

# Has the Bible Been Changed?

By Greg Gwin

We are frequently asked about the reliability of our Bibles. Specifically, how can we be sure that the Bibles we are reading today are true to the original messages delivered so long ago. In particular, can we be sure that the New Testament has not been altered and changed in the almost 2000 years since it was written?

The answer to these questions is a resounding YES, we can be absolutely certain that we have good, reliable copies of the messages as they were originally written. To illustrate how we can have this confidence, consider this illustration:

- At a potluck dinner, Sally has a delicious dish and several other ladies ask for her recipe.
- Sally makes three handwritten copies of her recipe and gives them to Anna, Betty, and Clara.
- A good while later, Anna pulls out that recipe and is preparing to fix the dish. She calls Sally to confirm the ingredients, but Sally has lost her original copy of the rec-

ipe.  
 • Is there any way for Anna to confirm the accuracy of her copy?

• YES, although the original has been lost, Anna can compare her copy to those of Betty and Clara. If all three agree, she can have good confidence that her copy is exactly like the original.

Now, take this illustration and apply the same principle to the New Testament. Admittedly, the original 'autograph' copies of these documents are all lost and unavailable. But, there are literally thousands of copies of those originals, many dating back to the immediate time frame in which the originals were written. By comparing these thousands of copies, and by observing their nearly perfect similarities, we can conclude that our Bibles today are true to the originals. In fact, there is no book of antiquity that comes even close to the Bible in being able to provide this sort of documentary evidence for authenticity and accuracy.

YES, you can trust your Bible!!!

**Ephesians 4:14-15** - that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, <sup>15</sup> but, speaking the truth in love, may grow up in all things into Him who is the head -- Christ --

Sick				December Birthdays	News and Notes
Joey Stephens (Anna Stalling's Uncle)	Owen Mauldin (Seth and Summer Mauldin's Son)	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)	David Hartsell (Holly and Brad's Father)	Jeffery Miller (Friend of Walker Davis)		
Emma Hettinger (William Herd's Mother)	Neal May (Manna Jones' Mother)	Roger Whatley (Daphne Whatley's son)	Andrew Hagewood (Friend of Sarah Norman)		
Pat Webb (Friend of Jared Johnson)	Quinton Addison (April Jerkins' Grandfather)	Diane Hudson (Josh Hudson's grandmother)	Arline Harkrider (Nichole Pender's Grandmother)		
Gerald White (Christopher, Anna and Wesley's Father)	Don Meadows (Ashley Miller's step-father)	Emily Stallings (Anna's sister)	Madi Wise (Friend of the Robert's)		
Marty Meeks, Russell Dickerson (Toni Herd's Nephews)	Frances Fultz (Davis Fultz's grandmother)	Judy Nichols (Suzanne's Mother)	Ann Scalf (Hannah Morris' grandmother)		

# 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)

Volume 4, Issue 6

December 9, 2012

## How to Fire Your Preacher

By Forrest D. Moyer



### Thoughts to Ponder

Sin has four characteristics: self-sufficiency instead of faith; self-will instead of submission; self-seeking instead of benevolence; self-righteousness instead of humility.

As Christians we never reach the point where we are completely satisfied with the accomplishments of the past. However, when the whole congregation is working together as it should, we can feel that we are making much progress. Many times a congregation realizes that it is not accomplishing nearly so much as it is capable of doing. Eight times out of ten the preacher is blamed for the lack of progress. (And sometimes it is his fault). Elders and members often think that the best thing to do in such a case is to "fire" the preacher. I will agree with them that such should be done. "How should it be done?" It is the purpose of this article to point out how to "fire" your preacher. But when I use the term "fire," I do not mean "to get rid of." Many times the need is to "fire" the preacher INSTEAD of getting rid of him.

Each of us needs to sit in the other fellow's place and see things as he sees them. In the words of Ezekiel, "I sat where they sat." By applying this principle in the work of the church, we can understand and appreciate one another's place and work in life. So, look at the Lord's work from the preacher's viewpoint. It will help you to "fire" him.

The first thing I suggest is this: "Sit in the preacher's place." Look at the work from the preacher's point of view. Try to realize the great and solemn charge that is given him. "Preach the word" (2 Tim. 4:2). Remember that if he should fail to warn the wicked of his way, his blood would be required, Ezek. 3:18. Or should he fail to warn a righteous man who turns to iniquity, it would also be required, Ezek. 3:20. By understanding these prin-

(Continued on page 2)

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

### SCHEDULE OF SERVICES Sunday

Bible Class .....9:30 AM  
 Worship .....10:20 AM  
 Evening Worship ..... 6:00 PM

### Wednesday

Bible Classes.....7:00 PM

E-Mail:  
[larryrouse@aubeacon.com](mailto:larryrouse@aubeacon.com)

Larry Rouse  
 Evangelist and Editor

Check Us Out On the Internet: [www.aubeacon.com](http://www.aubeacon.com)

(Continued from page 1)

ciples, you can see why it is necessary that a preacher teach on certain things. Too many times all of us (preachers included) look at things only from our own point of view. Each of us needs to sit in the other fellow's place and see things as he sees them. In the words of Ezekiel, "I sat where they sat." By applying this principle in the work of the church, we can understand and appreciate one another's place and work in life. So, look at the Lord's work from the preacher's viewpoint. It will help you to "fire" him.

