

Seeking for ... Recognition

By Gary Henry is to be praised.

"Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven" (Matthew 6:1).

Nothing tests our character more than having to choose between motives. When there is a good deed to be done, for example, our character is tested: will we do it simply to glorify God or will we do it "to be seen by men"? That is a hard choice — much harder than most of us are willing to admit.

Praise itself is not evil, of course, but there's no denying that it has the potential to hurt us. Indeed, it's a rare person who can receive more than a moderate amount of recognition and not have his or her attitude marred by it. That doesn't stop us from wanting it, however. As Norman Vincent Peale once said, "Most of us would rather be ruined by praise than saved by criticism."

As for our motives, it's hard to be honest as to what they really are. The desire to be noticed and recognized as having done something good can be so subtle that it can be our real motive at times when we would say that it isn't. In a given situation, it's difficult to see when the thing that we really want

Perhaps it is stating it too strongly to say that we want "to be seen by men." But what about that word "recognized"? A little appreciative attention is an intoxicating thing. Once we've experienced it, even as children, it's easy for that to become the payoff that we seek (be truthful now!) in every transaction thereafter.

The needs of self, including the need to be appreciated, are not unimportant, of course. But God has set up reality such that **self's needs are satisfied most fully when we put out priorities elsewhere.** Jesus said, "But seek first the kingdom of God and His righteousness, and **all these things shall be added unto you**" (Matthew 6:33).

So let's be very honest. **Why** do we do what we do for God? Do we serve Him as faithfully in private as in public? If no one ever noticed or thanked us, would we be content simply to know that God had been glorified? And if so, would we then avoid the opposite sin: being privately smug, knowing that we are "big" enough to do what's right even though nobody appreciates us?

"I cannot say 'Thine is the glory' if I am seeking my own glory first" (Anonymous).



Classes This Week

Sunday 5:15 Kid's Class at the Building	Monday 7 PM Men's Class at Walker Davis' Home	Wednesday 10 AM Ladies' Class at the Rouse's	Wednesday 6 PM Prayer Meeting at the Building	Thursday 7 PM Joshua Study at Jillian's House
---	---	--	---	---

Sick

Fran Snyder (Mother of Carla Humphrey)	Lori Holloway	Chick Wade	Sandlyn Fultz (Davis Fultz's Sister)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Carrie Chavers (Friend of Sharon Bailey)	Jared Nixon	Philip Locke (Jeremiah Johnson's Uncle)
Ross Folmar	Grandparents of Mary Ann Roberts	Joe Perry (Anna Miller's Relative)	Jerry Sandlin (Megan Lee's Grandfather)
Ed Mort (Friend of Sharon Bailey)	Quinton Addison (April Jerkins Grandfather)	Erlene Davis (Walker Davis' mother)	Mary Smith (Nathan Smith's Grandmother)
Gerald White (Christopher's and Wesley's Father)	Dave Brown (Friend of the Lanier's)	Bill Rhodes (Toni Herd's Uncle)	Larry Alexander (Friend of Phillip Box)
Marty and Aubrey Meeks (Toni Herd's Nephews)	Frank Johnson (Debbi Coleman's Uncle)	Joel Black	Jo Faust Williams (Manna Jones' friend)

April Birthdays

- 1 - Melissa Harrell
- 2 - Melanie Smith
- 2 - Missy Toombs
- 3 - Sharon Bailey
- 6 - Maci Guthrie
- 6 - Bethany Coulston
- 7 - Mike Johnson
- 7 - Mary Catherine Burns
- 8 - Hanna Owen
- 8 - Laura Humphrey
- 14 - Jesse Roberts
- 16 - Carson Fowler
- 18 - Spencer Sullivan
- 18 - Taylor Godwin
- 20 - April Jerkins
- 21 - Timothy Jones
- 23- Anna Miller
- 24 - Bob Simpson
- 25- Elizabeth Mosley
- 28 - Lynsey Armstrong
- 29 - Lottie Kate Smith

