

Bryan Station Baptist Church

INDEPENDENT

MISSIONARY

THE PIONEER BAPTIST

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

MISSION BIBLE CONFERENCE

It's that time again. We here at Bryan Station are already getting excited about our sixth annual Mission Bible Conference to be held November 2-4. Every year our church receives a blessing by sponsoring this conference. We enjoy the fellowship of God's people and the feasting on God's word. The speakers will be:

Lonnie Bennett, Frankfort, Kentucky
Eugene Clark, Paducah, Kentucky
Bobby Lakes, Versailles, Kentucky
Walter Lauerman, Missionary to Honduras
Bill DeRossitt, Georgetown, Kentucky
Ron Crisp, Independence, Kentucky
Tom Ross, Xenia, Ohio
Floyd Koenig, Wooster, Ohio
Garner Smith, Clarksville, Tennessee
Jonathan Gordon, Milford, Ohio
Gail Terrell, Hamilton, Ohio
Glen Tweet, Seattle, Washington
Rick Kelley, Jeffersontown, Kentucky
Ronnie Wolfe, Harrison, Ohio
Harry Balmer, Franklin Furnace, Ohio
Elton Dunbar, Leesville, South Carolina
E. R. Roberts, Madison Heights, Michigan
Scott Guiley, Richmond, Kentucky

If overnight accommodations are needed, our members welcome you to their homes. Local motels are also available. Please contact us in advance and we will be ready for your arrival. The conference will begin on Monday, November 2, with an evening meal being served from 4:30 to 6 p.m. to all our guests arriving early. Breakfast, noon, and evening meals will also be served at the church on Tuesday and Wednesday, November 3 and 4.

Our church is located off of New Circle Road (KY 4), 3-3/10 miles out the Bryan Station Road (KY 956). Turn right on the Briar Hill Road, and the church is 200 yards on the left.

Make plans to join with us!

CAN THAT FAITH SAVE?

C. D. Cole

On the surface it does seem that Paul and James are at variance with each other on how to be saved. "What doeth is profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:14. "Now to him that worketh is the reward not reckoned of grace, but of debt." Romans 4:4.

The way to keep them from contradicting each other is to see that they are talking about different kinds of faith. When James asks the question, "Can that faith save Him?" he has not thought of denying what Paul wrote in Romans 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law." However, James wrote his epistle before Paul wrote Romans.

The faith that Paul wrote about in Romans and Hebrews and other books was not the faith James was condemning. The faith Paul talked about was not a dead faith--it was not a faith that had no works. In Hebrews 11 Paul shows mighty things done by men of faith. It was not what they did that saved them, but what they did proved their faith to be genuine. And so James is saying that a faith that does nothing--a faith that does not lead to works--is a dead faith, being alone. It is true that we are saved by grace thru faith without any works as the cause of salvation, but it is also true that faith saves produces good works.

James does not say that faith does not save, but he asks, "Can that faith save?" Can such a faith he has been describing, save?

What kind of faith is it that James has in mind? He says two things about it:

I. It consists only of talk. "If a man say he hath faith." James uses some keen irony in the suggestion that a faith which has no deeds has abundant talk. The people who least live their creeds are often the very people who shout loudest about them. The paralysis which affects the arms does not interfere with the tongue. James had seen plenty of that kind of faith among the pharisees, and he had a holy horror of such loose tongues. James introduces an imaginary speaker, who replies to the man who says he has faith. This new interlocutor says his say too. This new speaker takes up the first speaker's assertion that he has faith, and challenges him to prove it any other way than by works. Motion is the best test of life. A faith which does not move is a corpse. True faith will be fruitful. And this is exactly Paul's doctrine too. He speaks of faith that worketh by love. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Galatians 5:6.

II. Another characteristic of the faith James questions is mere belief

in the unity of God. The belief there is one God. That is good as far as it goes, but it does not go far enough. It is not enough to give intellectual assent to a mere fact. The demons do more than that--they believe there is one God and tremble. They accepted the truth that Jesus was the Holy One of God.

Saving faith is not the mere belief about Jesus as the Christ. It is a belief that has in it the element of trust and obedience. It is a faith that looks to Him and depends upon Christ as Saviour and then, in the spirit of obedience, asks "Lord, what must I do?"

And so James and Paul are in utter agreement as to what saving faith is. James was not condemning the kind of faith Paul was talking about in Romans and Galatians and elsewhere. James is not saying that faith does not save. He is speaking about a certain kind of faith, and asks, "Can that faith save?"

James first illustrates the worthlessness of the faith he had under consideration. He supposes a brother or sister in a destitute condition, and one of you say to them, depart in peace; I hope you find a fire and food; and yet you do nothing about it except to talk, what good have you done the needy? And so faith divorced from any fruit is dead; in other words it is not true faith.

Paul and James use the same characters to illustrate faith: Abraham and Rahab the harlot. In the case of Abraham, Paul refers to the time of his conversion. This was trust in a supernatural promise. Abraham still without a child, ask God what about it. He had made the promise long before that Abraham would have an heir, and now according to nature it is to late, and so far as sight and reason could go, Eliezer as servant was his heir. Then God pointed him to the stars, and said, "So shall thy seed be." "And he believed in the Lord, and he counted it to him unto righteousness." Genesis 15:5,6. Abraham believed God when he could believe nothing else. He took God's word against the law of nature, against reason, against history. His faith was genuine.

Now James who is wanting to prove that Abraham's faith was genuine--that it was not a dead faith--takes Abraham as he offers up Isaac. Abraham did something to prove that his faith was a living reality. What Abraham did proved what was said of him a long time before, that he believed God and his faith was reckoned unto righteousness. And what striking proof. Isaac, the child of promise, the child thru whom a great multitude would come, is now to be offered at God's command. Reason would have said, why if you kill Isaac and there will be no future seed thru whom the Messiah will come. Suppose Abraham had called in the scientists of his day and put

this problem to them and asked for their advise. They would have said, Abraham, that is nonsense; you kill that boy and you will have no posterity. But Abraham believed God. It is true, God seemed to have crossed Himself up. He had told Abraham that Issaac was the channel for a numerous posterity, and now, while he is childless, God commands him to be slain. Abraham is a believer in God.

Now let us look at Paul and James in the case of Rahab. The story of Rahab is found in Joshua 2. Both Paul and James refer to incidents that proved her faith was genuine. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Hebrews 11:31.

The way to prove that you believe a person is to act upon his word--act upon what he says. Suppose the bank should advise me that one thousand dollars had been deposited to my account. I would either believe the bank's word, or I would not. Nobody would know my faith but I myself, and the only way I could prove my faith would be by going to the bank and call for the money.

So Paul talks about the justification of a sinner before God, and it is by faith without any works; although such faith is not dead and will produce good works. James talks about the justification of a man's profession. The only way he can justify his profession is by doing something.

Now there are works that are in opposition

to faith. If I work in order to be saved, I do not have faith in Christ. If I work in order to be justified I am not justified. "For as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith." Galations 3:10,11.



WHAT MAKES A GREAT CHURCH?

NOT soft seats and subdued lights, BUT strong, courageous leadership--past and present.

NOT the sweet tones of the organ, BUT sweet personalities that somehow reflect Jesus.

NOT the tall towers with their chimes and bells, BUT a lofty vision of its people.

NOT a big budget, BUT big hearts in big people who love and serve.

NOT the amount of money received, BUT the amount of service rendered in Jesus' name.