

Are You Going the Wrong Way?

Yesterday a friend of mine shared a news story from China about a man who rode a bike for 30 days in the wrong direction (link in first comment below). He was trying to go home, but ended up much farther away before he was stopped by some policemen. When they figured out where he was trying to go, they chipped in to buy him a ticket home.

by Eric Reynolds

Can you imagine the frustration he must have felt when he realized he had traveled all that time going the wrong way? He said he had been given bad directions.

Spiritually speaking, how many people think they are traveling home, but are headed the wrong way? Fairly often I hear people say or post things that are not consistent with what the Bible teaches. Many have been given bad directions and appear to be traveling down the wrong path. But I confess it is very difficult for me to know how to point this out. Surely we would all like to be like the police officers who helped the man get to his destination, but that wouldn't be possible

without first convincing him he was going the wrong way. When it comes to spiritual matters, the general reaction seems to be either: "who are you to say I'm going the wrong way?" or "it doesn't matter, any path will do." Even if it were true that "all roads lead to Rome," so to speak, you'd still have to be traveling the right direction.

So let me put this out there: First of all, I want to be on the right path. If I'm traveling the wrong way, I hope someone will be kind enough to tell me. Secondly, I'd love the opportunity to help others find the way. If any of you would like to discuss spiritual matters, I'll make myself available any way I can. If I can do nothing more than help us read the map together, I'll be glad to do so.

"There is a way that seems right to a man, But its end is the way of death." (Prov 14:12)



Classes This Week

Sunday Evening College Devo and Singing at the White's. Ben Holcomb teaching	Tuesday 8:00 PM Truth Seekers in room 2326 of the student center	Thursday 10:00 AM Ladies' class at the Rouse's house on "Seasoning your Words"
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Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father and Mac's grandfather)	Nell Holcomb (Ben's grandmother, Joannetta's aunt)	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)	Ruth Addison (gmom of April and Julie)
Madeline Morton (Greg Lanier's g'daughter)	Alexander Locke (Jeremiah's cousin's son)	Betty Bradford	Hazel Gilliland and Sherry Carroll (Toni's relatives)
Jean Buchanan (Abbie Harrison's grandmother)	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)	Arabelle Rich (Joannetta's aunt)	Sasha Rozier (Makenzie Reynolds' cousin)	Charles Hunt, chuck Hunt's dad
Bonnie Rhodes Kirkley (Toni Herd's family)	Howard Vaughan (Mary Ann's Granddad)	Aubrey Meeks (Toni Herd's Nephew)	James Palmer (Rachel Hobbard's grandfather)

February Birthdays

- 2-Ken Sullivanne
- 2-Wesley Herd
- 3-Chris Long
- 4-Emma Hayes Bagents
- 5-Jude Hosey
- 5-Jimmy Owen
- 6-Jackson Fowler
- 8-Bruce Daniels
- 11-Blake Tolliver
- 13-Leslie Freeman
- 13-Samuel Bush
- 14-Leighton Daniels
- 15-Ella Miller
- 16-Seth Humphrey
- 16-Anna Vega
- 17-Ivy Hall
- 17-Emmy Cantrell
- 18-Caralise Hunt
- 18-Wyatt Boyd
- 18-Tyler Cox
- 20-Andrew Tominack
- 22-Brock Hester
- 22-Alexander Calvert
- 23-Greg Lanier
- 23-Luke Carter
- 24-Jeff Jenkins
- 27-Julie Johnson

News and Notes

- ☒ - Fallon Hartsell fell and broke her leg in three places. The baby is fine. She is scheduled for this morning at 8 am.
- ☒ - Please pray for Anthony Sanderson's dad as he fell and broke two vertebrae in his neck yesterday.
- ☒ - We rejoice in the baptisms of Yovani Molina and Emmy Cantrell
- ☒ - Please pray for Lisa Carter, Luke's mom, as she resumes cancer treatments.
- ☒ - Group meetings will be tonight.
- ☒ - Scott Smelser will preach a series of lessons on evidences at the Prattmont church Feb 12-14, Sun - Tues.!
- ☒ - Please pray for our expectant mothers: Amanda Stephens, Brooke Perkins, Fallon Hartsell and Jenna Vaughn.
- ☒ - Please pray for the Anderson's as they await in Arizona for the birth of the baby they will adopt!
- ☒ - All audio is immediately posted to www.auchurch.com. Also CD's are made available immediately after services in the foyer.

