

BRYAN STATION BAPTIST CHURCH

# THE PIONEER BAPTIST

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## SALVATION FROM BEGINNING TO END

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Romans 8:28-39, *“And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved 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.”*

Salvation is the most important word in all the tongues of men. In this word is wrapped up the glorious and eternal destiny of the favored sons of God. There are sinners among the angels, but the sinful angels have no interest in nor any hope of salvation, for it is written in II Peter 2:4,

*“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”* The gospel is to be preached to men, not to angels. As a Redeemer our Lord took not the nature of angels; but he took on him the seed of Abraham, that He might make reconciliation for sinful men. The holy and elect angels of God, while standing in no need of salvation, are nevertheless in the Bible represented as being greatly interested in the salvation of sinful men. Concerning the salvation of men through the blood of Christ, it is written in I Peter 1:12, *“...which things the angels desire to look into.”* The original here is very interesting and represents the angels as bending down to peer into the things about human salvation by the blood of the Son of God. The allusion is to the forms of the cherubim above the mercyseat of the ark. With bended form and downcast eyes they were represented as trying to penetrate the mystery of wisdom and kindness which the fiery law, covered by the blood-sprinkled mercy-seat, embodied. It reflects on our race but it is the truth that the holy angels who need no salvation are more interested in the salvation of sinners than sinners themselves are until sought by God and aroused by Him to flee the wrath to come.

Salvation is an all-inclusive word. It means the deliverance from all the evil effects of sin. There are many elements and aspects of salvation and many angles from which it may be studied. Salvation is a dire necessity because men have rebelled against their Maker and Lawgiver. The justice and holiness of God cry loudly for the punishment of sinners. And unless they are saved in such a way as to satisfy justice and holiness, they will have to answer to God for their sins against Him, and this will

mean everlasting destruction from the presence of the Lord and from the glory of His power.

I say again that salvation may be viewed from many different angles and seen in many parts. If the sinner be looked upon as dead and insensible to God and holiness, then regeneration or the new birth, is the term that expresses his salvation in the sense of his being made alive to a sense of his helpless condition and appreciation of Christ the Saviour. In the new birth there is life imparted with the graces of faith, hope and love. If the sinner be viewed as condemned by the law of God and in danger of the wrath to come, then justification is the word that denotes deliverance from the curse of the law. This is life imputed or freedom from the guilt and penalty of sin. If the sinner be viewed as a child of the devil, then adoption is the term that expresses the legal process by which he is made a son of God and heir apparent to a glorious inheritance. If the sinner be considered as unclean in the eyes of a holy God, then sanctification is the word that is used for his cleansing. If man, in the state of innocency as the offspring of God, be viewed as certain to sin and fall, then election, predestination, and foreordination are terms the Bible employs to express God’s choice of men and His purpose to save them. If the sinner be viewed in his natural and corrupt condition, then glorification is the term that expresses deliverance.

In this message we shall consider salvation from beginning to end; from its origin in the will of God to its consummation when the sinner shall be eternally housed in glory; when every vestige of sin shall be removed from his person and his environment.

And inasmuch as the salvation of sinful

men is a subject for the study of angels, we shall try to imagine ourselves as angels with the Bible in our hands honestly endeavoring to learn the truth about salvation in all its parts. In an effort to cover the whole ground, we shall divide our subject into four parts, or speak under four heads. We shall speak of Salvation Decretively; of Salvation Historically; of Salvation Experimentally; and of Salvation Prophetically.

### **SALVATION DECRETIVELY**

As angels with open Bibles we first discover that salvation was decreed by God, that it originated in the mind and will of God before the foundation of the world. We learn that back in eternity before there were stars to sparkle in the firmament, yea there was no sea of azure in which they might float, God chose His people in Christ and decreed their ultimate glorification. When this stupendous universe was yet unborn, slumbering in the mind of God, the Lord Jesus Christ stood as the Lamb for the slaughter, that people of a coming race of sinners might escape the just deserts of their rebellion against their Maker. In developing this part of our subject, we shall use Scripture that speaks of salvation in all its features as being in the past; and then bring forth Scriptures that affirm that sinners are saved according to an eternal purpose.

