

THEY SAY AND DO NOT

Recorded in Matthew 23 is a scathing reprimand of the scribes and Pharisees who were supposed to be shedding light on the truth to those who listened but were instead injecting their own message. The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi (23:2-7).

What religion they practiced was merely for the purpose of being seen as "religious." They were obviously teaching some truth, for Jesus commanded the people to "observe and do" that which was in harmony with God's will. However, the scribes and Pharisee also went beyond God's Word in what they bound upon their listeners. They went to extreme measures to "show" that they were men of God, (i.e. "they make broad their phylacteries, and enlarge the borders of their garments"), but they, themselves, were not practicing what they preached. This led Jesus to rebuke,

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness (23:27):

There are many examples that could be given in regards to how men today do the same things. They are hypocrites because "they say, and do not"(23:3). We will examine just a few for our learning and admonition.

1. **"They say,"** "except ye repent, ye shall all likewise perish" (Luke 13:3), **"and do not."**

There are many in the religious world who rightfully contend that a man must acknowledge and turn away from the sins that separate him from his God, yet when they are confronted with error in their own lives, they refuse to repent. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Mat. 7:5).

2. **"They say,"** "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15), **"and do not."**

Many sermons and bulletin articles have been dedicated to this verse, yet some, who teach that we must be ever ready to give a defense for what we say and do, cower when they, themselves, called upon to give a defense. As I was taught in Preaching School, "a position not worth defending is a position not worth having."

3. **"They say,"** "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11), **"and do not."**

Sadly, this passage has been ignored, probably, ever since the day God said it. Even sadder is the fact that men who once taught and practiced the truth in regards to dealing with error and those who teach error, now find themselves bidding God speed to those who harbor and defend false teachers and those who are living in public sin.

4. **"They say,"** "Come now, and let us reason together" (Isa. 1:18), **"and do not."**

When God called upon His people to "reason" with Him, His desire was that by presentation of facts and evidence, the people would see the error of their ways and return unto Him. Today, many call for unity but do not want to review facts or evidence, they want to sweep them under the rug and pretend that everything is O.K. Some are content with being ignorant of the facts and evidence so that they can continue their involvement in and with certain projects, individuals, and congregations without irritating their consciences. Those who try to remain ignorant for such purposes would do well to study Acts 17:30 and 2 Thessalonians 1:8-9.

Let us not follow the path of the scribes and Pharisees. Let us love God and be faithful to His commands. Christians have to make difficult decisions at times and when those times come, let us be careful to examine the truth and ourselves so that we only come to such conclusions as are in harmony with the facts and are pleasing to God.

Brad Green, Farragut, TN

BELVEDERE BEACON

"Ye are the light of the world" (Matthew 5:14)

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The Christian Ethic

1. The Christian ethic is a revealed — not a speculative ethic.
2. The Christian ethic is a unified — not a self-contradictory one.
3. The Christian ethic is a metaphysical one.
4. The Christian ethic is an absolute ethic.
5. The Christian ethic is an ethic which recognizes the roles of (1) intrinsic and instrumental good (2) intrinsic and instrumental evil.
6. The Christian ethic is a religious ethic.
7. The Christian ethic is one which involves the thoughts of the mind ("heart") as well as the deeds of the body.
8. The Christian ethic is one which involves the conscience of each individual person.
9. The Christian ethic is one of self-denial and self-sacrifice.
10. The Christian ethic is one vitally connected with the free will of man and with the responsibility which accompanies such freedom.
11. The Christian ethic is an ethic of social consciousness.
12. The Christian ethic is one of striving for perfection.
13. The Christian ethic is one of grace.
14. The Christian ethic is one of helpfulness (in the living of the Christian life) on the part of God.
15. The Christian ethic is one which involves love in both directions (from God to man and from man to God).
16. The Christian ethic is one of continued growth throughout life.
17. The Christian ethic is one of showing mercy and kindness to one's fellowman.

*Thomas B. Warren
(Deceased)*

(Adapted & Abbreviated)

Thomas B. Warren, *Biblical Ethics: The Sixth Annual
Shenandoah Lectures*, ed. Terry M. Hightower

SCHEDULE OF SERVICES

SUNDAY:

Bible Classes for all ages 10.00 am.
Morning Worship 11.00 am.
Evening Worship 6.00 p.m.

WEDNESDAY:

Bible Classes for all ages 7.00 p.m.

