

# *Bryan Station Baptist Church*

INDEPENDENT

MISSIONARY

## THE PIONEER BAPTIST

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

# THE SECURITY OF THE SAVED

C. D. COLE

**Introduction:** What is the meaning of this doctrine? It does not mean:

I. That the saved do not fall into sin. I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "In many things we all offend." "Let him that thinketh he standeth take heed." It means that saints do not sin so as to lose their salvation. A fall does not always kill.

II. That church members are secure. It is the security of the saints, and a church member is not necessarily a saint.

What is a saint? One born of the Holy Spirit and trusting in Christ for salvation.

### ARGUMENTS FOR HIS SECURITY:

I. God the Father is pledged for his security.

A. The will of God is for him. John 6:39 and 40 says, "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. 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."

B. The power of God is for him. John 10:29 says, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." I Peter 1:5 tells us, "Who are kept by the power of God through faith unto salvation ready to be revealed in the

last time." And II Timothy 1:2 says, "To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord."

C. The love of God is for him. Romans 8:38 and 39 tells us, "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." John 3:16 says, "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."

D. The justice of God is for him. Psalm 37:28, "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off." The justice of God is against the man out of Christ, but for the believer in Christ. Christ bare his sins and justice will not punish twice for the same offence.

II. God the Son is pledged for his security.

A. The blood of Christ makes him safe. Hebrews 1:3, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one

with another, and the blood of Jesus Christ his Son cleanzeth us from all sin." Like the song, "There is power in the blood."

B. The will of Christ makes him safe. John 17:24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

C. The prayers of Christ makes him safe. I John 2:1, My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Hebrews 7:25 tells us, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

D. The promises of Christ makes him safe. Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." John 5:24, "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." Like another song, "He has never broken any promise spoken."

### III. God the Holy Spirit is for him.

A. The birth of the Spirit makes him safe. I John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." I John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Verse 18 of that same chapter tells us, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Also look at I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

B. The indwelling of the Spirit secures him. I Corinthians 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? See also John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

C. The sealing of the Holy Spirit

makes him secure. Ephesians 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." What is a seal for? 1. It is a mark of ownership. 2. It is to secure that which is sealed. 3. It is a guarantee of safe delivery.

Hald tells of a beautiful vase he once saw. It was almost covered with outer coverings, and had a great seal upon it, and an inscription which said that it had been purchased by an oriental prince, and was to be delivered to him in his palace in his capital city. Now as Christians we bear a seal, a mark, a stamp, and an inscription which declares that we too have been purchased by an oriental prince, even Jesus Christ. This seal marks us as His purchased possession, guarantees our safety, and that we shall be delivered safely to his capital city in Heaven, into His palace, where we shall shine as vessels of glory. Like the prince's vase, we are still surrounded, wrapped about with the outer covering of a sinful flesh, but in that great day, the covering will be taken off and we shall shine in all the beauty of the likeness of His glorious presence."

# CONVERSION

BY: C. D. COLE

Introduction: I want to bring you a message on the old fashioned doctrine of conversion. Much of modern Christianity does not require Bible conversion. A little girl was telling about being baptized and joining the church, and she was asked when she was saved. This embarrassed her--she said she just joined the church last Sunday. Every converted sinner should join the church, but one can join the church without having been converted.

I. WHAT IS CONVERSION? The noun "conversion" means the act of being converted, or the state of being converted. There is a wide range of uses of the word: a. from one position or direction to another, b. from one view or course to another, and c. from one state, character, or form to another, as in converting water into ice.

So, to convert is to turn or change one thing into another. We use the word

in its moral sense as a change in the ruling disposition of the soul. This includes a change in belief, a change of feeling, and a change of purpose. In the moral and religious realm, it is a change of attitude towards God with respect to sin and Christ. It is an inward and vital change.

There is an initial, once for all conversion, which results in salvation. And then there are conversions which mean restoration to fellowship. Acts 15:3: When Paul and Barnabas were on their way to Jerusalem to talk with the church there about the way of salvation, they passed through Phenice and Samaria, declaring the conversion of the Gentiles. They told how the Gentiles had been saved or converted under their ministry. See also Matthew 18:3, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

Luke 22:32, "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Conversion for the lost man means to take sin seriously and Christ gladly. It is turning from sin as a hateful thing and turning to Christ as our only hope. It is recognizing sin as dangerous and looking to Christ for deliverance. To a converted man, sin is grievous and Christ is precious. In conversion, the sinner looks inward and is hopeless, he looks upward and is hopeful. He looks at self and thinks, What a sinner! He looks at Christ on the cross and thinks, What a Saviour!

