

Bryan Station Baptist Church

INDEPENDENT

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MISSIONARY

THE PIONEER BAPTIST

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

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'AN EXAMPLE'

By the late: C. D. Cole



"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

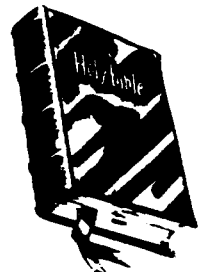
Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

For the poor always ye have with you; but me ye have not always" (John 12:1-8). "And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me" (Mark 14:6). "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9).

This is one of the most beautiful stories told in the gospels. It is the story of a woman and her alabaster box. In commending this remarkable expression of love, our Lord said that wherever the gospel shall be preached in the whole world,



what this woman did should be spoken of for a memorial of her. Three of the Evangelists record this incident: Matthew, Mark and John.

We are sometimes accused of being against the women. But our Lord knows this is false, and all others will some day know that the charge is false, and we can afford to wait. We are glad to acknowledge that some of the holiest characters of all history were women, while on the other hand, some of the most wicked have also been women. For examples: Jezebel, the slayer of God's prophets, bloody Queen Mary who put to death many of God's servants in the time of the Reformation, and in earlier times, Cleopatra, murderer and suicide. There is no special virtue in being a woman, nor is there any dishonor in being a woman. The question is not one of equal rights, but of identical rights.

This holy woman had displeased the disciples, but received the sweetest words of approbation from her Lord. Chiefly she called down upon her head the censure of Judas. This man Judas was the strangest character known to history. The only man ever called a devil; the only person ever called the son of perdition. As far as he was known to the disciples of Christ, he was reckoned among the best of them. They once had indignation at James and John for wanting chief places in the kingdom, but the canny Judas had their respect. I should think Judas was the most business-like of the whole company, which is not saying much for business, is it? But Judas had great influence.

His opinion was respected. His judgment was not what you and I would esteem it to be, for we know him as the betrayer of our Lord. However, the disciples could not foresee this, and in their judgment, whatever Judas would condemn must be very censurable. Judas appeared to be the very model of economy. He was the sort of man to whom many a father would point his boy as an example of frugality and common sense. My sisters, you can well afford to bear the censure of a Judas, if you can have the approbation of Christ. You can afford to be bold in doing whatever he commends or commands in His holy word.

I am going to talk about this blessed woman with the hopeful desire that you and I may imitate her ever-memorable example. We shall look at the words of Jesus, when He said, "She hath wrought a good work on me." There are several things about this deed of hers that prove it to be a good work.

1. It was done altogether for the glorifying of Jesus. This was done for Him, without respect to anybody else. I am sure that Mary was charitable towards the poor, but she wanted to give something to Jesus direct, and not in a round-about way. It was an expression of her admiration and adoration and reverence for His person. She was not thinking so much of what He had done for her family, but of what and who He was. My brethren and sisters, we ought to love Jesus for what He has done for us, but we also ought to love Jesus for who He is. Just as we love our wives, not only for their service and work to us, but also because of their personal excellencies. Others might smell the spikenard. That she did not wish to prevent, but still the perfume was not meant for them, but for Him exclusively.

2. It was a service done at considerable sacrifice. This was a costly act. I am glad Judas figured it up for us. Three hundred pence at the present rate of exchange would represent several hundred dollars of our money. It was a large sum of money for a woman in those days. It must have been well nigh all that she had. This ointment was a costly perfume, somewhat like our imported perfumes. The Mount of Olives was nearby. But this would be common oil. She gave the best to Christ. She could have purchased nard in the stores of Jerusalem at reasonable prices. But she thought Christ deserved the best. Oh, that we might imitate her example. Of old, God had to complain that His people were guilty of bringing the maimed and the halt and the torn animals to Him. Mary was both a cheerful and liberal giver. Usual donations have little beauty in them—money dragged out of people by begging—that offering to the church because it is expected, or that which is given as a kind of hand-out or tip. How unlike all these was the gift of Mary.

