

# The New Creature

"If any man be in Christ, he is a new creature" (2 Cor.5:17). Obviously his physical characteristics have not changed, and one does not "partake of the divine nature" in its essence. We suggest a comparison study of verses in the frequently parallel letters of Ephesians and Colossians as a clue to this "new" and different man.

**Eph. 4:17-f.** defines the changed man. "Walk not as the Gentiles walk, in the vanity of their mind..." "but ye have not so learned Christ; if so be that ye have heard him, and have been taught by him..." "that ye put off ... the old man ... and be renewed in the spirit of your mind...etc."

Now, compare this with **Col.3:8-f.**, "Put off anger, wrath ... seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him..."

I have emphasized words pertaining to the common thought: the new man thinks differently, i.e., he has new and different standards; one change has taken place in his mind.

The heart (mind) is not different through miraculous

By Robert F. Turner operation, but by teaching, hearing, learning (Jn.6:45). But this

"learning" is not simply the accumulation of information .. stored so it may be repeated upon examination. The "spirit of the mind" has been affected or "constrained" by our recognition of Christ's love for us (2 Cor.5:12), so that vanity has been replaced by humility and dependence (Cf. Phil.2:5; 3:15). Expositors say, "It is necessary, therefore, to take pneuma here as our spirit ... the higher faculty in man.... that makes him most akin to God." Without debating the intricacies of mind-spirit, the man is "new" because his understanding has affected his desires, and the new heart bears fruit for God.

Both passages (Eph. and Col.) tell us that the whole of the "new man" includes his conduct. "Just so the heart is right" is an idle gesture. We can not know one's heart, but "by their fruits" men are known (Matt.7: 20). Remission of sins, and heaven, are at the point of doing (Acts 2:38; Rev. 2:10), and short of this point there is no new creature (Matt.7:21).



Sick			
Sam Cox (Friend of Anna Stallings)	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)	Kate Miller (Daughter of Brandon and Erin Miller)
Emma Hettinger (William Herd's Mother)	Neal May (Manna Jones' Mother)	Roger Whatley (Daphene Whatley's son)	Andrew Hagewood (Friend of Sarah Norman)
Betty Bradford	Quinton Addison (April Jerkins Grandfather)	Danny Weldon (Rusty Weldon's brother)	Sandra Qadeer (Rafia Qadeer's mother)
Gerald White (Christopher, Anna and Wesley's Father)	Meredith NeSmith (Jessica Anderson's Cousin)	Emily Stallings (Anna's sister)	Madi Wise (Friend of the Robert's)
Marty Meeks, Russell Dickerson (Toni Herd's Nephews)	Joe Perkins (Scott Perkin's Dad)	Toni and William Herd	Tom Davis (Walker Davis' Uncle)

### August Birthdays

- 2 - Emma Miller
- 2 - Heath Donahue
- 4 - Will King
- 5 - Andrew Cagle
- 6 - Isaac Burton
- 7 - David Golden
- 7 - Anna Leigh Peek
- 9 - Elliott Weldon
- 9 - Troy Swenson
- 10 - Sarah Tam
- 11 - Walker Davis
- 12 - Jon Coleman
- 13 - Brendon Kirby
- 14 - Elizabeth Wiggs
- 15 - Kalee Reid
- 16 - Cade Smith
- 18 - MaKayla Chittam
- 19 - Brettlyn Currier
- 16 - Me-Shell Looney
- 20 - Caleb Law
- 24 - Sophie Hall
- 25 - Emily Jones
- 27 - Chip Freeman
- 27 - Stephen Ambrose
- 28 - Larry Rouse
- 28 - Cole Johnson

### News and Notes

☒ - Our Meeting with Bryan Gibson begins today! Let us freely distribute the card and flyers in the foyer.

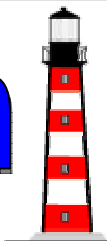
☒ - Our first college singing and devotional will be tonight a Gold Hill. All high school and college students are encourage to attend. Bryan Gibson will be teaching.

☒ - The weekly ladies classes will begin soon. See Nicole Pender or Yvette Rouse for details.

☒ - All sermons will be available on CD in the foyer each evening.

☒ - We encourage all of our members to enroll at the new website: www.auchurch.com. Also continue to visit our teaching site at www.aubeacon.com!

