

BRYAN STATION BAPTIST CHURCH

# *THE PIONEER BAPTIST*

INDEPENDENT • MISSIONARY • ESTABLISHED 1786

*"Preaching the same truth since before Kentucky was a state."*

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## 28th Annual Mission Bible Conference

Once again, our conference was well attended from visitors from all over the country. Our church looks forward to this time of renewing friendships and feasting on God's word. We pray all that attended were as blessed as we were. What powerful and challenging messages we heard! If you were not able to attend our conference this year, please order the CDs or DVDs. The Lord willing, we look forward to hosting the 29th annual conference on October 25-27, 2010.

# THE CHRISTIAN'S HOPE

BY: C. D. Cole

Hope is a wonderful word. It deserves a place along side that of mother, home, and heaven. "Knowledge begins with definition." Webster, "Hope is a desire with the expectation of getting the thing desired." Hope is made up of two things; desire and expectation. To desire something without expecting to receive it is not hope but despair. And to expect something one does not desire is not hope but dread. Illustration: I want to go to heaven, but if I do not expect to get there, I am not in a state of hope but of despair. I want to miss hell but if I do not expect to miss it I am not in a state of hope but of dread.

And so hope is something in the soul that looks to the future with a feeling of peace and pleasure. And remember that hope is concerned about the future – one never hopes for what he already has. If I already have a home I am not hoping to get one. To hope for something implies one does not yet have it. I hope to go to heaven but I am not there yet.

The word hope like so many other words in the Bible has both a subjective and objective meaning. It is used in the sense of desire, that is something wanted and expected; and also in the sense of what is wanted and expected. Romans, 5:1-2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." It is used subjectively of desire. While in the state of justification the believer hopes for glorification in heaven. Colossians 1:1-6, "Paul, an apostle of Jesus Christ by the will of God and Timothy our brother, To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, For

*the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.*" It is used objectively of what is wanted and expected, that is for what is laid up for us in heaven.

We must also distinguish between hope in the general sense and particular hope of the Christian. The hope of men in general has its terminal in things this side of the grave and eternity; the hope of the believer in Christ terminates in heaven – it is the hope of eternal glory with Christ. The hopes of the masses are dying desires; the hope of the Christian is a living hope – an anchor to the soul both sure and steadfast. Proverbs 10:28, "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish."

## THE VALUE OF HOPE

Is hope an asset or a liability? A blessing or a curse? Should men allow themselves to cherish expectation of future good? Is it wise to build up hope of future blessings? Is it good to think of the future with a sense of peace and joy? Some would say no to these questions. They would point to the many hopes that end in disappointment. They would point to the hopes parents have had in their children only to be disappointed when the children turn out bad. Some have hoped to get rich but have lived in poverty. Others have hoped for health but have spent much of their lives on the sick bed. The hope of a happy home has turned out to be a lie with many a husband and wife. Dying hopes tell many a tale of sin and shame, and present a strong argument against the value of hope. Such things led one poet to write: "Hope tells a flattering tale, delusive, vain and hollow." Mrs. Cole, Dryden: "When I consider life, 'tis all a cheat; Yet

fooled by hope, men favor the deceit." Wordsworth: "Hopes! What are they? Beads of morning strung on slender blades of grass; Or, a spider's web adorning in a stray and treacherous pass." Other poets write in defense of hope. Cowley: "Hope! Of all ills that men endure, The only cheap and universal cure." Shakespeare: "The miserable have not other medicine, But only hope."

Debate the question as one will, it remains that all men have hope of some sort and in some degree. Pope: "Hope springs eternal in the human breast."

When you find a man without hope, you find a man on the way to a suicide's grave. Without hope this world would be a mad place. If hope deferred makes the heart sick, how much worse to have no hope at all.

Even Ingersol, the agnostic, said at the grave of his brother: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond heights. We cry aloud and the only answer is the echo of our despairing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of death, hope sees a star and listening love can hear the rustling of a wing."

Bryan had a better hope: "Death is but a starlit strip between the companionships of yesterday and the reunions of tomorrow."

## ETERNITY WITHOUT HOPE

The saddest thing about the hopes of many is that they end at the grave. All their hopes terminate on temporal things. The saddest thing about the rich man is that his hope died with him – he is hopeless throughout eternity. The saddest thing about Napoleon was not his defeat at Waterloo, nor his exile on St. Helena. When Napoleon was being crowned emperor of France in 1804 there was one person in the huge throng who was nei-

ther overawed nor overjoyed by all the pomp and splendor of the occasion. And that was his old Corsican mother. During the ceremonies she was overheard to say again and again, "so long as it lasts." She knew that the glory that was her son's would not last, and it did not last. The saddest thing about Napoleon was the day he died in May, 1821, and entered that place of which Dente wrote: "All hope abandon ye who enter here."

