

# Young People's Program

By Robert Turner

In the small town of Sundridge, Ontario, Ca. 300 miles north of the U.S.—Canadian border, the young folk of a small congregation (45-50) put many of their U. S. counterparts to shame. They are High School and under: with the same love for and participation in sports, parties, etc., that is common with this age. But they also—and preeminently—love the Lord.

They sat together, listening to my sermons and taking notes. That's fine "stroking" for a preacher. But it became apparent they had more serious things in mind than pleasing a visiting speaker. I began to hear of their teaching "sessions" at school and in their homes. They had "taken aim" on this or that boy or girl, and were working to convert them to Christ. On one occasion I went to a home for a meal, and was told to bring information on the Jewish Sabbath, etc., for a young man would be there to talk about this. I made some notes, and as I began to present them, I found only a few things in my "outline" that had not already been worked out by the young people who were interested in teaching their Adventist friend. It was gratifying to see the mutual respect shown in such studies. When the prospect showed signs of having "had enough" for the time, they let up. "Let it cool awhile" as one of them put it. Older folk should learn that.

I heard them speak of a young man who was much interested in the gospel of Christ, but whose parents were opposed to his being baptized. They had a "feeling" for the boy, and for the parents too. There were rumors the boy would have to leave home if he obeyed the gospel, but one night he walked boldly down the aisle and confessed his faith in Christ. We went to Lake Bernard for the baptizing. As car lights played on the fog-shrouded waters, and a wild duck swam small circles in the edge of the light, the boy and the preacher walked into the cold waves, and we witnessed a burial and a resurrection. Joy swept the band of witnesses like an electric current, and as they sang "Oh Happy Day—" there was scarcely a dry eye.

It was only after the baptizing, that I learned that the boy's parents had been present at the service, and showed approval of the deed. The new brother was welcomed into the circle of Christian boys and girls, and soon I heard they were "taking aim" on another lost soul—using their fresh reinforcement.

Want the punch line? This church has no "Recreation Hall" or other Unauthorized "church socials." It has, instead, converted young people.



Sick			
Richard Wood (Melanie Smith's Uncle)	Eli Williams (Friend of Sarah Norman)	Frank Hand (Laura Humphrey's dad)	Sandlyn Fultz (Davis Fultz's Sister)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	Johnny Welsh (Debbi Coleman's Cousin)	Jeffery Miller (Friend of Walker Davis)
Virginia Crawford (Hunter's Sister-In-Law)	Neal May (Manna Jones' Mother)	G. C. Pack (Christopher + Anna's grandfather)	Andrew Hagewood (Friend of Sarah Norman)
Gaylord Huffman (Jennifer Daniel's Grandfather)	Quinton Addison (April Jerkins Grandfather)	Betty Bradford	Arline Harkrider (Nichole Pender's Grandmother)
Gerald White (Christopher, Anna and Wesley's Father)	Dave Brown (Friend of the Lanier's)	Dale Herd (William Herd's brother)	Carl Alexander (Hannah Alexander's Uncle)
Marty and Aubrey Meeks, Russell Dickerson (Toni Herd's Nephews)	Melissa Walker (Chuck Hahn's Cousin)	Roger Whatley (Daphene Whatley's son)	Marion Vanhal (Paula Davis' Uncle)

### June Birthdays

- 1 - Kenlee Burton
- 3 - Philip Stephens
- 4 - Paula Davis
- 8 - Mac Searcy
- 9 - Kay White
- 11 - Hannah Alexander
- 11 - Clint Stagner
- 12 - Orié Cecil
- 12 - Riley Jones
- 13 - Addison Dembowski
- 14 - Jeremiah Johnson
- 17 - Brooks Pender
- 17 - Sara Norman
- 20 - Jonas Dembowski
- 22 - Seth Buchanon
- 22 - Paul Tam
- 24 - Justin Bice
- 25 - Corey Hunt
- 28 - Allison Chandler
- 28 - Clint Davis
- 28 - Craig Davis
- 29 - Lisa Lanier
- 29 - Josh Hudson

### News and Notes

- Our VBS will be on June 18-21. Be sure to have the registration forms for children attending turned in.
- Let us remember David Hartsell and his family in our prayers. He has returned home but still has a long way to go.
- Let us remember our expectant mothers in our prayers, Candy Long and Terria Burton.
- We have printed VBS postcards in the foyer for you to use to invite others!
- Remember Greg Lanier's father, Don Lanier, in prayers as he continues to receive chemo treatments.
- Toni Herd's sister, Carol, will have a polyp removed from her colon.
- Larry is away in a meeting. Seth Buchanan and Harold Carswell will be speaking!

