

Why Should I Trust the Bible?

By Larry Rouse

1. To determine if the Bible is from God or man is an issue that can be tested and the truth known. I appeal to you to at least read the Bible with an open mind and then test what you read. This is the appeal of Jesus Christ himself (**John 8:32; 7:17**).
2. Take the time to consider the historical and archeological accuracy of the Bible. History tells us of many recent scholars, such as Sir William Ramsey, who because of their archeological studies of the Bible lands came to respect the Bible as one of the most accurate sources of ancient history. This tells us that the Bible is no myth but rather was written by men in the times claimed and written in a careful manner.
3. Consider the identity of Jesus Christ - who is He? The appeal of the apostles in the book of

Acts is that they witnessed Jesus as one who was raised from the dead (**Acts 2:32; 3:14-15; 5:30-32; 10:39-42; 13:27-31**). Is this testimony valid? What was the motive of men like the Apostle Paul in making such an abrupt change from persecutor to preacher? History bears testimony that all these witnesses, save one, died a martyr's death for this truth (**1 Cor 15:30-32**). Did they die for a lie?

4. Finally, consider the powerful evidence of fulfilled prophecy. In the death of Christ there are several detailed accounts of His death hundreds of years before the event (**Psalms 22, Isaiah 53**). How can this be?

Why not begin your examination of the Bible today?



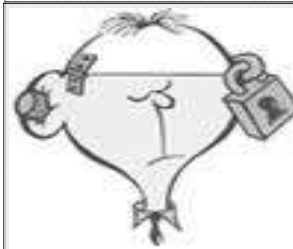
The Auburn Beacon



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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Thoughts to Ponder

It is easier to perceive error than truth, for error lies on the surface and is easily seen, truth lies in the depth where few are willing to search for it.

Elders
Walker Davis
(334) 703-0050
Larry Rouse
(334) 734-2133



SCHEDULE OF SERVICES

Sunday

Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM

Wednesday

Bible Classes.....7:00 PM

E-Mail:
larryrouse@aubeacon.com

Larry Rouse
Evangelist and Editor

The Vanishing of Heresy

By Hugh Fulford

Several months ago I read Phil Sanders' book, A Faith Built on Sand: The Foolishness of Popular Religion in a Postmodern World. This is a sequel to Phil's 2000 book, Adrift: Postmodernism in the Church. Both are deserving of a serious read by all who would be aware of what is taking place in the contemporary world of Christendom.

Chapter 8 is titled "The Vanishing of Heresy." Phil begins the chapter with a 1987 quote from J. I. Packer:

"The net result of all these impulses to pluralism is that ... there are just about as many theologies as there are theologians to devise them; the concept of heresy has almost lost its meaning; and loyalty to the institutional church has for the most part taken the place of loyalty to the faith once for all delivered

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to the saints, for no one is quite sure any more what the essence of that faith really is" (p. 89).

Packer's (and Phil's) point is that—speaking facetiously—heresy is now a thing of the past. It does not exist today! The only "heresy" that exists in our postmodern world is the assertion that something is heresy! Every cockeyed notion, theory, doctrine, practice,

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

Classes to Remember

Our VBS Classes
June 18-21

VBS Morning Classes 9:30-11:30
Age 1 - 6th Grade & Adults

VBS Evening Classes 7 PM
High School & College Students

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)	Marion Vanhal (Paula Davis' Uncle)	Jeffery Miller (Friend of Walker Davis)
Virginia Crawford (Hunter's Sister-In-Law)	Neal May (Manna Jones' Mother)	Roger Whatley (Daphene Whatley's son)	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)	Carl Alexander (Hannah Alexander's Uncle)
Marty and Aubrey Meeks, Russell Dickerson (Toni Herd's Nephews)	Melissa Walker (Chuck Hahn's Cousin)	Jerry Coleman (Jon Coleman's brother)	Caleb Dobbs (Melanie Smith's brother)

June Birthdays

- 1 - Kenlee Burton
- 3 - Philip Stephens
- 4 - Stephen Smith
- 8 - Mac Searcy
- 9 - Kay White
- 11 - Hannah Alexander
- 11 - Clint Stagner
- 12 - Orié Cecil
- 12 - Riley Jones
- 13 - Addison Dembowski
- 14 - Jeremiah Johnson
- 17 - Brooks Pender
- 17 - Sara Norman
- 20 - Jonas Dembowski
- 22 - Seth Buchanon
- 22 - Paul Tam
- 24 - Justin Bice
- 25 - Corey Hunt
- 28 - Allison Chandler
- 28 - Clint Davis
- 28 - Craig Davis
- 29 - Lisa Lanier
- 29 - Josh Hudson

News and Notes

- Lets continue to work for our VBS this week! Classes Mon—Thurs. 9:3—11:30 AM and Nightly 7 PM.
- It is wonderful to have Timothy, Kyle and Josh back from the Philippines!
- Let us remember Jeremiah Johnson and family in our prayers as he will start a new job and the family will be moving soon.
- We have printed VBS postcards in the foyer for you to use to invite others!
- We will have our monthly singing tonight!
- CD's of all sermons are available after services. Please distribute these freely.

(Continued from page 1)

and belief is to be uncritically accepted. No one is to be told that they are wrong. Interestingly, however, one postmodernist recently told me, "The Bible is wrong about many things!"

