

Bryan Station Baptist Church

INDEPENDENT ESTABLISHED 1786 MISSIONARY

THE PIONEER BAPTIST

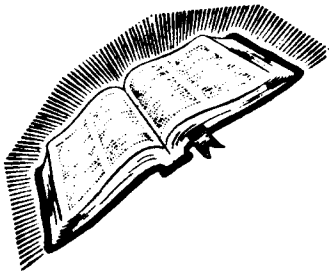
"Preaching The Same Truth We Preached Before Kentucky Was A State"

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THEY SAY AND DO NOT

"All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not." (Matt. 23:3)



The religion of the Pharisees was characterized by several things. The Pharisees were notorious for pomp and display—they had all their religion in the show-case. They loved the praise of men. They were great pretenders to piety. They loved the limelight. They publicized their almsgiving. They used their sacred office to promote their own praise. They put burdens on others, but would not move a little finger to lift any burden themselves. They saw to it that others were loaded down with work, but managed to escape doing any work themselves. They were long on talk and short on deeds. They were loud in profession but short on possession. Their hearts were hard, but they had soft hands. Their throats were hoarse from much public praying on street corners, but they had no calloused knees from private praying.

Christ warned His disciples against the Pharisees and their religion. They were not to be like them. He says they sat in Moses' seat—they were teachers, but wouldn't learn themselves. They were physicians who would not take their own medicine. They were preachers who would not practice what they preached. Christ told His disciples to follow their teaching, but not their works; for they say and do not.

This tribe has not become extinct. There are many who still say, "Lord, Lord," who do not do what He says. There are still hearers who are

not doers of the Word. They may not wear the name "Pharisee," but a skunk by any other name is just as odious.

Let us observe the following principles:

WITH RESPECT TO CHRIST

Many call Him Lord, who will not obey Him. Nobody will argue in words against giving Him first place. All professors say He should have the preeminence. He is honored by lip and dishonored by life. Christ should be given preeminence:

1. Because of Who He is. He is unique both in His deity and humanity. In His deity, he had no beginning; in His humanity, He was virgin born. He was the only child as old as His Father and centuries older than His mother. He was the only human child with a human father. No mortal can with Him compare among the sons of men.

2. Because of what He has done. Jesus is man's greatest benefactor. Rich men have given out of their abundance, but Jesus gave all. Rich men have given money; Christ gave Himself. Carnegie built libraries; Christ built a church. Rockefeller endowed colleges and museums; Christ provided eternal life. We sing, "All hail the power of Jesus' name," and then do nothing to show we are sincere. We say, "Bring forth the royal

diadem, and crown Him Lord of all," and forget that a diadem is an expensive thing. We sing, "Oh, how I love Jesus," and then spend more on pleasure than on Him.

3. Because of what He is yet to do. He is coming to reward the righteous and punish the wicked.

WITH RESPECT TO THE CHURCH

We say in song, "I love thy Church O God," but where is the proof in deeds? We will have to do something to show our love for the Church.

1. Attend its services. Heb. 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Everybody will say that it is good to go to church, but how few are really good and faithful church goers. What a little thing will keep people from church, but they will face heat or cold to go to places of pleasure. Amusements take precedence over worship.

We say more people ought to be in Sunday School and church, but what do we do about it? Everyone has an influence, and if everyone would set himself to the task of increasing attendance the church would soon be filled at every service. There are people we could get to come, but we would have to work—and it may be hard work.

2. Support it with money. A worthy church program is going to cost money. Getting the gospel to every lost man and woman on earth is expensive. If Christ took the responsibility of dying for a lost world, we ought to take the responsibility of telling the lost world about it. Feeding the sheep of God's flock is going to be expensive. It will cost the preacher his time and time is money. It will cost in a house of worship and its maintenance. More people do wrong on money than anything else. They are not wrong in what they say so much as in what they do. They say and do not. A big portion of the sins of today are committed in connection with money. People sin in making it, sin in spending it, sin in hoarding it, sin in loving it, sin in withholding it from God. "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch" (Prov. 11:28). R. G. Lee said no man was elected deacon in his church who was not a tither. Christ said, "Where your treasure is, there will your heart be also."

3. I want to correct a very common error. We sometimes hear a member say, "It is none of my business what others do." Let me pick that seemingly innocent remark to pieces. Is it any of a man's business what his wife does? Is it any of a woman's business what her husband does? Is it any of a parent's business what his

child does? Is it any of a child's business what the other children do? We dare not apply this so-called axiom to anything but to the Church.

When our father retired from active work after toiling nearly 60 years for his family, to give them the best he could, it became the bound duty and the happy privilege of us children to provide for him. We felt it was some of our business what the other children did, and some of us were rather indignant at those who refused to help.