# 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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## The Grace of God that Brings Salvation

By Irvin Himmel

The will of God will not take you where the GRACE of God will not protect you

### Thoughts to Ponder

Those who would avoid the despair of their sinfulness by staying far from God find they have also missed the forgiving grace of God

Nothing is more clearly revealed in the Scriptures than our dependence on God's grace for redemption. Paul said to the saints at Ephesus, "by grace are ye saved" (Eph. 2:5). Everyone who is permitted to enter heaven will be there by grace.

Today there are teachers, even in the church, who have warped conceptions of grace. Some seem to feel that grace is the big "cover-up" for whatever they want to allow that is not taught in the Bible. There is endless speculation about what grace may do. Having no desire to join the ranks of the conjecturers, I offer the following facts revealed in God's word.

Peter preached repentance and baptism "for the remission of sins" (Acts 2:38). But he acknowledged that it is "through the grace of the Lord Jesus Christ" that we shall be saved (Acts 15:11). Salvation by grace requires faith, and faith requires baptism unto the forgiveness of sins.

Christians, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ" (1 Cor. 1:4). The grace that saves comes to man by or through, not apart from, Jesus Christ.

**2. Grace does not ignore the Gospel.** The good news of justification through Christ is referred to as "the gospel of the grace of God" and "the word of his grace" (Acts 20:24, 32). To preach the gospel is to distribute saving grace. The saints at Colosse were reminded of "the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of

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**SCHEDULE OF SERVICES**  
**Sunday**  
Bible Class .....9:30 AM  
Worship .....10:20 AM  
Evening Worship ..... 6:00 PM  
**Wednesday**  
Bible Classes.....7:00 PM  
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the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth" (**Col. 1:5,6**). It was not until the gospel was preached in Antioch that people turned to the Lord and the grace of God was "seen" in that locality (**Acts 11:19-23**).

**3. Grace does not permit access apart from faith.** "Access" is that which gives admittance, entrance, or introduction. One must show faith in Jesus Christ in order to gain access into saving grace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (**Rom. 5:1,2**). Since faith comes by hearing God's word (**Rom. 10:17**), one must hear the gospel to enter God's favor. "For by grace are ye saved through faith . . ." (**Eph. 2:8**). God provides salvation through undeserved favor; man accepts that provision of grace by means of faith.

**4. Grace does not rule against baptism for the remission of sins.** The faith which gives access into grace is active trust-confidence expressed in cheerful obedience. God requires that we show faith by being baptized, and that demonstration of faith is unto the remission of sins. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (**Col. 2:12**). Peter preached repentance and baptism "for the remission of sins" (**Acts 2:38**). But he acknowledged that it is "through the grace of the Lord Jesus Christ" that we shall be saved (**Acts 15:11**). Salvation by grace requires faith, and faith requires baptism unto the forgiveness of sins.

**5. Grace does not give license to sin.** The law of Moses was given to show the exceeding sinfulness of sin. Under the law sin abounded. "But where sin abounded, grace did much more abound. . ." (**Rom. 5:20**). Does this mean that the more men sin, the more grace will be shown? Or, as Paul worded the question, "What shall we say then? Shall we continue in sin, that grace

may abound?" He answered, "God forbid. How shall we, that are dead to sin, live any longer therein?" (**Rom. 6:1,2**). The triumph of God's grace over sin is not to be interpreted as a license for the Christian to indulge in unrighteousness. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (**Rom. 6:12**). "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly . . ." (**Tit. 2:11,12**).

**6. Grace does not offer unconditional security.** Just as our entrance into saving grace is conditioned on our willingness to show faith in Jesus Christ, our remaining in that grace is conditioned on our willingness to continue in faith. The Hebrew writer warns us that one may "fail" or "come short" of the grace of God (**Heb. 2:15**). The Galatians were called "into the grace of Christ" but afterward accepted false teaching that "removed" them (**Gal. 1:6,7**). Paul wrote to them, "ye are fallen from grace" (**Gal. 5:4**). This explodes the theory of once in grace, always in grace.

