

Behold, the Heretic!

The Greek word haireisis is translated "heresy" and "sect" in the New Testament. The close relative of the word is used in **Matt. 12:18** — a quotation from Isaiah concerning Christ — with no bad connotation. But haireisis obtained a bad character because of the harm done by self-willed choice — stubborn determination to "have my way or bust — something!!"

By Robert F. Turner

Vine's Expository Dictionary says. 'Denotes (a) a choosing. choice; then that which is chosen, and hence, an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects.... Such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage.' (See "Heresy")

Heresy implies a standard or norm. The Jews called Paul an heretic, and from their point of view so he was. (**Acts 24:5, 14**). But with truth as the standard, Paul's teaching was certainly not heretical. In fact, it was the "sectarian" concept of the Jews that led them to call Paul a heretic. We have accepted the very root of sec-

tarianism when we call heresy all which does not conform to "our" party doctrine, or is not in "the mainstream of our movement." (**2 Cor. 10:12-ff**)

Heresy has to do with doctrinal error — but, it is not simply an honest difference in understanding, even though the one differing be in error. We do not say this to excuse the error, nor to say that because it is "honest" it is no error. We just say that the error is not heresy while an honest, objective search for truth continues and the attitude is humble and submissive. Nor will a sect be formed while such attitudes prevail.

There is a vast difference in the opinionated, self-willed ravings of the sectarian spirit, and the firm conviction of an honest truth-seeker. Nor is "raving" a part of the definition. Many sectarians simply withdraw into their smug party shells, thinking to avoid the searching light of God's truth. But final judgement will roll the rocks (**Rev. 6:16-ff**), and then "Behold, the Heretics!!"



Classes This Week

Tuesday 10:00 AM Ladies' class "Giving God Control" at Rouse's	Thursday 7:00 PM Ladies' class "Giving God Control" at Sarah Bethea's
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Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father and Mac's grandfather)	Virginia Box (Sarah Norman's grandmother)	Louise Pack (Anna and Christopher's grandmother)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	David Hartsell (Holly and Brad's Father)	Jamin Hymel (Chad's son)
Terri Moore (Joey's aunt)	Artina Hunt (Esther's friend's sister)	Betty Bradford	Hazel Gilliland and Sherry Carroll (Toni's relatives)
Ricky Tucker (Tyler's cousin)	Ermogene Laxson (Sara Lail's grandmother)	Danny Weldon (Rusty Weldon's brother)	William Smith (Ken Sullivan's brother)
Gerald White (Christopher, Anna and Wesley's Father)	Bernice Martin (Will Harris' great-grandmother)	Brian Myers (Kimberlee's cousin)	Eva Jean Cavender (Matt's grandmother)
John M. Rhodes and Bonnie Rhodes Kirkley (Toni Herd's family)	Howard Vaughan (Mary Ann's Granddad)	Aubrey Meeks (Toni Herd's Nephew)	Ben Raine (baby of Rachel Hobgood's friend)

April Birthdays

- 1-Rachel Hobgood
- 2-Kelli Loggins
- 3-Jessica Shaver
- 3-Cameron Abernathy
- 4-Julie Henriquez
- 5-Tate Pender
- 5-Caleb Hodges
- 8-Laura Humphrey
- 8-Hannah Morris
- 9-Brooke Perkins
- 12-Becky Daniels
- 12-Austin Adams
- 14-Jesse Roberts
- 16-Carla Luther
- 16-Carson Fowler
- 17-Cal Sandlin
- 18-Spencer Sullivan
- 18-Taylor Godwin
- 18-Joel Black
- 20-April Jerkins
- 20-RJ Martin
- 23-Anna Miller
- 24-Bob Simpson
- 27-Bree Robinson
- 28-Johnathan Hand

News and Notes

- ☒ - We will have group meetings tonight.
- ☒ - Our VBS will be June 6-9, on the "journeys of Paul."
- ☒ - Rachel Bobo's grandmother, Joan Hughes, had successful knee replacement on Friday and will receive outpatient rehab.
- ☒ - Ken Sullivan had successful hernia surgery on Wed, but remains in hospital in LaGrange for pain management.
- ☒ - Please let us know if you are graduating in May!
- ☒ - Please remember baby Everett Nowlin, who has returned to the hospital with fever and coughing.
- ☒ - Audio Cd's are in the foyer after each service on Sunday. All audio is immediately uploaded to www.auchurch.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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"If Wishes Were Horses"

