

BRYAN STATION BAPTIST CHURCH
THE PIONEER BAPTIST

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CONFESSING CHRIST BEFORE MEN

By: C. D. Cole

Matthew 10:32, *“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”*

Our text is the last and best of a climax of reasons for the Christian to persevere or go forward in his Christian duty in the face of discouragement and opposition. And let it be remembered that there will be discouragement and opposition in the way of Christian life and service. There are many agencies that would stop the mouths of God’s prophets if they could. Never was any leader fairer with his followers than was our Lord Jesus Christ. He did not try to deceive his followers and servants about the experiences they would have as his servants. He did not tell them they would have an easy time in this world; he did not say their path would be smooth and rosy; he did not tell them that to follow him would make them popular; He did not say that it would help their business to follow Him. He painted the very opposite picture of what would be their lot and portion in this life. He told them that He was sending them out as sheep among wolves. He made it clear that they would be hated and persecuted. But in spite of all discouragement and opposition, He gave them several reasons why they should persevere in their God-given task of preaching and following Him.

Is the world any better today in its attitude towards Christ and His word? Can Christian servants expect to be free from opposition today in the proclamation of the whole counsel of God? Are the latter days to be better than at the beginning of the Christian era? Can the servant of God expect to be free today from the scorn and ridicule and persecution of the world which lieth in the wicked one? To these questions the scriptures give clear and unmistakable answer. II Timothy 3:13, *“But evil men and seducers shall wax worse and worse, deceiving, and being deceived.”* II Timothy 4:3-4, *“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”* Christianity itself will be characterized,

II Timothy 3:5, *“Having a form of godliness, but denying the power thereof: from such turn away.”*

Now the same reasons Christ gave His first servants for persevering in their Christian service are just as applicable to His servants today. And these reasons are given in the context from which our text is taken. Let us look at them:

1. Christ said it is enough for His servants to be as He was. Luke 6:40, *“The disciple is not above his master...”* nor the servant above his Lord. Matthew 10:25, *“...If they have called the master of the house Beelzebub, how much more shall they call them of his household?”* No servant of Christ should complain for being treated by this world as Christ was treated. Shame on us if we compromise and court the favor of the world that spat upon and crucified our Lord! Shame on Christians when they refuse to take up their cross daily and follow Him who was despised and rejected of men!

2. The second reason for persevering in Christian duty is that the truths of the Bible are destined to be made known. Luke 12:2, Christ said, *“For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.”* People who reject and ridicule certain parts of the Bible will have to hear them; they cannot get rid of them by persecuting the preacher. The despised doctrine of the Bible such as the sovereignty of God, the depravity of human nature, the eternal suffering of the wicked, will be confirmed in the experiences of those who now deny them. Opposition to the preacher is a poor way of getting rid of the doctrine of the Bible.

3. The third reason for going forward in our God-given duty is that God’s wrath is more to be feared than man’s wrath. Human wrath and anger is a terrible thing; men can rage and rave and hate and hurt, but danger from men is not comparable to the danger from a thrice-holy and sin-hating and sin-avenging God.

4. The fourth reason Christians give for perseverance in service is that He who cares for trifling things, such as the sparrow, will care for His servants. Luke 12:7, *“...Fear not there-*

fore: ye are of more value than many sparrows.”

5. The last reason Christians give for going on in the face of opposition is Matthew 10:32-33, *“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”*

Confessing Christ Before Men

This is the thought and truth I want us to ponder in this message.

I. We shall look at the implications of the text:

A. To confess Christ before men implies that the Christian is opposed by men. We confess our sins to God which means that our sins are hateful to God and opposed by Him. To confess something implies that something is wrong in the eyes of the one before whom it is confessed. So to confess Christ before men implies that he is hated of men. Christ is not popular with men as sinners and His word cannot be popular. So to confess Christ means to identify oneself with Him who is by man rejected and by the world disowned.

