

But Not on Sunday Night

I love the church that Jesus built,
 And know that it is right.
 I go there every Sunday morn,
 But not on Sunday night.

I love to sing the songs of God;
 Such worship must be right.
 And this I do on Sunday morn,
 But not on Sunday night.

I love to hear the Gospel too,
 It gives me pure delight.
 I hear it every Sunday morn,
 But not on Sunday night.

And may God bless our preacher too,
 And give him power and might,
 And put a sinner in my place
 At worship Sunday night.

It's true, the church can save the world,
 If good light shines bright;
 I help it every Sunday morn,
 But not on Sunday night.

Yes, all of us must one day die,
 I hope I'll be doing right;
 So may I die on Sunday morn,
 But not on Sunday night!



Sunday 5:15 Kid's Class at the Building	Sunday 4:30 VBS Teacher Meeting
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Sick			
Richard Wood (Melanie Smith's Uncle)	Eli Williams (Friend of Sarah Norman)	Frank Hand (Laura Humphrey's dad)	Sandlyn Fultz (Davis Fultz's Sister)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	Bill Rhodes (Toni Herd's Uncle)	Stephen Freeman (Phillip Box's Friend)
Virginia Crawford (Hunter's Sister-In-Law)	Neal May (Manna Jones' Mother)	Easton Alexander (Phillip Box's cousin's baby)	Andrew Hagewood (Friend of Sarah Norman)
Gaylord Huffman (Jennifer Daniel's Grandfather)	Quinton Addison (April Jerkins Grandfather)	Betty Bradford	Arline Harkrider (Nichole Pender's Grandmother)
Gerald White (Christopher, Anna and Wesley's Father)	Dave Brown (Friend of the Lanier's)	Dale Herd (William Herd's brother)	Larry Alexander (Friend of Phillip Box)
Marty and Aubrey Meeks, Russell Dickerson (Toni Herd's Nephews)	Melissa Walker (Chuck Hahn's Cousin)	Roger Whatley (Daphene Whatley's son)	Marion Vanhal (Paula Davis' Uncle)

- May Birthdays
- 1 - Barrett Gilbert
 - 2 - Emily Anne Rouse
 - 3 - Paula Davis
 - 10 - Ian Norman
 - 11 - Caleb George
 - 11 - Scott Perkins
 - 12 - Daphene Whatley
 - 13 - Jana Hall
 - 13 - Anna Grace Long
 - 15 - Bryce Daniels
 - 15 - Kerri Pender
 - 16 - Shawna Harris
 - 19 - Madison Seals
 - 24 - Andy Roberts
 - 25 - Chuck Hawn
 - 26 - Fallon Hartsell
 - 28 - Candy Long
 - 29 - Rebekah Buchanon

News and Notes

Let us be working towards our VBS on June 18-21. The theme will be "Following the Footsteps of Jesus!"

Let us remember David Hartsell and his family in our prayers. He is making progress but has a long way to go.

Let us remember our expectant mothers in our prayers, Candy Long and Terria Burton.

If you are aware of Christian students that plan to come to Auburn in the fall, please give Yvette Rouse the name and contact information. Her number is: (734-2134).

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The Auburn Beacon

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. **(Matthew 5:16)**



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Church Discipline and the Granting of Asylum

By Wayne Goforth



Thoughts to Ponder

God tests us so that we might stand; the devil tests us that we might stumble.

Recently, a family left the congregation of which they had been members, under less than favorable circumstances. When their loving congregation, believing they should "have the same concern one for the other" (1 Cor. 12:25), sought to take steps to correct the matter, the family simply fled to another congregation where they were accepted. When their new congregation was contacted about the matter, and asked if someone from each congregation could sit down with this family to try to bring about repentance, the response was, "It's none of your business; they are not your members anymore." It was further stated that if the offended church were to discipline this family, they would be guilty of "practicing the sponsoring church concept in the area of discipline" since they were now members elsewhere. The sponsoring church is an unauthorized centralizing of funds under one eldership which oversees the work of many churches for them. However, God did authorize the local church to perform the works of evangelism, benevolence and edification (Eph. 4:11-13) of the which discipline is

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an essential part! Since the family was being disciplined for sins committed while yet members of the previous congregation, there is no parallel that can be drawn to the sponsoring church.

This real life scenario reflects some common problems and misunderstandings of church membership and discipline, both on the part of the individuals being disciplined, and of the congregations to which they may flee, asking that "asylum" be granted to them.

1. Errors on the part of the individual
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Do You Have a Bible Question?
 Call (334) 734-2133 or
 E-mail:
 LarryRouse@aubeacon.com

SCHEDULE OF SERVICES
Sunday
 Bible Class9:30 AM
 Worship10:20 AM
 Evening Worship 6:00 PM

Wednesday
 Bible Classes.....7:00 PM

Ask about our home Bible Study Groups!

Larry Rouse
 Evangelist and Editor

Check Us Out On the Internet: www.aubeacon.com

(Continued from page 1)

als. Those who would flee discipline have the old misunderstanding of "you can't withdraw from me if I withdraw from you first." Certainly, one may attend any faithful congregation he feels best meets his family's needs, but if there are discipline problems left unresolved, these must first be corrected before moving on to another congregation. To fail to do so shows little concern for one's own soul since sin remains unrepented and therefore unforgiven (**Matt. 5:23-24**). It shows little concern for the congregation from which one might flee as well. Correction needs to be made where the sin occurred, where it is known, and where its evil influence has been felt (**Matt. 18:15-18**). One should be thankful if he is part of a congregation that loves him enough to discipline (**Heb. 12:5-11**). Instead, the attitude is all too often, "Then I'll just go somewhere else." And, if they look far enough, they will find some congregation that does not love their souls as much, and will accept them as they are, still in their sin, thus perpetuating the problem. Can you imagine an IRS agent notifying a person that because he had not paid his taxes, he was going to jail, only to be told by the tax evader,

"You can't touch me, I now denounce my citizenship." Such would lead to anarchy in the world, and in the church as well. It would virtually eliminate discipline all together. Now, one may be a citizen wherever he wishes, but if there are obligations left unresolved, they must first be settled before moving, or be sent back to correct it as in the case of Manuel Noreiga! This shows little concern for the congregation to which one might go. They are immediately brought into fellowship with an impenitent sinner, his thus becoming a "spot in their love feast" (**Jude 12**), thereby endangering the souls of the new members as well.

