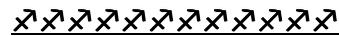


Something's Not Right

When teachers of error are praised and teachers of truth are condemned, something's not right. When compromisers of truth are commended for their "wonderful attitude" and defenders of truth are charged with self-righteousness, something's not right. When false doctrine goes uncontested and truth proclaimed is called "traditionalism," something's not right.

Yes, all of these things are going on and something's not right. Men can verbally declare their soundness all they want, but when they show more support for those who teach false doctrine and compromise the truth than they show for men who courageously proclaim and defend the truth something's not right.



2 Timothy 4:1-5 - I charge *you* therefore before God and the Lord Jesus Christ,

By James Hahn

who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; and they will turn *their* ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.



Sick			
Sam Cox (Friend of Anna Stallings)	Owen Mauldin (Seth and Summer Mauldin's Son)	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)	Kate Miller (Daughter of Brandon and Erin Miller)
Emma Hettinger (William Herd's Mother)	Neal May (Manna Jones' Mother)	Roger Whatley (Daphene Whatley's son)	Andrew Hagewood (Friend of Sarah Norman)
Betty Bradford	Quinton Addison (April Jerkins Grandfather)	Danny Weldon (Rusty Weldon's brother)	Sandra Qadeer (Rafia Qadeer's mother)
Gerald White (Christopher, Anna and Wesley's Father)	Meredith NeSmith (Jessica Anderson's Cousin)	Emily Stallings (Anna's sister)	Madi Wise (Friend of the Robert's)
Marty Meeks, Russell Dickerson (Toni Herd's Nephews)	Joe Perkins (Scott Perkin's Dad)	Toni and William Herd	

July Birthdays
3 - Nathan Rouse
6 - Nathan Bradshaw
6 - Mac Searcy
11 - Kay White
11 - Hannah Alexander
11 - Clint Stagner
12 - Aurie Adams
14 - Laurel Jerkins
15 - Bradley Seymore
25 - Yvette Rouse
28 - Jacob Bradshaw

News and Notes
☑ - Thank you for all who worked and participated in our VBS! We had great interest and good attendance. Teachers, please return all materials to the room connected to the college classroom.
☑ - Laura Weldon will have an additional surgery on July 11.
☑ - Timothy Jones' grandmother was buried on Friday.
☑ - Jon and Debbi Coleman are travelling to be with Jon's sister Mary who continues to be treated for seizures.
☑ - Tom Davis, Walker's uncle, has lung cancer and is awaiting surgery.
☑ - Remember those recovering from surgery: Jennifer Daniels, Susan Sullivanne and Debbi Coleman.
☑ - Susan Sullivanne continues to recover from surgery.
☑ - Our new quarter begins Sunday, July 7.



Thoughts to Ponder
Brokenness is not repentance; it is a vital and indispensable step toward it.

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

"Restore Such a One"

By H. E. Phillips

Those who have very little concern for the lost will not make much effort to restore them to the Lord. Those who love the lost and are concerned about their eternal destiny will work and pray for the salvation of their souls. The difference between these two groups is the difference between the spiritual mind and the carnal mind. This will depict the zealous and devout workers in the kingdom versus the indifferent bench warmer who finds fault and criticizes every effort on the part of the faithful.

Galatians 6:1 says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

Restoring that one who has been overcome in a fault requires more than knocking at the door and scolding him for his sins. It involves more than sending a card, or making a phone call and talking with generalities. These things will help show the sinner that he has someone's attention, and that they are expressing some concern for him. Restoring the lost requires an attitude of love for the lost and a

Restoring the lost requires an attitude of love for the lost and a respect for the word of God that propels that person to seek opportunity to communicate with the one who has been overcome with sin and convince him to repent of his sins, confess his sins and pray to God for forgiveness.

respect for the word of God that propels that person to seek opportunity to communicate with the one who has been overcome with sin and convince him to repent of his sins, confess his sins and pray to God for forgiveness.

There are so many hindrances to getting this work done. I suppose that is the reason we have so few who are willing and ready to attempt to restore the lost to the Lord. Often there is little interest in and desire for the salvation of the lost in the hearts of those who claim to restore the lost. These will talk about how others ought to be doing the work, but they will make no effort themselves. Some will boast of what they

(Continued on page 2)

(Continued from page 1)

have done in this area, but they sometimes do more harm than good.

The Holy Spirit said the man to be "restored" is the one who has been "overtaken in a fault." The word used by the Holy Spirit for "overtaken" indicates one who has been caught in sin without premeditating the sin; his terrible trespass overcame him. His "fault" was not simply a mistake in judgment or a weakness he may have. It was a serious sin which would cause him to be lost in eternity. It does not mean that the "spiritual" person caught him in the act of sinning and therefore has the responsibility of restoring him. But he does observe that the person has been overtaken in sin, and he responds by trying to "restore" that one.

"... ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Those who are "spiritual" refer to the previous chapter where the works of the flesh are in contrast to the fruit of the Spirit. Those who walk in the Spirit will not fulfill the lusts of the flesh (5:16). "If we live in the Spirit, let us also walk in the Spirit" (5:25). There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

The "spiritual" one is sometimes too harsh and cold in his attitude and judgment of the sins of others. I do not suggest that one should compromise with sin to any degree or in any matter. Sin is sin and it damns one in hell if he does not repent. Godliness and love for the truth do not permit any deficiency in dealing with sin. Love and kindness alone, without conviction and urging repentance, will not rescue from sin. If they could, no one would be lost because God has unlimited love and kindness toward mankind. God is no respecter of persons and we sin if we show respect to persons (Acts 10: 34, 35; Rom. 2: 11; James 2: 9). The restoration of anyone overtaken in sin is not a penalty, but an attempt to rescue him

from the consequence of his sin. It is an act of love, not revenge.

The "spiritual" one is admonished to give heed to himself as he goes about the work of restoring the overtaken. He is to do it in the spirit of meekness. In the previous chapter the fruit of the Spirit includes love, gentleness and meekness (5:22, 23). Here the spirit of meekness must characterize the one who restores the offender.

But he is also to consider himself lest he be tempted. Tempted to do what? Clearly it refers to the trespass into which the one to be restored fell. One could hardly help another out of a situation into which he himself has fallen, or is likely to fall. One who has a reputation for gossiping, tale bearing and lying or adultery could hardly do much with one who was overtaken in a terrible sin which was destroying him. Could one cry out to another who is as weak in the same area of temptation? The deceitful and seductive nature of sin and the persistence and subtlety of Satan should put every Christian on 24 hours a day watch lest he be overtaken in a trespass. It is even more important that one watch himself and pray when he is trying to recover another from sin.

The "spiritual" person who attempts to restore the person overtaken in a trespass must remember where the power is that recovers the lost—the gospel of Christ (Rom. 1:16). Opinions, personal evaluations of behavior, psychological analysis and conformity to denominational doctrines will not restore anyone. We must teach the truth and encourage those who are in sin to repent and turn to the Lord for the forgiveness of their sins.

Every Christian who loves the lost, especially those who have fallen away, will put forth every effort to "restore such an one" to the Lord.



Breaking of Bread

By Johnie Edwards

It needs to be understood that the Lord's Supper is not the Passover of the Old Testament. Just because a thing was done once a year under the Law of Moses, we are not to conclude that it is to be done that way in the New Testament.

Recently we had a discussion with some Jehovah's Witnesses. The discussion centered around the Lord's Supper. The Jehovah's Witnesses teach:

(1) The Lord's Supper should be eaten only once a year. The Witnesses draw this false conclusion from the fact that the Passover was eaten once a year. They argue that Jesus was eating the Passover when he instituted the Lord's Supper, therefore it should only be partaken of once a year.

Answer: It needs to be understood that the Lord's Supper is not the Passover of the Old Testament. Just because a thing was done once a year under the Law of Moses, we are not to conclude that it is to be done that way in the New Testament. The Jews went once a year to Jerusalem to keep the day of Pentecost (Deut 16:16). Must we do that every year now?

(2) That Acts 20:7 was just a common meal. The Watch Tower Bible and Tract Society in their New World Translation renders Acts 20:7, "On the first day of the week, when we were gathered to have a meal."

Answer: This rendering of Acts 20:7 is not a translation but rather an interpretation. The Greek does not say "meal." It says to "break bread" and I do not intend to let the Watch Tower Bible and Tract Society interpret the truth for me. Do you? The context of Acts 20:7 shows it was not just a common meal.

(A) If it was just a common meal why did Paul remain in Troas for seven days? "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days" (Acts 20:6).

(B) If those in Acts 20:7 were just eating a common meal why is it specified that they ate it on the first day of the week? Did they eat common meals on other days of the week? "And upon the first day of the week . . ." (Acts 20:7). It is not a common meal but rather is an apostolic example of when the

church ate the Lord's Supper.

(C) If Acts 20:7 is a common meal why did they 'gather together' for it? ". . . when we were gathered together to break bread" (Acts 20:7). Read 1 Corinthians 11:17-34. The church at Corinth was told not to come together in the assembly to eat common meals. "What? have ye not houses to eat and to drink in? . . ." (1 Cor. 11:22) "And if any man hunger, let him eat at home; that ye come not together unto condemnation . .

. ." (1 Cor. 11:34). Also the phrase "were gathered" (Acts 20:7) implies that someone with authority had ordered them to meet together.

(D) If Acts 20:7 is a common meal why is it separate from Paul's eating or breaking bread in Acts 20:11 ? "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed" (Acts 20:11). The passages in Acts 20:7, 11 are parallel to those in Acts 2:42, 46. Breaking of bread in Acts 2:42 refers to the Lord's Supper while verse 46 refers to a common meal. The context shows this to be so.

(E) Jehovah's Witnesses say that Acts 2:42 refers to the "taking of meals." If this is so, why is it mentioned as part of and along with acts of worship?

Perhaps one reason Jehovah's Witnesses want to get the Lord's Supper out of the Bible is because the Lord said the Lord's Supper would be in the kingdom (Matt. 26:29; Lk. 22:29-30). Those in Corinth were communing with Christ (1 Cor. 10:16), then they had to be in the Kingdom. But Jehovah's Witnesses tell us that the Kingdom was not in existence then? One false doctrine leads to another. - Truth Magazine - July 19, 1979