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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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Thoughts to Ponder

As for God, His way is perfect; The word of the LORD is proven; He is a shield to all who trust in Him. (2 Samuel 22:31)

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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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"Every Scripture Inspired of God"

By Clinton D. Hamilton

The Bible is a supernatural revelation. The word revelation means an uncovering. Since the Bible is an expression of the mind of God, it is a revelation, an uncovering. The New Testament is "God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory" (1 Cor. 2.7). None of this world's rulers knew about this wisdom before it was revealed for "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him" these "God revealed ... through the Spirit for the Spirit searcheth all things, yea the deep things of God" (1 Cor. 2:8-10).

The word mystery means something previously hidden or covered that is now made known or uncovered. Human eyes, ears, and minds did not know this covered wisdom of God. The Holy Spirit did for He searches the deep (the hidden) things of God. The New Testament then is a revelation to man's mind and not a discovery of man. In fact, its words are those of the Spirit for Paul so affirms: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (1 Cor. 2:13).

The title of this article comes from 2 Timothy 3:16,17; "Every scripture

inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work."

The God-Breathed Word

The word scripture means writing and in this connection means a sacred writing. The word inspired has been misunderstood in this connection. It comes from two words: God and breathed. Literally then, it means God breathed. Every God-breathed writing is the idea. The heavens and the earth are the product of God (Psa. 33:6). Likewise the sacred scriptures are God's product. He spoke them into existence. The scriptures are God-breathed, the result of God's speaking. Man is the instrumentality used by God in giving the scriptures to the world. The Holy Spirit searched the mind of God and communicated the things of His mind to man who wrote them in words chosen by the Holy Spirit (1 Cor. 2:13; 1 Thes. 2:13). The men moved by the Spirit spoke as the Spirit gave them utterance (2 Pet. 1: 21; Acts 2:4).

God did not inspire the scriptures in the sense of impressing His truth or breathing into the men but rather the idea is that the scriptures are the very words that left God and came to man through the Spirit's agency. The words never

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changed from the time they left God until they were spoken by the human instrumentality.

Holy men of old spoke as they were moved by the Holy Spirit (**2 Pet. 1:21**). The word moved in this connection means the men were borne or taken to the desired end. Thus the Spirit directed them in speaking to accomplish the end or purpose God had in mind. Through the Spirit the men spoke the very words God purposed or intended that they speak. For this reason Paul could say "the gospel of God, which he promised afore through his prophets in the holy scriptures" (**Rom. 1:2**).

We are forced to conclude that scriptures did not come by human investigation, nor by man's will but by the inspiration of the Spirit (**2 Pet. 1:21**). Consequently, the scriptures are even more trustworthy than eye witness testimony (**2 Pet. 1:19**).

God and The Bible

God and scriptures are identified with each other. Scriptures are spoken of as if they were God. "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed" (**Gal. 3:8**). Yet when one reads the account of this Old Testament utterance, he learns that the Genesis record says God spoke to Abraham (**Gen. 12:1-3**). Paul says that scripture preached the Gospel to Abraham but Moses says that God said this to Abraham. We are forced to conclude that God said in scripture that the Gentiles would be justified by faith. The point is that the scripture contained the word of God. A similar reference to scripture as if it were God is in **Romans 9:17**. Paul says that scripture said to Pharaoh, "For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth." But when one turns to **Exodus 9:16** and reads the statement, it is attributed to God. Again the point is that the scriptures are the words of God.

The reverse of the preceding is true-God is spoken of as if He were scripture. Christ refers to marriage as it was in the beginning and stated that the One who made them said "For this cause shall a man leave his father and mother, and shall cleave to his wife" (**Matt. 19:5**). A study of **Genesis 2:24** where this statement occurs does not mention who spoke the words. In fact, a casual reading of the passage seems to indicate that Adam says the words but Jesus affirmed that God said them. In this instance

God is spoken of as if scripture. The only consistent conclusion is that the scripture is the word of God.

The Authority of the Scriptures

Since God has so emphatically declared that the scriptures are His product, the result of His out-breathing, what does that say about the authority of scripture? Jesus asserted that scripture cannot be broken (**John 10: 84,35**). The word broken means to loose or to take out of effect. The point is that whatever God bound cannot be loosed. The same word is used by John the Baptist when he stated that he was not worthy to loose the latchet of Christ's shoes. What God has tied, no man can loose. What the apostles by the authority of Christ bound on earth had already been bound in heaven and what they loosed on earth had already been loosed in heaven (**Matt. 16:19; 18:18**).

The whole Bible is so closely knit that acceptance of one part entails logically and consistently the acceptance of all of it. Jesus argued that the Jews who believed Moses were bound to believe Him (Christ) or disbelieving Him to disbelieve Moses for he wrote of Christ (**John 5:46,47**).