News and Notes

- We have an upcoming meeting with Mark Broyles on Marriage, April 15-17. Invitations are in the foyer.
- New Address: Jordan and Missy Toombs; 505 Auburn Dr., 36830
- Let us remember our expectant mothers in our prayers: Anne Morton and Jana Hall.
- Mike and Debbie Johnson's son, Matthew, is deployed overseas. Also David Golden will be deployed soon. Also Tim Morton is in Afghanistan.
- New Address: Holly and Caleb Law; 427 E. Magnolia Ave, Apt #15; Auburn, 36830
- Are you on our e-mail list for the Auburn Beacon? Give Larry your email address to be added to the list!

The Auburn Beacon



A weekly publication of the University church of Christ in Auburn, Alabama

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

Volume 2, Issue 23

April 10, 2011

The "New Hermeneutic" an Abandonment of Reason

By Wayne Jackson

Hermeneutics is the procedure by which certain logical principles are applied to a document in order to ascertain the author's original meaning. All literature is subject to hermeneutical analysis. In this country we have one branch of our government, the judiciary, which has been designed to practice legal hermeneutics, i.e., to interpret the law.

Sacred hermeneutics is the science of Bible interpretation. Everyone, to a greater or lesser degree—either correctly or incorrectly—employs hermeneutics.

Frequently these days, one hears about the so-called New Hermeneutic. This method of viewing the Bible has a number of erroneous components, one of which is this: no conclusion, which has been drawn as the result of human reasoning, can be established as a test of Christian fellowship. Note the

The arguments which they are making would not stand five minutes in a logical discussion wherein the issues could be pressed with firmness. That is why these brethren, for the most part, prefer to proselyte privately.

following example of this approach:

The "Fundamentals of the Faith" must be held onto at all costs They are the only "absolutes" I know. All other matters must be arrived at "hermeneutically" (that is, by a process of reasoning!) But any conclusion reached by such a process should not be made a test of fellowship (Phillips 1990, 5-6).

In the same article, our brother lists the "Fundamentals of the Faith" as: "the existence of God, the lordship of Jesus, Bible au-

(Continued on page 2)

Thoughts to Ponder

Pray for us, that the word of the Lord may run *swiftly* and be glorified...and that we may be delivered from unreasonable and wicked men; for not all have faith. (2 Thess 3:1-2)

Do You Have a Bible Question?
Call (334) 734-2133 or
E-mail:
LarryRouse@aubeacon.com

SCHEDULE OF SERVICES Sunday

Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM

Wednesday

Bible Classes.....7:00 PM

Ask about our home Bible Study Groups!

Larry Rouse
Evangelist and Editor

Check Us Out On the Internet: www.aubeacon.com

(Continued from page 1)

thority, the one church, the new birth” and, “genuine commitment to the will, way, and word of God.” Excluded as a matter of fellowship, among other things, is the use of instrumental music in Christian worship.

The foregoing article, it appears to this writer, reflects a very unreasonable and inconsistent viewpoint. The fact is, not even those matters that our brother listed as “Fundamentals of the Faith” are accepted independent of reasoning.

His own argument, therefore, if consistently pursued, would exclude the “Fundamentals” as matters of faith and fellowship. Consider the following:

(1) Does not inspiration show that reason is essential in acknowledging the existence of Jehovah? In **Romans 1**, Paul argued that the Gentiles who rejected the revelation of God in nature had become “vain in their reasonings” (**v. 21**). Is not the argument of **Hebrews 3:4**—“Every house is built by someone; but he that built all things is God”—based upon the reasoned premise that every effect must have an adequate cause?

(2) How is the “lordship of Jesus” established apart from reasoning? Isn't the truth-seeker required to: (a) assemble testimony from the Bible regarding Christ; (b) ascertain that the biblical record is reliable; (c) draw conclusions from these premises relative to the nature of Jesus?