B. The second implication of the text is that there are two tribunals: a divine and a human; a present and a future. Christ is on trial before the world today; the world will be on trial before God tomorrow. Christ came the first time to be tried and judged and killed by the world; He is coming the second time as the world’s judge. The question of this hour is, *“What think ye of Christ?”*; the question of tomorrow will be, *“What does Christ think of me?”* The question for today is, *“What will ye do with Christ?”*; the question of tomorrow will be, *“What will Christ do with you?”*

II. The message of the text contains two thoughts: 1. What does it mean to confess Christ? 2. The ways of confessing Christ.

A. What does it mean to confess Christ? It means to take your place with Him in a world that has despised and rejected Him. You are not confessing Christ when you seek the

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THE SECURITY OF THE BELIEVER

By: C. D. Cole

In this article there are three expressions which we shall use interchangeably: "The Security of the Saints, The Preservation of the Saints, and the Perseverance of the Saints." While these are not identical statements, they do affirm the same thing of saved people; namely, their eternal safety. The preserving power of God accounts for the perseverance of the saints in faith and holiness. Psalm 37:28, "For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."

There are two doctrines which are mutually exclusive, antagonistic, and destructive. There is no compromise between them. They neither give nor ask quarter. One is true, the other is false! One is the doctrine popularly called "apostasy," which means that a saved person, a saint, one born of God, made a partaker of the Divine nature, justified by faith in the Lord Jesus Christ, may through sin forfeit his saintship, become a child of the Devil, and be finally and forever lost. The other is known as the "Perseverance of the Saints," which means that one born of God, made a saint by the effectual call of the Holy Spirit, justified by faith in the Lord Jesus Christ, may do that which is wrong, grieve the Holy Spirit, lose the joy of salvation, and bring upon himself the corrective chastisement of the Lord; nevertheless, he shall persevere in faith and shall not be lost in the end.

Apostasy is based upon salvation by works in the whole or in part; security is based upon salvation by the grace of God. The one makes salvation a human project; the other makes salvation a Divine undertaking. If salvation is of man, failure is not only possible, but certain; if salvation is of the Lord, it must be a success.

One of these doctrines is established by Scripture, the other is denied by Scripture. So all arguments pro and con must be based upon Scripture. Unaided human reason and human experience and observation have no place in the discussion. Romans 4:1ff, "What saith the Scripture?" must be our guiding star!

WHAT THE DOCTRINE IS:

The doctrine to which we subscribe is rarely, if ever, correctly stated by those who reject and oppose it. It is dressed up in a false and ugly garb, then ridiculed and held to scorn. The opponents build up a man of straw and then proceed to tear it to pieces. They never deal with the doctrine as it is believed and preached by its friends!

1. It is no part of the doctrine that all church members are secure and certain to go to Heaven. All church members ought to be saints, but alas, many of them are not. To those who have no other ground for thinking they are saved than church membership, this doctrine

offers no hope or grounds of rejoicing. Security is predicated of saints, born again people, who are justified by faith in Christ. These are preserved by God and persevere in their attachment to Christ as Lord and Saviour. Persevering faith in Christ is the grand mark which distinguishes saints from superficial professors.

Hebrews 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;" One who has been made a partaker of Christ by faith will persevere in faith until the end of his days.

John 8:31, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;" There is a faith that is temporary, where the root of the matter is not in the professor, where there has really been no experience of grace. This is the faith of the stony ground hearer. But real disciples have a Divinely-given faith and continue in the Word of Christ.

I John 2:19, "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." These were superficial professors, not real professors of the grace of God, and their departure from the fellowship of the saints made manifest their true character. John plainly says that if they had been real saints, they would have continued in the fellowship of the saints. This verse unmistakably supports our doctrine, Judas furnishes an apt illustration of the apostasy of false professors. Judas was never a real believer, although associated with real believers. John 6:64, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

2. It is no part of the doctrine that all who are active in religious work shall be saved forever. Many religious workers are not saved now. They are not saints. They have not been born again. They have not partaken of the Divine nature. The Saviour says in Matthew 7:22-23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The Flagellants were a religious sect of Italy in the 13th century. They were active as long as they could parade in the streets and publicly scourge themselves. But when their public processions were prohibited, the sect died out. They could not survive in obscurity. In the time of Christ there were many who did things to be seen of men for human praise. And there is reason to believe that the race of those who love the

sound of human praise has not perished from the earth. All saints should show their faith by their works, but their works should be works of love to Christ, and not works of love for human acclaim. May this truth probe the hearts of both writer and reader!