By Fanning Yater Tant

Jerusalem lay in ruins and desolation; her walls were broken and fallen, her gates burned with fire. Rubble and rubbish made passage through her streets difficult and hazardous. In far away Shushan, capital city of the great Artaxerxes, Nehemiah received word from certain men out of Judah; "and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem. And they said unto me, 'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.' And it came to pass, when I heard these words, that I sat down and wept...." (**Neh. 1:2-8**)

But weeping solves few problems. And Nehemiah wasted little time in useless tears. He was grieved at the desolation of the great city — and he determined to do something about it. He recounts his action, "So I prayed to the God of heaven. And I said unto the king...." (**Neh. 2:4,5**) Prayer alone was not enough; no matter how fervent his desire, how ardent his longings, how intense and earnest his petition to God, prayer had to be combined with

Prayer alone was not enough; no matter how fervent his desire, how ardent his longings, how intense and earnest his petition to God, prayer had to be combined with action. So Nehemiah prayed, and immediately then set about to work toward an answer for his prayer. There is an old proverb to the effect that, "If wishes were horses, then beggars would ride." Wishing is not enough; prayer is not enough. It takes thought, and planning, and WORK.

Nehemiah understood this. Through the long and arduous task of rebuilding the city, cleaning up the rubble from her streets, restoring the true worship of the true God, Nehemiah faced almost incredible obstacles. The indifference and at times smoldering hostility of his own people, the

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Thoughts to Ponder

"Do not be afraid of them. Remember the Lord, great and awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses." (**Nehemiah 4:14**)

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(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
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ever growing opposition of his enemies, the intrigues and deceitfulness of those who were determined to keep the city from being restored — all these things were a constant threat. But neither indifference from within nor opposition from without could defeat his purpose. For through it all Nehemiah considered himself as a "coworker" with God. It was God's will, not his own, that he was seeking to accomplish. The enemies who sought to hinder were opposing God, not merely Nehemiah. So the toiling men of Judah did two things: "We made our prayer unto our God, AND set a watch against them day and night." (**Neh. 4:9**) Nehemiah encouraged his fellows with an admonition laying the responsibility squarely upon them: "Be not afraid of them: remember the Lord, who is great and terrible and fight for your brethren, your sons, and your daughters, your wives, and your houses." (**Neh. 4:14**) That makes one remember the hard-bitten orders of Cromwell so many centuries later: "Trust God and keep your powder dry!"

"Remember The Lord — And Fight!"

Our generation desperately needs the earthly admonition of some modern Nehemiah. We have seen God's family torn asunder by discord and dissension, with harmony disrupted, fellowship broken, and bitterness and malice running deep and malevolent. Under such desolation there are many who might want to bemoan the times with vain and useless regrets. This is no time for foolish bewailing of what has taken place; it is no time for trying in endless argumentation to "place the blame" for the devastation that has come to God's house. The issues are clearly drawn, and for the most part, the minds of people have been resolved. Let those who are faithful to God resolve to reach every single person they can with the word of truth, reclaiming as many as possible for the morass of liberalism and materialism — and then go out into the communities with an unswerving determination to win people to Christ!

This will not be accomplished by wishful thinking. Nor will it be accomplished by prayer alone. Nor will it be accomplished by an endless re-

hashing of arguments on institutionalism and such apostasies from the truth. Certainly every child of God should have the true facts brought to his attention; but once that has been done, fully and clearly and as accurately as possible, then there is little point in a constant, continuous, and unrelenting cultivation of that same soil! It would be far more profitable to spend the time and effort in converting complete aliens than in trying to "re-convert" those who have once known the truth but have departed from it. There is an added factor here, which we often fail to consider: namely, when we baptize a former Methodist or Baptist or Catholic into Christ, we have at the same time made a total convert to the truth of that person. Such a Christian will have no questions or doubts or arguments at all about orphan homes, Herald of Truth, Campaigns for Christ, International, or church contributions to the colleges. Coming out of denominationalism such a person can see clearly that these institutions and organizations are the very things he was wanting to leave; he will have no interest in becoming entangled in them again.

