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

CHRIST AND HIS SHEEP

C. D. Cole

John 10:26, "But ye believe not, because ye are not of my sheep, as I said unto you."

The section of John before us comes toward the close of our Lord's public ministry to the Jews. The inveterate hatred of the leaders had been fully revealed. He had pictured them as thieves and robbers and declared Himself as the Shepherd of the sheep. As the good shepherd, He would lay down His life for the sheep.

His sheep were among both Jews and Gentiles. John 10:16 says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Everything He said seemed to increase the enmity of the unbelieving Jews. Many of them said He had a demon.

While walking in Solomon's porch, the Jews came to Him and said, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." They were thus trying to put the onus of their unbelief upon Him. They were blaming Him for their unbelief. Now the section we are to ponder in this

message begins with His answer to their question. He replies that he had already told them and they believed not. He refers to His works as witness to the truth of His Messiahship. He tells them the reason they would not believe was because they were not of His sheep. He was doing more than calling them unbelievers--he was implying that they would never believe. Many are unbelievers for a while and are then brought to faith in Christ. But these Jews were reprobates and would never become believers--they were not His sheep.

Christ predicted their doom. He said ye are not my sheep and therefore ye do not believe. Ye do not belong to that class from which believers come. It is the sheep who believe. We cannot point to a man and say that he is not a sheep and therefore will never believe. And I am glad we cannot. I am glad there is not a man in this house whose salvation I cannot hope for. There are some unbelievers here, but I cannot say they are not Christ's sheep; but if they are they will come to faith in Christ.

are spoken of under the figure of sheep. And they are called sheep before they are saved. Sheep and salvation are not synonymous terms. Christ's sheep are lost for a while and then saved. They are lost until they come to Christ. Until He finds them. "Other sheep I have..." The sheep believe; others do not.

II. These sheep were God's gift to Christ. "My Father which gave them me." This gift was made in the eternal past. John 6:39, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 17:1, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:" 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."

III. The salvation of the sheep is assured:

I. God's chosen people

A. By His know-

ledge of them. "I know them." This means more than knowledge about them. All things are naked and opened to His eyes. He knows about everybody. But He knows His sheep as those who are the Father's gift to Him. He knows them as the ones for whom he died. When Christ was on the cross He knew whose sins he was bearing. He knew whose debts he was paying. He knew for whom He was acting as surety. Even then He saw the travail of His soul and was satisfied. To those finally lost, He will say, "I never knew you." The Lord knoweth them that are His--long before they believe.

B. By the fact that they are in His and the Father's hands and cannot be plucked out. They are securely grasped in the hands of Omnipotence. Men lose what they clasp. Their grip can be broken. Men lose their grip on money, fame, friendship, and health. But Christ said "I shall lose nothing." And old woman was asked "What if Christ should lose His grip upon you," and replied, "He would lose more than I; He would lose his honour and power; I would lose my soul."

C. By the fact that Christ gives them eternal life. He gives them a life that cannot be lost, forfeited or squandered. Their life is wrapped up with His life. Christ is their life. As long as He lives they live. Because I live, ye shall live also.

"And when I am to die, receive me I'll cry, For Jesus has loved me, I cannot tell why; But this I do find, that we two are so joined, He'll not be in glory and leave me behind."

Christ's sheep shall never perish. In the day of

judgment he will set his sheep on his right hand and say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

D. By the fact that their salvation is secured. They are saved by hearing and following Christ. His lost sheep are not saved regardless: they are saved through faith in Christ. Those given to Him by the Father would perish if they did not believe. But they are going to believe. John 6:37, "All that the Father giveth me shall come to me;

and him that cometh to me I will in no wise cast out." John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

It is interesting to notice the mark of ownership which God's sheep carry. Farmers mark their livestock and poultry with either an ear-mark or a foot-mark. God's dear sheep carry His brand both in the ear and the foot.

1. The ear-mark. "My sheep hear my voice." God's sheep have a hearing ear--they have an inner ear--an ear that hears understandingly. Any man who hears the command of Christ and ignores it does not have any right to regard himself as a sheep of Christ. Any man who goes to church and the word goes in one ear and out at the other does not have the ear-mark of a sheep.

2. Christ's sheep also carry a foot-mark. "My sheep follow me." This means that Christ's sheep hear his voice so as to respond to it--they accept Him as leader and Lord and example. They walk in the light of His word. When His word speaks they obey.

What Is Hell?

