

If Today was the Last Day

By Matt Adams

Imagine that today was the last day of each person you see today. Everyone you associate with at work, school, where you attend worship, your family, your friends, your acquaintances. If you knew today was their last day in this life, what might you do/say differently? How would your conversation, your actions, your thoughts with/toward that person change?

Now, imagine it's your last day on this earth. How might you treat people differently, what would you leave them with, how would your last day on this

earth change people for the better? What would others' last memory of you be? Who would you try to lead to heaven with each word spoken, each action carefully considered, each thought soberly weighed and chosen?

Treat today as if it were your last time seeing everyone in this life, and conduct yourself accordingly, honorably, honestly, and righteously. Take this day seriously, friend, for we will answer to God for every moment of it.



| Classes This Week | | | |
|---|---|--|---|
| Sunday 7:45 PM Singing at Samford Hall Lawn | Monday 7:30 PM Evangelism Class at the Building led by Ryan Hasty | Tuesday 8 PM Truth Seekers class in Student Center Room 2225 | Thursday 7 PM Ladies Class on "Prophecy 101" at Denise Davis' home. Amy Russell teaching. |

| Sick | | | | August Birthdays | News and Notes |
|---|--|--|---|--|--|
| Kevin Simpson (Bob Simpson's son) | Owen Mauldin (Seth and Summer Mauldin's Son) | Frank Hand (Laura Humphrey's dad) | Sandlyn Fultz (Davis Fultz's Sister) | 2- Emma Miller 2 - Heath Donahue 4 - Will King 7 - Joey McGee 7 - David Golden 9 - Elliot Weldon 9 - Troy Swenson 10 - David Hartsell 11 - Walker Davis 12 - Jon Coleman 13 - Brendan Kirby 14 - Elizabeth Wiggs 15 - Kalee Reid 16 - Cade Smith 18 - MaKayla Chittam 19 - Brettlyn Currier 20 - Caleb Law 24 - Sophie Hall 25 - Emily Jones 27 - Chip Freeman 28 - Larry Rouse 28 - Cole Johnson | <ul style="list-style-type: none"> ☑ - Lets keep in our prayers our expectant mothers, Fallon Hartsell, Brittany Bagent and Jana Hall! ☑ - Remember Tim Morton and also Matthew Cavender, a new student to be with us in January, in your prayers as both are deployed to Afghanistan. ☑ - Please consider having your picture taken in the Foyer after services. ☑ - Jim Bell lost his brother, Robert Bell, yesterday. ☑ - There will be group meetings tonight. ☑ - The Kids class we resume next Sunday at 5:15! ☑ - Those who wish to contribute to the rental expenses for the recent student welcome meeting and the covered dish event please see Larry Rouse. ☑ - Thanks for all who worked so hard to make our recent meeting a great success! ☑ - We encourage our members to park on the grass and to move up front to provide seating for our visitors. ☑ - We are thankful for the successful surgery of Barbara Weeks and Ryan Hasty! |
| 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) | | |
| Donna Pridmore (Erin Miller's Mom) | Neal May (Manna Jones' Mother) | Mark Dean (Father of Logan Dean) | Andrew Hagewood (Friend of Sarah Norman) | | |
| Betty Bradford | Quinton Addison (April Jerkins Grandfather) | Danny Weldon (Rusty Weldon's brother) | Bob Cannon (Friend of Holly Law) | | |
| Gerald White (Christopher, Anna and Wesley's Father) | Eli Williams | Emily Stallings (Anna's sister) | Madi Wise (Friend of the Robert's) | | |
| Lisa Carter (Josh and Luke Carter's mother) | Joe Perkins (Scott Perkins' Dad) | Toni and William Herd | Amy Baswell Hall | | |

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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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Sins of Ignorance (Psa 19:12-13)

By David Smitherman



Thoughts to Ponder

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

(1 John 1:9)

The Text: Who can discern his errors? Forgive my hidden faults. Keep your servant also from willful sins; may they not rule over me. Then will I be blameless, innocent of great transgression. (NIV)

The Meaning Given To It: There are some who deny the possibility of "sins of ignorance," (i.e., engaging in that which is sinful without knowing that the conduct is improper) and say that, in vs. 12, David is not asking forgiveness for such sins. We believe it is possible to commit such sins and that these verses teach, by David's example there, that such are possible and should be prayed for. Some think, and we believe erroneously so, that the "hidden faults" David refers to are those he is either keeping hidden from others or trying to hide from God. We believe either of these interpretations of David's words to misunderstand what he is really saying.

The Context: This psalm seems to fall naturally into three divisions: vs. 1-6, God's revelation of Himself in nature; vs. 7-11, God's reve-

Are there any among us that, when looking back over their lives, can't recall learning some truth that they had previously been ignorant of and realizing that something they were doing was wrong that they thought was right, or that there were some things they weren't doing that they should have been doing? Such awareness is an acknowledgment of "sins of ignorance."

lation of himself in His word; vs. 12-14, David's prayer. It is also enlightening to examine some of the key words in this disputed passage:

Discern (understand) means "to regard a thing understood, to know, to be acquainted with;...." Gesenius' Hebrew and Chaldee Lexicon To The Old Testament Scriptures, p. 114.

Errors: "The primary emphasis in the root shaga is on sin done inadvertently." Read discussion in context in

(Continued on page 2)

Elders
Walker Davis (334) 703-0050
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SCHEDULE OF SERVICES
Sunday
Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM
Wednesday
Bible Classes.....7:00 PM
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(Continued from page 1)

Theological Wordbook of the Old Testament, pp. 904-905

Hidden: "Hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly, Ps. 19:13," Gesenius, p. 596.

