

Preaching the "Noes"

by Lee Moses

The story is told of a congregation that had long been known for teaching the truth. However, this congregation got a new preacher, and within a couple of years had descended into total and fatal error. The previous preacher had been there for three decades, and the faithful respected him for preaching nothing but the truth. Everybody wondered, "What happened?", "How did this happen?" One person, who knew the congregation well, explained it this way: "The previous preacher told them the truth all those years. What he didn't tell them was what wasn't the truth." By not being warned against specific error, the congregation was left an essentially untaught congregation, and an easy target for a change agent seeking to take over a church.

This story has unfortunately been repeated countless times with slight variations. Elders have demanded the truth be taught from their pulpits, at the same time telling preachers, "Don't preach against that error—it's not a problem here." So when that problem finally arrives, no one is prepared for it. "Conservative" congregations are too often what one writer described, "Conservative in an ignorant, non-polemic, sweetness-and-light kind of way, which is just meat for the wolves."

"No" is not a very popular thing to say, and not a pleasant thing to hear. In today's pluralistic "no one way is

better than another" mind-set, even people who nod their head aggressively to the firm "yesses" of the Gospel cringe whenever they hear the "noes."

The negative plays a crucial role in preaching. Two-thirds of the Lord's commission to Jeremiah was negative (**Jer. 1:10**). Gospel preachers are charged to "reprove, rebuke, exhort," again, two-thirds negative (**2 Tim. 4:2**). Faithful Gospel preachers preach the "noes."

A common compliment given preachers is, "I've never heard him preach error." But has he addressed the marriage, divorce, and remarriage issues that ensnare so many brethren today? Has he preached against "social" drinking and immodest attire? Has he preached against liberalism? Has he addressed any of the fellowship issues the church faces today?

One cannot preach the truth without preaching against error. One cannot live righteously without being warned against sin. A congregation cannot long remain faithful without deliberately avoiding the missteps of the faithless.

Let us never be afraid or ashamed to preach God's "noes."



Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father)	Nell Holcomb (Ben's grandmother, Joanetta'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	Reba Patterson (Heath Fowler's mom)
Jean Buchanan (Abbie Harrison's grandmother)	Tina Atnip (Orie's cousin)	Danny Weldon (Rusty Weldon's brother)	William Smith (Ken Sulli- vanne's broth- er)
Gerald White (Christopher, Anna and Wesley's Father)	Arabelle Rich (Joanetta's aunt)	Jane Hunt (Chuck's mother)	Charles Hunt, (Chuck Hunt's dad)
Gay Ulrich (Emma's mom)	Charles Cecil (Orie's gdad)	Taina Acuff (Anna's aunt)	John Duke (Jared John- son's cousin)

June Birthdays

- 1-Braiden Jerkins
- 3-Philip Stephens
- 5-Cheyenne Redus
- 6-David Eison
- 7-Spencer Borden
- 7-Mark McKee
- 8-Joanetta Lauderdale
- 9-Kay White
- 10-Joah Green
- 11-Clint Stagner
- 12-Orie Cecil
- 12-Sanaa Strickland
- 14-Jeremiah Johnson
- 17-Brooks Pender
- 17-Sarah Norman
- 18-James Long
- 19-Melissa Grant
- 22-Paul Tam
- 24-Justin Bice
- 25-Corey Hunt
- 26-Katie Gentry
- 27-Ada Owen
- 28-Craig Davis
- 28-Julian Reid

News and Notes

- ☒ - Our VBS begins tomorrow and goes through Thursday!
- ☒ - Scott and Brooke Perkins have a baby boy, Cord Alan, born last Sunday night!
- ☒ - Gospel meeting this week, Sun-Fri at the Ashburton Drive church in Montgomery (formerly Southeast). Bobby Graham preaching.
- ☒ - Jeremiah Johnson's cousin's baby son, Alexander Locke, continues to do poorly. Please keep this family in your prayers.
- ☒ - Emma Ulrich's mother, Gay, starts her 5th round of chemo Monday and requests prayers as she seeks a bone marrow transplant match
- ☒ - Please pray for our expectant mothers: Paula Davis and Xiang Li.
- ☒ - Abbie Harrison will begin physical therapy Monday and will have her CT scan review in ATL on Thursday.
- ☒ - Toni Herd was able to go home from the hospital this week!

The Auburn Beacon



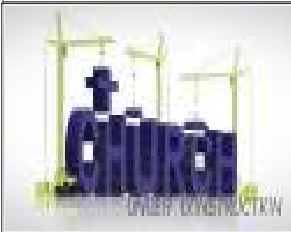
Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (**Matthew 5:16**)

Volume 8, Issue 38

June 4, 2017

How to Build Up the Church

By Gus Nichols



Thoughts to Ponder

but, speaking the truth in love, may grow up in all things into Him who is the head -- Christ (**Ephesians 4:15**)

In many places the true church is very weak. The members are few in number, and poor in this world's goods. In some cases they have no efficient leadership, while in other instances the members are often worldly minded and under re-proach. Even in a few cases there is strife and bitterness among the members. In almost all places where the Cause is weak, the members are despised in the eyes of the world, persecuted, and misrepresented. But weak congregations should remember that God does not save by many nor few, and also, they should remember that strong congregations were once weak. Neither should they lose sight of the fact that a large membership does not always mean the church is strong. If the members are weak in faith and in spiritual strength, the church cannot be strong. It is our purpose to offer some simple suggestions, which, when put into practice, will inevitably build up the church.

