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

THE INDISPENSIBLE MAN

C. D. Cole

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12.

Introduction: In political campaigns we hear much of the indispensable man. Both major parties speak as if their candidate is the indispensable man--as though he is absolutely necessary to the welfare of the country, and that without him at the helm the ship of state is as doomed. What a pity that Christians cannot be as fond of their Leader as politicians are of theirs!

It is natural for people to have their favorites--preacher, doctor, teacher, governor, and president. But we need to be careful in thinking any of our favorites are indispensable. This is what leads to dictatorship. Whenever any man feels that he is indispensable as a ruler and gets the people to thinking so, a dictatorship is in the making.

That no mere man is or can be indispensable is proved by human mortality. The indispensable man cannot die, for example, Moses.

There is one indispensable man--one man no man can

do without--one man without whom every man is doomed to eternal misery. This man is the Lord Jesus Christ. I want to present Him as the indispensable man; in the hope that I will convince you, by the Spirit's power, that He is indispensable to you, so that you will trust Him as the only one who can save you.

He is the one who can do what none other can do. He is indispensable in every office He holds and every task He came to perform. The Bible presents Jesus under many indispensable figures, such as, bread and water, and light and life.

An indispensable man is one who does not need any assistants or helpers. Every work Jesus came to do, He did it without any help. He was alone in Gethsemane--on Calvary--in the resurrection and ascension. Jesus is indispensable:

I. As Redeemer. There is a twofold idea in the word redemption. It means recovery of property by the payment of price, and deliverance from danger. Sin makes redemption necessary.

A. Sin separates us from God. Our lives are in sin's pawnshop. We are re-

covered for God's use by the blood of Christ. We are made nigh by His blood, not our own.

Redemption is deliverance from danger. The sinner is in danger. He is cursed by the law of God. Christ redeemed us from the curse of the law. Redemption is through satisfaction of justice. Christ satisfied justice by bearing in His own body the punishment of our sins. He is indispensable as the Redeemer.

II. As Ruler or Governor.

A. Christ has the authority to rule. "And hath given him authority to execute judgment also, because he is the Son of man," John 5:27.

See also Matthew 28:18, and John 5:22. His authority is from God and not the people. His kingdom is not a democracy government of the people, for the people and by the people. Christ is a dictator. His word is law. We are to teach men to do all things he has commanded. As preachers, we are to do and teach His law.

We will never have a good government until the government is upon His shoulder.

Christ's administration is in two aspects or stages:

He is now conquering and ruling in grace. He is now putting down rebellion by his gracious operations in His elect; His people now trust Him as Saviour and bow to Him as Lord. He is our dictator by voluntary choice. In the day of judgment, He will put down rebellion by His righteous anger in the punishment of the wicked.

III. As Provider.

A. What is it that determines what we have in this life? Is it our wisdom? No. Our industry? No. It is His providence. It is He that giveth us power to get wealth. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matthew 6:33. See also Philipians 4:19.

THE LAWFUL USE OF THE LAW

C. D. Cole

"But we know that the law is good, if a man uses it lawfully." I Timothy 1:8

Introduction: A good thing may be unlawfully and dangerously used. A razor is good to shave with, but in the hands of a drunken man it is a dangerous and wicked weapon. Scissors are useful in a tailor shop, but they are not very good in a nursery. Coal is good to burn, good to cook our meals and warm our bodies, but it is not very good for the bride's make-up. Old clothes, even rags, may serve a beggar well in his trade, but they do not make an appropriate wedding dress. The law is good, and the commandment is just and holy. You cannot pick a flaw in the law of God. You cannot find an unjust command, or a foolish command from God.

All moral law is embodied in the ten commandments. In interpreting these commandments, our Saviour made them mean supreme love to God and our fellow man.

There can be no trouble with the law, but it may be unlawfully and improperly used. To find out how to use the law we must find out what it is for. The design of God in giving it must be the purpose for which we use it.

