

# Eli: A Weak Leader

By David Hartsell

Eli was the next to the last Israelite judge. He was not only a judge but he was also the high priest. As political and religious leader, Eli was in prime position to influence many to follow God. However, though Eli was personally good, he failed as a leader – first as a father and then as a judge.

Eli had two sons, Hophni and Phinehas that were priests. They were not dedicated to God but were extremely evil. They violated the sacrificial laws and were immoral with the women who assembled at the tabernacle. Their sins were so blatant that they caused many in Israel to abhor "the offering of the Lord." (1 Sam.2:12-22) Eli reprimanded his sons for their evil behavior. "So he said to them, 'Why do you do such things? For I hear of your evil dealings from all the people.'" (1 Sam.2:23) They ignored their father's warnings and continued in their sinful ways. The text says that this was "because The Lord desired to kill them." (1 Sam.2:25) Clearly, God's nature does not want to kill anyone or does not wish anybody to be lost. The meaning here is that they had such an irreverent, defiant manner toward all godly things that The Lord was determined to punish them. The greatest lesson is that Eli failed in raising his sons. Training children involves modeling proper behavior before them. But that's not all. We must teach them God's will and discipline them too. Eli refused to restrain

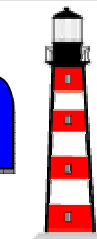
his sons from their wickedness. (1 Sam.3:13) He did not have the moral courage to do what he knew was right. Fathers are given the enormous task of raising their children in "the training and admonition of The Lord." (Eph.6:4) Eli did not do this but we can.

Israel needed a strong leader during Eli's time. The Philistines were threatening and Israel greatly needed God's help. Yet, The Lord does not bless a people whose leaders show disdain for righteousness. You might say, "Eli was good. He followed The Lord." It is true that Eli did not participate in any of the iniquities of his sons. Yet, he did not truly follow The Lord. In fact, God sent a prophet to tell Eli that his family was going to be punished because he honored his sons more than God. (1 Sam.2:29) Hophni and Phinehas were killed in battle with the Philistines. The Philistines captured the ark of God. Upon hearing of its capture, Eli, fell backward out of his seat and died. (1 Sam.4:18)

Too often as fathers we console ourselves by saying we don't approve of what our children do. We are washing our hands of their evil deeds. Yet, we might not do the difficult work of standing against their sins. When we refuse to stand against evil, we fail as a parent and as a leader of God's people.



# The Auburn Beacon

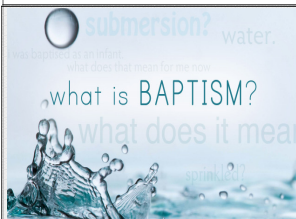


Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:16)

Volume 5, Issue 33 June 22, 2014

## The Right Baptism

By Edward O. Bragwell, Sr.



### Thoughts to Ponder

"Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:4-5)

**"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:1-5).**

No one is specially "ordained" to "administer baptism." If one wants to be baptized in the middle of the night, he has the authority of Christ to do so. No church needs to assemble and vote on him. He does not have to find an "ordained minister" and ask if he can be baptized.

to submit to that baptism -- baptism "in the name of the Lord Jesus." One must be baptized to be saved (1 Pet. 3:21), but he needs to be sure that he is rightly baptized.

### The Right Authority

The second baptism that the Ephesians received was "in the name of the Lord Jesus" or by His authority. "In the name of" suggests authority. If a policeman says, "I arrest you in the name of the law," he is invoking the authority of the law. When Jesus gave the great commission he declared that he had all authority and commanded that people be baptized in order to be saved

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**Elders**  
Walker Davis  
(334) 703-0050  
Larry Rouse  
(334) 734-2133

**SCHEDULE OF SERVICES**  
**Sunday**  
Bible Class .....9:30 AM  
Worship .....10:20 AM  
Evening Worship ..... 6:00 PM  
**Wednesday**  
Bible Classes.....7:00 PM  
**E-Mail:**  
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**Larry Rouse**  
Evangelist and Editor

**Check Us Out On the Internet: [www.aubeacon.com](http://www.aubeacon.com)**

Sick			
Kevin Simpson (Bob Simpson's son)	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)
Donna Pridmore (Erin Miller's Mom)	Neal May (Manna Jones' Mother)	Andrew Westphal	Andrew Hagewood (Friend of Sarah Norman)
Betty Bradford	Quinton Addison (April Jenkins Grandfather)	Danny Weldon (Rusty Weldon's brother)	Dale Herd (Brother of William Herd)
Gerald White (Christopher, Anna and Wesley's Father)	Eli Williams	Emily Stallings (Anna's sister)	Madi Wise (Friend of the Robert's)
Diane Lewter (Kyle Lewter's mother)	Joe Perkins (Scott Perkins' Dad)	Toni and William Herd	Amy Baswell Hall