Attend it Up

Nothing is more encouraging than for all the members to attend the public services of the church. We are commanded not to forsake the assembling of ourselves together. (**Heb. 10:25**) The early disciples came together upon the first day of the week to break bread in memory of Christ. (**Acts 20:7**) The first day of every week in the year is the Lord's day. Thus, fifty-two days in each year the disciples celebrated the resurrection of their loving Savior by properly

Let each member pray daily for the church, that it may grow and prosper. Sin does not thrive very well in the atmosphere of prayer. Also, prayer puts us to work. All sincere persons work in the direction of their prayers.

observing the day of the resurrection. (**Mk. 16:9; Rev. 1:10**) They also celebrated the Lord's death just as often as they did his resurrection. Hence, they observed the Lord's supper on the first day of the week. (**Acts 2:42; 20:7**) This builds up the church. It edifies and strengthens the members, and shows to the world that we really believe the gospel, and that we are living for the Lord.

Teach It Up

The church cannot grow without the word of God. Peter says: "As new born babes, desire the sincere milk of the word that ye may grow thereby." (**1 Pet. 2:2**) When the time comes that a little baby may grow into a strong man or woman without food, then may the church grow without the word of God. Paul says: "I commend

(Continued on page 2)

Elders
Walker Davis
(334) 703-0050
Larry Rouse
(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
E-Mail:
larryrouse@aubeacon.com

Larry Rouse
Evangelist and Editor

Find us on the Internet: www.auchurch.com and www.aubeacon.com

(Continued from page 1)

you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (**Acts 20:32**) Yes, the word "is able to build you up." One can not live the Christian life without the word. Jesus says "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (**Matt. 4:4**) Hence, God says: "Feed the church of God." (**Acts 20:28**) In the Commission, the Lord commanded his disciples to teach all nations and baptize them, then teach those baptized to observe all things which he has commanded. (**Matt. 28:19-20**) Brethren will do better when they are taught better. Members should study to the end that they may be approved of God, and that they may be able to teach others. (**2 Tim. 2:15; Heb. 5:12**)

Have a mid-week Bible study, and a Sunday morning Bible school, before the regular worship. Then have all the sound gospel preaching that is possible. (**Acts 20:7**) Let everyone "Continue steadfastly in the apostle's doctrine." (**Acts 2:42**) This will strengthen the present membership, and add others to the number by conversion, and restoration.

Believe It Up

While teaching is ground-work, so is faith. The gospel is full of power, but only so to those who will believe it. (**Rom. 1:16**) The word taught, and preached, build us up, only to the degree that we believe it. Jude says: "But ye, beloved, build-ing up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." (**Jude 20-21**) Yes, faith is a builder. The church cannot be strong when the members question the resurrection of the Son of God, doubt the threats and promises of the gospel, and feel that their labor in the Lord is in vain. (**Heb. 11:6; 1 Cor. 15:58**) Without strong faith, the members will neglect their duty, leave off praying for the work, and be selfish, contentious, and covetous. Faith is produced and strengthened by the knowledge of the truth. (**Rom. 10:17; 2 Thess. 1:3**) Abraham "Staggered not at the promise of God through unbelief, but was strong in faith giving glory to God." (**Rom. 4:20**) Let us cut loose from all doubts and fears.

Live It Up

All of us cannot be elders and deacons, song leaders and preachers, but all of us can *live right*. We can keep our-selves unspotted from the world. (**Jas. 1:27**) Every one of us can let his light shine and wield a good influence. (**Matt. 5:16**) All of us can live above the use of profane language, above the use of strong drinks, and keep ourselves free from adultery,

gambling, stealing, quarreling, fighting, theatre-going, dancing, etc. These things may not all be equally harmful, but none of them are good for the soul, and they all tear down the church where it is up, and keep it from going up, where it is down. Such things are strongly condemned in the word of God. (**See Gal. 5:19-20; Col. 3, etc.**) If we believe in the righteousness of the Cause, and if we love the church, we will show it in our every-day lives. Let us live righteously, soberly and godly in this present world. (**Titus 2:12-14**) The sermon seen in our daily life often has more weight than the one that is only heard. (**1 Pet. 3:1-4**) Let us live up the church.

