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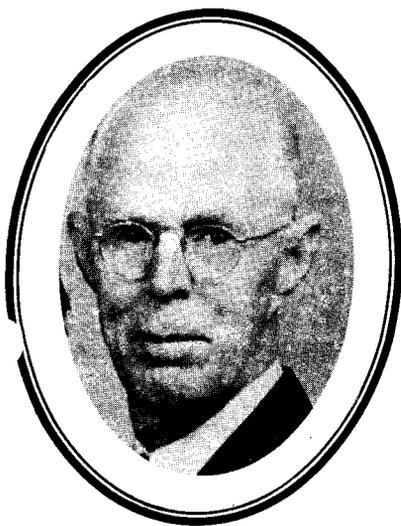
THE PIONEER BAPTIST

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

LOOK



Claude D. Cole

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," Isaiah 45:22.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:22.

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," Isaiah 32:2.

I want to use these three texts to bring you the gospel. They seem at first to be a variance, but in reality are one in their message. The first says, look to God and be saved. The second says cease from man, which means, do not look to man for salvation. The third says that the world's hope is in a man.

The word for man in the second text is Adam, the race name of humanity. It may be used individually or collectively. No single man, whose breath is in his nostrils, nor all men, can meet the exigencies of human existence. Man whose breath is in his nostrils is the creature and no creature can be our Saviour. Genesis 2:7 says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The man of the third text is the God of the first text. The word for man here is "Ish" which means a man of high degree and a husband.

The God of the first text is the Lord Jesus Christ of the New Testament. And the man of the third text is the Lord Jesus Christ of the

New Testament. He is the man of high degree because He is the creator and the husband or bridegroom of the church.

The hope of sinners is in a man--not man the creature, but man the Creator--one who is more than man, even the God-man. It is to this man we are told to look for salvation. Since salvation is in a look, we must be careful to look to the right person.

It was a look that ruined our race and it will be a look that will save men. When Eve looked, she took, and ate, and died. So men look and take and eat and live.

It is easy to look. Any man with eyes can look. The simplest can look--the most ignorant can look. The most homely can look. The most sinful can look. The Old Testament and the New Testament agree on the way of salvation--in both it is by a look. The Old Testament says "Look unto me and be ye saved;" the New Testament says, "Behold the Lamb of God that taketh away the sin of the world." The object of our gaze must be the Lamb slain and this is Christ on the cross. There is no educational requirement for looking; no moral requirement for

looking. Whosoever will may look; all the ends of the earth may look. There is no race or color, no social or political requirement for looking.

There is a difference between a physical and a spiritual look--between a look of the body and a look of the soul. A man may have good physical eyes and yet not see spiritual things. When Christ warned His disciples of the leaven of the Pharisees and Herod, they thought he had literal bread in mind. He rebuked them for lack of understanding and said, "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" Mark 8:18. In speaking of the blinded condition of Israel, Paul said "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day," Romans 11:8. The eye is often used of the spiritual perception of the soul. Ephesians 1:18 speaks of the eyes of the understanding being enlightened. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

We must look to the Lord Jesus Christ for our eternal welfare. John 6:40 says, "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. The world is looking and waiting for a man to whom it can look for peace and prosperity. This is why countries have accepted dictators--their hope is in a man--an individual to whom they can entrust their interests. This is why Russia is Communistic--its hope is in

human government--dictatorship of the proletariat--or working class.

Democracies are always weak in a crisis. Witness the Munich conference when Hitler and Mussolini had their way over representatives of the democracies of England and France. Even Democratic governments choose a dictator in times of emergency. The president's hand is always strengthened in times of war.

There is a crisis facing this world that no democracy can cope with. Sin has created a crisis that calls for a dictator--a strong man to break its shackles and set men free. And our third text tells us that such a man shall arise: "And a man shall be as an hiding place from the wind; and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," Isaiah 32:2.

This text gives us a threefold aspect of human need and misery created by sin: the covert and hiding place imply danger from tempest and storm; the rivers of water implies a drought and thirst; the shadow of a great rock implies fatigue and weariness. The sinner is in danger, he is thirsty, and he is tired, and sin is the cause of it all. Now Jesus Christ is our deliverer from danger; He is our refreshment from thirst; He is our rest from weariness.

I. He is our deliverer from danger. Men are in danger of hell fire which is the second death. The wrath of God is upon man because of his rebellion. He is already condemned and the day of judgment will bring punishment--awful and eternal--unless there is deliverance. In the gospel of Christ, we have the news of a deliverer.

John 3:16 tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 5:24 says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And John 3:36 says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

II. Christ Jesus is the one who satisfies our thirsty and longing souls. Animal appetites are all physical and can be satisfied. But human longings are more than physical and cannot be satisfied by material things. Give a man all that he asks for in material things and still there is an unsatisfied longing--he is still thirsty. This is proof that man is something more than an animal being--that the soul and spirit are more than mere breath--such as the beasts have.

Now the man of our text--the Lord Jesus Christ, claims the ability to satisfy this thirst. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," John 7:37, 38. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," John 4:14. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall

never thirst," John 6:35.