June Birthdays

3 - Philip Stephens  
8 - Mac Searcy  
9 - Kay White  
11 - Hannah Alexander  
11 - Clint Stagner  
12 - Orié Cecil  
13 - Addison Dembowski  
14 - Jeremiah Johnson  
16 - Kaleigh Green  
17 - Sarah Norman  
17 - Brooks Pender  
18 - James Long  
20 - Jonas Dembowski  
20 - Aiden Hergett  
22 - Paul Tam  
23 - Micah Pittman  
24 - Justin Bice  
25 - Corey Hunt  
28 - Clint Davis  
28 - Craig Davis  
29 - Lisa Lanier

News and Notes

☒ - Lets keep in our prayers Fallon Hartsell as she is expecting twin girls!

☒ - VBS postcards are in the foyer. Lets us work and pray for this good effort that begins tomorrow!

☒ - There will be a weekly Tuesday night class at Ashton Guy's apartment on Tuesday Nights at 7:30. Next Tuesday Ryan Hasty will continue to teach about evangelism! It will be held at Eagle's Landing Unit 62. Anyone is welcome!

☒ - Remember Toni Herd in your prayers as she continues to have several ailments.

☒ - Be sure to go to [www.auchurch.com](http://www.auchurch.com) for latest audio and directory!

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**(Matt. 28:18-28; Mark 16:15-16)**

Bible baptism is not by church authority. No New Testament congregation ever voted on anyone before he could be baptized. It is not by preacher authority. No one is specially "ordained" to "administer baptism." If one wants to be baptized in the middle of the night, he has the authority of Christ to do so. No church needs to assemble and vote on him. He does not have to find an "ordained minister" and ask if he can be baptized. One can be baptized anytime, by anyone and anywhere there is enough water to do it. He has all the authority that he needs in the word of God.

### The Right Element

Baptism "in the name of the Lord Jesus" is not baptism in the Holy Spirit. In Acts 8, after the Samaritans were baptized, Peter and John went down to lay hands on them to miraculously impart the Holy Spirit to them. In explaining why this was necessary, Luke writes "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." (**Acts 8:16**). They had been "baptized in the name of the Lord Jesus," but the Holy Spirit had not fallen on them. If baptism in the name of the Lord Jesus had been Holy Spirit baptism, then it could not have been said that "as yet he (Holy Spirit) was fallen upon one of them." When one was baptized in the Holy Spirit, he fell on them (**Acts 10:44; 11:15**).

Baptism "in the name of the Lord" is water baptism. Notice the connection between "water" and being "baptized in the name of the Lord." "Can any man forbid **water**, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be **baptized in the name of the Lord**" (**Acts 10:47-48**).

### The Right Purpose

The purpose or objective of "baptism in the name of the Lord Jesus" is "the remission of sins" (**Acts 2:38**). It is to submit to the authority of Christ (**Matt. 28:18-20**). It is not to please any person on earth. It is not to get into any denomination. There were no denominations in New Testament times. It is not to show that one has been saved, but in order to be saved (**Mark 16:16; 1 Pet. 3:21**). As result of being baptized, one is saved and added to the one body -- the church (**Acts 2:47; 1 Cor. 12:13**).

### The Right Action

Not only is the right baptism in water, it is immersion in water. It is immersion by *definition*. It is a transliteration of the Greek, *baptizo*: "to dip repeatedly, to immerse, to submerge (used of vessels sunk)" (Thayer). It is immersion by *description*. It is describe twice as being "buried" in baptism (**Rom. 6:4; Col. 2:12**). It is immersion by *demonstration*. Two outstanding New Testament examples demonstrate that baptism is an immersion. Notice the Ethiopian eunuch's baptism: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and **they went down both into the water, both Philip and the eunuch; and he baptized him**. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (**Acts 8:36-39**). The fact that they both went down into the water indicates immersion rather than sprinkling or pouring. Also, "John also was baptizing in Aenon near to salem, because there was **much** water there: and they came, and were baptized" (**John 3:23**). It does not take "much water" to sprinkle or pour.

