

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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EIGHTH ANNUAL MISSION BIBLE CONFERENCE

October 30 -
November 1, 1989

The time is near for our Eighth Annual Mission Bible Conference. Pastor Al Gormley and the Bryan Station Baptist Church wish to extend an invitation to all. This year's conference will be held October 30 - November 1, 1989. Each year the Lord has blessed our conference with good preaching and fellowship. This year's speakers will be:

Lonnie Bennett, Frankfort, Kentucky
Bill DeRossitt, Georgetown, Kentucky
Tom Ross, Xenia, Ohio
Garner Smith, Clarksville, Tennessee
Jonathan Gordon, Milford, Ohio
Coy Cox, Somerset, Kentucky
Clyde Hancock, Monticello, Kentucky
Bobby Aldridge, Perryville, Kentucky
Glen Archer, Livermore, Kentucky
Wallace York, Lexington, Kentucky
Ron Crisp, Independence, Kentucky
Emmanuel Jaggernaut, U.S. Virgin Islands
Harold Harvey, Olmstead, Kentucky
Tony Vance, Cynthiana, Kentucky
John Redmon, Paris, Kentucky
Rick Kelley, Louisville, Kentucky
George Kelly, Ontario, California

If overnight accommodations are needed, our members welcome you in 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, October 30, 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, October 31, and on Wednesday, November 1.

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.

We are anxiously awaiting this time of worship and fellowship with God's people! Please make plans to attend!

THE BOND OF PEACE

Ephesians 4:3

INTRODUCTION: We live in a world of discord and strife - a world of clashing ideologies - a world where the inhabitants are hateful and hating one another. Sin creates friction among men. Man has lost his brother because he has lost God. War is the inevitable result of sin and as long as we have a sinful world we will have a warring world. I am for every effort to maintain peace in the world - peace among nations - but have little hope that any or all efforts will succeed.

The new Jerusalem. is described in Rev. 21:27 as a place where nothing that defileth shall enter, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life. But we are not in that city yet; we are in a world that has that which defileth and worketh abomination and maketh a lie. Moody use to say that a lie could travel around the world while truth was putting its boots on. This is because the world of humanity is more favorable to a lie than to the truth. I am speaking, of course, about moral truth. You do not have to make convincing arguments to get the masses to believe a lie. Hitler's philosophy was based upon this fact. He contended that if you tell a big enough lie and tell it often enough it would be believed. And he told some big ones. And had it not been for God his lies would have swept the world into absolute ruin.

Moral truth has to have support of grace, especially religious truth. Jesus implied the giving of grace when He said, Ye shall know the truth and the truth shall make you free. Religious error makes its own appeal to human nature, while religious truth makes its appeal thru grace. Acts 18:27.

Our test is an exhortation to keep the unity of the spirit in the bond of peace. This is not easy to do, but grace is sufficient. Believers have the same nature and disposition that are found in men of the world. By nature we are children of wrath even as others. And

this nature has not been destroyed.

The Lord's people do not find it easy to live with one another. We have the rags of a fallen nature wrapped around us and the fleshly lusts of a fallen nature within us. We will both give offense and partake of offense. James says, In many things we all offend. We will have to be patient and forbearing with one another; otherwise we will break up into a multitude of groups and sects, hating one another and devouring one another.

Our text's context gives us a prescription for keeping the unity of the Spirit in the bond of peace. We are to have all lowliness of mind and unselfishness, long suffering and forbearance.

Our big problem is what to do with the resentments and anger that come from insults and mistreatment. To begin with many of our insults are only imaginary. This is because we are allergic to self. We are egocentric, which is plain selfishness.

But we do have insults and bad treatment to face and these things bring anger and resentment. Now all anger is not sinful. "Be angry and sin not." Eph. 4:26. There is such a thing as righteous anger, but it is controlled anger. Mark 3:1-6. Anger is righteous if it has grief because of what is happening to others and not a grudge because of what is happening to us. Even righteous anger must not be allowed to take up its abode in our hearts.

Anger has a disruptive effect on us. Anger not only makes us hard to get along with; it not only makes its object unpleasant, it hurts ourselves. Anger will actually poison our body. Baby nursing a quarreling mother. Anger has a bad effect on the intestinal tract - it retards digestion. Doctors put a tube thru nostrils of a man down into his stomach. They tested contents of stomach according to the state of his mind. When

he was in a good humor digestion went on normally; when they purposely made him angry, his digestion completely stopped. When they brought him back into good humour digestion would start again. "If you don't feel good-minded you better lay off from eating."

Scientists tell us that if a rattlesnake is cornered it will become so angry that it will bite itself. That is what all harboring of hates and resentments against others is - a biting of oneself. We think we are harming others in holding these spite and hates, but the deepest hurt is to ourselves. It hurts us both physically and spiritually.

Anger dims the vision. "Blind with rage." Optometrist said he could never examine the eyes of an angry man, for such a man simply cannot see straight. In a debate when a man gets mad he is whipped. A shrewd debater always tries to make his opponent mad. Dante: "The wrathful travel in a cloud."

In keeping the unity of the spirit in the bond of peace we will have to be unselfish. We will have to surrender our plans - we will have to give in again and again. And right here our mind may play tricks on us. We may think we are interested in the cause of Christ, when in fact we are concerned about having our own way. Here is a good test: If I want to do a thing a certain way because of my interest in Christ, and I can't have my way, I will work just as hard to make the other way a success. Many a man thinks he is fighting for principle when in fact he is fighting only for personal pique and pride.

In keeping the unity of the Spirit we will have to learn what to do with our anger and resentments.

1. We must not try to suppress them and act as if we did not have them. It is better not to have them, but if you do have them don't suppress them. This only drives them below into the subconscious mind where they will do much harm. It will be like driving the communists underground where they will do more harm.