Let Us Also Give It Up

We are taught by our Savior to lay up our treasures in heaven, not on earth. (**Matt. 6:19-20**) We are taught that it is more blessed to give than to receive (**Acts 20:35**) We have the promise that if we sow bountifully we shall reap bountifully, and that we shall have all sufficiency in all things. (**2 Cor. 9:6-8**) Let us trust the Lord's promise, and give as we are prospered for the building up of the church, for the spreading of the gospel and for the benefit of all in distress, that we and our children and friends may live under gospel influence, and finally be saved. Where the members are stingy and covetous, their lights cannot shine for good, and the work cannot prosper. Christianity was founded on sacrifice—the sacrifice of God's Son. We must present our bodies a living sacrifice or the church cannot grow. (**Rom. 12:1-2**) No one can be a Christian with-out denying himself. (**Matt. 16:24**) Just the lust-money spent by many congregations would support a preacher full time to preach the gospel among them. (**1 Cor. 9:14; Gal 6:6**) For a lack of liberality many congregations have perished from the earth. Rather than to do their duty along this line, they stopped the preacher, ceased to have additions, more and more members became backsliders; strife and bitterness crept in and discouraged the faithful, and the church died. Liberality makes a difference, both here and hereafter.

Pray It Up

The early Christians continued steadfastly in prayers. (**Acts 2:42**) Many churches receive not, because they do not pray. (**Jas. 4:2**) Let each member pray daily for the church, that it may grow and prosper. Sin does not thrive very well in the atmosphere of prayer. Also, prayer puts us to work. All sincere persons work in the direction of their prayers. Let us pray for the weak members, and for the leaders of the work—for elders and deacons—for gospel preachers—for the poor and all who are in need. (**Eph. 6:18-19; Col. 1:8-12; Jas. 5:16**) All can't make large donations for the church, neither can all the members be public leaders, but all can pray—all can build up the church. Let us pray it up.



Jesus Emptied Himself: A Basic Approach

By Doy Moyer

That Jesus "emptied himself" is not a debatable issue (**Phil. 2:6-7**). Of what he emptied himself, or exactly what that phrase means, has been an ancient debate. What I have to offer here may not solve any controversies, but I hope it will give some food for thought.

1. Any position which effectively destroys the deity of Jesus is wrong. This is the effect of the position that teaches Jesus gave up his divine attributes and characteristics. Those who teach this need to explain how Jesus could re-main God while giving up the nature of God. The nature of something is the attributes and characteristics that make it what it is. If Jesus did not have the nature of God, he was not God (**see Gal. 4:8**).

2. The text does not say that Jesus emptied himself "of" anything. When we add "of" to the phrase, and then start enumerating upon what all he supposedly gave up to come to earth, we are not being faithful to the text. We are reading into the text what it does not say. As opposed to being "full of" himself (a modern idiom), he "emptied himself." He did not empty himself "of" a bunch of things.

3. To insist that "emptied himself" should be taken literally to mean that Jesus had to dump something out of himself before he could take something else on is a misuse of the text. The text says, "He emptied himself, taking the form of a bond-servant." That is self-explanatory. His taking on servant hood was a self-emptying act.

4. A good comparison can be made with **Isaiah 53**, a text describing the suffering Servant. Note in **verse 12** the phrase, "He poured out himself to death." Does that not have a striking resemblance to "emptied himself," and "humbled himself by becoming obedient to the point of death" (**Phil. 2:7-8**)? As the suffering Servant, he emptied himself, poured himself out even to death.

5. The context of **Philippians 2** itself shows what it means by the phrase "emptied himself." Paul's point of the text is to urge the brethren to be of the same mind, to be united and intent on one purpose (**v. 2**). To accomplish this, he instructs: "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others" (**vv. 3-4**). These are the instructions, but how

does one do this? "Have this attitude in your-selves which was also in Christ Jesus" (**v. 5**). To reach the point of selflessness, one must look to Jesus. Why? Be-cause he is the perfect example of these instructions. Though he himself is God, while on earth he did not grasp after his godhood by trying to exercise his own independent will apart from the Father ("did not regard equality with God a thing to be grasped"). Rather, he "emptied himself," which is the perfect phrase to describe the attitude of **verses 3-4**.

So what does it mean that Jesus "emptied himself"? Jesus Christ, in his role of the Servant, did nothing from selfishness or empty conceit, but in lowliness of mind he regarded others as more important than himself. He looked out for the personal interests of others. How did he do this? Ultimately, by dying on the cross.

So, Paul's point is that, as Jesus emptied himself, so must we all empty ourselves. It is simply another way of saying that we need to deny ourselves (**Luke 9:23**), for this is what Jesus did when he fulfilled his mission for a lost world. He set himself aside so that everything he did was selfless. Mark says it this way: "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (**Mark 10:45**). These passages say the same thing.

6. The idea that Jesus emptied himself of attributes and characteristics is completely foreign to Paul's argument. He points to Jesus as our example of self-humiliation. If Jesus emptied out of himself a bunch of attributes, then how can we follow this example? We can't divest ourselves of our human nature any more than he could divest his di-vine nature. The line of reasoning that Paul uses to say that we should be selfless becomes meaningless through such an interpretation. It is an attitude that he is teaching.

7. Very simply, then, the text tells us that we should empty ourselves. We should deny ourselves, doing nothing out of selfishness. We do this by taking the attitude of Jesus, the supreme example of self-denial. He emptied him-self. As a servant, he completely submitted to the Father and poured out himself unto death. Afterwards, he was exalted. If we, too, will humble ourselves in like manner, God promises that we will be exalted (**Jas. 4:10**).