When a preacher teaches something that is false or when he is failing to preach the whole counsel of God, he certainly should be corrected by the church. Firm discipline should be applied. On the other hand, when he is preaching the gospel, the church should stand squarely behind him, giving him all the help and encouragement possible. This is sure to help and "fire" him with more zeal and determination. You can show that you are backing him by bringing your friends and neighbors to hear the gospel proclaimed. The church member who never brings others to hear the gospel preached is hindering the cause. However, this person is not hindering the cause so much as the one who apologizes to the visitors for the truth's being preached. When a preacher tells his audience what the Bible teaches, you should never be guilty of saying, "I don't think he should have preached that." Remember, anything other than the truth is error; the person who does not obey the truth is lost. So, "fire" your preacher by standing firmly behind him.

Another sure way to "fire" your preacher is to do personal work teaching yourselves. To see members of the church doing personal work is one of the most encouraging things there is to the preacher. Also, why not invite

the preacher into your home to talk with your friends about the Bible? You can "fire" the preacher immensely by introducing him to people who are capable of being taught the gospel. We often hear it said that comparatively few will hear the gospel today. The preacher works hard preparing lessons to present, yet but few attend. Many times this is the fault of the congregation instead of the preacher. Yes, you can "fire" him by doing personal work.

One of the most discouraging sights to any gospel preacher is to see members of the church indifferent in regard to spiritual things. These brethren are not interested in the church's growth. They care so little for the services that they seldom attend. They become worldly minded and sinful. Elders and faithful members can often do more to wake up and restore such members than the preacher can do. You can help "fire" your preacher by waking up the church.

The Scriptures teach plainly in regard to the preacher's right to material support. "What soldier ever serves at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. 9:7). "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (1 Cor. 9:14). As suggested at the beginning of the article, you need to sit in the preacher's place. By doing so you will see what his financial needs are. Then, make sure that he has them. Brethren, it will "fire" the preacher when you pay him. After all, the important thing is cooperation between the church and preacher. Preachers, do your part by preaching the word. Brethren, cooperate with the preacher in every way possible. Pray for him. Instead of "getting rid of" your preacher, why not "fire" him?



## Growing in Littleness

By Dan S. Shipley

There was a time when king Saul was useful to God's purposes. At that time he was anointed king of Israel; at a time, as Samuel tells him, "When thou wast little in thine own sight" (1 Sam. 15:17). The sense of littleness that helped qualify Saul for his crown is no less essential for those who seek a better crown (2 Tim. 4:8).

In fact, nothing is more needful in the quest for godliness (acquiring a right attitude toward God). Man's view of self determines his view of God, and vice versa. When Saul was little in his own sight, God was big. When Saul came to be big in his own sight, God became smaller. That is, God and God's will became of less importance to him. Nebuchadnezzar had the same problem. After being made to live as a beast of the field and to eat grass as the oxen for a time, his sense of littleness and understanding returned. When humbled, he could see God's bigness; that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:32). Then, he blessed and praised and honored "Him that liveth forever" (v. 34) — as do all "little" men.

Only the man with a sense of littleness acknowledges his inability to direct his own steps (Jer. 10:23) and willingly submits to God's leading. Others, like king Saul, presumptuously set aside God's will when it conflicts with their own — not in all things, mind you, nor even in most. Many are willing to do much of what God says, but, as with Saul, we learn that partial obedience is not submission at all. In fact, God calls it "rebellion" (1 Sam. 15:23). Sound harsh?

But, not only does man change his attitude toward God in losing his sense of littleness, he also changes his attitude toward men. As men acquire those things that make them "somewhat" (whether thrones, money, position, success or education), they are apt to see their peers as somewhat less.

It shouldn't. Not when you realize that man arrays himself against God in every act of deliberate disobedience and says, in effect, "NO, I will not submit!" Perhaps this is what prompted someone to observe that the first lesson to be learned in serving God is humility. Whenever men conclude (by any process of reasoning or rationalizing) that their ways are as good as God's, they prove themselves too big to work in God's harness.

But, not only does man change his attitude toward God in losing his sense of littleness, he also changes his attitude toward men. As men acquire those things that make them "somewhat" (whether thrones, money, position, success or education), they are apt to see their peers as somewhat less. The kind of pride that kept Saul from appreciating David is still a threat to the unity of God's people — and not only in others, for all can forget their littleness at times (like the man who became proud of his humility). God's way is "doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others" (Phil. 2: 3,4). When every brother looks up to all other brethren and looks down on none, we are growing in the kind of littleness that makes us strong (2 Cor. 12: 10). May God help us to cultivate this sense of littleness; the kind that truly appreciates God and brethren; the kind that confesses weakness and wrongdoing and says, "God, be thou merciful..."

