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THE CHARGE OF THE ANGEL

BY: C. D. COLE

"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life," Acts 5:19-20.

INTRODUCTION: My text is taken from an account of the persecution of the apostles. This second persecution originated with the Sadducees. These were the liberals, the advanced thinkers, the intelligentsia of that day. These Sadducees had only a negative creed: no spirit, no angels, no resurrection; they denied the supernatural. They believed only what they could see through a test tube, they were materialists. And so the preaching of the apostles filled them with indignation. They should have been happy over the results, but they were mad.

So they arose and had the preachers locked up as enemies of the common good. God accepted their challenge and sent His angel to release them from prison. The angel did his work and then gave them a charge, *"Go, stand and speak in the temple to the people all the words of this life," Acts 5:20.*

The preachers were not told to argue with the Sadducees. Argument would be lost upon them. They were so eaten up with objections that to attempt to answer all their questions would be like filling a bottomless tub.

Clearly enough if they had known it, those blind Sadducees had already been answered at every point when the apostles were brought out of prison and bore witness to their Lord. Here was the creed

of the Sadducees: no resurrection, no angel, no spirit, but these apostles had witnessed to the resurrection of Christ. And an angel had come from heaven and released them from prison. Then there were angels. These preachers were set free while the guards remained before the doors, and those doors were afterward found fastened; if there were no spirit, then matter had acted in a strange fashion. Every item of their creed had been made to fall like Dagon before the ark. "The Lord always arranges Red Seas for the Pharaohs."

The agents employed in preaching the gospel are men, and not angels. The angel opened the prison door and set the preachers free, but could not preach himself. He could give a charge to the apostles, but he could not join them in their preaching. This angel must have returned to the Lord with reluctance, and left the chosen men to do the blessed work. As our Lord took not on him the nature of angels for man's redemption, so neither did he employ angels for men's conversion. I am glad angels are not our competitors for members might want to fire their pastors and call an angel to be in their places.

This divine choice of men to be preachers of the gospel puts honor upon manhood. Those redeemed by the blood of Christ are men, and their conversion is to be accomplished by the instrumentality of men. The ministry is the highest calling possible to men.

It is a condescension to human weakness. Weak as we are, we men whom God has called to preach are better

ministers than angels could be. We cannot sing with their celestial melody; we cannot speak with their seraphic eloquence; but we have a sympathy with you which they cannot feel. We know your sins, your sorrows, your struggles. We know how rough is the road you travel, for we, too, came in at the wicket-gate, and have floundered in the Slough of Despond, and scrambled up the hill Difficulty. I suppose an angel would command a very large congregation for a time; but, after a while, you would feel that there was something alien and distant about him. A being so superior to yourselves would before long drive you to cry for your old pastor with lips of clay and heart of love. An angel would awe rather than comfort you.

It is a blow at the pride of Satan. The Prince of the Power of the air might feel proud to contend with angels. He might say to himself, "I'm somebody, God has to send the mighty angels to contend with me for the souls of men." But when he sees puny men, redeemed sinners, sent of God to contend with him he must feel like Goliath when he saw David, a mere boy, approaching him with a stone. Disdaining such a foe, I imagine I hear him say, "Am I a dog, that thou comest to me with staves?" Yes Satan, the Lord rebuke thee, by humble, truth speaking, earnest men the Lord turns the battle against thee and

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SALVATION IN TYPES

BY: C. D. COLE

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there

must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Hebrews 9:1-26.

"For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus," Romans 3:23-26.

From the standpoint of human welfare, the most important subject for consideration is salvation. The greatest thing to be gained and the most trouble thing to escape is involved in salvation. In salvation the sinner reaches heaven and escapes hell. An old preacher once introduced his sermon with a question. He

said, I have a question nobody here can answer; no angel in heaven can answer it; and no one in hell has the answer. And this is my question: *"How shall we escape, if we neglect so great salvation?"* Hebrews 2:3.

The main purpose of the Bible is to tell of man's need of salvation and to tell of the Savior, who meets that need.

The Bible presents salvation clearly, but many do not see it; it is hid to them. *"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,"* II Corinthians 4:3-4.

The Bible presents salvation in various ways from Genesis to Revelation. Not various ways of salvation, but the one way is presented in different ways: by plain statement, by figures of speech, by illustrations and by types. And the way of salvation is the same in whatever way it is presented. And the one basic truth is that *"without shedding of blood is no remission,"* Hebrews 9:22. In every foot of rope of the English navy there was a scarlet thread and through the whole Bible there is blood.

In this message we shall see how salvation is presented in various types. Webster: A particular kind, class, or order, as the seedless type of orange.

In this sense the prodigal son is a typical sinner; i.e. he is like all sinners. The fool of Psalms 14 and Psalms 53 is like all other fools who say, "no God, i.e. no God for me; I don't want God." Lost men may admit the existence of God but wish there were no God to meet.

Webster: "a type is a figure or representation of something to come." This is the way I want to use the word type in this message. Salvation was wrought out many years ago when Christ suffered the just for the unjust. But before Christ came, His saving work was typified, i.e., there were events and things that represented or pointed to His saving work.

It is our purpose now to look at some of these types; some of the things that looked forward to His saving work.

ADAM AND EVE

In the garden of Eden, Adam and Eve sinned. *"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat,"* Genesis 3:6. God made provisions, *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,"* Genesis 3:15. Also in type, their efforts to clothe themselves was typical of salvation by working. *"And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons,"* Genesis 3:7. When they failed, God killed animals, shedding their blood, and taking their skins and clothed them. *"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them,"* Genesis 3:21. That blood pointed to the blood of God's Lamb. *"Without shedding of blood is no remission,"* Hebrews 9:22.