III. Christ Jesus is the rest-giver for weary souls. Matthew 11:28 says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Man may rest his body but his spirit will still be tired. Men may invent beartyrest beds for tired bodies, but only Christ can give rest for weary souls. Nighttime is a merciful provision for tired bodies, and after a night's rest the human body may be invigorated, but after a night's sleep, the spirit may be as tired as the day before.

Look at the order of man's threefold condition: I. He is in danger and needs deliverance; II. He is thirsty and in a dry place where no water is, and needs a satisfying draught for his thirsty soul; and III. He is burdened with his very existence and needs rest. It is the danger that has created his thirst and his labors in trying to satisfy his thirst have made him tired.



SALVATION BY WORKS

Salvation by works is a **plausible** doctrine. To the superficial thinker it seems most reasonable, in fact, the opposite seems dangerous. It is an axiom with many that a good man will go to heaven and a bad man will go to hell.

Salvation by works is **natural** to fallen humanity. It is the very essence of all false religions. It is the doctrine of every non-Christian religion, as well as of many that wear the name of Christ. Go where you may, the natural religion of fallen man is salvation by his own merits. An old divine has well said, "Every man is born a heretic at this point." It is the belief of every man until God opens his eyes to see the truth. "Self-salvation either by his personal worthiness, or by his repentance, or by his resolves, is a hope ingrained in human nature, and very **hard to remove**" (C.H.S.).

Salvation by works is the result of **ignorance**. Men are ignorant of the law of God; they are ignorant of themselves. Otherwise they could not believe such a doctrine. "**Brethren, my heart's desire and prayer to**

God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they be ignorant of God's righteousness

"I do not frustrate the grace of God; for if righteousness come by the law, then Christ is died in vain" (Gal. 2:21).

The idea of salvation by works is a **persistent** doctrine. It matters not how often it is refuted; it continues to assert itself again and again. It has more lives than the proverbial cat of nine lives. The apostle Paul launched attack after attack upon it, but he was never able to drive it out of the minds of men. To him it was another gospel which is not another. In spite of all the weapons that are used against this doctrine, it is still the popular doctrine.

1. It frustrates the grace of God. The word "frustrate" means to make void or needless. It is clear that if a man is saved by works, he does not need the grace of God. Grace is for lawbreakers and not for law-keepers. Grace is a superfluity where merit can be proved. A man who can go into court with a clear case, knowing that he is innocent does not ask for mercy, but for justice. "Give me my rights," he demands. It is only when he feels that he is guilty that he puts in a plea for mercy. The man who believes in salvation by works denies the need of grace and mercy.

There are some, who, while not denying the need of grace altogether, make it only a secondary thing. This is only a lower degree of the same crime. According to this theory, the man does the best he can and the grace of God will make up the rest. This mixes grace and works in salvation, the very thing that the Bible says cannot be done. "**And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work**" (Rom. 11:6). You must have salvation wholly because you deserve it, or wholly on the ground of what Christ has done for you. On what ground do you hope for it? If you deserve it, then grace is frustrated, for it is not needed. If you do not deserve it, then you must have it on the ground of grace.

2. The second great crime charged against the man who holds to salvation by works, is that he makes Christ to have died in vain. This is plain enough. If salvation is the result of the good I do, then the death of Christ was not necessary. His suffering was wasted. It makes me mad; I get indignant when I hear a man talking about being saved by what he does.

The doctrine of salvation by works is a sin against all the fallen sons of Adam. If men cannot be saved except by their own works, what hope is left for any sinner? You shut the gates of mercy against mankind; you deny all hope of welcome to the returning prodigal; you deny all prospects of paradise to the dying thief.

It is a sin against the saints; they have no hope except in the blood of Christ. Saints, to be sure, are endeavoring to live holy lives, but their hope of heaven is not based upon their success in doing so; they have a better

foundation, even the perfect obedience of Christ. "**For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous**" (Rom. 5:19).

It is a sin against the saints in heaven. The doctrine of salvation by works would silence the hallelujahs of heaven. Up there they are singing, "**Unto Him that loveth us, and washed us from our sins in his own blood.**" This doctrine would criticize their singing and change it to some such ditty as this:

I didn't need Him; I didn't need Him;
I lived without sin; I died without sin.

Far better is:

"What Jesus did, and that alone,
Is faith's delightful plea;
It never deals with sinful self
Nor righteous self, in me."

"Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done;
They bid my fear depart."

- C.D. Cole -

NOT GOING YOUR WAY

"You're just out of date," said young Pastor Bate, To one of our faithful old preachers, Who had carried for eyears in travail and tears The gospel to poor, sinful creatures.

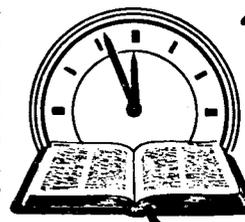
"You still preach on hades, and shock cultured ladies With your barbarous doctrine of blood. You're so far behind you will never catch up: You're a flat tire stuck in the mud."

For some little while a wee bit of a smile Enlightened the old preacher's face; Being made the butt of ridicule's cut Did not ruffle his sweetness and grace.

Then he turned to young Bate, so suave and sedate

"Catch up, did my ears hear you say? Why, I couldn't succeed if I doubled my speed; My friend, I'm not going your way!"

- American Christian Review -



**"REDEEMING
THE
TIME"**

EPHESIANS 5:16

