

BRYAN STATION BAPTIST CHURCH
THE PIONEER BAPTIST

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“Preaching the same truth since before Kentucky was a state.”

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A FAITHFUL SAYING

By: C. D. Cole

Introduction: We sometimes hear something referred to as an old saying. It is an old saying that a “stitch in time saves nine.” It is an old saying that if the groundhog sees his shadow we will have so many weeks of winter weather. It is an old saying that chickens come home to roost. It is an old saying that every tub stands on its own bottom. Ad infinitum.

Our text speaks about a faithful saying. I am going to quote it only as I discuss it. I will not tell you what the saying is until I get to that part of the text.

But it is a faithful saying. The word faithful here is all-inclusive – it includes every good thing that might be said about the saying:

It is a true saying. That is the way Weymouth renders it.

It is an important saying. No other saying is of half the importance. There are a lot of sayings that are true but not so very important. So far as their importance is concerned it does not matter much whether true or not.

It is a joyful saying. It is about the happiest saying ever uttered.

It is also said to be worthy of all acceptance. Everybody ought to

accept this saying. Here is one saying that ought to bring instant response from every heart. All classes ought to be tremendously interested in this saying, it is for rich and poor, learned and ignorant, white and black, high and low, small and great, men and women, old and young.

What Is This Saying? Who Knows?

Here it is: I Timothy 1:15, *“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; ...”* Three questions answered in this text: Who? What? Why?

Who? Christ Jesus. Christ associates him with the Old Testament. Messiah, and Jesus identifies him as Jehovah. Jesus means Jehovah saves. Matthew 1:21, *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”* Who is before us? Christ Jesus the mighty God. Isaiah 9:6, *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”*

What did He do? *“...came into the world...”* He was before He came. He was the Ancient of Days before He became an infant. Revelation 1:8, *“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”* He was the Creator before He was a child. Genesis 1:1, *“In the beginning God created the heaven and the earth.”* He held the world in His hands before he was held in the hands of his mother. Isaiah 40:12, *“Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?”* He supported all things by the word of His power before he drew nourishment from a woman’s breast. John 1:1, *“In the beginning was the Word, and the Word was with God, and the Word was God.”* Hebrews 1:3, *“...upholding all things by the word of his power, ...”* He was God before he became man. I Timothy 3:16, *“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles,*

believed on in the world, received up into glory."

Why did he come? "...for he shall save his people from their sins..."

He did not come to destroy the law of God. Matthew 5:17, "*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*" He recognized the law of God as holy and fulfilled it. He kept it in spirit and in letter. Hebrews 10:7, "*Then said I, Lo, I come...to do thy will, O God.*"

He did not come to condemn the world, but that it might be saved. John 3:17, "*For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*"

He did not come to be ministered unto but to minister. He did not come to get but to give. Matthew 20:28, "*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" He did not come to live but to die. Romans 5:8, "*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*" He did not come to have an easy time but to suffer. Matthew 16:21, "*From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*" He did not come to enjoy His creation but to suffer at the

hands of men and God. Isaiah 52:14, "*...his visage was so marred more than any man, and his form more than the sons of men:*" Chapter 53:11, "*He shall see of the travail of his soul, and shall be satisfied:...*" He did not come in plenty but in poverty. Luke 2:7, "*And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*" He did not ride in a chariot of four; He walked in the dust and mud. Matthew 3:13, "*Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.*" He did not live in a king's palace; He did not have a place to lay his head. Matthew 8:20, "*And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*" He did not come to see the world in its beauty; He came to weep over Jerusalem. Matthew 23:37, "*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under his wings, and ye would not!*"

He did not come to tell sinners how to save themselves. Matthew 1:21, "*...he shall save his people from their sins.*" He did not save by talk; He saved by deed. Luke 8:35, "*Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind:...*" He did not save the easy way; He saved the hard way. Luke 23:21, 33 "*But they cried, saying, Crucify him, crucify him....And when they were come to*

the place, which is called Calvary, there they crucified him..." He wore not a crown of gold, but a crown of thorns. John 19:2, "*And the soldiers plaited a crown of thorns, and put it on his head,...*" He saved others, but did not save himself. Luke 23:46, "*And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*"

Positively: He came to save. What did this require?

