

Bryan Station Baptist Church

INDEPENDENT

MISSIONARY

THE PIONEER BAPTIST

ORGANIZED 1786

VOL. 19, NO. 8

MAY, 1988

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

THE ORDINANCES OF THE CHURCH

By: C. D. Cole

INTRODUCTION: How many ordinances are there? Some say, three; some say two; and some say, none.

What are they for? This will help us see how many. Their purpose is to symbolize the Gospel. They are not the Gospel; they have no saving value. They do not save but point to what does save. Anything that does not symbolize some part of the Gospel is not an ordinance.

What is the Gospel? It is made up of three facts: death, burial, and resurrection of Christ, and by virtue of our union with Him symbolize our death to sin and resurrection to walk in newness of life. Legally whatever has happened to Christ has happened to me. Since He died to sin, I'm to reckon myself dead to sin. He died and I died in Him. The only way we are dead to sin is in the legal sense, and this is symbolized in baptism. The only way I have been resurrected is in the legal sense and this is also symbolized in baptism. Romans 6:4,

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Colossians 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colossians 3:1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The only way I'm seated in heaven is with Christ, my legal representative. Legally I am a citizen of heaven, but as to my experiences, I am a pilgrim and sojourner down here.

Now Baptism and the Lord's Supper may be said to dramatize or symbolize these three gospel facts: death, burial and resurrection of Christ. Supper shows his death till he comes; baptism symbolizes his burial and resurrection.

BAPTISM:

I. Mode or form. It is called a burial. A man who is physically dead is buried in the ground. The man dead to sin is buried in a liquid grave. A burial presupposes death. And so baptism presupposes death to sin and portrays that death. Baptism is a burial. Ever hear of anybody being dissatisfied with baptism by immersion?

It's also an emersion, or lifting up.

It is also called a planting and a resurrection. When you put something into the ground and cover it, you watch for it to come up.

It is a figure or likeness of something.

II. Baptism is a sacred dramatization of our faith in what Christ did for us in death and resurrection. Baptism is not faith. I had faith before I was baptized--but one way we express our faith or dramatize our faith is through baptism. In baptism I am saying that I'm one with Christ in his death, burial and resurrection.

Baptism saves figuratively. It does figuratively what the blood of Christ does actually. Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

It is for the saved, but it is the duty of every man. Christians have no duties that lost do not have. The lost man ought to be baptized but he ought to repent and believe first. The lost ought to be in the church but they ought to be saved first. Every lost man ought to come to the Lord's table but he ought to be saved and get in the church first. The supper is in the church.

THE LORD'S SUPPER:

The purpose:

I. Not to satisfy hunger. "What? have ye not houses to eat and drink in?"

II. Not to satisfy human pride. At Corinth, the rich brother loaded baskets

and big jugs. He made a meal of it and got drunk and put to shame the poor with their small baskets.

III. Not to show our love for one another. If this was the purpose, we could observe it at home or anywhere. It is a communion of the body and blood of Christ.

IV. Not to satisfy thirst for strong drink. Not enough for that--only a thimbleful.

Positively:

I. It is a memorial service for Christ. This do in remembrance of me. Christ is the one honoured.

II. To show His death till he comes. It is a memorial of his death and reminds us of the price of our redemption.

When?

On the Lord's Day. It is called supper.

Where?

Anywhere in church capacity. Under an oak tree, in a meeting house, or at my house if the church is in session. Tarry one for another. It is a church ordinance.

What is to be used?

Two elements: something to represent his body bruised and broken for me and something to represent his blood as shed for me.

Unleavened bread represents his sinless body. No yeast, nothing to puff up. Leaven is a type of sin. Also, cup or fruit of the vine.

How?

I. The action of Christ is to be repeated. We should do it like He did it. The bread and cup are to be prepared, blessed, and broken and distributed and received.

II. The communicant is to examine himself.

III. He is to discern the Lord's body.

THE INHERITANCE OF GOD'S CHILDREN

BY: C. D. COLE

Inheritance is that which belongs to an heir. When property changes hands, the deed is made to the man and his heirs. Much of this world's goods is not owned by men who themselves acquired it by their own toil and labor but they acquired it through the law that what a man owns shall be left to his heirs when he is dead.

Peter would comfort sorrowing and discouraged people of Christ by discussing their future blessings as the heirs of God. They did not have much, if any, of this world's goods, but they were heirs of God, heir apparent to future goods.

In this message we will ponder: 1. the title of this inheritance, 2. the assurance of the inheritance, 3. the cause of the inheritance, and 4. the inheritance described.

I. The title to this inheritance is by birth, by being born again.

By a natural birth, many things are inherited. Some children inherit thrones of kings. They do not reach the throne of the kingdom by virtue of their wisdom or fitness for the place, but because they are firstborn sons of kings. Some inherit

great wealth. We often hear talk of million dollar babies, that is babies who belong to millionaires. Some children inherit an ugly disposition from their parents--some inherit a taste for drink--some inherit terrible diseases. In one sense, children differ in their inheritance; in another sense, all born of the flesh are heirs of eternal flames, for by nature we are all the children of wrath. But in the second birth, the supernatural birth of the Spirit, we become the children of God. If children their heirs, heirs of God. This is our title to mansions in the skies and to the inheritance here described by Peter. The first birth will not entitle us to any future blessings. We must be born again if we are to become heirs of God.

II. The assurance of the inheritance is called a lively or living hope.

A. This means that the inheritance is not yet possessed, but only hoped for. Children of the rich and of kings are heirs apparent to riches or to a throne, but in their childhood they do not have possession of their riches nor do they sit up on the throne, but do look forward to the time when the inheritance will be theirs by actual possession.

B. The hope of the believer in Christ is called a living hope. He will never be disappointed in it, but will certainly receive what he hopes for. The child of a rich man may hope to receive the wealth before he gets it. Children of kings have been disappointed in their hope to reign over great empires because their fathers had to abdicate the throne for themselves and their heirs. When King Edward gave up the throne of England for the love and companionship of a woman, he gave it up for himself and for his heirs.

C. But the hope of the Christian is a living hope. It lives when he comes to die, for his flesh shall rest in hope. Solomon says of the wicked, "When a wicked dieth, his expectation shall perish: and the hope of unjust men perisheth," Proverbs 11:7; "The wicked is driven away in his wickedness: but the righteous hath hope in his death," Proverbs 14:32. Death cuts to pieces all other hopes, and turns men out of all other inheritances, only serves to fulfill the hope of the child of God. Death is only a messenger sent to bring the children of God home to the possession of their inheritance.

D. This living hope is based upon

the resurrection of Christ from the dead. Christ is alive and he says because I live ye shall live also.

III. The cause of this inheritance is the mercy of God. According to his abundant mercy were we begotten to this inheritance. St. Bernard says: "Great sins and great miseries need great mercies, and many sins and many miseries need many mercies." And is not this great mercy, to make of Satan's slave, sons of the most High. Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. We did nothing to become a child of God. We did no more to accomplish our second birth than our first birth. What manner of mercy is this to take firebrands of hell and appoint them to shine as stars in the firmament, to raise up the poor out of the dunghill and set them with princes. (Psalm 113:7, 8.)

Love and faith and hope are all the result of the new birth and not the causes of it. He that loveth has been born of God. He that believeth has been born of God. And here it is said that we are begotten or born again unto hope.

IV. The inheritance described. It is described by its qualities and as to the certainty of receiving it.

A. The qualities of this inheritance are set forth in three words: In-
corruptible--undefiled--fadeless.

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