### THE CHRISTIAN'S HOPE

It is the well founded expectation of future and eternal good. It does not terminate at the grave; it enters into that within the veil; it goes with us all the way to glory. While standing in the grace of justification, the believer rejoices in hope, that is, in the well founded expectation of one day being sinless and dwelling in a sinless place with a holy God, a holy Saviour, and holy people.

The Christian hope is called the good hope through grace. II Thessalonians 2:16-17, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work." The ground of the believer's hope is the grace of God through the redemptive death of Christ. The believer delights to sing: "My hope is built on nothing less than Jesus blood and righteousness." Every hope based upon human character or conduct is a false hope. The Holy Spirit never prompts a man to say, "Thank God, I am so good," but turns his eye another way to Jesus and his blood.

It is a sure hope. The anchor of the soul both sure and steadfast; it is supported by God's word and oath. How firm a foundation ye saints of the Lord is laid for your faith in his excellent word. Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." Noah knew he was safe in the ark, not because the ark had been tested and found seaworthy, but because God said he would be safe. Genesis 7:15-16, "And they went in unto Noah into the ark, ...and the LORD shut

him in." The first born Israelite knew he was safe behind the blood on the fateful night in Egypt because God had said, Exodus 12:23, "For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

How do I know I am eternally safe by trusting in the blood of Christ? Because God has said in no uncertain terms that I am safe. John 3:16, "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." John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. 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."

It is a glorious hope, something to shout about. The believer is now justified and rejoices in the hope of glorification. The best hope the atheist has is that when he dies he will die like a dog or cat and be done for. The atheist hopes there

is no God to meet, no heaven to gain or hell to shun. The hope of the Romanist is that when he dies his soul will go to purgatory and after so many prayers and payments and suffering so much he will finally reach heaven. The hope of the believer in Christ is that when he dies he will go to be with Christ and that when Christ comes his body will be raised and made like unto the glorious body of Christ.

Such a hope makes every child of God try to live righteously. I John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The gospel must be preached to a lost and dying world. I Corinthians 15:1-4, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:"

## TAKING A LOOK BACK

### From BSBC church minutes:

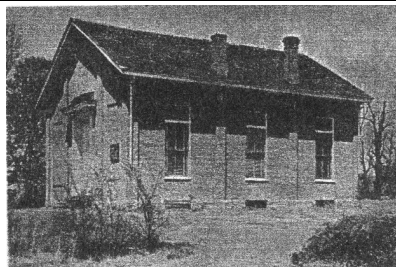
At an appointed church meeting held at Bryan's the first Saturday in November 1786—Ambrose Dudley, Moderator, John Mason, Clerk. Recd. Unanimously agreed by this Church to receive Brother William E. Waller in the full power of the ministry to act as such in this Church when Called or wherever the Lord shall call him to that work. Taken into consideration our reference respecting Elders and Deacons, after examination our Brother John Mason, William Ellis, and Henry Roach, chose by the Church as Elders — and Brother John Darnaby as a Deacon, then adjourned Till tomorrow morning at 10 o'clock.

Sunday Morning met and proceeded to business, our Brother John Mason, William Ellis and Henry Roach agreed to receive the Call of the Church to serve as Elder and was ordained accordingly, also our brother John Darnaby agreed to serve the Church as a Deacon and was likewise ordained.

At a Church meeting held at Bryan's the Third Saturday in December 1786 — William Peyton came before the Church and for the sins of Drunkenness and profane swearing, the Church are of the opinion that he be not considered a member in this Church until he come in by repentance.

At a Church meeting held at Bryan's the 3rd. Saturday in January, 1787 — The Church unanimously chose Brother Young to serve them in the office of Deacon—

Agreed that tomorrow be set apart a Day of Fasting and prayer to proceed to the work of Ordination. Received by Experience Owney Hailey, and Juda a Negroe woman belonging to John Proctor, then adjourned till meeting in Course. Ambrose Dudley, Modr. John Mason, Clk.



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3175 Briar Hill Road, Lexington, Kentucky 40516  
Phone 859.299.9164  
Web Site: [www.bryanstation.com](http://www.bryanstation.com)  
Email: [mail@bryanstation.com](mailto:mail@bryanstation.com)  
Alfred M. Gormley, Pastor  
Don Waltermire, Assistant Pastor

SCHEDULE OF SERVICES:  
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*Sunday School—10 a.m.*  
*Sunday Morning Worship—11 a.m.*  
*Sunday Evening Worship—6 p.m.*  
*Wednesday Prayer Service—7 p.m.*

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