EVANGELIST: Ken Chumbley - Tel. No. (803) -279-8663

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A number of years ago, a sister in the congregation where I preaching at the time had to undergo a heart catheterization. When her doctor received her report, he informed her that she had a “clean” heart, much to her relief. This, of course, was referring to the physical condition of the heart. However, we also speak of the heart in a figurative manner. A few years ago, I came across a short article in the Reader’s Digest magazine entitled “Heartland.” This spoke of hearts that are stout, that are opened or closed, that are clean or mean, warm and cold, faint and bold, light and heavy. It also spoke of two hearts beating as one, hearts that are lonely, broken, hearts that bleed, hearts that are pierced by Cupid, hearts that are saddened, others that are gladdened. It spoke of hearts that are worn on the sleeve, hearts that are in one’s mouth. Sometimes our hearts are in something and other times our hearts are not in it. When we come to the Scriptures, we find that the heart is used in a figurative manner to speak of the spiritual condition of an individual. In the remainder of this article, I want us to look at some of these usages that are found in the Scripture.

The Scriptures speak positively of the kind of heart that we should have. In order to be pleasing to God, we must have a “clean” heart (Psalm 51:10; 73:1; Proverbs 20:9). Our heart can only be clean if it is cleansed from sin by the blood of Christ. God’s people must always be of a “willing” heart (Exodus 35:5) to do that which the Lord would have them to do. The Christian’s heart is to be “sound,” whole and not polluted with sin. He is to have a “true” heart (Hebrews 10:22) that will always follow the way of God. The child of God must possess an “understanding” heart (Proverbs 8:5) in order that he might be able to help others. He is to have a “good” heart that will accept the word of God and allow the word to grow in it. The Christian is one who can have a “merry” heart (Proverbs 15:13; 17:22) for he can be happy in knowing that his sins are forgiven and that he has the hope of eternal life through Jesus Christ.

We are also warned about the kind of heart that we should not have. An “impenitent” heart (Romans 2:5) is one that will not turn sin that the individual might find salvation in Christ. A “perverse” heart (Proverbs 12:8) is one that is wicked and that turns away from the right, again, not the kind of heart that a Christian should have. A “proud” heart (Psalm 101:5; Proverbs 26:4) is one that will not submit itself to the will of God. Likewise a “froward” heart (Psalm 101:4; Proverbs 11:20) is one that is obstinate and thus will not follow the way of God. When one fails to heed the message of the Gospel, it is clear that he has “hardness” of heart

Let us, as Christians, strive always to maintain a pure heart (I Timothy 1:5; II Timothy 2:22; I Peter 1:22) in order that we might indeed ascend God’s holy hill (Psalm 24:4) and see God (Matthew 5:8).

Ken Chumbley

Keep in your prayers the following: Helen Culpepper, Pam Gossett and mother, Lavonne McClish, Linda Chumbley, and Rachel Fitzpatrick’s aunt (Eula Baker) who has cancer, Maomi Aaron’ sister who has having health problems, and Tim Smith.

Lanny Niver asked us to remember his aunt in prayer.

Myrtle Grimsley was not able to be out after all last Sunday. She has not been well.

Steven Wilson has had a stomach virus and was not out Wednesday evening.

Kathy Treadway is out of town this week visiting in Virginia and North Carolina.

The next Pot Luck will take the form of a low country broil and will be on November 1, 2009.

Les Culpepper will prepare this and would appreciate some help with the costs. There will also be a need for some sides and deserts. Make plans to attend.

WASTING LIFE

There was something different about Morris Siegel, a street person in Los Angeles, California. On the surface he seemed like your average Los Angeles street person – roaming about in dark alleys, sleeping out-of-doors, carrying everything he owned in an old shopping cart. And he died the way one expects a street person to die – found in an alley, dead of natural causes, heart trouble perhaps. But there was something about him that was different.

Maybe it was his three bank accounts containing a total of \$207,421.00.

In 1979 Morris’ father died and left him the money. When Morris did not claim it, the Division of Unclaimed Property tracked him down, and his family forced him to accept it. He did not show up at the ceremony when the cash was handed over. He took enough of the money to buy an old car, where he slept in bad weather. Relatives rented him an apartment; he never went there. He died December 14, 1989, with three dollars in his pocket and an untouched fortune in the bank.

Sound crazy? Well, figure this one out.

A couple of thousand years ago, our Heavenly Father ratified His will, and left all of His children eternal wealth – life, peace, victory. To this day, many have not claimed the windfall and some have refused to spend any of it. Lost people shuffle down blind alleys of an empty existence, facing hell for eternity, and ignore the salvation promised in Christ. Many Christians are content to live isolated, unproductive lives on this earth when they have the riches of heaven at their disposal (2 Cor. 8:9). Trading eternal life for a perishing earth sounds as crazy as Morris (Matt. 16:26).

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