By
H.B. Taylor

In the New Testament there are two words translated hell. They are hades and gehenna. Hades was the place of abode of all departed spirits before the death of the Lord Jesus. Lu. 16:19-26. It has two apartments - Paradise and Hades proper. Between these there was a great gulf or chasm that none could cross. Christ went to Hades. Lu. 23:43; Acts 2:31. The body never goes to hades. Christ's body was buried but His spirit was with the thief in Paradise. The rich man's body was buried but his soul was alive in Hades.

After Christ had with His own blood entered into heaven and purged it (Jno. 14:2, Heb. 9:23), the way into heaven itself was then opened (Heb. 9:8), so when the Lord Jesus ascended He emptied Paradise and carried all Old Testament saints with Him to heaven because of His finished redemption (Heb. 9:12, Eph. 4:8). Since that time all believers at death go straight to heaven (Phil. 1:23, Eph. 3:15, 2 Cor. 5:1-2). Paradise being now emptied, Hades is the present abode of the wicked dead and of them only. Hades sustains about the same relation to gehenna

that a county jail does to a state prison. Hades, like the jail, is the place where the wicked are kept until their trial or judgment. The judgment occurs after the resurrection of the body. When they are tried then they are sent to gehenna or the lake of fire. Hades itself will be cast into the lake of fire after the judgment of the wicked (Rev. 20:14). Hades is a place of conscious torment in real fire (Lu. 16:22-24).

GEHENNA

The final abode of the wicked is gehenna. Several things are taught in the New Testament about it.

1. It is a prepared place (Mt. 25:41, Rev. 20:10). Prepared for the most depraved and dangerous prisoners - the devil and his messengers.

2. For a fitted people (Rom. 9:22). Gehenna is a specially prepared place for vessels of wrath specially fitted for perdition. The word translated destruction in Rom. 9:22 is translated perdition in 1 Tim. 6:9, 2 Pet. 3:7 and Rev. 17:8-11. It never means annihilation. Isa. 66:24 and Dan. 12:2 seem to teach that a part of the preparation of the lost for hell is in their resurrection bodies. These bodies if anything like the bodies of the saints will be flesh and bones (Lu. 24:39). They will also be indestructible like the saints (1 Cor. 15:53. They shall be such as to bring shame to the wicked and everlasting contempt and abhorring to all beholders (Isa. 66:24).

3. Gehenna is a place where the damned are tormented by fire and brimstone day and night forever and ever (Rev. 20:10, 14:11).

4. This fire will be unquenchable (Mr. 9:43-48). Think of it! Imperishable bodies of flesh in unquenchable fire.

5. An undying conscience (Rom. 2:15). always an accusing conscience - a worm that dieth not. A gnawing, burning conscience on the inside and unquenchable fire on the outside. No wonder God says they have no rest day nor night forever and forever (Rev. 14:11).

6. The wicked live in Gehenna as long as God lives. The strongest expression in the Bible for that which never ends is "forever and ever." That expression is found twelve times in Revelation. Eight times it is used of God "who liveth forever and ever," etc. Once (22:5) it is used of the righteous. Three times it is used of the conscious suffering of the wicked (14:11, 19:1-3, 20:10). As long as God lives, that long will the wicked suffer.

7. But some man says, I do not see any justice in that. Well, note, that the righteous in heaven shout over God's justice in His judgments (Rev. 19:1-6). They see it whether you do or not. Again, a man in one minute kills his fellowman. He goes to the prison for a life sentence.

Suppose he lives fifty years. His offense was committed in one minute; he is punished over twenty-six million minutes for one minute's sin. That, too, for only one offence. Multiply that by an innumerable number of offences not against depraved man, but against Holy God and you see that even from the viewpoint of earthly courts the wicked ought to suffer eternally. Add to that the fact that he sins eternally (Rev. 22:11) and you will know in part the why of eternal punishment. Down here it is given us to know only in part (1 Cor. 13:12).

8. Who goes to gehenna? (Rev. 21:8). The unbeliever as well as great sinners. How shall you escape the damnation of gehenna, if you reject Jesus Christ, man's only Savior? (A. 4:12, Heb. 9:22). Believe on the Lord Jesus Christ and thou shalt be saved (A. 16:31).

There is life for a look at the crucified one
There is life at this moment for thee.

Eternal, non-forfeitable, unending, non-losable life is offered thee just now, O sinner, if you will but receive Christ (Jno. 1:12, 6:37, 10:27-29).

