

# Bryan Station Baptist Church

INDEPENDENT

MISSIONARY

## THE PIONEER BAPTIST

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

# CHRIST IN YOU

C. D. Cole

Matthew 1:22, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,..."

Colossians 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"

Galatians 4:19, "My little children, of whom I travail in birth again until Christ be formed in you,..."

There is both a Christ of history and a Christ of experience. Christ was born into this world of a virgin, but He must be born in us to be our Saviour. His birth into the world does not save; it is His birth in us that saves. The Christ of history must become the Christ of experience. It is not Christ in the manger, but Christ in us that is the hope of glory.

Speaking of his birth of the virgin, Matthew said, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name

Emmanuel, which being interpreted is, God with us."

The coming of our Lord was in no sense an accident; neither was it brought about by the natural order of events. His coming had long been predicted and was the fulfillment of this prediction. And all the circumstances of his birth were likewise the fulfillment of the Divine purpose, that a virgin should be with child and bring forth a son.

There is a parallel between Christ being born into the world and His being formed in us as the hope of glory.

I. His birth was the fulfillment of the Divine purpose and executed by the Divine will.

A. A shadow was made to rest upon his mother. There was doubt as to his paternity as men saw it. Even Joseph was sadly suspicious. And to this day, the natural Jew regards him as an illegitimate. And modernism robs him of his deity by denying his virgin birth. No man can be God with a human father. And if Jesus Christ had a human father, he cannot be a Divine Saviour.

B. He was born of a poor, obscure family--too poor to command the few comforts of the village inn in Bethlehem. There was no room for him in the inn and he was born in a manger among the cattle. The whole story of his birth carries reality on the very face of it. No human story would have run like this. No fictitious story would have had him come into the world like this. If this had been a made-up story, he would have been born of royalty or sensationally dropped from the skies.

C. Next, consider his relation to the temporal power of his day. Proud Caesar, on his throne, decided to place a new tax burden on his subjects. Some large enterprise must be financed or another war of conquest planned, and so he would grind the money out of the poor. So the decree goes forth that everyone must register in the town of his birth. This takes Joseph and Mary, betrothed man and woman, to Bethlehem, their birthplace. But this was not done that Caesar might be obeyed, but that the word of the Lord by the prophet might be fulfilled. A mightier will than Caesar's brought into pass

that Jesus should be born in Bethlehem of Judea.

D. Then, too, there was the rage of Herod who feared his position was threatened by all the current talk of a newborn king. And so he had the babies slaughtered in an effort to do away with the baby Jesus. But he missed Jesus because God was taking care of him. The sword of Herod was not long enough to reach Jesus. The wisdom of Herod was no match for the heavenly wisdom watching over the cradle of our Lord.

II. Now take the manner of His coming into our lives. There are several similarities between his birth into the world and his being formed in us the hope of glory. What the scriptures call the second birth is also called his birth in us.

A. It was according to the divine purpose. II Timothy 1:9, "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."

B. It was executed by the divine will. James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." John 1:12, 13, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

C. There is also a similarity between him coming into our lives and his birth at Bethlehem. He did not come into the world like he was expected to come. The

world would not have him because of his humble origin. His own people wanted a political king of royalty and power.

And when He was formed in us, the experience was not like we expected. If I were to call for testimonies, many of you would say that the experience was not what you thought it would be. Christ in us as the hope of glory is a faith experience. Faith is the experience. Regardless of demonstration or feeling, if you have faith in Christ, you have been born again. I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."

D. And surely all of us have discovered the Herod principle in our lives. Something in us that, like Herod, would crush the life of Christ out of us. Colossians 3:3, 4, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Just as Christ had his enemies, so His life in us has its foes.