In Romans 8:30 we have salvation in all its parts described in the past tense. *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”* Let us read from Rotherham’s translation: *“And whom he fore-appointed the same he also called, and whom he called the same he also declared righteous, and whom he declared righteous the same he also made glorious.”* Now it is obvious that salvation in all its features could not be described in the past tense with respect to actual experience. The passage speaks of what was already in the mind and purpose of God, and what God purposes is certain to come to pass. The passage does not speak of performance but of purpose. It does not tell what has taken place in the sinner but what was in the mind of God. Ephesians 1:11, *“...being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”*

We will now bring forth a group of Scriptures that show that in saving sinners God is executing His eternal will and accomplishing His eternal purpose.

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.”*

This verse speaks of salvation and calling. Salvation points to the work of Christ on the cross, and calling points to the work of the Spirit in the sinner. Both the work of Christ on the cross and the work of the Spirit in the sinner are declared to be in pursuance of an eternal purpose and grounded upon grace in Christ Jesus which had been given to us in Him before the world began.

James 1:18, *“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”* This says that our being made children of God was willed by Him, and since God is unchangeable our regeneration was the performance of an eternal purpose.

John 6:39-40, *“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.”* These verses state plainly that the Father gave to His Son Jesus Christ a people to be saved and that he would raise them up at the last day.

Paul was preaching at Antioch and in his sermon he quoted Isaiah 49:6 concerning the Lord Jesus Christ. *“...I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”* Acts 13:48, *“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.”* Now these are just a few of the many Scriptures that trace our salvation back to the eternal purpose of God. They do not speak of actual salvation but of God’s purpose to save, and that all who are saved are saved because God from all eternity meant to save them. Men often say, when they have done something, that they did not mean to do it; but God never does anything without meaning to do it, and since he is unchangeable, all that He does in time was decreed in eternity. Our salvation did not actually and experimentally take place before the foundation of the world, but it was purposed then, and what He has purposed that will He perform. With the poet we like to say:

*“Life, death, and worlds unknown,  
Hang on His firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be.  
His providence unfolds a book  
In which His counsels shine;  
Each opening leaf, and every stroke,  
Fulfills some deep design.”*

### **SALVATION HISTORICALLY**

By historical salvation we refer to the time when our salvation was actually wrought out and provided for us. Salvation

was provided for sinners when Christ died on Calvary. We look to the cross for our salvation. This is the one event to which the eye of faith has saved from the first Adam to the last man that shall ever be saved; Acts 4:12, *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”* Except the name of Jesus, the Christ, the Son of the living God. Salvation is in a person, even Jesus Christ, who did all that will ever have to be done to make us right with God. And for this reason he is the one and only object of trust for the sinner. Matthew 1:20-21, *“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”* Let us look at his work by which he prepared salvation for His people.

Back in eternity when the everlasting covenant of grace was entered into between Father, Son, and Holy Spirit, the Son became the Surety for those given Him by the Father. Hebrews 7:22, *“By so much was Jesus made a surety of a better testament.”* A surety is a person who voluntarily becomes legally liable for the debt, default, or bad behavior of another, who by the law is called the principal. Now as sinners we were the principals in incurring the sin debt, by our rebellion against God. And the only way we can escape is for the Surety to settle the debt with God. This is the only possible explanation of the death of the holy and Almighty Son of God on the cross. He was performing the work of a surety and was suffering the penalty incurred by the sins of His people. He was bearing our sins in His own body on the tree. He was not a helpless martyr dying for a lost cause. He was the mighty God putting away sin by the sacrifice of himself. He was not setting us an example of obedience and showing us how to save ourselves; Galatians 3:13, *“Christ hath redeemed us from the curse of the law, being made a curse for us...”* He was made sin that we might become the righteousness of God in Him. He was drinking the cup of poverty to its bitterest dregs that we might have the cup of salvation and be rich for ever with God. He was answering for our disobedience with his own obedience unto death, even the death of the cross. We were lost by the disobedience of the first Adam and we are saved by the obedience of the last Adam. Romans 5:19, *“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”* I Peter

3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God..." He was being punished by the Holy and sin-hating God that we might go unpunished and escape the wrath to come.