3. It is no part of the doctrine that saints may not fall! Saints have fallen and been sorely bruised by the fall. But every fall does not mean a broken neck, either physically or spiritually. Many have fallen into sin, and who among us dares to deny that he has ever fallen into sin? Where is the sinless person? The sinner was not saved by becoming sinless, and he is not kept saved by living a sinless life. The sinner was saved by trusting Christ as Saviour, and he is kept saved by the same power of God through faith. He continues as he began; a poor, helpless sinner trusting a mighty Saviour. The born-again person can never be lost, because he will never renounce his faith in Christ and go about looking for another Saviour or give up in despair. Harken to the Scriptures: Micah 7:8, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me." Proverbs 24:16, "For a just man falleth seven times, and riseth up again:.." Psalm 37:23-24, "The steps of a good man are ordered by the LORD: and he delighteth in his way."

PROOF THAT THE DOCTRINE IS TRUE!

Arguments from Scripture are so abundant that one hardly knows where and how to begin in arranging them. A saint is one who has been elected by God the Father, redeemed by God the Son, and regenerated by God the Holy Spirit.

1. The saint is secure because all the attributes of God are for him. The WILL of God is for him. John 6:39, "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." The POWER of God is for him; John 10:27-30, Christ said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." I Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." The LOVE of God is for the saint. Paul talking Romans 8:38-39, "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." God's

MERCY is for the saint. God is rich in mercy, Ephesians 2:4, *"But God, who is rich in mercy, for his great love wherewith he loved us."* It was mercy that made us alive when we were dead, and mercy will not destroy that which she saved. The HOLINESS of God is for the saint: Psalm 89:35-36, *"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."* God's Word and His Oath are given to one who has fled to Christ for refuge that he may have strong consolation.

God's JUSTICE is for the saint. Justice put Christ to death for the believer's sins, and justice will not punish two persons for the same offense. If one died as a substitute for all, then it follows all died. The sin Christ died to was our sin imputed to Him, therefore, His death to sin was our death to sin, and this led Paul to say: Romans 6:11, *"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."*

2. The saint is secure because he is not under the moral law as the way of life. One under law would have to keep the law perfectly or be condemned. If he only broke the law one time in one point, he would be a law-breaker, and condemned. The only possible way of escaping condemnation and judgment is to get out from under the law. And the only way to get out from under the law is to trust Christ, Who is the end of the law for every believer. Romans 10:4, *"For Christ is the end of the law for righteousness to every one that believeth."* One cannot get out from under the law by obeying it. Obedience, if possible, would prevent condemnation, but it would not remove from under the law. And, of course, one cannot get out from under the law by breaking it; he only gets in the toils of it and is punished by it. Nor can one get out from under the law by mourning. Mourning does not satisfy law. Neither can the law be set aside; it must be satisfied. The only way to get out from under the moral law of God is through faith in Christ, Who met its penalty and satisfied its claims against the sinner by His death on the cross.

3. The saint is eternally safe from the danger of Hell because he is dead to sin. This is death in the judicial sense and is on the grounds of the substitutionary death of Christ. The believer is not yet dead to sin subjectively, but only objectively. He is not yet dead to sin as an experience, for he is more sensitive to sin as a saint than when he was a lost sinner. He is dead to the guilt and penalty of sin because Christ bore the penalty in His own body on the tree.

For more on this subject:
*The Eternal Safety/Security
of All Blood Bought Believers*
By: J. M. Carroll

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world's favor and applause. Christ made it clear that the world hated Him and that it would hate His followers. To confess Christ means to be at cross-purposes with the world; it means to differ with the world in thought, in word and in life.

Some Ways of Confessing Christ

There are many ways of confessing Christ and many ways of denying Him. No doubt but that many people have and are denying Him without being conscious of it.