2. Errors on the part of the congregation which would accept those into fellowship who are being disciplined elsewhere. This can be a problem in areas where there are numerous faithful congregations. When problems arise, it is all

too tempting for one to just move to another congregation and leave matters unresolved. And, congregations that do not encourage them to first "go and be reconciled" (**Matt. 5:24**) contribute to the problem. A local congregation is not a city of refuge (**Num. 35**). At least with the cities of refuge, one had to truly be innocent, or be delivered back for proper discipline. The second congregation in our illustration seems very much like the Corinthian church, being puffed-up over having gained a family in sin, rather than mourning over being put in fellowship with an impenitent sinner (**1 Cor. 5:2, 6-8**). If the erring brother of **1 Corinthians 5** had asked to be a member of Athens or Philippi, the two churches could have communicated about the man's status without any violation of autonomy, regardless of which church initiated the communication. There is Bible precedent for communication between congregations without practicing the "sponsoring church" (**cf. Rom. 16; Col. 4:13-17**). Paul even instructed Onesimus to return to Philemon! And, there is even authority for asking of letters of recommendation from those seeking to place membership (**2 Cor. 3:1**). And, when one does ask to be identified with a group, must they immediately be accepted, even before the brethren can have a chance to talk with (**Acts 9:26-27**)?

May I suggest, that it does not suffice for the sin to be confessed only at the new congregation, but to the ones which were initially offended as well (**Matt. 18:5**). Otherwise, when we have fights with our spouse, all we have to do is to tell some stranger we are sorry and that should settle it! Often, we are too excited about the possibility of gaining new members to want to probe their reason for coming to us, or for leaving their previous group, which we have already established Bible authority for so doing.

Conclusion

Really, was the first congregation really guilty of the sponsoring church? Or, when members flee to another congregation to escape discipline and are accepted, is this closer to the Catholic doctrine of granting sanctuary?



Bringing Up Children in ... "The Training and admonition of the Lord"

By Steve Klein

In **Ephesians 6:4**, Fathers are commanded to bring up their children "in the training and admonition of the Lord". "Training" a child in this way demands more than just occasional church attendance or learning a few facts about the Bible. It involves immersing a child in the Lord's ways from the cradle to the time the child leaves the nest.

The Jews of old may have had a better grasp of what is involved in training a child religiously than many of us do today. For one thing, the Lord gave them a detailed description of what was to be involved in the training of a child. God's commandments were to become a part of every day family life! He told the Israelites, "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (**Deuteronomy 6:7**).

An historical look at the way the Jews trained their children in the time of Christ reveals that Jewish parents took the responsibility given them in Deuteronomy 6:7 very seriously. Beginning with the rite of circumcision for male children and continuing on through the formative years, every Jewish child was raised to be an adherent to the Jewish faith.

The early childhood experiences of Jesus in the temple illustrate how that Jewish children were included in plans to attend the worship assemblies and religious feasts, such as the Passover (**Luke 2:21-50**). Traditionally, each year at the Passover, it was the youngest person at the table who was to stand and ask, "What is the meaning of this feast? And, "How is it different from others?" "To which the father was to reply by relating in language suited to the child's capacity, the whole national history of Israel, from the calling of Abraham down to the deliverance from Egypt and the giving of the Law." The more detailed the story was, the better it was considered to be. (Alfred Edersheim, Sketches in Jewish Social Life, p. 110).

One ancient historian said that the Jews "were from their swaddling clothes, even before being taught either

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the sacred laws or the unwritten customs, trained by their parents, teachers and instructors to recognize God as Father and as the Maker of the world" and that "having been taught the knowledge from earliest youth, they bore in their souls the image of the commandments" (Philo, Legat. Ad Cajum, sec. 16 & 32).

The first century Jewish historian Josephus says that the Jews learned all the laws of Moses, "beginning from their earliest infancy." This training was so thor-

ough that, if anyone would ask a Jew about the laws, "he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them immediately as soon as ever we became sensible of anything, and of our having them, as it were engraven on our souls." (Josephus in Against Apion, ii. 18 & 19).

The Jews believed that they were God's specially chosen people. They believed God's law was perfect and that their relationship to His law made them unique. And although they were eventually scattered far across the earth, and found themselves in many different cultural and social settings, they kept their determination to raise their children as Jews. No self-respecting Jew would allow their child to be raised as a Gentile!

Friends, we as Christians can learn something here. We are God's chosen people today! (**1 Peter 2:9**). We have a unique relationship with him through His word! (**1 Peter 1:23**). Should we allow our children to be trained by our secular society? Should our children's values, morality and priorities be learned from solely from TV and the public schools? Or, should we ourselves take the responsibility to train them in the Lord's ways, immersing them in the culture of Christianity, and teaching them at every turn in life the meaning of Christ-likeness? The choice is plain. May God grant every parent reading these words the determination to bring up their children in "the training and admonition of the Lord."