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Baptist Baptism:

A DECLARATIVE ACT



By Al Gormley

In the days of John the Baptist, baptism had a very distinct meaning. John would not baptize a person unless that person had repented and turned from their sin. In Matt. 3:11 John says, "I indeed baptize you with water unto (Gk. Eis) or concerning repentance." He would not baptize unless the person showed in their lives the fruits of repentance. This is proven in Matt. 3:8: "Bring forth fruits meet for (concerning) repentance."

However, in this modern age of apostasy and lukewarmness, the true meaning of baptism has slowly deteriorated. Baptist in the past have given their lives to keep this ordinance which was given to the true church—the pillar and ground of the truth. But now, as prophesied in the Bible, there is a departing from the faith and truth is fallen to the ground.

Since baptism declares or pictures salvation then it is important that we know just what salvation is. Salvation means DELIVERANCE. More particularly, a DELIVERANCE FROM SIN. This is called JUSTIFICATION. This simply means that through repentance toward God and faith in Jesus Christ as personal Saviour, God justifies us from all sin. (Romans 5:1; Acts 13:38-39). Romans 6:23 tells us "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." By faith a person accepts Jesus as Saviour and Lord and immediately he is saved. "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" (John 1:12). "For

ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). This same person has been born of the Spirit of God. Every child of God has the spirit of God dwelling within him. (1 Cor. 6:19). Paul says in Romans 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." There must be a spiritual birth. "Ye must be born again of the Spirit of God," said Jesus in John 3, verses 3 and 5.

The Spirit of God delivers us from the POWER OF SIN. This is a present deliverance. God's children not only have experienced a past deliverance from sin, but also are experiencing a present

deliverance. They are being delivered. This is the work of the Holy Spirit within us. Phil. 2:12 says to work out your own salvation with fear and trembling, but verse 13 tells us what this salvation is. "For it is God which worketh in you both to will and to do of his good pleasure." So we not only have a salvation FOR US, (Jesus and Him crucified), but also a salvation IN US. The same one who died for us is the same one that is in us. (Col. 1:27, Christ in you, the hope of glory.) This is referred to in the Bible as SANCTIFICATION. We are sanctified immediately when the Spirit takes His abode in our hearts. We are being sanctified progressively. He works in us and we work this salvation out so that the world may see His working in us. This is letting your light shine before men. But you can't let a light shine until you first have a light. But there is more to salvation than this.

There is a salvation that is yet future. Rom. 13:11 says, "...for now is our salvation nearer than when we believed." I Peter 1:9 says, "Receiving the end of your faith, even the salvation of your souls." This is referring to the time when we shall be delivered from the PRESENCE OF SINwhen we shall receive a new body like unto His glorious body. This is what the Bible calls GLORIFICATION. (Rom. 8:30). Therefore, salvation is a PAST, PRESENT AND FUTURE deliverance from sin. Baptism, when the meaning is kept according to the way the Lord intended, will picture or declare all three tenses of salvation.

The born again believer—the person saved by grace through faith—is the only person that can make a true picture of the complete salvation given by God in Christ Jesus. In baptism he declares:

1. I have been justified from all my sin (PAST tense.)
2. I have repented (changed my mind), turned from sin, am alive to God and will live my life for Him (PRESENT tense.) Rom. 6:4.
3. I shall one day be raised in His likeness in the resurrection (FUTURE tense.) Rom. 6:5.

Baptism then declares the ETERNAL SECURITY OF THE SAVED. The true believer knows that he is saved and is kept by the power of God. (I Peter 1:5). He knows as Paul knew in II Tim. 1:12, "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Only Baptist believe that the blood of Jesus Christ cleanses us from ALL sin—past, present, and future (I John 1:7). Only Baptist believe that we are justified FROM ALL THINGS (Acts 13:38-39); that there is never a sin charged to the born again believer (Rom. 4:7-8); that when saved the child of God is no longer under the law (Rom. 6:14). Oh, you say, that means you can sin all you want to. You forget that salvation is a present deliverance. God doesn't stop at just saving us from hell and the penalty of sins, but He gives us a NEW NATURE—the NEW MAN Paul calls it in Rom. 7:22, Col. 3:10. The Spirit of God works in every child of God to do of His will and good pleasure (Phil. 2:13). That same Spirit enlightens the eyes of our understanding to the great and precious promises of God that are yet future.

True baptism is Baptist baptism. All others are alien. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son,

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 8:11).