Willful: "Zid is frequently used to refer to three specific aspects of pride. One is presumption...The second aspect is rebellion or disobedience...The third, closely related to the second, carried the additional element of willful decision...This seems to explain David's distinction between 'hidden' (KJV 'secret') and 'presumptuous' sins (**Ps. 19:12-13**). He prays that he may be cleansed from the 'hidden,' thus admitting his guilt in that respect; but asks that he may be kept from the 'presumptuous.'" TWOT, p. 23

"proud (properly swelling up, inflated, with the connected idea of insolence and impie-ty...**Ps.19:13**)." Gesenius, p. 238.

Sins: The fundamental idea of the root is a breach of relationships, civil or religious, between two parties... This masculine noun designates those who reject God's authority..." TWOT, p. 741

The Meaning:

In these verses there is an obvious contrast between "errors...hidden faults" and "willful sins". The proper antithesis to sins which are done willfully—with full knowledge—is sins that are done in the absence of knowledge, i.e., done in ignorance. If, in asking for forgiveness for "my hidden faults", David refers either to sins he was trying to hide from either God or men, this, in itself, would be a presumptuous sin. David must, then, be asking for God to forgive him of those sins that he's committed and of which he was unaware.

That it is possible to commit sin and be unaware of such seems to be borne out further by the following considerations:

1. Because of the relative levels of spiritual knowledge and maturity, **Heb. 5:12-14; 1 Cor. 3:1-3**. No one knows all of God's will and, in those areas in which we are ignorant, therein lies the possibility to sin and be unaware of it.
2. There were "sins of ignorance" under the Old Law (Lev. 4:2,22-23,27-28; 5:15,17-19; Num. 15:22) and thus it was at least possible that David had such in mind in this psalm.
3. The Hebrew writer, alluding to this period, seems to indicate that such sins are possible now: "6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, 7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance." Heb. 9:6-7 If it were possible to sin and be unaware of it under the Old Law, why wouldn't there be that same possibility under the New Law?
4. Are there any among us that, when looking back over their lives, can't recall learning some truth that they had previously be ignorant of and realizing that something they were doing was wrong that they thought was right, or that there were some things they weren't doing that they should have been doing? Such awareness is an acknowledgment of "sins of ignorance."

This is not an attempt to lessen the significance of sins committed in ignorance. Sins done in ignorance are just that—sinful. However, there is hope for the person who errs in their ignorance and does more, or less, than which God's will allows. By an appeal to God's mercy and grace, David admitted and sought forgiveness for all his sins: his willful sins as well as his "hidden" faults. We can, and we must, do the same today.



Ministering Carnal Things

By Glen Young

The greatest detriment to the spiritual life of a local church is the inclination to accept the status quo without question. Spiritual strength comes from a burning desire to search "the Scriptures daily to find out whether these things" are the truth (**Acts 17:11**). Too often, collective actions are never questioned. It is as if historical practice gives a thing scriptural precedence. Nothing is further from the truth.

A case in point is the prevalence of what we shall call the social gospel. The social gospel has its roots in the religious theology which advocates "ministering to the whole man".

The industrial revolution improved the lives of many. The improving of individual lives also brought about an increase in the revenue of churches. The increase in the wealth of individuals and churches emphasized the lives of poverty in which the majority of the world resided. It is here that main stream religion took up the battle cry of "minister to the whole man".

The mid twentieth century saw this doctrine carried out with a vengeance. The evening news broadcast the freedom marches of the sixties replete with "reverends" arm in arm leading the way. It was common to see political rallies held in church buildings by the "reverends" of the particular churches. The reason for this political activism was to make the lives of an oppressed minority better.

In more recent times, the same thinking that got churches involved in political activism motivates churches to open soup kitchens, pantries, and organizations like Help Our Poor Exist (HOPE). Along the same lines, local churches build buildings with kitchens, fellowship halls, family life centers, and such things for the express purpose of "ministering to the whole man".

It is argued by some that taking a bag of groceries to a poor family is a tool of evangelism. If that is true, why not just give them cash money to be baptized. It is the same principle.

It is admirable to have compassion on one's fellowman. Paul's words to the individual Christian are, "Therefore, as we have opportunity, let us do good to all, especially

Paul describes the kingdom as follows, "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (**Romans 14:17**). There is no doubt that it takes food and drink to sustain physical life. However, the kingdom of God does not consist of carnal things but rather spiritual.

to those who are of the household of faith" (**Gal 6:10**). The individual work of the Christian is not the issue.

The issue is the belief that churches need to minister to people with carnal things. This places the emphasis on the things of this world. Is this where Jesus wants the emphasis to be?

The first thing we must acknowledge is that Jesus' kingdom (church) is not of this world (**John 18:36**). We are pilgrims. We are just passing through. This world is not our permanent home.

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not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (**Romans 14:17**). There is no doubt that it takes food and drink to sustain physical life. However, the kingdom of God does not consist of carnal things but rather spiritual.

The local church at Corinth abused the Lord's Supper, so Paul wrote to correct the problem. In part, He dealt with the problem by asking rhetorical questions. "What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you" (**1 Cor. 11:22**). Paul is here showing that the carnal act of filling one's belly with food was to be done separate and apart from the higher activity of taking the Lord's Supper.

Last of all; consider the words of Jesus to some who followed Him. "Jesus answered them and said, 'Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him'" (**John 6:26-27**).

It is easy to get caught up in doing a thing because it has always been done that way. If we investigate, we might find that it is a recent innovation. The important thing is to go to Heaven at the end of this life. How can we make it to Heaven if our mind is on earthly things?

