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Jesus As Saviour

By The Late C. D. Cole

Jesus means "Jehovah saves." So, to say that Jesus saves is to say that God saves, or that salvation is of the Lord. To the awakened and anxious sinner this is the sweetest and most fragrant of all names: one word in the Hebrew, Jehovah the Saviour.

Self-righteous people may talk about Jesus as an example to follow or Jesus as a great teacher or Jesus as a good man; but the self-conscious sinner rejoices in Jesus as the Divine Saviour.

The first thing I would emphasize is that salvation is in a person, and that person is Jesus, the Christ and the Son of God. Salvation is not in going here and there or doing this and that. It is through faith in Jesus, who is Jehovah the Saviour.

In dealing with lost people who seem to be unable to accept the plan of salvation, I will say, "Just suppose I am the Saviour, what would you have to do to be saved?" Invariably they will say, "Why we would have to trust you, look to you, depend upon you for salvation", and it is just that simple! Whoever is the Saviour must be trusted, looked to, or depended upon. If the sinner should say, why should I trust Jesus of Nazareth rather than some other person, then we must show him why Jesus must be trusted and not someone or something else. What did Jesus do to save us?

Salvation is on the basis of redemption. To redeem means to buy back or regain possession by purchase. Ransom means to release from captivity or slavery by a payment. Redemption views the object or person as lost; ransom views a person as being in captivity or slavery. In either case there is the payment of a price.

The doctrine of redemption has its roots back in the Old Testament. The law of redemption for the Jews covered possessions and persons. If a poor man lost his land or house, a near relative might redeem it. If he became so poor that he himself had to be sold to satisfy his creditors, a near kinsman might redeem him from slavery. "And in all the land of your possession ye shall grant a redemption for the land", Leviticus 25:24.

Whoever saves us must redeem us from the guilt of our sins and ransom us from the slavery of sin. "None of them can by any means redeem his brother, nor give to God a ransom for him:" Ps. 49:7 This passage of scripture excludes every man from the work of redemption. It says that none can by any means redeem his brother, or give to God a ransom for him. There is no use to look to priest or preacher or any other man for salvation, for they cannot redeem. The following scriptures clearly tell us that salvation is on the basis of redemption.

Matthew 20:28 - "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many".

Ephesians 1:7 - "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace".

Romans 3:24 - "Being justified freely by his grace through the redemption that is in Christ Jesus".

Galatians 3:13 - "Christ hath redeemed us from

the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree”.

I Peter 1:18,19 - “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ‘But with the precious blood of Christ, as of a lamb without blemish and without spot:”

Titus 2:14 - “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works”.

Bruce Barton in his book, “The Man Nobody Knows”, says that the Bible idea of Jesus as a lamb was abhorrent to him. He says that the Bible presents David, Samson, and Daniel as strong men, while Jesus is a lamb. This poor man did not know that Jesus is called a lamb, not because he was a weakling, but to denote that he was to be a sacrifice for sin. Jesus is also called a lion. He is a lion for strength and His prey will be easy meat when He comes to judge. He came the first time to be our passover lamb; He will come the second time as a lion to judge.

Salvation is received by installments. It was not paid for on the installment plan, for Jesus paid it all when He died and rose again, being delivered for our offences and raised again for our justification. “Who was delivered for our offences, and was raised again for our justification”, Romans 4:25. Redemption was accomplished once for all when Jesus cried on the cross, “It is finished”. You cannot add to anything that is finished. There are two aspects to redemption: redemption by price and redemption by power. Redemption by price has been finished, but redemption by power is a process not yet finished. Redemption by price makes us right with God; redemption by power fits us for the presence of God. Redemption by price was the work of Christ on the cross putting away the guilt of sin by the sacrifice of Himself; redemption by power is the work of the Spirit of Christ, beginning in regeneration and ending in glorification, when we shall be made like Him.

The first installment of salvation is received at the moment of faith in Christ.

Acts 13:39 - “And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses”.

Romans 5:1 - “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”.

Romans 8:1 - “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit”.

This is the judicial aspect of salvation - redemption from the curse of violated law, but this is not all of salvation.

Romans 13:11 - “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”.

I Corinthians 15:19 - “If in this life only we have hope in Christ we are of all men most miserable”.

I John 1:8 “If we say that we have no sin, we deceive ourselves, and the truth is not in us”.

As you can see, there is more to salvation than redemption from the curse of the violated law.

The second installment is received when the believer dies.

Psalms 116:15 - “Precious in the sight of the Lord is the death of His saints”.

Philippians 1:23 - “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better”.

The final installment of salvation will be received when the Saviour returns.

I John 3:2 - “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is”.

Psalms 17:15 - “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness”.

Romans 8:20-23 - “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

‘Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God,

‘For we know that the whole creation groaneth and travaileth in pain together until now.

‘And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body”.

When Christ returns the saints will be manifested as sons of God and the whole creation will be delivered from the bondage of corruption into the glorious liberty of the children of God. When Christ returns the earth shall be renovated, and paradise will be regained.

Beloved, the redemption story has not yet been completed for we shall meet beyond the river, by and by, by and by,

And the darkness shall be over, by and by, by and by.

With the toilsome journey done, and the glorious battle won,

We shall shine forth as the sun, by and by, by and by.

In the new earth wherein dwelleth righteousness, and we shall strike the harps of glory, we shall sing redemption's story, and the strains forever, shall resound on yonder everlasting shore.

In that new earth,

We shall see and be like Jesus, Who a crown of life will give us, and the angels who fulfill all the mandates of His will, shall attend and love us still.

In that new earth,

Our tears shall all cease flowing, and with sweetest rapture knowing; and all the blest ones, who have gone to the land of life and song, we with shoutings shall rejoin.

The sting of death is sin and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.



Myopia

"Myopia" is a term for short sight. Sir Arthur Keith, addressing the British Optical Association some years ago, said that "ten or more children out of every thousand, traced from infancy to adult years, lost the power of distant sight by the end of the fourth year. Every succeeding year others lose also, so that when twenty years of age, 150 out of every thousand have become myopic. This would mean some eighteen million in our country.

Peter (II Peter 1:9) speaks of men and women afflicted with spiritual myopia, those who cannot see afar off, "cannot see distant objects".

Not only organizations, but men often follow a short-sighted policy. The defeated life has accustomed the eye only to things earthly, things of today, while the successful life fixes the vision on the eternal verities. Blessed are they who can see not merely things temporal, but things eternal. Things present are best seen in the light of the eternal. The pure in heart see farthest (Matt. 5:8), for they see God.

Distored, imperfect vision is allusive. Absorption in present pleasures blinds the eye to future possibilities. Young people who know the value of an education are willing to forego the luring temptations of the hour. Believers endure as seeing Him who is invisible. The long range look rests the eye and strengthens the vision. The Holy Spirit is the Oculist, and the Word is the instrument by which moral and spiritual myopia can be cured.

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