Conversion for the saved man has to do with specific acts. Christ knew Peter would deny Him, and from this particular sin he would be converted, that is, he would be changed into a bold confessor. There was hope for Peter in these words: "When thou art converted." The clear implication was that he would be converted; he would not remain a denier. And he did not. His life ended in bold confession, and he died a martyr as Christ said he would. If we have been converted from our lost estate and put into the kingdom of God, we will be experiencing conversion from particular sins and errors in which we will be involved. If we are in grace, there will be growth in grace.

II. THE AGENT OR POWER IN CONVERSION. Conversion in every realm of change requires outside power. If water is con-

verted into ice, there must be an ice-making machine. If ice is converted into water, there is the outside power of the sun or some other heating agency.

In moral conversion, there is the power of God. No sinner has the inherent power to change himself from a sinner into a saint, from a hater of God to a lover of God. The sinner has power to join a church but he has no power to change his nature. You may make a church attractive to a lost man without changing his nature, but you can't make the Gospel of Christ attractive to Him without changing his nature.

My position is not only logical and scientific; it is also Scriptural. Commenting on Psalm 85:4, "Turn us, O God of our salvation:" "We need to be turned from our sins, but only God can turn us; God the Saviour must put His hand to work. To turn the heart to God is as difficult as to make the world revolve on its axis."

This power of conversion--this power that makes a new man out of a sinner--this power that makes the sinner love what he once hated and hate what he once loved--is divine power. It is the power of God working in a human soul. And this work of God is called by several names:

1. It is called regeneration or a new birth. John 3:5, "Verily, verily, I say unto thee, Except a man be born of water of and of the Spirit, he cannot enter into the kingdom of God." John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."

2. It is called a quickening or making alive. Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins."

3. It is called a spiritual translation. Colossians 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

4. It is called a new creation. Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Before there can be any good works, God must create somebody capable of good works. There are no good works done in the energy of the flesh, for the flesh profiteth nothing.

III. THE HUMAN EXPERIENCE AND ACTIVITY IN CONVERSION. The sinner does something under the mighty hand of God. What God works in will come out. The new nature will manifest itself just as the old nature does. Everything acts according to its nature. What the sinner does is called repentance and faith. In conversion the sinner repents of sin and trusts Jesus Christ for salvation. "We believe that repentance and faith are sacred duties and inseparable graces wrought in our souls by the regenerating Spirit of God."

In conversion the sinner comes to have the right attitude towards two persons: himself and Jesus Christ. He comes to see himself a helpless sinner and Jesus Christ as the mighty Saviour. He judges self and trusts Jesus Christ. He renounces all hope in self and professes faith in Christ.

This is a permanent and growing experience. He grows in hatred of sin and trusts in Christ. He never gets to be anything in his own eyes but a sinner, and he never loses faith in Christ as Saviour.

IV. SOME OF THE TROPHIES OF REDEEMING GRACE. Some of God's converts. Moody tells of a man who staggered up to him one day and said, "Mr. Moody, don't you know me? Why, I am one of your converts." Moody replied: "Yes, you look like one of my converts; it is obvious you are not one of the Lord's."

What we have been talking about is not some abstract idea that vanishes into thin air. There are many concrete examples in the Bible and out of it of what the power of God can do in a human life, and with a human life. Paul who said, "By the grace of God I am what I am." Peter who never tired of talking about the precious blood of Christ in whom we have redemption.

John Newton who wrote his own epitaph: "John Newton, Clerk, Once an infidel and libertine, A servant of slaves in Africa, Was by the rich mercy of our Lord and Saviour Jesus Christ, Preserved, restored, pardoned and appointed to preach the faith He had long laboured to destroy."

To do justice to the great name he had to speak of Shepherd, Saviour, Friend, Prophet, Priest, King, Lord, Life, Way, End.

In an Austrian city, there used to be various representations of Jesus, and each figure would express one aspect of His ministry to mankind. The country folk, in crossing the bridge into the city, could stop and consider Jesus in the figure in which he meant most to them. The shepherds could see the figure of Jesus as the Shepherd; the carpenters could view the figure of Jesus as Carpenter, the farmers would study the figure of Jesus as the Sower; the sick would be interested in the figure that represented Jesus as the Great Physician.

Jesus Christ is suited to us in our many, and varied needs, but there is one need common to all, and a need that He alone can meet: the need of salvation. And the name He bears in connection with this need is "Jesus the Saviour."

Dora Greenwell memorializes that name in simple verse: "He did not come to judge the world, He did not come to blame. He did not only come to seek--it was to save He came; And when we call Him Saviour, then we call Him by His name."

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