### The Right Preparation

Baptism alone will not bring the remission of sins. It must be preceded by the right preparation. Before being baptized, one must be taught the word of God and have faith produced in his heart (**Mark 16:15,16; Rom. 10:17**). One must also repent of his sins (Acts 2:38) and confess his faith in Christ (**Acts 8:37; Rom. 10:10**). After one has met these prerequisites he is prepared to be baptized. Babies and very young children are not prepared to be baptized. They have no sins of which to repent. They have no need for forgiveness. They are not capable of having faith produced by hearing the word of God. Hence, they have no need to be baptized.

What about your baptism? Is it like the one you read about in the New Testament? If not, you need to consider being baptized correctly.



## Why and Why Not

By R. L. Whiteside

The early advocates of these innovations never dreamed that the younger men whom they influenced would so far depart from the truth of God as some of them have gone. But what has happened was inevitable. People cannot uphold the integrity and sanctity of a principle or a law that they violate.

Perhaps none of us can always give a sensible reason as to why we do some things, and as to why we do not do other things. It is not possible for any one to know all the circumstances, forces and prejudices that control his actions; but usually we can name some reason or motive that we think was the main force that determined our actions. Some men act from motive, yet why some good men do certain things puzzles me. I cannot see why men write creeds, or Confessions of Faith, or Disciplines, even though their intentions are to do good. Much harm has been done by people who intended to do good, but such people are blind to the harmfulness of their course.

People should have good understanding as well as good intentions. Occasionally I see an article headed, "What the Church of Christ Believes." The writer has the items numbered very much after the pattern found in the various other creeds. I use the term "other creeds" advisedly, for when a man, or a group of men, sets forth in a formal way what any group of people believe, the product is a creed or a Confession of Faith, even though it does not have the authority of a formally adopted Discipline. I object to such creeds, even though nobody attempts to enforce them on any one; for when any man preaches a sermon or writes an article on "What We Believe," or, "What the Church of Christ Believes," he includes me, and I object. I have not authorized any man to state my creed; neither do I think any church of the Lord has authorized him to do so. The preacher has assumed that authority. Well, I am older than any preacher that is younger than I am. Yes, sir; but I have never, so far as I remember, preached a sermon nor written an article on "What the Church Believes." I have said much about what people should believe, but I am not going to assume the authority to tell the world what the church believes. I seriously doubt that the one who sets forth such creeds knows what the church is; he certainly does not know what every member of the church believes. Preachers make mistakes. I have read some articles and heard some sermons, in which there were some things I do not believe. I do not read these small creeds written by amateur creed makers.

A close companion to "What the Church of Christ Believes" is, "What the Church of Christ Teaches." If you want to preach a sermon or write an article on "What the Church Teaches," then I am not interested. In religious

matters I am interested only in what the Lord teaches in the Bible. To put emphasis on what the church teaches is too much like Roman Catholicism and some other groups that sprang from the Roman church. Besides, what is this church that teaches thus and so? And who has been authorized to give an outline of what it teaches?

Why not make some change in our methods of dealing with the music question? Have we not acted too much on the defensive? A defensive fight may sometimes be necessary, but only when attacked; but even then the defense should be

turned into attack as soon as possible. A defensive fight never gets an army anywhere. When you preach or write on why you do not use mechanical instruments of music in the worship are you not assuming a defensive attitude? Has any one attacked you for not using mechanical instruments? Then why so much defense? Why not make an aggressive attack on those who use them? Oh, I know we do some attacking when we preach and write on why we do not use the instruments, but our theme sounds altogether defensive. Why not announce something like this: The Sinfulness and the Evil Results of Mechanical Instruments in the Public Worship?

And why not also make an attack on much along that line while we are showing that a Christian can do in and through the church all that God intended for him to do. But people need to be reminded over and over of the evils to which such innovations have led—divided churches, open membership, community churches, and skepticism of all sorts. The early advocates of these innovations never dreamed that the younger men whom they influenced would so far depart from the truth of God as some of them have gone. But what has happened was inevitable. People cannot uphold the integrity and sanctity of a principle or a law that they violate. Jesus told the Pharisees that they compassed sea and land to make one proselyte; and when they had made one, the made him tenfold more a child of hell than themselves. And so it has happened to these early advocates of innovations and the people they influence. Those who have not gone so far need to be forcibly and often reminded of the direction in which they are headed.

Bible Banner - December, 1946

