

Bringing Us Together

I am very thankful that my son's death brought many people to us in solidarity of love, even people who were estranged from us, some who never seemed to want to include us in their lives, and some who even hurt us in the past, were touched by our grief and the thought of losing our son in tragic death. I am thankful that a death triggered such love and brought people together, and I hope it will keep us together. But, a question we all need to ask ourselves is "why couldn't it be enough that GOD'S SON is the great unifier?" Are we more touched by the death of our son than the death of God's Son? We should be brought together by the death of people we share a common love with, but there should be no greater common love to share than the common love shared in the death of God's Son on the cross. THIS is the death that should bring us into the fel-

lowship of the gospel of Jesus Christ. We should love each other because He first loved us to His death and gives us real hope in His resurrection.

We have reasons in a loved one's death to feel the pain of loss, and to be grateful for so many things we share. Death reminds us that some things are not as important as we tend to make them, but Jesus' death is about God's love, His heart, His desire to unify us. Let the love shown in sympathy move us to think more about valuing each other because God valued each one enough to give His Son for us. Let us never allow God's Son to have died in vain for us! This is our greatest desire in view of the heart-breaking loss we have experienced. Please unify with us around God's Son!



Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father and Mac's grandfather)	Virginia Box (Sarah Norman's grandmother)	Louise Pack (Anna and Christopher's grandmother)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	David Hartsell (Holly and Brad's Father)	Jamin Hymel (Chad's son)
Terri Moore (Joey's aunt)	Artina Hunt (Esther's friend's sister)	Betty Bradford	Hazel Gilliland and Sherry Carroll (Toni's relatives)
Ricky Tucker (Tyler's cousin)	Ermogene Laxson (Sara Lail's grandmother)	Danny Weldon (Rusty Weldon's brother)	William Smith (Ken Sullivan's brother)
Gerald White (Christopher, Anna and Wesley's Father)	Bernice Martin (Will Harris' great-grandmother)	Sasha Rozier (Makenzie Reynolds' cousin)	Eva Jean Cavender (Matt's grandmother)
John M. Rhodes and Bonnie Rhodes Kirkley (Toni Herd's family)	Howard Vaughan (Mary Ann's Granddad)	Aubrey Meeks (Toni Herd's Nephew)	Maria Aragon (Liseth's Mother)

June Birthdays

- 3-Philip Stephens
- 4-Alexander Nam
- 5-Cheyenne Redus
- 6-David Eison
- 7-Spencer Borden
- 8-Joanetta Lauderdale
- 9-Kay White
- 10-Joah Green
- 12-Orie Cecil
- 14-Jeremiah Johnson
- 17-Brooks Pender
- 17-Sarah Norman
- 18-James Long
- 22-Paul Tam
- 24-Justin Bice
- 25-Corey Hunt
- 26-Katie Gentry
- 27-Ada Owen
- 27-Kelli Huggins
- 28-Craig Davis
- 28-Julian Reid

News and Notes

- ☒ - Thanks to so many who worked hard to make our VBS a great success!
- ☒ - The Ladies' class will not meet this week.
- ☒ - Larry Rouse is away this week in a meeting at the 4th St. church in Cullman.
- ☒ - Please pray for the family of Elizabeth Barham in the death of her grandmother, Frances Barham, on Friday.
- ☒ - Toni Herd is in the hospital in Bham. She was moved from Neuro ICU to a regular room on Friday and hopes to go home this weekend.
- ☒ - The Ladies' class will meet on Thursday night at 7:00 p.m. at Savanna Spohn's house. The study will be on Ruth.
- ☒ - Tyler Tucker's grandfather, Charles Tucker, passed away last Sunday. Please remember this family in your prayers.
- ☒ - Ken Sullivan continues to improve.
- ☒ - Mary Ann's sister, Tamora Cornelius, had surgery this week and a biopsy.
- ☒ - Please keep Makenzie Reynolds' cousin, Sasha Rozier, in your prayers as they investigate her health problems.
- ☒ - Audio is posted to www.auchurch.com

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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Psalms, Hymns and Spiritual Songs

By Hiram Hutto



Thoughts to Ponder

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (Colossians 3:16)

That Christians are to engage in "teaching and admonishing one another in psalms and hymns and spiritual songs" is obvious (Colossians 3:16; Ephesians 5:19). But what are "psalms, hymns, and spiritual songs" and what is the difference, if any, between them?