Since the scriptures are God-breathed, every word is authoritative and must be observed for the purpose and design for which it was given. Jesus made an argument with the Jews to hinge on one word gods (**John 10:34, 35; cf. Ps. 82:6**).

Likewise, Jesus made an argument involving the tense of a verse in a dispute with the Sadducees. He appealed to a conversation God had with Moses in which God said that He was the God of Abraham, Isaac, and Jacob; He was not the God of the dead but of the living. Since God said I am their God, and since they were dead, it follows that though they had departed from fleshly existence they were still alive. This silenced the Sadducees who believed that people ceased to exist-they did not believe in spirits (**Matt. 22:23-33; cf. Acts 23:8**).

Paul argued from the singular number of a noun in **Galatians 3:16**. Seed is singular and refers to Christ in the promise God made to Abraham (**Gen. 12:1-3**).

"Every scripture inspired of God" is a comprehensive statement and involves the acceptance of what they say. The fact that scripture is inspired should cause us to search to find what God's will is. Once we know that will, we should diligently seek to obey it.

Truth Magazine - September 1957



Cutting Wood and Restoring N. T. Christianity

By Edward O. Bragwell, Sr.

In my early years, before Daddy got steady work in town, we lived in the country and did small time farming. We had neither electricity nor gas at our house. We heated and cooked using wood for fuel. There were two lessons country dads taught their boys about cutting wood to ensure that it was at a consistent length and thus fit nicely into the fireplace and cook stove.

Lesson 1: Do not guess at the length.

The reason for this should be self-evident.

Lesson 2: Measure each cut by the stick he had originally cut and given to you as a pattern.

The reason for this being, if one uses the stick just previously cut for measuring, like measuring cut #3 by #2; #4 by #3; #5 by #4, etc., it won't be long until none of the cuts will conform to the original.

These lessons also applied to cutting lumber for building buildings on the place.

There is a spiritual application in all of this as we go about building up the church in each generation.

Lesson 1: The building up of the Lord's church is not guess work.

There was a pattern cut by the Lord in the New Testament and all succeeding generations are to follow it; rather than guessing what would please the Lord. We can know what pleases him by using the original cut as a pattern. Most of what is done today, under the banner of the Lord, is pure presumption. That ought not to be.

Lesson 2: Each generation must not measure its cut by the cut of the immediate previous generation.

Nor should it go back several generations and cutting by that generation. Such a method will only make the present measurement to be an accumulation of all miscuts that may have been made from the beginning up until the cut being presently used for measurement. Any adjustment that this generation makes must be measured by the original pattern cut by the Lord at the beginning.

We hear a lot about the need to restore New Testament Christianity. This is a noble and needed pursuit, but we need to know what we are seeking to restore. Are we seeking to restore "Pre-papal Christianity" of the 5th and 6th centuries? The "Reformation Movement Christianity" of the 16th and 17th centuries? Or, the

"Restoration Movement Christianity" of the 18th and 19th centuries?

Much that I read about the need for Christians to correct errors that have crept into their preaching and practice leaves the distinct impression that it is a call to go back to the Christianity of the "Restorers" of the 18th and 19th centuries. Like one cutting wood, after having made 100 cuts, each time using the just previous cut as his pattern, deciding to go back to about the 75th and start over from there making his cuts. He will still have any miscuts that may have taken place between the 1st and 75th cut. The only smart thing to do is to use the first stick as pattern and make all cuts by it.

We can and should profit from past generations as well as from those of the present generation. They have contributed to our learning and understanding of New Testament Christianity. I have profited immensely from reading about and from Thomas and Alexander Campbell, Barton W. Stone, J. W. McGarvey, "Raccoon" John Smith, Granville and David Lipscomb, Tolbert Fanning, etc. They have pointed out things that I might have missed by my independent study, but still I cannot be "of Campbell, of McGarvey, of Smith, nor of Fanning (though his preaching started the congregation where I received most of my early training as a preacher). Nor can I be "of the Restoration Movement" as a whole. I have to be "of Christ" who died for me and revealed his will through the apostles and prophets.

There are two extremes that often happen among my brethren toward what is historically known as the "Restoration Movement." One extreme is to have such reverence for the Movement, and the men that made it up, that it virtually becomes the pattern which we should seek to duplicate. The other extreme is to have almost a total disdain for the movement and those who made it up.

Let's make a conscientious and determined effort to avoid either extreme. Let us not blindly follow anything they may have taught, but rather "search the scriptures ... to see if the things are so." (**Acts 17:11**). But let us show due respect for the movement and those who made it up, by recognizing and being thankful for their contributions to our understanding of the scriptures.

