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## **WE WANT TO LIVE**

BY THE LATE: C. D. COLE

"Yet a little while, and the world seeth me no more; but ye see me: because I live ye shall live also" (John 14:19).

Life is personally precious—every person wants to live. A striking illustration of the desire to live is seen in the cry of those 11 people in the army plane which crash-landed near Interlaken, Switzerland, the other day. In their SOS for help they said, "We want to live." Men hang onto life as long as they can. Self-preservation is the primary law of nature. Men will spend all they have to live—they will gladly give the earnings of a lifetime for only a few more days of life.

Even the miserable want to live. We have seen people with twisted, tortured bodies, hardly recognizable as human beings, and yet they wanted to live. This desire to live is so universal that when one does take his life, it is usually thought he was out of his mind. Men want to live. You want to live; I want to live; everybody wants to live. Life is personally precious to all men.

Now, on the other hand, life is cheap from the standpoint of the neighbor. My life is precious to me, but do I regard it as sacred and precious for my neighbor? Here is the crux of the whole matter—do I consider the life of my neighbor—my fellow man of whatever class and color—precious? Here is the secret of the mystery of the human race; here is the explanation of all war and strife among men. Life is not precious in the eyes of the neighbor. Men do not love their neighbors

as they love themselves. Men want to live, but they do not want to let live—unless the other life contributes to more abundant living for them. If the other life gets in my way—if the other life obstructs my path to glory and wealth—then the other life can die. That's the philosophy of human nature—that is the explanation of man's inhumanity to man.

That spirit of selfishness was first displayed in the Garden of Eden when man stole God's fruit; it was soon afterwards displayed outside the Garden when Cain took the life of his brother, Abel; and today this spirit of selfish greed has spread until it seems as if every man's hand is against every other man. What do the Hitlers care for human life? And every man in his natural state is a potential Hitler, so far as his spirit is concerned. Individuals and groups of individuals want to rise on the sinking forms of other individuals or groups of individuals. I realize that in this awful miasmi of selfishness there is, here and there by the grace of God, an oasis of love for the other fellow. With the vast majority of people the other fellow is only a tool to be used in making more money. Perilous times are upon us because men are lovers of their own selves to the exclusion of other selves. Human life—when it is the life of the other man—is mighty cheap. I know the world may call it competition, but what it usually calls competition is the effort to rise while somebody else is falling. It is selfishness.

Our text speaks of life—life in a nobler and grander sense than men of the world know anything about. Life in its true sense is something the world is totally ignorant of. Many a man is dead and thinks he has abundant life—dead in trespasses and sins. Men bathe in the muddy waters of sin and think they have high life. They loll on the beach of godless pleasure and call it abundant living, all deaf to the Word of truth which says, “She that liveth in pleasure is dead while she liveth.”

Sin has perverted the sense of values. The world says that life consists in the abundance of what men possess, but the Word of God says, blessed living is in giving, not in getting. The cheerful giver is having greater life than the struggling getter. The loser of life is the gainer, while he who seeks to save his life is the real loser. Who is right? the world or God?

## BECAUSE I LIVE, YE SHALL LIVE ALSO

### I. The Scriptural Setting.

Christ is discussing His soon departure. He is telling His disciples that He is about to leave them. He was not letting them down. They were not to be forgotten. His going away would not be to their hurt or loss. He assures them of ample provision when He is gone. They will not be without help—they will not be on their own. They can ask for things in His Name and get them.

### II. The Living Christ.

“Because I live, ye shall live also.” Christ speaks of life on the eve of death. He could not be holden of death. Death did not hold Him; He held death. He has the keys of death and hades. He Who is life must live. There was life in His death; glory in His shame. By His death on the cross, Christ made that ugly cross an emblem of glory. Paul said, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ,....” (Gal. 6:14).

(1) Christ died physically. His spirit left His body and the body became limp and lifeless. His body was wrapped in a shroud and laid in Joseph’s tomb.