ALL MEMBERS ARE ACTIVE

Christ said in Matt. 12:30, "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad." There should not be half of the church members active for Christ and the other half active against Him.

It is some of the pastor's business what the members do. And it is some of the members' business what the pastor does. Let me walk down the streets in a drunken condition, and plenty of you will make it some of your business. Let me be guilty of profanity, and you will make it some of your business. You will be quick to say, "We can't afford to keep a profane man as our pastor." Let me make bills and refuse to pay them, and you will begin to say, "We must have an honest man for our pastor." Let me cease my studying and get up here and open my mouth and let nothing but noise come out of it, and you will make it some of your business. Let me cease to give financial support to the church and if somebody does not make it his business, the church will soon go out of business. Let me come to church about half the time, and you will make it some of your business. It is my business and duty as a member to come to church; it is my official business to preach when I come to church. Being your pastor does not add one bit to my duty of coming to church; it makes it my duty to shepherd the flock and teach them God's Word.

To love one another will make us our brother's keeper. To love one another will cause us to want our brother blessed. Christ said, "It is more blessed to give than to receive." If we do not want our brethren to give, we do not want them to be blessed. God's law of giving is not because He is needy, but because we need the blessings that come through giving. In Lev. 27:30 we read that the tithe is the Lord's. And I find nowhere that it has been repealed.

I have read of seven big executives, with salaries of \$25,000 and \$45,000 annually. All seven went in debt. Their living expenses were more than their income. Not one of them was a tither.

God is a great economist. He can enable us to make a little go far. He can show us how to make \$9.00 go further than we of ourselves can make \$10.00 go. We need God in our finances today as never before. It is He who giveth us power to get wealth.

Christian brethren and sisters, I would challenge you to faithfulness to Christ and the Church. I would challenge you by His sufferings and by His commands. I would challenge you by His promises. "Them that honour me, I will honour." I would challenge you by the cries of lost souls. Don't be like the Pharisees "for they say and do not."

By the late C. D. Cole

SPECIAL NOTE!

ABRAHAM'S TRIP TO U.S.A.

The Lord willing, Brother Varghese will be coming to the U.S.A. this spring. He has gotten the passports for his family, and will be getting the visas soon. The Bryan Station Baptist Church will be sending him \$2,000 for the plane tickets here, and the cost of his return trip, we hope will be supplied by the supporting churches.

I do not know the exact date Abraham will be arriving, but when I do, I will send a letter to all the supporting churches so that you may have him in your church if you so desire. We are trusting the Lord concerning his transportation while in the States, and also, concerning the gasoline supply.

We hope that you will take the opportunity to have Brother Varghese in your church. He has labored faithfully in the Lord's work the last few years. He will have his wife and two boys with him.

If anyone has a good economical automobile that Brother Varghese could use while here, please contact the Bryan Station Baptist Church.

Al Gormley, pastor
Bryan Station Baptist Church

HER RELIGION

A minister was holding meetins with Grand Avenue Church, and one evening, when the topic had been, "The New Birth," Mrs. Fessenden said to her husband as they walked briskly down the lightest street: "I wish you had decided for Christ to night, dear; I thought you would, the speaker made it so plain, and so many responded to the invitation."

"Would rising to my feet there have made any difference with me in any way?"

"It would have put you and your influence on the side of right."

"But is not my influence already on the right side?" he interrupted.

"What do I do that you do not do? You are a professing Christian, and I am not."

"You remember the illustration he gave," she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the Kingdom of God, and the other goes in an opposite direction."

"Yes, but I am not able to see that you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently as they sat down together, with a bit of hot supper on the round table between them, he recurred to the matter as she poured the chocolate, and laughed a little as she began reading the somewhat lengthy statement he submitted for her inspection.

"I do not use tobacco in any way. You do not.

"I do not use profane language. Neither do you.

"I am a teetotaler. So are you.

"I go to the theatre. You go to the theatre.

"I play cards. You play cards.

"I attend church irregularly. You do the same.

"I pay something for religious purposes. So do you.

"I dance. You dance.

"I associate with unbelievers. You do the same.

"I read trashy novels. You read trashy novels.

"I do not attend devotional meetings. You do not.

"I do not read the Bible. Do you read the Bible?"

"I do not pray. Do you pray?"

"Now what does your churchmembership add to your manner of living? Why are our ways different?"

The young woman began reading the list with a laugh, but ended in tears.

"Oh, my dear," he cried, "I had no intention of paining you! I am sorry."

"I am not sorry; I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian when you see how inconsistent I am to my profession of having been born to newness of life." —Sel.

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