CAIN AND ABEL

Cain and Abel were both sinners, born of sinful parents. The gospel preached to them called for blood. They were told to bring a slain lamb. *"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect,"* Genesis 4:3-5. By faith Abel brought what God required; Cain brought what pleased him. God accepted Abel and his offering and rejected Cain and his offering. Abel was not saved because he was good and Cain was not rejected because he was bad. Both were sinners. Abel was accepted because he brought a bloody sacrifice by faith; he brought what God said to bring. If Cain had offered by faith; he would have brought what God told him to bring. Cain is typical of those who offer their works for salvation; Abel of those who plead the blood of Christ.

ISAAC

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said,

Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of...And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son," Genesis 22:1, 2, 6-13.

Isaac made no complaint or offered no resistance when Abraham was about to take his life. And so Christ opened not His mouth when He was crucified. *"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth,"* Isaiah 53:7.

When God stopped Abraham as he had the knife drawn to slay Isaac, he saw a ram caught by its horns in a thicket. Abraham took that ram and offered it in the place of Isaac; and that blood pointed to the blood of God's lamb shed for us.

THE PASSOVER

When the death angel was about to pass through the land of Egypt to slay every firstborn son, God provided for the firstborn of Israel. *"Your lamb shall be without blemish, a male of the first year:... And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall*

eat it...and ye shall eat it in haste: it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you," Exodus 12:5, 7, 11, 12, 13. The firstborn Israelite was a sinner like all other people, and was safe only because he was behind the blood. This passover lamb was a type of Christ. *"Christ our passover is sacrificed for us"* I Corinthians 5:7. *"Without shedding of blood is no remission,"* Hebrews 9:22. What makes us safe in the day of judgment is the blood of Christ. We need not put our trust in anything else except Christ and Him crucified.

VEIL

Under the law of man God made a covenant with Israel as a way of approach to Him. This was an elaborate thing. There was a tabernacle or tent where God met with Israel without punishing them. There were two rooms separated by a veil. *"The first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat,"* Hebrews 9:2-5. And their worship or approach to God was something like this. The ordinary priests went every day into the first room to keep the lamps burning and to keep fresh bread on the table. But once a year the high priest went into the other room alone and sprinkled blood on the mercyseat. This blood was offered for himself as a sinner and for all the people. The Bible tells us that all this was a figure or type of something to come. The sacrifices then offered could not save anybody, but pointed to Christ as High Priest taking His blood into the heavenly tabernacle. The high priest under law had to return every year; had to do his work over, because the blood of bulls and goats he offered could not save. But Christ our High Priest offered himself to God and the blood he offered was offered only once and does not need to be repeated.

"But now once in the end of the world hath he (Christ) appeared to put away sin by the sacrifice of himself," Hebrews 9:26.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified," Hebrews 10:11-14.

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takes the spoil of human souls. Satan thought he had made an easy prey of man; but it is by man that he shall be driven back.

To work by men must bring special glory to God. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," II Corinthians 4:7. The weaker the instrument, the more honor to the worker. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," I Corinthians 1:27. Those first apostles brought all the more glory to God because they came from the fisher's nets, and were called unlearned and ignorant men. The weakness which men despised compelled them to confess that the power they wielded was divine. Somebody once remarked that it proved the divinity of our holy religion that it survived ministers; and there was much truth in the statement. It has been said, brethren, we are poor tools.

The employment of men in the ministry must please and honor Christ. He is a man and He must delight to see men used by God. He loves to bless men and then see them as a channel of blessing to others. When King, Edward III heard that the Black Prince was having a hard battle with the French, he smiled to think that his son was in a place where he could show his valor. When they begged him to send reinforcements, he refused; for he wanted his son to have the undivided honors of the day. Sometimes the Lord, the captain of our salvation, sends some of his chosen into hard places, and does not send them all the help they think they need, so that they may prove their faith and consecration. All the valor of Christs' soldiers is given them by himself, and all they achieve is to be attributed to him. When we save a soul from death, Jesus rejoices in the deed.

The work of the ministers "Speak in the temple to the people all the words of this life." This is a fitting definition of the gospel; "the words of this life." He is to speak boldly, "Go, stand and speak." The preacher is not to act like a coward. He is not to preach as if he were ashamed of his message.

We are to speak unto the people. That indicates our preaching is to be to all classes. We are not called to preach to the rich, nor the many to the exclusion of the poor or the few. Our audience is not restricted in the commission. If we do not preach to all the people it is because we do not go, and not because we are limited by God.

The message is described, "All the words of this life." When we preach the gospel we are preaching life. Jesus said, "I am the way, the truth, and the life," John 14:6. We are to preach all the

truths that concern eternal life.

We must preach human depravity and the fact that lost men are in a perishing state and will have to meet God in judgment. The story is told of a soldier employed in the survey of Palestine. They were working in the valley of Jehoshaphat outside Jerusalem, and some one remarked that it was reported that this valley would be the scene of the last judgment, and in that place the multitudes would be gathered. Hearing this, the soldier said, "What a crowd will be there!" I shall be there and I will sit on this stone. He went on to realize the scene, and his imagination acted so powerfully that he seemed to himself to be among the throng and to behold the great white throne. He was seen to swoon and fall to the ground. Oh! that some of you would anticipate that scene and be filled with fear and cry "what must I do to be saved?" If we do not anticipate it and flee from it to Christ, we will face it when we cannot flee from it.

We must preach the substitutionary death of Christ. This is the only real place of rest. Christ gives us His life because he took our place in death. He justifies us because he received our condemnation. "Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save," Matthew 27:41, 42.