Satisfaction of divine justice. I utterly repudiate all theories of the atonement except the satisfaction and substitution. Justice calls for punishment of sinners and Jesus bore the punishment due sinners. Justice curses the law beaker; Jesus redeemed from that curse. Galatians 3:13, "*Christ hath redeemed us from the curse of the law, being made a curse for us:...*" Justice required payment of the sin-debt; Jesus paid it all. John 19:30, "*...It is finished:...*" And nobody else did any of these things. Nobody else has ever claimed to do any of these things. Romans 3:23, "*For all have sinned, and come short of the glory of God;*" Romans 5:19, "*For as by one man's [Adam] disobedience many were made sinners, so by the obedience of one [Jesus Christ] shall many be made righteous.*"

Our sinful disposition has to be cured. This is a process, a long and tedious process. Begins in regeneration and ends in death. The dead saints are called Hebrews 12:23, "*...the spirits of just men made perfect.*" Bible words to express various phases and stages of this process, such as regeneration, sanctification, calling, growth in grace. In

this work we are active. There is hunger and thirst for righteousness. Matthew 5:6, *“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”* A desire to be sinless. Ephesians 6:12, *“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”* This is a painful process, so that we mourn over our sins and cry Romans 7:24, *“O wretched man that I am!...”* Sometimes we wonder if the work is going on and cry, “Do I love the Lord or no? Am I his or am I not?”

The body must be cured of its infirmities. For this we have to wait. The body does not sin; it is a victim of sin. The sinful soul makes an involuntary slave of the body. The body is sin’s instrument of unrighteousness. Romans 8:23, *“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”* Jess Bell told me that one of his teachers did not believe in the resurrection of the body. I think what the teacher means is that the same particles that make up the body will not be resurrected. In the resurrection we will have the same body as to identity but not as to material particles. There is some kind of connection between my present body and resurrected body. There is a connection between my body now and seven years ago, although I do not now have a single particle that I had seven years ago. There is connection between the grain of corn that is planted, the stalk that grows, but the grain and the stalk have not the same particles. The

phase “resurrection of the body” is not found in the Bible. There will be identity but not sameness, not even resemblance. My present body is a natural body; my future body will be spiritual. My present body is vile; my future body will be glorious. This is a dying body; that will be a deathless body. This is corruptible body; that will be incorruptible.

Here is a cocoon. Months ago the grub wove for itself this mausoleum or tomb. In that cocoon there is a chrysalis, which will soon emerge in an entirely new form from that which it now is. Once it was a grub, which began to spin for itself a new covering. Now we have a chrysalis in which something is beginning to move gradually working its way out of the shell, and one day there will be the flutter of wings and a beautiful butterfly. My future body will be no more like this present body than the butterfly was like the grub.

What is it that keeps any sinner from being saved? Only two things: failure to take the place of a sinner, and failure to trust Christ for salvation.

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 a Church meeting held at the Meeting House at Bryan’s the Third Saterdag in February 1787—Proposed by Brother Young (and agreed by the church) to appoint three Brethren to proportion Expenses to be paid by the Church to purchase necessaries for the use of this Church. The Church appointed our Bren. William Ellis, Leonard Young and Joseph Rogers who are Directed to levy Eight Dollars on the male members in our Church to Defray Expense. Recd. Into fellowship of the Church Joshua Yates and Ann Yates, by Letter, also Jane Rice. Then adjourned till Meeting in Course. Ambrose Dudley, Mdr., John Mason, Clerk.

At a Church meeting held at the meeting House at Bryan’s third Saterdag in April 1787—Henry Roach and John Mason made report to the Church that Mr. Farrer offers no Objection against Joyning Society, neither Does his wife, also that Mr. Charles Smith and his wife has no objection to Joyning our Society when some Distress may be Removed between them and one of our members. Agreed that Henry Roach and John Mason Urge Mr. Charles Smith to take any member of our Church under gospel Dealing with whom he my be Difficulted, and report to next meeting. William Ellis and Joshua Yates reported to the Church that Joseph Robinson and his Sister have no Objection against joining our Society, also reported that James True Condemns the Doctrines and principals of the Church. Query, Whether it be the duty on members of society to have public prayer for their infants—Query, Whether it be duty to practice laying on hands on new Baptist members—Query, whether washing saints feet be duty—Query, whether in praying for the sick it be Duty to make use of Oyl—Then adjourned till meeting in Course. Ambrose Dudley, Mdr., John Mason, Clk.



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