(3) Is reason involved in establishing Bible authority? How does one know that the Bible is authoritative unless he: (a) examines the Scriptures' claim of divine origin; (b) considers evidence in support of that

claim; (c) arrives at the deduction that the Bible is the word of God?

(4) How does our brother know that there is only “one church” of which the Lord approves? The New Testament does not explicitly state that there is one church. It is true that: (a) there is one body (**Ephesians 4:4**); (b) the body is the church (**Colossians 1:18**); (c) thus, there is one church.

But this conclusion is derived by reasoning—the very process repudiated by our friend.

(5) If the “new birth” is a matter of faith, this question is in order: does the new birth include immersion in water? If so, how do we know? Our misguided brother cannot demonstrate that baptism is a part of the new birth process without employing hermeneutical reasoning.

Some contend that the “water” of **John 3:3-5** is not a reference to baptism. How would one argue the case for baptism as an element of the new birth without utilizing logic?

The tragic fact of the matter is this: the defenders of the New Hermeneutic are determined to have “fellowship” with whomever they wish—regardless of what the Scriptures teach. They do not intend that matters like instrumental music be a barrier. Hence, the New Hermeneutic has been invented to justify their coveted practice.

The arguments which they are making would not stand five minutes in a logical discussion wherein the issues could be pressed with firmness. That is why these brethren, for the most part, prefer to proselyte privately. The New Hermeneutic is a false philosophy that undermines the very authority of the Bible.



Profanity by Definition

By Adam Willingham

Do we not realize that profaning God's name is the worst language possible? It is profanity by definition. Profane simply means blasphemous or obscene, taking something holy and using it in any other manner than holy.

“O my God!” “O Lord!” “Good God!” “Jesus Christ!” These words are good and pure when used properly but profane and vulgar when used to express nothing more than surprise or amazement. A person might utter the precious name of the Lord when he merely steps on his shoelace, stumps his toe or hears a piece of juicy gossip. There is even a magazine/website entitled *OMG*, devoted solely to celebrity gossip. Even serious matters are no excuse to abuse the Lord's name, let alone trivial matters. But every day, everywhere we go, it is being done - whether it be at work, in town, on television, on the internet or even in our homes.

When the Lord's name is not specifically abused it is often replaced with euphemisms that have their very origin in the words Jesus or God. I will never forget as a young boy while watching a television show at my grandmother's house, every now and then she would scurry in and turn the TV down for about two seconds. There was a song on the show with one of these euphemisms, and she wanted to make sure that word did not enter my ears. Isn't that wonderful?

Sadly, many of us have grown comfortable with hearing the Lord's name in vain and perhaps find it less offensive than other vulgar language. You may not even notice when somebody uses it. How often do you turn the channel when you hear a “cuss word” but not when you hear the Lord's name in vain?

Do we not realize that profaning God's name is the worst language possible? It is profanity by definition. Profane simply means blasphemous or

obscene, taking something holy and using it in any other manner than holy. The Lord's name in vain should be to Christians utterly disgusting, repulsive and offensive.

“You shall not take the name of the Lord your God in vain” (**Exod. 20:7**). This is the third of the ten commandments. Although the main point is to never use God's name to confirm a false oath,

a natural progression of that thought is to refrain from any trivial or irreverent usage of His name. Jewish scribes were so reverent with the name of the Lord that before they wrote His name they would dip their stylus afresh in new ink every single time. They did this so that God's name would not fade with the rest of the words. We should strive to have this same regard for the holiness of that great and awesome name.

Although we are no longer under the Old Testament, the concept of reverencing God and Christ is unchanging, replete in the New Testament. “Blessed be the God and Father of our Lord Jesus Christ...” (**Eph. 1:3**); “He is also head of body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything” (**Col. 1:18**); “Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe” (**Heb. 12:28**).

Blessing. First place. Reverence. Awe. This is how our holy God deserves to be treated. Why should we treat His holy name any differently? “Blessed be the name of the Lord from this time forth and forever” (**Psa. 113:2**).

