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

THE SAFETY OF THE SAINTS

C. D. Cole

"When I see the blood I will pass over you...", Exodus 12:13.

"Christ our passover is sacrificed for us," I Corinthians 5:7.

God's people are safe--eternally safe--no real harm can ever come to them--the stars in their courses fight for them--providence watches over them and all things work together for their good.

Some terrible things are coming to pass on this earth--the elements are to melt with fervent heat--the heavens shall roll up like a scroll--the stars are to fall--the earth is to quake--the sun is to become black as sackcloth--the moon is to become as blood--but in it all the saints are to be safe.

Plague, famine, war, tempest, and death are coming but God's people shall be triumphant over them all.

I shall speak to three points today. First, who are God's people? Second, what makes them safe? Third, how do they know they are safe?

I. WHO ARE GOD'S PEOPLE? Distinguish between: A. God's people by creation and His people by redemption.

B. The saint is mean in his own sight--he has no confidence in the flesh. He is a mourner on account of sin. He has more trouble with self than with any other man. C. His hope is in Christ. If you could persuade him to believe that Christ did not bear the punishment of his sins in His own body, the saint would be miserable.

II. What makes God's people safe?

A. What made Israel safe on that night in Egypt when God visited the land in judgment? It was the blood sprinkled on the door casings. God told them what to do to be safe--He said when I see the blood I will pass over you. He did not say when I see your good works I will pass over you. He did not say when I see your sorrow, I will pass over you.

B. Christ, our passover, is sacrificed for us. It was blood that made Israel safe and it is blood that makes us safe. It is blood that separates us from the guilt of sin and immunizes us from the wrath of God in the day of judgment. God does not say to us today: when I see your good

character--or your good works--or your baptism--or your church membership--or your mourning--or your praying--or your riches--or your poverty--it is the blood God must see if He spares you from judgment. He spared not His Son that He might in justice spare sinners. He put His sinless Son to death that His disobedient sons might not die.

III. How do we know we are safe?

A. Can we know we are safe? John 20:31 says "But these are written, that ye might believe that Jesus

SYSTEMATIC STUDY OF
BIBLE DOCTRINE
(PORTUGUESE EDITION)

BY: T. P. SIMMONS

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is the Christ, the Son of God; and that believing ye might have life through his name." And I John 5:13 says "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

B. Can we be safe and not know it? Refer back to I John 5:13, "...that ye may know that ye have eternal life..."

C. How can we know we are safe? Again I John 5:13 answers us with the simple truth, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

A Teenager's Letter to His Parents

Dear Parents—

I am your child . . . You have brought me into this world and raised me to what I am today . . . If I am not what I should be, please don't be too harsh with me . . . for I am your product . . . My actions advertise the quality standards of our home . . . Do not point at one of my playmates as an example of how I should behave . . . By doing so you are admitting that his parents are doing a better job than you . . . You say that you are a Christian . . . Yet when Church time comes you make little effort to attend, giving me no encouragement to go either . . . You say that you love me . . . Yet it has been years since you put your arms

about me at bedtime and with tears in your eyes asked your Heavenly Father to watch over me as I slept . . . You seem to be more interested in my school grades than in the condition of my soul . . . You give me the impression that it is better to be popular than to be pure . . . better to be attractive on the outside than to have that "inner beauty" that comes to one who loves the Lord . . . So next time you feel like throwing up your hands and saying, "I just can't do a thing with you," please remember you have had the opportunity to influence me since I was born . . . "Train up a child in the way he should go and when he is old he will not depart from it" . . . That's from the Bible . . . If you're not happy with me, I'm not the only one to blame . . .

THE INFIDEL'S CHALLENGE

C. D. Cole

INTRODUCTION: An infidel once made the following statement: "Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion would be my first waking thought and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hand nor seal my lips. Earth, its joys and its griefs would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'"

WHAT'S WRONG WITH THAT STATEMENT? Absolutely nothing. It is reasonable and logical. If the religion of Jesus Christ is what we say it is, the conclusions drawn by the infidel are right. What matters about the present if the future is secure? The present when compared to eternity is not as long as the point of a needle.

This is a challenge to all believers. Paul accepted it and put Christ first. "For to me to live is

Christ." And when he thought of what this meant in suffering he said, "The sufferings of this present time are not worthy to be compared with the glory to be revealed in us."

Mr. C. T. Studa, a great Cambridge ricketer of England read these words and they made such a tremendous impression on him that he gave up a legal career to go to the dark places of earth as a missionary. He says, "they decided me at once to live only and utterly for Christ."

One day when reading the Bible, he applied the story of the rich young ruler to himself and gave away his entire fortune of a half million dollars and lived in voluntary poverty. His last term of service was in the heart of Africa, where he served nearly 13 years without a furlough.

Listen to what he says on the passage: "Whosoever doth not bear his cross and come after me cannot be my disciple."

Do not seek a long life--Christ had a short one. Do not live in luxury--Christ lived and died poor. Do not live in pleasure--Christ pleased not Himself. Do not seek fame--Christ made Himself of no reputation. Do not live at ease--Christ suffered the shame and scourge of the cross.

What will you and I do with the infidel's challenge?

We know there is a heaven and a hell. We know that all mankind is destined to spend eternity in one or the other of the two places. We know that we are not our own; that we have been bought with a price. We will subscribe to any statement setting forth the importance of a faithful, consecrated, godly

life, but signing a statement and putting it into effect are two different things. And yet if we fail to practice what we preach we cannot escape the charge of being a hypocrite.

We need to be challenged. We need something to wake us up. We need something to make us practice what we preach. We need to put backbone into our profession--it doesn't stand up.

We need to put sense in our religion. The way many of us live doesn't make sense. We say we trust Christ for salvation, but we don't have a faith that works but love. We say we love Him and then spend all our time proving we don't.

Let me challenge you. Is there anything in you that can be challenged? I would challenge you by the mercies of God--do you appreciate them? I challenge you by the agony of Calvary--by Christ's cries from the cross--are you deaf to them? I challenge you by His command to seek first the kingdom of God--will you not hear his orders? I challenge you by the infidel's cold logic--if there is anything to what you profess, then show it. I challenge you by the business man's criticism--aren't you afraid to give him the occasion to blaspheme the religion of Christ. I challenge you by the needs of the lost world--won't you be all things to all men if by all means you might save some. I challenge you by the value of your own soul--what shall it profit a man if he shall gain the whole world and lose his own soul?