1. There is confession of Christ in salvation. Romans 10:10, *"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."* When Christ is precious to the heart the mouth will have to speak, for out of the abundance of the heart the mouth speaketh. He that believeth shall not be ashamed. But it means more than mere confession with the lips. Judas confessed with his mouth; Peter denied with his mouth. Confessing Christ unto salvation is not a temporary and single confession with the lips and denying Christ is not a single act of denial, followed by repentance as in the case of Peter, but it is an habitual attitude towards Christ in the face of the world's rejection of and opposition to Him.

2. Another way to confess Christ is to support His servants in the proclamation of His truth. Matthew 10:40, *"He that receiveth you receiveth me..."* Christ said when He sent His disciples out to preach. Verse 41, *"He that receiveth a prophet in the name of a prophet (that is because he is a prophet) shall receive a prophet's reward;..."* You cannot divorce Christ from His servants who preach His word. Christ is being denied when His servants who preach His word are persecuted. You are confessing Christ when you are willing to suffer with His servants who shun not to declare all the counsel of God. To be ashamed of His servant is to be ashamed of Him. Paul wrote to Timothy: II Timothy 1:8, *"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;"* To the persecuting Saul of Tarsus Christ said, Acts 26:14, *"...Saul, Saul, why persecutest thou me?..."* Saul had persecuted Christ by persecuting the believers in Him. God's solemn word to this world is Psalm 105:15, *"...Touch not mine anointed, and do my prophets no harm."* It is a dangerous thing to persecute any man for preaching the doctrine of the Bible. If I may be permitted to say it, it affords me much comfort to realize that what little persecution I have had from men is on the ground of preaching the doctrine of the Bible. A man simply cannot preach the whole counsel of God without meeting with opposition. Dear old Matthew Henry said, that if our Gospel were received in peace it would not be the true gospel. And Martin Luther wrote, that when Christianity divides families and produces wars, this is not the fault of Christianity, but of human nature.

3. Another way of confessing Christ is to sympathize with and help His suffering people. At the judgment of the nations recorded in Matthew 25:34-40, *"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."* The primary application of this passage may be to the nations that succor and help the Jews in their persecutions from the coming antichrist, but there is a principle which involves a general application. And this means more than to visit the jails and the doing of social service: it refers to treatment of Christ's brethren in their persecution for the truth's sake.

We are confessing Christ when we look out for His persecuted people and identify ourselves with them and help them. To help you see the point more clearly, let me give this illustration: Some years ago a certain Christian moved from one section of the country into a certain city. In this city there were several Baptist churches. There was the first church with its fine building and its men of wealth and popularity. But there was also a small church, standing for the once delivered faith, whose pastor was being persecuted for declaring the whole counsel of God. This man united with the popular church of the city and was later asked why he did not unite with God's persecuted people. This man pretended to believe and stand for the truths preached in the small and unpopular church, but when it came to the test he chose a place where there would be no suffering. This is not the spirit that confesses Christ before men.

The Confessor's Reward

Christ said, Luke 12:8-9, *"Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God."* To be recognized by Christ is to be accepted of the Father. To suffer with Christ is to reign with Him when He comes in His glory.

"Stand up! Stand up for Jesus!

The strife will not be long;

This day the noise of battle,

The next the victor's song:

To him that overcometh,

A crown of life shall be;

He with the King of glory

Shall reign eternally."



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TAKING A LOOK BACK

From our church minutes:

At a church meeting held at the meeting house at Bryans Third Saturday in August 1791. After Prayer to Almighty God for his divine Blessing....A referrance from last meeting respecting Bro. Alexander Monroes Gift Taken up and Considered the Church unanimously approve of his gift and on his being Examined do Consequently Lisence him to preach the Gospel where ever God in his providence shall call him. On information that Sister Self has given her membership to a Church not in our Union, Bren. John Mason and Leo'd Young are requested to see and Endeavour to reclaim her and make report to our Next meeting at this place...September 1791, Bro. Leonard Young made report that agreeable to his appointment he has convers'd with Sister Self, who requests that the Church may wait on her till Next meeting at this Place which is agreed to according. On a motion being made the Church Then Dismist.



—Ambrose Dudley, Modr., John Mason, Clk.

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