It is generally agreed that a hymn is a song of praise to God, while a psalm is a more comprehensive term embracing not only praise but additional subjects as well, limited by the term "spiritual." What controversy there is centers around the question: What is a psalm?

The Catholic Encyclopedia has this intriguing note, "PSALMOS in classical Greek means the twang of the strings of a musical instrument; its Hebrew equivalent (from ZAMAR 'to trim') means a poem of 'trimmed' and measured form." Some claim that a psalm always retained its etymological meaning, i.e., a song sung to musical accompaniment. In this they are mistaken, for based strictly on etymology, the word psalm meant

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the sound produced by the twanging or plucking of a string, and only later acquired the idea of accompanied singing (and finally singing, without the instrument inhering in the word).

Relying on such scholars as Trench and Lightfoot, some claim that the "ecclesiastical definitions" of early "church fathers" include the instrument. A more careful reading of the original contexts of these "definitions" has led some later researchers to state that such are not ecclesiastical definitions of a practice contemporary with these

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Elders

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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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leaders, but their effort to explain the superscriptions of many of the Old Testament psalms. These leaders were actually using this, not literally for church music, but allegorically for godly conduct by Christians. Most lexicons define a psalm in the New Testament by such terms as a song or a sacred song without mentioning an instrument.

If a psalm is not a song sung to musical accompaniment, what is its difference from hymns and spiritual songs? In their commentary on Ephesians, F. F. Bruce and E. K. Simpson state, "these designations of sacred songs differ but little from one another," and "Trench (NT Synonyms) has elaborated the lines of distinction perhaps beyond warrant." In *A Cappella Music*, Everett Ferguson concludes that the three terms are used in the New Testament without any precise distinction (p. 14). Our thesis is: psalms would be songs with the general character of the Old Testament psalms, though not limited to them (so Thayer). The Content of the OT Psalms The psalms deal with a variety of subjects, but most of these are included in two dominant ones. The Hebrew title for the book means "Book of Praises," and even though only two psalms (100 and 145) bear that superscription, no less than twenty are songs of praise, and seventy-five or more mention praise in some form. Here, God in all His attributes of love, power, goodness, providence, faithfulness, creation, righteousness, protection, is vividly set forth, and as a consequence praise is due Him, and His people worship and magnify Him thereby. Examples of such psalms are: **Psalms 8, 19, 29, 146-150.**

While praise is expressed in most psalms, almost as many are prayers. While those express the majesty of God, these express man's awareness of his utter dependence on God. In these, the psalmist describes his trust in God, his thanksgiving for all His ben-

efits whether spiritual or physical, confession of guilt and unworthiness, entreaties for forgiveness, and requests for help, protection, and guidance, confident of God's ability and willingness to provide what is asked for. Like praises, these grow out of Israel's national history and especially the experiences of the individual psalmists. Examples are: **Psalms 17, 20, 72, 86, 90, 102, 142.**

The OT Psalms' Influence on NT Worship

Christians are to sing psalms, but certainly not all Old Testament psalms are suitable for our worship—for example, those songs that encourage animal sacrifices (**20:2-3; 51:18-19; 66:13-15**), or those which endorse actions incompatible with the conduct of Christians (**58:6-10; 137:7-9; 139:21-22; 149:6-7**). What principles of the psalms should influence our singing?