*"Jesus the curse sustains,  
Guilt's bitter cup he drains  
Nothing for us remains,  
Nothing but love.  
Upon a life I did not live,  
Upon a death I did not die;  
Another's death, Another's life,  
I risk my soul eternally.  
Calvary's wonders let us trace  
Justice magnified in grace  
Mark those purple streams and say  
There my sins were washed away.  
In my surety I am free,  
His dear hands were pierced for me,  
With his spotless vesture on  
I'm holy as the Holy One.  
If Christ has my discharge procured,  
And freely in my place endured  
The whole of wrath divine;  
Payment God cannot twice demand,  
First at my bleeding Surety's hand,  
And then again at mine."*

### SALVATION EXPERIMENTALLY

We now come to the actual time of our salvation or to the time when the benefits of the death of Christ are ours experimentally. A salvation decreed and prepared would be of no value if we never experience it; if we never actually possess it. But that which God decreed and Christ purchased shall become the actual possession of His people. Salvation experimentally is as much the work of God as is salvation decretively and historically. In saving sinners God does more than make a plan; He also works the plan. A plan of salvation depending upon the carnal mind and deceitful heart of the sinner for acceptance would not actually save anybody. God must work in the sinner as well as for the sinner. If we are to benefit from the work of Christ on the cross we must be born again, and receive a new mind and a new heart in order to understand and appreciate the gospel of Christ. This is what we are pleased to call an experience of grace. And until we have this experience in which we realize our helpless and hopeless estate and see that Christ is our only hope, we have no right to say that we are saved. Let us analyze this experience of grace:

The nature of this experience. It has to do with our thoughts and feelings. It is a feeling of self abhorrence; a feeling of dissatisfaction with self, and a feeling of satisfaction with Christ and what He did to redeem us from the guilt of sin. Remember, that we are not saved by becoming satisfied with self, but by becoming satisfied with Christ. Our Lord once spoke a parable for the benefit of some folks who were self-satisfied and despised others. Jesus taught

in Luke 18:9-14, "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The thoughts and feelings of these two men illustrate the difference between a saved man and a lost man. The Pharisee thought well of himself, and felt that he was good enough to merit the blessings of God. His so called prayer was a speech in praise of himself, while pouring contempt on others, particularly the poor publican who stood near by. But the poor publican felt himself to be a sinner, in fact, he called himself the sinner as if he were the only sinner in all the world. He had nothing to hope in of himself; his thoughts were on the blood on the altar behind the veil there in the temple. His only plea was that the blood might propitiate God for his sins. The Pharisee was trusting in his good works. He talked about his fasting and tithing. And our Lord said that the Publican went down to his house justified, while the Pharisee went home a lost sinner. Now, my friend, here is one way you can know whether you are saved or not. If you are trusting in your good works, in anything you have done for salvation, you are lost; you have not had an experience of grace, and you are in the gall of bitterness and bond of iniquity. If, on the other hand, you are resting in the blood of Christ to cleanse you from your sins before God, you are justified. Acts 13:39, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." We believe in good works to be sure, but we do not believe in putting good works in the place of the blood of Christ. We do not believe in putting our works above His works. The work of Christ on the cross is what we must trust for salvation, and our works must be an expression of our appreciation of Him and His work of redemption.