Later in the chapter Phil observes: "The preaching in churches of Christ has changed in the last generation. Over time the church has become afraid to say much of anything with conviction. Preachers preach much love but little truth, much grace but little repentance, much salvation but little obedience, and much on relationships but little on relating responsibly to God Himself. Some speak much on believing and confuse their listeners by speaking little on what to believe" (p. 100).

The notion exists in many quarters that preachers ought not to emphasize doctrine "because doctrine only divides." The idea is that we should "preach only Christ." But to preach Christ is to preach "doctrine." It is "doctrine" to affirm that Christ alone is "the way, the truth, and the life," and that no one comes to the Father except through Him! (**John 14:6**). But there are multiplied millions who do not believe that Christ is the only way to God. Therefore, Christ Himself is divisive. He said, "Do not think that I came to bring peace on earth. I came not to bring peace but a sword" (**Matthew 10:34**).

What does it mean to preach Christ? Can we preach Christ without preaching what He taught? Can we preach

Christ without preaching the doctrine of Christ? Philip the evangelist preached Christ to the Ethiopian eunuch and the eunuch asked to be baptized (**Acts 8:35-39**). How did the eunuch know that he needed to be baptized unless in preaching Christ to him Philip had told him what Christ said one must do to be saved? Jesus said: "He who believes and is baptized will be saved; but he who does not believe will be condemned" (**Mark 16:16**).

The apostle Paul did not subscribe to the idea that doctrine is not important or that there was no such thing as heresy. He named "heresies" as one of the works of the flesh (**Galatians 5:19-22**). He further warned that "the time will come when they [the professed people of God, hf] will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn away their ears from the truth, and be turned aside to fables" (**II Timothy 4:3-4**). In this respect, the ones of whom Paul spoke were like the wayward people of God in the Old Testament who said, "Do not prophesy to us right things; speak to us smooth things..." (**Isaiah 30:10**). Translation: Don't tell us what we need to hear; tell us what we want to hear. Don't rebuke us for our sins; rather, show us how we can continue in our sins and still be good church members. Show us how we can be religious without having to be righteous! Make us feel good about ourselves! Such are the times in which we live.



The Lord's Supper

By Dale Smelser

We eat one bread, which is a communion of the body of Christ (**I Cor. 10:17**). There is a unity of our eating, unleavened bread. We drink one cup which is a communion of the blood of Christ.

To understand how and how often to eat the Lord's supper we must understand what kind of book the Bible is. Is it just history? Is it just devotional inspiration? Is it a guide, a pattern? If the latter, what in it must we follow?

The Bible teaches in ways other than direct statements and commands. Paul said, "Be ye imitators of me. For this cause have I sent unto you Timothy...who shall put you in remembrance of my ways which are in Christ Jesus" (**I Cor. 4:16-17**). From this we learn that the Holy Spirit, directing Paul, expects us to learn by example, as well as by commands. We are to imitate the ways of Paul. Not all his ways, just those that are in Christ, those having to do with how he served Christ. And his examples are to be followed alike by all the congregations (**I Cor. 4:17**). Similarly we read, "The things which ye both learned and received and heard and saw in me, these things do" (**Phil 4:9**). By showing us how real people and real churches in real history acceptably served Christ, Jesus says, "Here is how I want to be served. Serve me as the people did who were directed by the apostles."

Now we go to **Acts 20:7** and find: "Upon the first day of the week, when the disciples gathered together to break bread, Paul preached to them." Paul arrived there on Monday. So in spite of the fact that Paul was hastening to Jerusalem, he tarried until the first day of the week when the saints would meet to break bread (eat the Lord's supper, **I Cor. 11:26**). Some read this and say, "So what, they ate the Lord's supper on the first day of the week. What does that have to do with us?"

Remember, the Lord teaches us by the examples in his word. So when we ask how often the church meets to eat the Lord's supper, the only information

is an example telling us brethren met to eat it on the first day of the week. And the hastening Paul waited until then to eat it with them. They would not be coming together to do it sooner or at some other time. So we eat not just following a casual event, but a purposeful apostolic example. Since the Lord said he wanted us to learn in that way and follow, we take this precedent as instruction, and eat the Lord's supper on the first of the week, not neglecting any.

If we decided not to eat the Lord's supper on some Sunday, then we would not have eaten it on the first day of the week according to precedent.

We eat one bread, which is a communion of the body of Christ (**I Cor. 10:17**). There is a unity of our eating, unleavened bread. We drink one cup which is a communion of the blood of Christ. There is a unity of our drinking, fruit of the vine (**I Cor. 10:15-16**). The one cup is not the container. The word "cup" is a figure of speech known as metonymy, where the contents are referred to as the container. We say the baby wants a bottle. Lots of luck. Hand the baby just the glass container and he will continue to cry. We drink one cup, the contents. We all drink the fruit of the vine, representing the one thing, the blood of Christ. You will not find some drinking orange juice, others tea. At the Passover meal, Jesus instituted the Lord's supper. He took a cup and told them to divide it among themselves. They didn't fragment the container. They divided the contents. Then they ate the bread and drank the cup which was already divided among them (**Lk. 22:17-20; I Cor. 11:23-27**). Drinking the cup, they evidently used several containers, having divided the cup among themselves before drinking.