There is no substitute for work. Instead of self-pity at the wrongs suffered, or wounded feelings over false and malicious charges made; instead of recriminations and charges against those who have "gone liberal," it will be a far healthier thing for every servant of Christ to "forget the things that are behind" and buckle down to work! Wishful thinking makes no converts and builds no churches. God, the infinite judge, will render the final decision as to "who split the church." We can well afford to leave that ultimate verdict in his hands. While the breath of life still is within us, we should "remember the Lord — AND FIGHT." It is not enough merely to "remember the Lord." Prayer alone will not get the job done. It takes toil and sweat, and sometimes perhaps even blood and tears. But, above all things, modern Christians must have what those ancient Jews had — "a mind to work." Nehemiah did not forget God; but he realized that the final decision as to whether the wall would go up rested not with God, but with God's people. It must have been with immense satisfaction that he could finally write, "So we built the wall.... for the people had a mind to work."

Gospel Guardian June 4, 1964



Wine in the Bible – Fermented & Unfermented

By Ryan Hasty

One of the most common misconceptions surrounding the word "wine", as it is used in the bible, is in thinking that it always refers to a fermented beverage. This is somewhat understandable since in our day and age wine exclusively refers to an alcoholic drink. The truth is that the term "wine", as used in the bible, can refer to a fermented or unfermented beverage depending on the context. It can refer to either the fresh juice of the grape to be enjoyed as a blessing from God or as a beverage warned against by God that can cause intoxication.

Isa 65:8 – "Thus says the LORD, 'As the new wine is found in the cluster, and one says, "Do not destroy it, for there is benefit in it," so I will act on behalf of My servants in order not to destroy all of them.'" This passage clearly describes wine as the fresh juice of the grape as it exists in the cluster and therefore unfermented. This kind of wine is not an intoxicant or a drug, but a blessing from God.

Isa 16:10 – "Gladness and joy are taken away from the fruitful field; in the vineyards also there will be no cries of joy or jubilant shouting, no treader treads out wine in the presses, for I have made the shouting to cease." This passage speaks of wine as something treaded out in the presses, directly from the grape, and therefore in a nonalcoholic state. It was a blessing of the Mediterranean world that brought joy because it was a refreshing alternative to water.

Lam 2:11-12 – "My eyes fail from weeping, I am in torment within; my heart is poured out on the ground because people are destroyed, because children and infants faint in the streets of the city. They say to their mothers, 'Where is bread and wine?' as they faint like the wounded in the streets of the city, as their lives ebb away in their mothers' arms." The wine spoken of in this passage is one

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which can be drunk by children and therefore was not an intoxicant.

These, and other verses, show that there was a wine of biblical days that had nothing to do with being an intoxicant or something that would adversely affect judgment. The fresh, unfermented juice of the grape was a sweet, refreshing alternative to water and enjoyed in that culture much like our sweet tea is enjoyed here in the south.

However, the bible also refers to a wine that is a strong drink and intoxicant, and with it are many warnings against its consumption.

Prov 20:1 – "Wine is a mocker, strong drink a brawler, and whoever is intoxicated by it is not wise." Wine in this fermented form is a depressant that has adverse effects on our mind, our judgment, and our health.

Isa 5:11, 22 – "Woe to those who rise early in the morning that they may pursue strong drink, who stay up late in the evening that wine may inflame them...Woe to those who are heroes in drinking wine and valiant men in mixing strong drink". These verses clearly refer to a wine that we should have nothing to do with as it invokes woe from the Lord Himself.

Since wine of the bible can refer to both fermented and unfermented beverages, we must be careful not to assume alcoholic content in every context where the term "wine" is employed and attempt to use that as justification for drinking alcohol today. This is particularly true when we consider the fact that wine of today is distilled and much higher in alcoholic content than even the strongest drink of biblical days. When we try to compare wine of biblical days with wine of our day, we are dealing with apples and oranges. (Article 2 of an 8 part series)