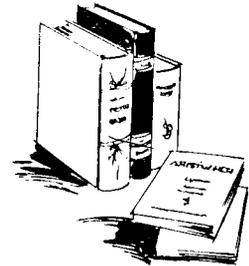
Where is the believer who does not have his doubts and frustrations and disappointments? Who does not at times feel like singing as Newton did:

"'Tis a point I long to know,  
Oft it causes anxious thot:  
Do I love the Lord or no,  
Am I his or am I not?"

I know there are those who mock at this song. They would have us believe they see nothing but the stars of assurance and hear nothing but the singing of angels; that they know nothing of doubts about their salvation. But the truth is that the fierce struggle between light and darkness, between good

and evil, have their place in Christian experience.

III. Christ in you the hope of glory--hope of glory, not present glory.



## NEW BOOK

A NEW BOOK BY C. D. COLE

"ETERNAL PUNISHMENT"

We are pleased to report the printing of another of Dr. C. D. Cole's books. It is a concise, yet thorough, work entitled *ETERNAL PUNISHMENT*. And, like all of Dr. Cole's writings, it is presented in an easy-to-follow and easy-to-understand manner. It is divided into four sermons, just as he originally preached it. This book was originally published by the Berea Baptist Church, in Plant City, Florida in August, 1937.

If you are interested in ordering, just ask for *ETERNAL PUNISHMENT* by C. D. Cole. The price is \$1, for 1-5 copies, for over 5 copies, it is \$.65.

PLANNING A

# MOVE?



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# THE SIN OF PRIDE

C. D. Cole

Pride was the first sin ever committed by moral beings. It had its origin in Lucifer, the son of the morning and he passed it on to the mother of our race. It is a universal sin in the human race. It is so natural to fallen man that it grows up in the heart like weeds in a watered garden. It is a sin with a thousand lives; it seems impossible to kill it; it flourishes on that which should be its poison; it glories in its shame. It has a thousand shapes, and by perpetual change it escapes capture. It seems impossible to hold it; the vapory imp slips from you only to appear in another form and mock your fruitless pursuit.

It is an unconscious sin. None have more pride than those who think they have none. To glory in humility is to take a bath in pride.

"From his brimstone bed, at the break of day, A-walking the Devil is gone, To look at his little snug farm of the World, And see how his stock went on.

"He passed a cottage with a double coach-house, A cottage of gentility; And he owned with a grin, That his favorite sin is pride that apes humility."

--Robert Southey

It is a dangerous sin. "God resisteth the proud," "Pride goeth before destruction, etc." "Pride is the torch which kindled hell and set the world on fire. It would murder God if it could that it might fill his throne" (Spurgeon). It is a God-defying sin, arrainging divine justice as Cain did; challenging Jehovah as Pharaoh did; or making self into a God as Nebuchadnezzar did.

and as the Antichrist will do. It is not only the first to come, but the last to go. In his dying moments, John Knox had a sharp conflict with self - righteousness though he had preached against it with all his might.

Pride is the ring-leader of iniquity. There is nothing too horrible for it to commit. It captures that which is best and turns it against God. Let us try to shoot the arrows of truth into this slimy thing, and may the Holy Spirit poison the arrows. Let us look at some of the things, good in themselves, that are turned by pride against our good.

I. Pride of wealth. It is difficult to be rich and not be proud. God said to the king of Tyre, "Thy heart is lifted up because of thy riches," Ezekiel 28:5. James 5:2, "Your riches are corrupted, and your garments are moth-eaten." I Timothy 6:17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Riches are good in themselves, but pride turns them into a snare. I Timothy 6:9, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

II. Pride of beauty. Ezekiel 28:17, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay

thee before kings, that they may behold thee." Lucifer was the covering cherub in the mountain (kingdom) of God. In the cemetery of human shame lies many a woman who fell through her beauty. Beware of thy beauty, O daughters of men, for pride lurks in thy breast to turn thy beauty against thee.

