

“Do You Understand Everything?”

A tactic used in the 60's and 70's by those using grace as the basis for extending fellowship to those teaching and practicing religious error was to ask their critics, “Do you understand everything about the Bible?” If you answered, “No,” then they would ask “How can you be so sure that others are wrong?” The idea being that since you admit you don't understand everything then you have no right to say with certainty that another is wrong in his understanding.

It took me a little while to catch on, but when I began to see what they were doing, I quit answering their question with a mere, “No.” Rather I would tell them let's pick a topic, let's look at it and then you tell me whether I understand it or not. That would take away their “gotcha.”

Because one cannot say with certainty that he knows all about any discipline does not mean that he can not say with certainty that he knows much of it. In my early preaching days, I also taught high school math for one semester. If a student had challenged me for giving him and others a failing grade by asking me, “Do you understand everything about mathematics, then how

By Edward Bragwell, Sr. can you be so sure that our answers were wrong” I would have likely taught him a thing or two that had little to do with math.

Don't let those fellows who are presently talking about grace like they are the first ones in the church to have discovered that “by grace are ye saved” to lure you into believing that since we are all weak in our understanding in certain areas that we have no right to draw any lines against those professed Christians who may “understand differently” than we do. The fact is, we cannot understand truth differently, we either understand it or we misunderstand it.

As it was in the 60's and 70's, I fear that it will be with the present one's who are overemphasizing grace and using it as an excuse for broader fellowship, most of them will wind up out right espousing the false doctrines of the ones they are now seeking a way to fellowship – in fact, some of them may already be there.

Ephesians 5:17—Therefore do not be unwise, but understand what the will of the Lord is.



Sick			
Donna Rutledge (Ashley Tucker's aunt)	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)	David Hartsell (Holly and Brad's Father)	Jeffery Miller (Friend of Walker Davis)
Emma Hettinger (William Herd's Mother)	Neal May (Manna Jones' Mother)	Roger Whatley (Daphene Whatley's son)	Andrew Hagewood (Friend of Sarah Norman)
Gaylor Huffman (Jennifer Daniel's Grandfather)	Quinton Addison (April Jerkins Grandfather)	Diane Hudson (Josh Hudson's grandmother)	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)	Judy Nichols (Suzanne's Mother)	Owen Mauldin (Seth and Summer Mauldin's Son)

Recently Identified

Bethany Bradford
Jacob Bradshaw
Abbie Buchanan
Luke Carter
Makayla Chittam
Chase Counsell
Tyler Cox
Logan Dean
Heath Donahue
Lauren Graves
Kaleigh Green
Will Harris
Sarah Holliday
Ali Ingram
Emily M. Jones
Brendon Kirby
Rachel Lagrone
Me-Shell Looney
A. J. Price
Ty Randolph
Cade Smith
Savannah Spohn
Chris Zeanah

News and Notes

- ☒ - Our Gospel Meeting begins today with Lonnie Oldag. Please invite others!
- ☒ - Kid's class starts today at 5:15!
- ☒ - Our first college devotional and singing will be next Sunday Night at “Gold Hill!” Printed directions are available.
- ☒ - Those who have expressed a desire to identify with the church should meet briefly with the Elders after any service.
- ☒ - Let us remember Greg Lanier, Toni Herd and Caleb Law in our prayers as they are undergoing tests.
- ☒ - Let us remember out expectant mothers in our prayers, Karen Padgett, Emily S. Jones and Nicole Pender.
- ☒ - CD's of the audio of each service will be immediately available after each service. Distribute these freely.

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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Thoughts to Ponder

I don't think God is interested in our “success”. He is interested in our maturity.

The Unthinkable Commandment

By Paul Earnhart

With every advancing sentence in **Matthew 5 (V21)**, Jesus has taken an ever larger bite out of the human ego. Every new contrast between the popular Pharisaic perversions and the real demand of kingdom righteousness has served to heighten the moral challenge. What the Lord at last commands in the sixth and last of these antitheses must have stunned His audience **(Matthew 5:43-48)**. He has spoken the inconceivable when He said, “but I say to you, love your enemies” **(Matthew 5:44)**. To many of His listeners, such counsel must have seemed not only unthinkable, but impossible - and contrary to the very concept of justice.

Now for the first time in the sermon, Jesus has spoken the word which best sums up the principle underlying the whole of His message. He has led His hearers up an ascending plane from what love prohibits in the treatment of others (even those

And who among His audience then or now could have anticipated that the journey would not be finished until He had demanded of them the hardest thing of all - to love the very ones we are most drawn to hate - our enemies. Finally, the Lord has left no room for “self” at all.

who abuse us) to what love demands of us positively. And who among His audience then or now could have anticipated that the journey would not be finished until He had demanded of them the hardest thing of all - to love the very ones we are most drawn to hate - our enemies. Finally, the Lord has left no room for “self” at all.

“Enemy” was hardly a foreign

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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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idea to first-century Jews. By Jesus' time, there was a palpable enmity that had attached itself to the partitioning wall that was the law (**Ephesians 2:14-15**). The people of Israel had suffered much from a hostile world and often looked with disdain upon the ignorant paganism and egregious immorality of the Gentiles. The Gentiles were not slow to return the favor. The Pharisees, with their separatist fervor, were not ignorant of the law's demand that the sons of the covenant were to love their neighbor as themselves (**Leviticus 19:18**), but they understood that obligation to end at the borders of Israel. There were plenty to hate beyond the pale and many in the nation held that it was not only their privilege, but their obligation to do so. The fact that the Pharisees were aware of the command to love, but floundered on the definition of "neighbor" is evidenced by the conversation with a certain lawyer (**Luke 10:25-29**). The lawyer knew that formula but was yet to make a proper application.