Until Paul had an experience of grace, he was hoping for salvation in the Jew's religion. He expected to be saved by keeping the law of Moses. He was putting confidence in the flesh. But in his experience of grace he had a revolution of

thought and feeling. He gave up all hope in the things he had once trusted, and rejoiced in the good hope he found in Christ. The central thing in an experience is the enjoyment of Christ. It is the soul appropriating Christ and resting for eternal security in His work on the cross. I once heard of a man with a little book which he called his "biography." It contained only three leaves, and not a work on any of them. The first leaf was black, and he said that was his sin. The second leaf was red, and that was the blood of Christ. The third leaf was white, and that was himself cleansed by the blood of Christ.

The man who has lost confidence in himself so far as doing anything to save himself, and who has confidence in Christ is in the state of justification. He is not condemned by God. He has a sinful nature, but he has no guilt of sin upon him, and he will never be condemned by God. Romans 8:30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Every justified person will some day be glorified. In the purpose of God he is already glorified, and this makes his actual glorification a certainty.

The cause of this experimental salvation is the effectual work of the Holy Spirit within the sinner. The Scriptures speak of it as a call that is effectual. Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This and many other Scriptures show clearly that there is a call that is not successfully resisted. Paul preached, I Corinthians 1:21-27, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 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." He called them by the word and they resisted and rejected. But he preached to a class denominated the called and they did not resist, but saw in the gospel the wisdom and power of God.

The word calls men externally, the Spirit calls them internally. The word is a fit means in itself, but it is a prevailing means only when the Holy Spirit brings it into the heart. The word is a sword of keen edge, but it is a cutting sword only in the hands of the Spirit. The word calls but the Spirit draws, not severed from the word, but working in it and by it. The Holy Spirit can come into the heart of the sinner whereas all other speakers are forced to stand on the outside. We are brought into a saved state not by loud crying without, but by the still small voice within.

*“We may listen to the preacher,  
God’s own truth be clearly shown;  
But we need a greater teacher  
From the everlasting throne,  
Application is the work of God alone.”*

The call of the Spirit is powerful. It is a life giving call. By it the sinner is called from death unto life. It is a light giving call. By it the sinner is called from darkness into light. Paul says in II Corinthians 4:3-6, *“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. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”*

We see the truth exemplified in the first case of salvation on record in the Bible. Genesis 3:7-11, *“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. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”* Adam and Eve as sinners did not seek God; God sought them. They tried to hide from Him and when they saw they could not do this, they tried to dress up for his presence. They tried to make themselves fit for his company. But the best they could do was to make fig leaf aprons and that was a very poor covering for their shame. God sought them and saved them by making coats of skin from slain animals and clothed them. Genesis 3:21, *“Unto Adam also and to his wife did the*

*LORD God make coats of skins, and clothed them.”* Until constrained by the mighty Spirit of God they were satisfied with their fig leaf aprons.

### **SALVATION PROPHETICALLY**

This aspect of salvation brings us to its consummation; to the time when we have been actually conformed to the image of God’s Son. God’s word predicts that the time is coming when we will be delivered from every vestige of sin. We shall be sinless in every part of our being; body, soul and spirit. The believer is now saved from the guilt of sin. He is justified and nobody can condemn. Romans 8:33, *“Who shall lay any thing to the charge of God’s elect? It is God that justifieth.”* But there are still many effects of sin that remain in him and with him.

Salvation prophetically has to do with our glorified state. It is a sinless state in a sinless place. We will be glorious in person and in a glorious place. Fit for the society of God, we shall enjoy that society. Philippians 3:20-21, *“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body...”* I John 3:2, *“...but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”*

The time of this aspect of salvation is when Christ returns. Paul was speaking of this aspect of salvation in Romans 13:11, *“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.”* Romans 1:16, *“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...”* This is what Peter referred to when he said in I Peter 1:5, *“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”* Our complete salvation awaits the return of our Lord.

Horatious Bonar once wrote a book and sent a copy of it to Mr. Spurgeon. Mr. Spurgeon read it and liked it. He returned it to Mr. Bonar with the request that he send it back to him with his photograph and autograph. Mr. Bonar wrote his name in the book and included a picture of himself, and wrote these words to Mr. Spurgeon. If you would wait a while I could give you a better likeness of myself, for I shall be like our Lord.