**7. Grace does not save on the basis of human merit.** The Bible sometimes uses the word "work" to convey the thought of activity that earns, or effort that deserves reward. In this sense Paul used the word when he wrote, "Now to him that worketh is the reward not reckoned of grace, but of debt" (**Rom. 4:4**). Our salvation is based on faith, not something earned or deserved, "that it might be by grace" (**Rom. 4:16**). This is why boasting is excluded. "Not of works, lest any man should boast" (**Eph. 2:9**). Actions in exercise of faith are sometimes called "works" (**James 2:24**), but they are not in the category of efforts that earn or merit. No man deserves salvation. God's grace saves and shows our inability to reach heaven by our own might, ingenuity, or deserving. God owes us nothing; we owe Him everything.

I have used this negative approach to show some of the revealed limitations which God places on grace. Hopefully, this will point out that God's saving grace is not a mystical catch-all for whatever odds and ends. the speculators in theology may wish to conceal. And let us stay with revelation, giving no honor to speculation. - **Truth Maga-**



# The High Priesthood of Christ

By Jefferson David Tant

The High Priest was Israel's most honored position in, and great care was taken with his consecration. The blood of the offering was applied to the person. art P the ordination is cited in **Exodus 29:20-21**: "You shall slaughter the ram, and take some of its blood and put it on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the rest of the blood around on the altar. Then you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments. . . ; so he and his garments shall be consecrated. . . ."

The significance of this action should not escape us. The whole person and career of the priest were thus brought under power of the blood. He had a blood-stained ear that he might hear and obey the divine injunctions, that he might understand the word of Jehovah and interpret it to the people. His will was brought into subjection to the will of His Lord that he might be a faithful minister in things pertaining to God. He had a blood-stained hand that he might correctly execute the services of the sanctuary and the duties of his great office. He also had a blood-stained foot that he might walk blameless in the statutes of the Lord, and tread the courts of the Lord's house as the obedient servant of the Most High. Sacrificial blood, the blood of atonement, is here, as everywhere else, the foundation in all our relations with God.

There was an Old Testament priest who bore a resemblance to Christ—Melchizedek, a somewhat mysterious character, who suddenly appears on the scene and then just as suddenly disappears. As Abraham returned from rescuing Lot, he was met by Melchizedek. "And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, 'Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand.' He gave him a tenth of all" (**Gen. 14:18-20**). The lesser pays homage to the greater, thus the implication is that Melchizedek was of a higher order than Abraham. Christ's priesthood is likened to that of Melchizedek. "The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek" (**Psalms 110:4; Heb. 5:6, 5:10, 6:20**).

The point is that the Aaronic priesthood descended from Abraham, and thus the Aaronic priesthood was a lesser priesthood than that of Melchizedek/Christ. Christ's eternal priesthood is in a figure also similar to Melchizedek's in that so far as the record shows, Melchizedek is eternal, in that we have no record of his birth or death. Obviously, we know he was a mortal being, but in a figure he was without beginning or end.

The priests of Israel were but dim shadows of the one Great High Priest of God, the Lord Jesus Christ. Without drawing out at length the parallelism between the type and the antitype, we may sum up in a few brief sentences the perfection found in the priestly character of Christ: (1) Christ as Priest is appointed of God (**Heb 5:5**). (2) He is consecrated with an oath (**Heb 7:20-22**). (3) He is sinless (**Heb 7:26**). (4) His priesthood is unchangeable (**Heb 7:23-24**). (5) His offering of a blood sacrifice is perfect and final (**Heb 9:25-28; 10:12**). (6) His intercession is all-prevailing (**Heb 7:25**). (7) As God and man in one Person He is a perfect Mediator (**Heb 1:1-14; 2:1-18**). (8) As the Old Covenant was dedicated with blood (**Ex. 24:8; Heb. 9:18**), Christ inaugurated the New and Better Covenant with his own blood (**Lk. 22:20; Heb. 13:20**).

For 2,000 years Christians have come together every first day of the week to celebrate our High Priest, and reflect upon the suffering he endured that he might attain this high office when he was crucified on the cross. His perfection and the completeness of his sacrifice is seen in the contrast between the priests of the Old Testament and the priesthood of Christ.

"By this will we have been sanctified through the offering of the body of Jesus Christ once for all. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD" (**Heb. 10:10-12**)

We note that the Aaronic priests could, in a sense, never sit down, for they had to continually offer sacrifices, day after day, week after week, year after year. But when Christ made the ultimate sacrifice, he "sat down," for his work was done. Let us remember this with thanksgiving when we partake of the Lord's Supper. — [jdtant3@juno.com](mailto:jdtant3@juno.com)