3. This loving service was done with preparation. John tells us that Christ said, "Against the day of my burying hath she kept this." It was not done on the impulse of the moment. I am not meaning to teach that there should never be impulsive giving. But this should not be the rule of our giving. We should not wait to give until a spasm of liberality strikes us. Passion seldom gives so acceptably as principle. Each one of us should face our financial obligation to Christ and His cause, and deliberately prepare for this service. We should continually honor Him with a portion of our income, even though we might not be as enthusiastic at some time as at others. Our giving should be done from principle.

I believe Mary knew more about Christ's purpose in this world than all His disciples. She had sat at His feet and learned as He, doubtless, talked about His death and resurrection. And as she meditated upon His gracious words, she thought to herself, "If that is so, if my Lord is going to be put to death, I will get the spikenard ready to anoint Him for His burial."

4. Mary did this deed without a word. Dear sisters, you must pardon me for commending this holy woman for her wise and fitting silence all through her gracious act. She did not talk about it beforehand; she said not a word while she did it, and she said nothing afterwards. She did not say anything about getting credit for it in the Associational Minutes. She did not come to the disciples and tell them she hoped they would mention her fine service in their next speech before the church. No, she was not thinking of any honor she would get from her act. What a clamour for credit and honor is being made today among the people of God. There is such a thing as spoiling the good you do by making a great fuss before you do it, and by a desire for honor after you do it. "But when thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:3).

Here is a striking thing. The Evangelists who record the promise of perpetual remembrance of the act do not tell us who did it, and the Evangelist who tells us who did it does not record the promise of perpetual remembrance. Never mind, my brothers and sisters, whether your deed of service to Christ is labeled with address or not. God knows to whom it belongs and that is enough.

"I've found a Friend, O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His, and He is mine,
Forever and forever."

THE CHURCH

Too often criticism is directed at what one gets from church. The church was not organized by our Lord Jesus Christ for the purpose of amusement, and when it becomes a place of amusement we lose sight of Christ's purpose in His churches. The choir is not supposed to furnish "grand opera" nor the sermon to be "a prize oration." The hymns are not supposed to vie with Saturday night's wails. The church though made up of imperfect people is ordained of God to carry out Christ's mission of "preaching the Gospel to every creature." It is composed of like minded folks, who have been born again, are seeking God's will, and are doing something (or ought to be doing something for God's, glory). The imperfect church is not a social liability, but a glorious opportunity is presented through it to serve God in witnessing to His saving grace. The churches of the Lord Jesus Christ are here to stay until His return. Those who stay with them will be in good company!

—Selected

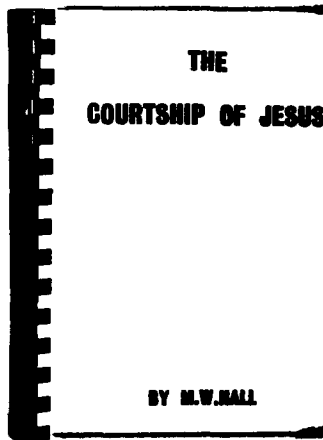


THE GOD-CALLED PREACHER

"Because no man hath hired us." Is it a sufficient justification for not preaching to say that no church has called me? If God calls a man to preach, can he justify himself before God by saying that he is not preaching because no church is willing to pay him a salary for preaching? Paul said, "Necessity is laid upon me." He said that preaching was not optional with him; that it was not conditioned upon pay. He said, "I have a stewardship entrusted to me." If a man is called to preach and wants to preach, nobody can keep him from it. If one loves to preach, he will preach. If he merely loves the compensation for preaching, that is another story.

—NEWS & TRUTHS

NEW BOOK!



"THE COURTSHIP
OF JESUS"

BY:

M. W. HALL

\$2.95

THE COURTSHIP OF JESUS is a commentary on the Song of Solomon. This book was first published in 1965, and has since then gone out of print. Brother Hall does an excellent job of presenting the truths in the Song of Solomon as they relate to the love of our Lord Jesus Christ and His Church.

I taught the Song of Solomon recently in the Bryan Station Baptist Church, and of all the books I referred to for reference, this one far exceeds them all. It will cause great rejoicing in your heart as you read of the great love of Jesus Christ to His Church as presented in this book. I highly recommend it to every preacher and student who desires to be fed the great spiritual truths concerning Christ and His Church.

Alfred M. Gormley, Pastor

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A SOBERING THOUGHT

We never do evil so thoroughly and cordially, as when we are led to it by a false principle of conscience!