(2) Christ died penally. He received the wages of sin. This was much more than physical death. On the cross God was punishing Him—His Father was smiting Him—His Father was making Him to be sin—treating Him exactly like a sinner deserves to be treated. God withdrew His favor, and justice showed His wrath against sin. God’s wrath fell on His holy Son that He might, in righteousness, let His mercy fall upon His unholy enemies. The only place where sin will ever get what it deserves was at Calvary. In Hell, sin will never get what it really deserves—the debt will never be paid there by any sinner—therefore, the punishment is eternal. Sin is infinite in its iniquity and no finite

being can ever satisfy the justice of God and get rid of sin. The criminal here can pay for his crimes with money or with a season of imprisonment or with his life, and when he has paid for it with his life, the law can do no more. But the law of God will ever be alive in Hell, and the sword of justice will never be sheathed.

### III. The Living Christian.

“Because I live, ye shall live also.” The believer’s life is wrapped up in Christ. The kind of life Christ has is the kind of life the Christian has. We have here:

(1) The assurance of life, (2) the likeness of life, and (3) the eternity of life.

(1) The assurance of life. How eagerly we reach out after assurance of physical life! Sometimes we almost embarrass the doctor with questions about sick loved ones. “Will he live?” Oh, how often it is asked. But Christ meant far more when He said, “Ye shall live also.” What a load is lifted when the doctor says, “Yes, he’ll live—he’ll get well.” But oh what joy ought to be ours when Christ says, “Ye shall live.”

(2) The likeness of life. What kind of life did Christ mean when He said, “Ye shall live.” Physical life? Yes, perhaps, but He meant far more than that. What kind of life did He have? Life before God. Life as the antithesis of death unto sin. “For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” (Rom. 6:10,11). This is the life of justification—never any more condemnation.

(3) The eternity of life. The life we have in Christ is eternal life—it could not be otherwise, for He is our life. We will live as long as He lives. We will be in God’s favor as long as He is.

Conclusion: Life is so precious. Physical life is precious. When a loved one is sick, what good words are these: “She will live.” But better are the words of our text: “Ye shall live.”

Life before God is far more precious than physical life. The lost are to have an eternal physical existence, but that will not be precious. But the lost will have no moral life—no life before God—they will forever be under the heel of His wrath.

But to live unto God—how precious. No more condemnation from His holy law. No more sin in me to bring the Father’s rod. No more criticism from any source. No angel to remind me of my past failure. No saint to find fault with me as pastor. No reminder from any source. Life in Glory—life in fellowship with Him Whose life is my life. Life in fellowship with others now made perfect.

# DO or DONE

We hear so much about what we must do, that one would think there was nothing that He had done. "Do," "Do," we hear on every hand, and how seldom do we hear "Done."

The story has often been told, and needs to be often retold, of an old Scotch lady who said to the moralist, "Your theory is 'Do,' 'Do,' but my theology is 'Done,' 'Done.'" Thank God that in a world of so many unfinished things, there is one thing finished - the work for our salvation is finished. "It is finished," said He who did it, and no one yet has ever been able to point out an unfinished thing in that redemption work.

The Philippian jailer asked what he should "do to be saved" AND LEARNED THAT THERE WAS NOTHING TO DO, BUT THAT ALL HAS BEEN DONE. Paul did not tell him to weep, to pray, to agonize, to do penance, or to do anything; he simply placed before him the one distinguishing requirement of the gospel: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). The "done" takes away the "do." "Do" means human endeavor; "Done" means Divine accomplishment. "Do" is possible to human attainment, but "Done" spells our DIVINE ATONEMENT! "Do" is possible to man. "Done" is alone possible with God. "Do" satisfies the flesh. "Done" is grasped by faith. "Do" is the exercise of human energy. "Done" is the display of the Divine initiative. Said a good man while praying recently: "O God, we must crucify ourselves." His heart was right, but the conception was contrary to the Cross. In the believer's sanctification, as in the sinner's salvation, the work has been done. It is not to be done again. We are not to be crucified with Christ; we were crucified with Christ.

... Salvation

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