Since a hymn is a song of praise to God, and since most of the psalms involve His praise (thus of the three types of song we are told to sing, two of them involve God's praise), should not this say something about the number of songs which praise God that we use when we worship?

Three qualities of the psalms are impressive: 1. They are intensely emotional; that is, virtually every emotion of man is expressed in the psalms: fear and trust, despair and hope, joy and sorrow, guilt and penitence. Singing expresses emotion. 2. They are preeminently religious. All the expressions, whether of emotion or history, worship or daily life, lofty or mundane, are expressed in their relation to God. 3. They are always reverent. The God of the psalms is the high and lofty One. Holy and reverend is His name. They never seek to "commonize" Him so as to bring Him down to man's level. Instead they seek to lift man up, to encourage him to aspire to be like God. Even psalms of joy are expressed in noble and dignified words. Should our singing do less?



A Factious Man

By Cled E. Wallace

"A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." (**Tit. 3:10, 11**). The factious man is a promoter of strife, a sower of discord among brethren. The symptoms are uniform. He is purblind to his own faults, but meticulous in his demands on others. He will lead his ass to water on the Sabbath and be "filled with madness" at Jesus for restoring a withered hand on the same day. He is usually energetic with tongue and pen, in the interest of his factious plans. Laziness is not one of his sins. Berkeley says: "The factious man is apt to mistake himself for a patriot." In religion he is apt to mistake himself for a martyr when he encounters opposition.

"Such a one is perverted." A state of unsoundness exists in him. If he is not exactly rotten, he has deteriorated until he doesn't smell good. He is to be avoided. It is useless to argue with him. The spirit of faction has upset his reason. It is perverted also. He is apt to answer argument with insult. One or two admonitions is as much as you can risk on him. A bird hunter often sees his fine pointer dog wallow in the putrid remains of some carcass. It seems to be natural with the brute. He is soon thereafter slapped away when he jumps up on his master. Should a man act as does the dog, it would indicate a perverted or depraved taste. A factious man is perverted. He is forever messing with things he ought not to. You need not be his enemy, but it is a splendid idea to avoid him for reasons that are spiritually sanitary.

"Such a one sinneth." It is good and pleasant for brethren to dwell together in unity. God says so, and it is his will that they do so. "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (**Prov. 6:16-19**). "He that soweth discord among brethren" is in dangerous company. He is an abomination to God along with murderers and fellows. How hideous is sin! Paul numbers "enmities, strife, jealousies, wraths, factions, divisions," among "the works of the flesh," and says "that they who practice such things shall not inherit the kingdom of God." (**Gal. 5:19-21**). The church is the body of Christ. It is a precious thing. "The body is

one," and "there should be no schism in the body." God will not deal gently with the man who rends ugly and painful wounds in the body of Christ. Such a one sinneth."

"Such a one is self-condemned." His own conduct condemns him, and his guilt is apparent to all observers except himself and those blinded by his influence. He and they mistake his party zeal for holiness unto the Lord. They are self-deceived as well as self-condemned. Give a factionist enough rope and he will hang himself, which would be all right, if he didn't manage to hang others with him who were not wise enough to avoid him. His own bitterness and rancor condemn him. A factious man is often a mean man. He will do anything or tell anything to accomplish his unholy purposes. "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed." (**James 3:14-16**.)

Christ promises blessings upon the peacemakers, not the troublemakers. Christians must seek peace and pursue it. It is worth hunting for and running after. "So then let us follow after the things which make for peace, and things whereby we may edify one another." (**Rom. 14:19**.) "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." (**James 3:17,18**.) "Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled." (**Heb. 12:14, 15**.)

A root of bitterness is a poison plant. Should one come up in my yard and my child should eat of it and become poisoned, I would dig up the poison thing and cast it away. And I would look carefully for signs of more like it. Factious and profane men are troublesome and poisonous in a church. They should be dug up before they go to seed.

— Bible Banner, November 1942

