

BRYAN STATION BAPTIST CHURCH  
***THE PIONEER BAPTIST***

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*“Preaching the same truth since before Kentucky was a state.”*

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## ***THE CHURCH CONFRONTS THE WORLD***

By: C. D. Cole

The church is in the world but not of the world. Christians are saved to serve in the world, not to enjoy cozy seclusiveness on the one hand nor the ways of the world on the other hand. The early church was active in a hostile world. Every metaphor used for a Christian suggests activity to the point of danger and hardship. The Christian is a soldier and is apt to be shot at. He is a runner and running is arduous labor. He is a builder and this means work.

### **THE INFLUENCE AND RESPONSIBILITY OF THE CHRISTIAN**

Matthew 5:13-17, *“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”*

After giving identifying marks of a true Christian, Christ tells of his place and work in human society.

Salt of the earth. Salt is a preservative and the believer is to preserve society from moral corruption. Take the Lord’s people out of any community and it will soon go to the dogs. Look at the lands where the gospel has never gone and you will see how awful human nature is when left to itself. But when salt loses its saltiness, it is good for nothing but to be trodden under foot. Salt cannot be salted. When a Christian loses his influence for good, he is good for nothing. When a preacher loses the confidence of his people, he better leave the community.

**The saved man is a child of light, and it is the nature of light to shine in the darkness.**

Light of the world. Light is an emblem of knowledge and purity, and darkness is an emblem of ignorance and evil. The saved man is a child of light, and it is the nature of light to shine in the darkness. We are not to make our light shine for personal glory; we are to let it shine for God’s glory. The believer is not to be ostentatious, but he is to be conspicuous. He is to be like a city on a hill that cannot be hid. Every Christian ought to be well

known in his community.

I Thessalonians 5:4-8, *“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”*

### **THE CHRISTIAN IN A HOSTILE WORLD**

Acts 19:21-41, *“After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our*

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wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius, and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are

neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly."

Paul preached in Ephesus with much success, and with much opposition. From Ephesus he wrote the Corinthians that a great and effectual door was open to him along with many adversaries. The two chief adversaries were bad business and false religions. And these two forces are still the chief adversaries of the church. Touch a man's purse and his religious prejudice and you are in trouble.

The craftsmen ring. Ephesus was the home of the temple of the goddess Diana whose image was thought to have fallen from heaven. The manufacture and sale of small models of the great temple brought wealth to many. Paul's preaching against idolatry cut down demand for these images and threatened a depression. Demetrius stirred the workmen into fury against Paul and his party.

The religious fanatics. Demetrius and his men appeal to the religious prejudices of the masses by saying that the glory of the great Diana was also jeopardized. The whole city is thrown into confusion. A mob is formed intent upon killing Paul, who could not be found. He must have been harbored in the home

of Priscilla and Aquila who once laid down their necks for his life. Romans 16:43-44, "Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks..." The mob does seize two of Paul's companions and rush with them into the theatre, the meeting place of regular court. Characteristic of a mob, everybody was talking and nobody was saying any thing. The Jews in the crowd put forward one of their men, Alexander, to speak to the mob. But he did not get to say a word, for when they saw he was Jew, they went crazy and cried for two hours, "Great is Diana of the Ephesians." I am sure Alexander meant to disclaim for the Jews any part in the ministry of Paul. The townclerk gets the ear of the mob and makes a speech that satisfies them. He assures them that their religion is secure and that nothing can dim the glory of Diana. He tells Demetrius and his men to bring their grievances to the regular court. And he warns that such an uproar might get the city in trouble with the Roman government.

### JAMES ON THE DOCTRINE OF JUSTIFICATION

James 2:14-26, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest

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well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

The relation between faith and works has ever been a doctrinal problem. Luther rejected James because he thought he contradicted Paul. Paul did preach justification by faith without works. Romans 3:20-28, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of

him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 4:1-8, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the LORD will not impute sin." Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And James did preach justification by works. James 2:24, "Ye see then how that by works a man is justified, and not by faith only." Every saved man is justified both ways. As a sinner he is justified before God by faith only; as a professor he is justified by works only. Both Paul and James illustrate their teaching by the case of Abraham. Paul quotes Genesis 15:6,

"And he believed in the LORD; and he counted it to him for righteousness." James quotes Genesis 22 where Abraham was justified by works when he offered up Isaac. Abraham had been saved many years when he offered up Isaac. He had been reckoned righteous by faith, and his faith was demonstrated; shown to be a working faith; by his works. Genesis 22:6-13, "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." The only way



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### BRYAN STATION BAPTIST CHURCH

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Alfred M. Gormley, Pastor

Don Waltermire, Assistant Pastor

### SCHEDULE OF SERVICES:

Sunday Morning Devotion—9:45 a.m.

Sunday School—10 a.m.

Sunday Morning Worship—11 a.m.

Sunday Evening Worship—6 p.m.

Wednesday Prayer Service—7 p.m.