1. "By the law is the knowledge of sin." Romans 3:20. If you do not know you are a sinner, then you do not know the law. Romans 7:9 says, "For I was live without the law once: but when the commandment came, sin revived, and I died." The law reveals our sinful condition, but it provides no way of escape. The law demands, it

does not give. You are using the law lawfully when you take it as a weapon with which to slay your self-righteousness and blow out your brains of self-importance.

2. The law is a mouth-stopper. Romans 3:19 says, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." An old Puritan said that when he found a man who was proud of himself, he would take him to Sinai and listen to thunder and see the lightning flashes of God's wrath, and let the hell-scare get him. B. H. Carroll would take him to Moses and when Moses had knocked him down a few times he would want a Saviour. Imagine a court scene: when a man is proven guilty, his mouth is stopped, and there is no plea for his defense.

3. A schoolmaster to bring us to Christ. Galatians 3:24,25 says, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Word for schoolmaster here does not mean school-teacher, but a child-conductor. In homes of wealthy Greeks and Romans there would be a trusted servant who would take the children to school. The man was called a "paidagoges", or child conductor. He did not teach the children, but took them to the teacher who taught them. Therefore the

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law does not save; it brings us to the Saviour. The purpose of both the moral and ceremonial law--to bring us to Christ.

4. The wrong use of the law is fatal. Many are ignoring the law of God. But it does not ignore them. Many have no concern about the commandments of God, but the law is concerned about them. The law is God's blood hound who will track every man to his hiding place. There is no way to throw the law off your track. Men may evade human laws, but not the law of God. In God's court every one of us has been fingerprinted and numbered and photographed. You cannot ignore the law. It has already condemned you.

But when you face the law you must be careful how you use it. Don't try to be saved by keeping it. Galatians 3:10 says, "For as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." If you are saved by keeping the law, you are your own Saviour and may rightly praise yourself.

WHAT WE HAVE IN CHRIST

1. Redemption from the law's curse. See Galatians 3:10.

2. In Christ I am dead to the law. Romans 6:14 says, "For sin shall not have dominion over you: for ye are not under the law, but under grace."

Conclusion: The way to be saved is to look to Him who satisfied claims of the law with His own blood. The law cursed me; He bore the curse.

"Free from the law, O happy condition, Jesus has died and there is remission."

I Cannot Pray

I cannot say *Our*, if my religion has no room for others and their need.
 I cannot say *Father*, if I do not demonstrate this relationship in my daily living.
 I cannot say *Who art in heaven*, if all my interests and pursuits are in earthly things.
 I cannot say *Hallowed be thy name*, if I, who is called by His name, am not holy.
 I cannot say *Thy kingdom come*, if I am unwilling to give up my own sovereignty and accept the righteous reign of God.
 I cannot say *Thy will be done*, if I am unwilling or resentful of having it in my life.
 I cannot say *On earth as it is in heaven* unless I am truly ready to give myself to His service here and now.
 I cannot say *Give us this day our daily bread* without expending honest effort for it or by ignoring the genuine needs of my fellowmen.
 I cannot say *Forgive us our trespasses as we forgive those who trespass*

against us, if I continue to harbor a grudge against anyone.

I cannot say *Lead us not into temptation*, if I deliberately choose to remain in a situation where I am likely to be tempted.

I cannot say *Deliver us from evil*, if I am not prepared to fight in the spiritual realm with the weapon of prayer.

I cannot say *Thine is the kingdom*, if I do not give the King the disciplined obedience of a loyal subject.

I cannot say *Thine is the power*, if I fear what my neighbors and friends may say or do.

I cannot say *Thine is the glory*, if I am seeking my own glory first.

I cannot say *Forever*, if I am too anxious about each day's affairs.

I cannot say *Amen* unless I honestly say, "Cost what it may, this is my prayer."

—Author Unknown

A MAN MAY GO TO HEAVEN

Without Health
 Without Wealth
 Without Fame
 Without a Great Name
 Without Learning
 Without Big Earning
 Without Culture
 Without Beauty
 Without Friends
 Without 10,000 Other Things

BUT HE CAN NEVER GO TO HEAVEN WITHOUT CHRIST
 "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me."—John 14:6

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