2. Don't express them. This will mean a blowup of passion and anger that will work havoc. You can get temporary

relief this way. We can feel better for the moment by giving the person a piece of our mind, but that is a good way to lose our peace of mind. A woman who had been tense and frustrated came away from the phone feeling much better after having told someone what she thought of her.

3. They must not be nursed. Here is a realm in which there is no shortage of nurses. Somebody mistreats you - he ignores you or lies on you, and you have a feeling of resentment. But don't nurse that feeling. If you nurse and feed it by meditating upon it, it will grow and fatten and take all of your time. There are people who give more time and attention to their grievances than to anything else. You can nurse a grievance until it will become like an afflicted child in the home, it will take all your time.

Oh, the people who have quit their church and have harmed themselves for time and eternity by nursing their grievances.

4. We must practice forgiveness for Christ's sake. This will require much prayer. Bring those resentments and grievances to Christ, and let Him know how you want to forgive those who wrong you. A Chinese student once looked into the face of his teacher and said, "Teach me how to love the Japanese." An Armenian said the same thing, "How can I forgive the Turks?"

The teacher told the boy how one Armenian girl had been unable to forgive a Turk. She and her brother had been attacked by Turks in a lane. She escaped by climbing over a wall, but her brother was brutally killed before her eyes. She was a nurse and later on while nursing in a hospital recognized one of her patients as the very soldier who had killed her brother. Her first feeling was: revenge! And, oh how sweet! This soldier was very ill, just hovering between life and death. The slightest neglect and he would die. And no one would know. His life was absolutely in her hands. Here was her chance. But she decided to forgive, for Christ's sake. She fought for his life and won, nursing him back to health. When he was convalescing she told him who she was. The Turkish soldier looked at her in astonishment, and said, "Why didn't you let me die when you had me in your power?" "I couldn't," answered the girl, "I just

couldn't for I am a Christian, and my own Master forgave his enemies who crucified him." "I must do the same for His sake." Oh," said the hardened Turk, "If that is what it means to be a Christian, I want to be one."

C. D. COLE

I BELIEVE GOD

Acts 27:25

This is a commonplace saying. Most anybody will readily say, "I believe God." But this is a bigger confession than many imagine. You may be deceived and say you believe God when in reality you do not. It is one thing to believe in God, and another to believe God.

1. Implications of the declaration. In saying, "I believe God" there are certain things implied. It is implied,

(1) That God has spoken. Roman 10:17. How could one believe God unless God has said something? The heathen believe in idols, but they do not believe idols, for their idol gods never speak. But God has spoken. This bible is called the word of God because in it, God is speaking.

(2) That God has spoken truly. God's word is the truth without any mixture of error. "Forever, O Lord, thy word is settled in heaven." Somebody has said that all men are liars. This may not be the best way to put it, but I am sure all men have lied. Christ said, "Thy word is truth."

(3) God has spoken blessedly. There is good news in God's word. Much of this Bible is solemn. It has some sad and sordid stories in it -- stories of sin and shame, but it also has some good news in it. That was good news to Paul when God said, "Fear not, Paul; thou must be brought before Caesar; and God hath given thee all that sail with thee." It was good news to Abraham when God told him he was to have a son and a seed like unto the stars for multitude.

(4) God has spoken exclusively. By this I mean we have nothing else to go by but the Word of God. No substitute for what God says on any subject. What God says on any subject is all that can be known on that subject. Creation -- Hebrews 11:3; Our knowledge of creation is faith knowledge. Salvation. How can we know the truth about salvation? Only by believing what God says.

We never believe God as long as we try to ascertain whether what He says is reasonable and possible. We never believe God when we put what He says in the crucible of human judgment or human opinion. I have no concern about finding out whether there was ever a fish big enough to swallow Jonah. I believe God when He says He prepared a fish to swallow Jonah. Noah was not interested in scientific proof of the possibilities of a flood. Noah believed God -- all knowledge he had about the coming flood was what God said. All signs and circumstances were against any hope that Paul and his party would escape drowning. But, Paul believed God, and God said there will be no loss of life. Abraham had no hope of any child -- all laws of nature said no hope, but God said, "Look at the stars--try to count them--so shall thy seed be. Paul said Abraham believed God.

A lot of people talk about believing God when it is not God at all they believe. They believe what seems reasonable to them or what is scientifically

possible. The person who believes God has nothing else to believe.

2. Some things God has said of a blessed nature.

(1) His word says there is forgiveness with God. How else could we know there is forgiveness except as He has spoken? Nothing about forgiveness in natural law. Put your finger in the fire and it will be burned -- no forgiveness for breaking that law. Drink poison and you will die -- no forgiveness for violating that law. I know there is forgiveness with God because He says there is.

(a) His word says this forgiveness is based upon redemption. Eph. 1:7. The sinner is forgiven because Christ satisfied justice. No forgiveness by setting aside law, but only because of satisfied law. God forgives us for Christ's sake.

(b) His word says forgiveness is according to grace. It is not according to our goodness but according to His grace.

(2) God has spoken about His Son. I John 5:9-12. How do I know there is eternal life in Jesus Christ? Only because God says so. I believe God.

(3) God has spoken about the life that is profitable. I Tim. 4:8, I Sam. 2:30.

The human race embarked upon its downward and sinful career by walking by sight. Adam and Eve believed their eyes rather than God's word. When Eve saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband, and he did eat (Gen. 3:6). A new race is being created in Christ Jesus to walk by faith, not by sight.

Let us examine ourselves whether we be in the faith. Most people walk by sight. The just shall live by faith. We are saved by faith and we must walk by faith.

C.D. Cole