But how and why did the teachers in Israel come to conclude that the law commanded hatred for the enemy? It might have been the "holy wars" of extermination which God commanded Israel to wage against the Canaanites (**Deuteronomy 20:16-18**), or the imprecatory psalms "Do not I hate them, O Lord, who hate You?... I hate them with perfect hatred; I count them my enemies," **Psalms 139:21-22**. Note especially **Psalms 109**. Yet, however difficult and perplexing be the problems which these facts present, the law did not distinguish in the matter of neighbor love between the Israelite and the stranger (**Leviticus 19:18 with 19:33-34**), and it did not counsel hatred and venge-

ance for the enemy (**Exodus 23:4-5**). Even Job, whose times most likely antedate the law, understood the sin of rejoicing over the calamity of an enemy (**Job 31:29-30**). It has always impressed me that when Paul sought to instruct his brethren in their treatment of enemies, he felt no need for some new revelation, but drew easily upon the book of Proverbs: "If your enemy is hungry, feed him, if he is thirsty, give him a drink" (**Romans 12:20; Proverbs 25:21**). There is no portion of the Old Testament which more directly addresses the problem of Israel's attitude toward her enemies than the book of Jonah. The Assyrians were a brutal people, enemies of God and men, but Jehovah loved them and He intended that His servant Jonah should do the same (**Jonah 4:9-11**).

Still, if after all this, we find ourselves hard pressed to believe that the law did not counsel enmity toward enemies, we are left to trust the Son of God who rebukes this idea as a misconception of the law and wholly inconsistent with the nature and purpose of God. It was just such teaching as this that made the nation so unprepared for the coming of the peaceable kingdom. Had Jesus told His followers to love their "neighbors," they might well have continued in the old narrow ways, missing completely this love's unique nature. But when He teaches them to love their enemies, they may be startled but they will certainly be instructed. As Kierkegaard has observed, the gospel has made it forever impossible for anyone to be mistaken about the identity of his neighbor. If we are to love our enemies, then there will certainly be no member of the human race, however different, however distant, however vile, to which we will not owe the best we can give him.



'Whatever He Tells You'

By James Sanders

Perhaps this is why the Lord chose baptism as the act to remit sins. From man's viewpoint baptism should be unnecessary. A non-essential. "After all what does water have to do with salvation? Is there magic of some sort in water?"

"Do whatever he tells you" are the words of Mary to the servants of a marriage feast. (**Jn 2:5 NEB**). It was here in Cana of Galilee that the Lord relieved an embarrassing situation by changing water into wine. (A shortage of provisions is considered humiliating throughout the world). This — the Lord's first miracle — was brought about by an appeal of His mother. After Mary had spoken with Christ, she urged the servants:

"Do whatever he tells you!" The command was for unlimited obedience; obedience that was to be performed at once. The servants thus quickly complied. In the original language the idea of promptness is very paramount. The Greek (by tense and mode of the verb) indicates action which is both brisk and decisive. Mary used language which left room for neither slothfulness nor doubt. Her expression is preemptory; it is positive almost to the point of being dogmatic. Such was the obedience the mother of Christ urged. R. C. H. Lenski captured the thought exactly when he commented: "Do at once! do without question! However strange the act may seem to you, foolish even to your wise eyes, useless, trivial, whatever it proves to be — do it!" (John, p. 192). Because the servants did exactly as Christ commanded the water was turned into wine.

But what of obedience? Can obedience to Christ really be any other way than exact and prompt? Does a man truly obey from the heart when he is slow in doing what is commanded? The words of Mary indicate suddenness. Obedience must be alive and quick. It must be performed straightway. The Parable of the Talents plainly reveals that God will not accept the slothful servant. (**Cf. Mt. 25: 14-30**). The servants of Christ must be unresisting and prompt. Their obedience must be quick and without question.

The author of Hebrews expressed this same thought

of submission. In **chapter 5** the obedience of Christ and that of man are contrasted: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (**Heb 5:8, 9**). As the Son obeyed the Father in all things, we must obey Christ. When we think of obedience, the complete submission of Christ to the Father should come to our minds. Having faith

or trusting in God is not enough. We must make that faith come alive by strict obedience. God must be obeyed even when (and especially so) we do not understand the reason.

Perhaps this is why the Lord chose baptism as the act to remit sins. From man's viewpoint baptism should be unnecessary. A non-essential. "After all what does water have to do with salvation? Is there magic of some sort in water?" Man reasons, "It is faith and faith alone that counts for I can well see the need of faith." But Christ has said otherwise: "He that believeth and is baptized shall be saved" (**Mk. 16:15**). It thus behooves man to obey. It is our role to "do whatever He tells" us regardless if we do not completely understand the reason. Suffice it to say that baptism is a like figure of the death, burial, and resurrection of Christ, but exactly why the Lord has chosen this act to remit sins, we cannot know. We must but obey.

Ask yourself a good question: "Had I been a servant in Cana would a miracle have been performed? Would I have quickly done what this strange Man from Galilee commanded? Would the waterpots have been filled to the brim without hesitation?" The good words of Mary — "Do whatever he tells you" — would afford untold profit if man would but hear them today. - **Gospel Guardian, July 15, 1971**

