abhorring to all beholders (Isa. 66:24).

3. Gehenna is a place where the damned are tormented by fire and brimstone day and night forever and ever (Rev. 20:10, 14:11).

4. This fire will be unquenchable (Mr. 9:43-48). Think of it! Imperishable bodies of flesh in unquenchable fire.

5. An undying conscience (Rom. 2:15). always an accusing conscience – a worm that dieth not. A gnawing, burning conscience on the inside and unquenchable fire

on the outside. No wonder God says they have no rest day nor night forever and forever (Rev. 14:11).

6. The wicked live in Gehenna as long as God lives. The strongest expression in the Bible for that which never ends is “forever and ever.” That expression is found twelve times in Revelation. Eight times it is used of God “who liveth forever and ever,” etc. Once (22:5) it is used of the righteous. Three times it is used of the conscious suffering of the wicked (14:11, 19:1-3, 20:10). As long as God lives, that long will the wicked suffer.

7. But some man says, I do not see any justice in that. Well, note, that the righteous in heaven shout over God’s justice in His judgments (Rev. 19:1-6). They see it whether you do or not. Again, a man in one minute kills his fellowman. He goes to the prison for a life sentence. Suppose he lives fifty years. His offense was committed in one minute; he is punished over twenty-six million minutes for one minute’s sin. That, too, for only one offence. Multiply that by an innumerable number of offences not against depraved man, but against Holy God and you see that even from the viewpoint of earthly courts the wicked ought to suffer eternally. Add to that the fact that he sins eternally (Rev. 22:11) and you will know in part the why of eternal punishment. Down here it is given us to know only in part (1 Cor. 13:12).

8. Who goes to gehenna? (Rev. 21:8). The unbeliever as well as great sinners. How shall you escape the damnation of gehenna, if you reject Jesus Christ, man’s only Savior? (A. 4:12, Heb. 9:22). Believe on the Lord Jesus Christ and thou shalt be saved (A. 16:31).

There is life for a look at the crucified one
There is life at this moment for thee.

Eternal, non-forfeitable, unending, non-losable life is offered thee just now, O sinner, if you will but receive Christ (Jno. 1:12, 6:37, 10:27-29).

DO IT NOW