III. Pride of morals. Men talk about morals because they have such a puny conception of sin. Men think themselves good because they have not committed what the world calls gross acts of immorality. But a man is not good merely because he has not done as much evil as somebody else. Failure to recognize sin is a sin; to minimize sin in thought is to magnify sin in fact; he is the greatest sinner who thinks he has no sin. Self-righteousness denies God's word and denies the necessity of the blood of Christ to save.

Spurgeon says: "Beloved, pride is woven into the very warp and woof of our nature, and we shall never get rid of it until we are wrapped in our winding sheet. It is astonishing that when we are at prayer--when we try to make use of humble expressions, we are betrayed into pride. It was but the other day, I found myself on my knees making use of such expression as this: 'O Lord, I grieve before thee, that ever I should have been such a sinner as I have been. Oh that I should ever have revolted and rebelled as I have done.' There was pride in that; for whom am I? Was there any wonder in it? I ought to have known that I was myself so sinful that there was no wonder that I should have gone astray. The wonder was, that I had not been even worse, and there

the credit was due to God, not to myself. So that when we try to be humble, we may be foolishly rushing into pride. What a strange thing it is to see a sinful, guilty wretch proud of his morality! And yet that is the thing we see every day. A man who is an enemy of God, proud of his honesty, and yet he is robbing God; proud of his chastity, and yet if he knows his own thoughts, they are full of lasciviousness and uncleanness; a man proud of the praise of his fellows, while he knows himself that he has the blame of his own conscience and the blame of God. It is a wild, strange thing to think that man should be proud when he has nothing to be proud of. A living animated lump of clay--defiled and filthy, a living hell, and yet proud."

"I, a base-born son of one that robbed his master's garden of old....one that sunk his whole estate for the paltry bribe of a single bite! And yet proud of my ancestry! I, who am living on God's charity to be proud of my wealth, when I have not a single farthing with which to bless myself unless God chooses to give it to me. I, that came naked into this world, and must go naked out of it! I, proud of my riches--what a strange thing! I, a wild ass's colt, a fool that knoweth nothing, proud of my learning! Oh, what a strange thing that the fool called man, should call himself a doctor and make himself the master of all arts, when he is a master of none. And oh, strangest of all,

that man who as a deceitful heart--full of all manner of evil concupiscence, and adultery, idolatry, and lust, should yet talk about being a good-hearted fellow, and should pride himself upon having at least some good points about him, which may deserve the veneration of his fellows, if not some consideration from the Most High. Ah, human nature, this then, is thine own condemnation, that thou art insanely proud, while thou hast nothing to be proud of. Write "Ichabod" upon it. The glory has departed forever from human nature. It is helplessly insane, decrepit and defiled."

IV. Pride of orthodoxy. Those of us who know some truths that others do not know are in danger of being filled with pride of orthodoxy. If we are clear-headed as to the truth of God, the glory belongs to God. Those who do not know the truth are to be blamed, but those who do know the truth, are not to be flattered. It is in His light that we see light.

V. Pride of position.

VI. Pride of spirituality.

VII. Community pride.

VIII. Denominational pride.

Pride is selfishness. It is love of self. Adcock said there are 66 organizations in the country whose professed purpose is to serve others and yet there is more selfishness in the world than

ever before. We should appreciate all that we have as coming from God rather than as merited by ourselves.

Christ poured contempt on human pride. He showed His contempt for pride of wealth by coming into the world through a mother who was too poor in wealth or social position to command a room in the inn. He poured contempt upon the pride of community blessings by making his home in the despised village of Nazareth. He poured contempt upon the pride of social position by eating with publicans and sinners. He showed contempt for pride of political power, by refusing to take any part in the civil government of the world--even refusing to help in the settlement of an estate. He poured contempt upon the pride of reputation by being put to death as a criminal on a Roman cross--He despised the shame.

James 4:6, "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

Proverbs 16:18, "Pride goeth before destruction, and an haughty spirit before a fall."

Proverbs 11:2, "When pride cometh, then cometh shame: but with the lowly is wisdom."

I John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."