# 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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## "The Poor Have the Gospel Preached to Them"

By Andy Sochor

The common perception by people – both within and outside of the religious world – is that churches are charitable organizations designed to help the poor. Denominational churches spend much time, energy, and money helping the poor. Those who are in need (or claim to be in need) often visit churches seeking a handout.

We are certainly to be concerned for the poor (Galatians 2:10; Ephesians 4:28; James 2:15-17) and, as we have opportunity (Galatians 6:10), help those with legitimate needs (cf. 2 Thessalonians 3:10 – "If anyone is not willing to work, then he is not to eat, either"). But the Lord's church is not a charity. He did not design or ordain it to be one. Instead, He designed and ordained the church for another purpose that is far more important than mere benevolence.

When John sent some of his disciples to find evidence that Jesus was the promised Messiah (Matthew 11:2-3), one of the proofs that Jesus cited was that

The Lord does not expect us to give people everything they want. But He has equipped us to give them everything they need. While we can and should "do good to all people" (Galatians 6:10) through the work of benevolence, we must be ready to give the poor (and all men) what they truly need – the word of God "which is able to save [their] souls" (James 1:21).

"the poor have the gospel preached to them" (Matthew 11:5). Jesus did not mention feeding the poor, clothing them, or giving them money. Instead, the proof offered to John's disciples for Jesus' identity was that the poor were taught the good news of salvation.

There is no record in the gospels of Jesus ever giving money to those who asked for it. Was this because Jesus lacked compassion? Of course not! Yes, there

(Continued on page 2)

### Thoughts to Ponder

A collapsing world is more conducive to understanding the nature of truth than a triumphant world.

DO  
justly  
LOVE  
mercy  
WALK  
humbly

**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

Larry Rouse  
Evangelist and Editor

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

(Continued from page 1)

were times when Jesus fed the crowds that followed Him (**Matthew 14:14-21; 15:32-38**) – not because they were poor, but because they were present. But His emphasis was always on teaching. Because of this, many who were seeking free food “withdrew and were not walking with Him anymore” (**John 6:26, 60-66**).

When Peter met the lame beggar at the temple gate, he did not give him a handout, even though we might agree that this man was certainly one who would have been worthy of assistance. Notice what Luke records: “When he saw Peter and John about to go into the temple, he began asking to receive alms. But Peter, along with John, fixed his gaze on him and said, ‘Look at us!’ And he began to give them his attention, expecting to receive something from them. But Peter said, ‘I do not possess silver or gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!’ And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened. With a leap he stood upright and began to walk; and he entered the temple with them, walking and leaping and praising God” (**Acts 3:3-8**).

Peter did not give the lame beggar at the temple a handout. Instead, Peter gave him what he had – the power to heal him. We cannot perform miracles like this today. But why did miracles exist then? They were done in order to confirm the word spoken in the preaching of the gospel (**Mark 16:20**). So, after healing the lame man, Peter preached and many more than just this one man believed. Luke tells us that “the number of the men [who believed] came to be about five thousand” (**Acts 4:4**). Although it is not explicitly stated in the text, it is likely that the lame man was among the new believers

since he was “with them” in the temple and “praising God” (**Acts 3:8**). Though this man had a legitimate financial need and could have used a handout from Peter and John, he received something that was far more valuable – the opportunity to hear the gospel of Christ.

Jesus said, “You always have the poor with you” (**Matthew 26:11**). Though we may want to help, we will not always be able to help the poor with their material needs. But who else will we always have with us? Sinners. They will exist in far greater numbers, too. We need to direct the efforts of the church, not to helping the poor, but to teaching the lost and building up those who are already saved.\*

As individuals, we cannot help everyone we find who is in need or give money to everyone who asks for it. But we can teach them of the blessings of righteousness and the reward for faithful service to Christ.

None of what I have written in this article is meant to minimize the importance of benevolence (as it is practiced according to the New Testament pattern), or to say that we should be unconcerned with the plight of the poor. Rather, it is meant to remind us of what is truly and eternally important – the state of the souls of men. To help with this, what we need is not anything that can be bought with money. We need “the gospel...the power of God for salvation” (**Romans 1:16**). The greatest help we can give to the poor (and anyone else) is to preach the gospel to them.

The Lord does not expect us to give people everything they want. But He has equipped us to give them everything they need. While we can and should “do good to all people” (**Galatians 6:10**) through the work of benevolence, we must be ready to give the poor (and all men) what they truly need – the word of God “which is able to save [their] souls” (**James 1:21**).



## Implicitly Forbidden

By Jeff S. Smith

Why do preachers often condemn things that are not even found in the Bible? Where do you ever read about gambling or pornography in your Bible? And where is dancing ever expressly forbidden? Obviously, in explicit (fully revealed) terms, these are not forbidden: there is no “Thou shalt not ...” regarding these. However, it is by implicit (capable of being understood from something else though unexpressed) terms that all three of these common sins are certainly proscribed among men.

### Gambling

Gambling is not wrong because it is a game of chance, nor because it has been preached against in America for four centuries. It is wrong by virtue of the indisputable fact that it is an outlet for covetousness. And covetousness is most definitely condemned in any form or outlet it may assume.

Covetousness (Greek pleonexia) is defined as a “greedy desire to have more” by Thayer’s Greek-English Lexicon of the New Testament. We see coveting every time we stand in line at a convenience store watching our neighbor scratching his lottery card or picking his six numbers. He has the desire to take a dollar or two out of the pocket of every one of his rivals across this great state. Coveting occurs at the local bingo hall and the weekly poker game. “But...covetousness, let it not even be named among you, as is fitting for saints.... For this you know, that no...covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God (**Eph. 5:3-5**).”

No, I can’t find gambling explicitly prohibited in the Bible, but I can find its parent. Gambling is merely one mode of expressing something plainly condemned—avarice. Gambling is implicitly condemned by the clear prohibition against covetousness. “But now I have written to you not to keep company with anyone named a brother, who is ... covetous (**I Cor. 5:11**).”

### Pornography

Pornography is a rampaging beast in our increasingly vulgar society. You have seen us progress from the war era pinup posters in gas stations and bars, to the advent of Playboy magazine, to the age of 8-millimeter films, to our glorious Information Age in which pornography is available 24 hours a day to anyone regardless of age. But nowhere does the Bible mention pornography as sinful. Explicitly, correct. But implicitly, pornography is a damnable stumbling block.

Solomon taught that the law is a light “To keep you from the evil woman, From the flattering tongue of a seductress. Do not lust after her beauty in your heart. Nor let her allure you with her eyelids. For by means of a harlot a man is reduced to a crust of bread (**Prov. 6:24-26**).” The harlot still parades on every street corner, but now she also models her wares in magazines and on the Internet. She may call it a liberating experience to pose seductively, but it only proves her slavery

to wickedness. Further, her allure enslaves innocent young men (and women!) to the devil’s supply as well.

Pornography is a vehicle of lust. That conclusion is unavoidable. Though Hugh Hefner has become a mainstream icon in his old age, it should be recalled that he has spend forty years pandering to the lowest common denominator in the imaginations of young men. Pornography has long provided a partial and unlawful satisfaction of the natural sex drive in men. Sadly, it has also led many to seek rape and assault to fulfill the rest (Serial killer Ted Bundy admitted to being an example).

“You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery in his heart (**Matt. 5:27-28**).” Does it matter if I am looking at her picture or her virtual likeness on a computer monitor if I am looking to lust? Of course not! The commandment has been violated by the lust in my heart given opportunity by pornography. While pornography is never explicitly forbidden, it is most surely implicitly off limits to the Christian.

### Modern Dancing

In old testament days, dancing was a form of praise that did not mix the sexes nor excite the libido. I don’t know what that dancing looked like, but I haven’t seen any like it lately. Modern dancing, from the country line dance to that done to soul and disco music is absolutely nothing but a mimicry of the sex act put to music (a private act reserved for the marriage bed—**Heb. 13:4**). If the band were not playing in the background, such movements and positions would be scandalous. The Bible says they are anyway. Listed among the evident (explicit) works of the flesh is lewdness. Lewdness (Greek aselgeia) is defined by Thayer as “wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc.” Apply the latter part of that definition and we could be led to believe that Joseph Henry Thayer was watching the modern dance as he penned it.

Modern dancing is lewdness. Such is improper for a Christian (**Rom. 13:13**) and will prevent him from inheriting the kingdom of God (**Gal. 5:21**). (And no amount of jitterbugging by the president of Baylor University is going to change that.)

### Conclusion

It is sad to hear our friends defend their immorality to us based on such a faulty premise as the lack of explicitness in the Bible on their actions. The words rape and child molestation are absent from the Holy Writ, but who defends them? The condemnation of gambling, pornography and dancing is quite implicit from the explicit prohibitions of covetousness, lust and lewdness.

