

When You've Seen One, You've Seen Them All

This past week when I visited with bro. Duggin, he reminded me of a conversation we had had in 1977, the only time we had met. He remembered our conversation much better than I did, and recalled a story I had told him, one I had heard from my father – Rick remembered it as very funny.

My dad used to tell the story of two friends who were fishing in the same lake, but in different boats. They had drifted some distance apart, and suddenly one heard the other say, "Help, help". He answered, "What's wrong?" The other cried out, "An alligator has got me by the leg!" "Which one?" He asked.. In frustration, the other said, "How do I know? When you've seen one alligator, you've seen them all!"

by Aubrey Belue

Kind of reminds me of the change agents among us now... Their mantra is that they have been set free – they are independent thinkers, and refuse to go "lock step" when the brotherhood calls for the old ways. Ironically, they are the ultimate "groupies". – they are virtual clones of each other; -- arrogant, dismissive, above "argument", tactically immoral, hypocritical, secretive, and accusatory.. what I saw back in 1950, I am seeing today. Only the names are changed...it is easy to predict their next move, because they always act the same. Truly, "when you've seen one alligator, you've seen them all."



Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father)	Nell Holcomb (Ben's grandmother, Joanetta's aunt)	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)	Ruth Addison (gmom of April and Julie)
Madeline Morton (Greg Lanier's g'daughter)	Alexander Locke (Jeremiah's cousin's son)	Betty Bradford	Reba Patterson (Heath Fowler's mom)
Jean Buchanan (Abbie Harrison's grandmother)	Tina Atnip (Orie's cousin)	Danny Weldon (Rusty Weldon's brother)	William Smith (Ken Sullivan's brother)
Gerald White (Christopher, Anna and Wesley's Father)	Arabelle Rich (Joanetta's aunt)	Jane Hunt (Chuck's mother)	Charles Hunt, (Chuck Hunt's dad)
Gay Ulrich (Emma's mom)	Toni Herd	Taina Acuff (Anna's aunt)	John Duke (Jared Johnson's cousin)

June Birthdays

- 1-Braiden Jerkins
- 3-Philip Stephens
- 5-Cheyenne Redus
- 6-David Eison
- 7-Spencer Borden
- 7-Mark McKee
- 8-Joanetta Lauderdale
- 9-Kay White
- 10-Joah Green
- 11-Clint Stagner
- 12-Orie Cecil
- 12-Sanaa Strickland
- 14-Jeremiah Johnson
- 17-Brooks Pender
- 17-Sarah Norman
- 18-James Long
- 19-Melissa Grant
- 22-Paul Tam
- 24-Justin Bice
- 25-Corey Hunt
- 26-Katie Gentry
- 27-Ada Owen
- 28-Craig Davis
- 28-Julian Reid

News and Notes

- We will have a singing tonight!
- We have two who have identified with the church Wyatt Boyd and Brandon Bassett!
- Please let us know if you are aware on new students that will be coming in the fall.
- Please continue to pray for Jeremiah Johnson's cousin's baby son, Alexander Locke.
- Emma Ulrich's mom, Gay, is now in remission! She will continue her treatments.
- Please pray for our expectant mothers: Paula Davis and Xiang Li.
- Abbie Harrison will undergo a series of surgeries/procedures to correct her knee in the coming months, beginning in July.
- Toni Herd is now at home!
- Please be sure to greet our visitors!

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The Auburn Beacon



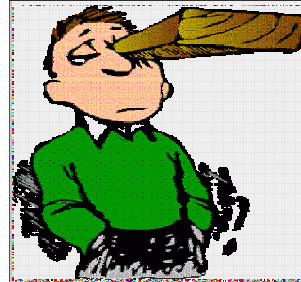
Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:16)

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Judging and Casting Stones

By Heath Rogers



Thoughts to Ponder

Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. (Matthew 7:5)

We live in a world that embraces tolerance. "Live and let live" seems to be the ruling spirit of our day. Our culture tells us that we can have and hold our own views, provided they don't condemn the views of other people. When Christians point out and object to the sin and immorality in the lives of other people, we are quickly reminded that we can't do that because our Bible says, "Judge not."

Indeed, Jesus did speak these words of warning to His disciples. Here is the entire quotation: "Judge not, that you be not judged. For with what judgment you judge, you will be judged, and with the measure you use, it will be measured back to you. (Matt. 7:12) A careful look at this passage shows that Jesus did not forbid His followers to make judgments about others. He warned them against making harsh or hypocritical judgments. He stated a general truth, that we will be judged according to the same standard that we use on others.

Can Christians make judgments about other people? Yes, we can. Later in the same text, Jesus warned of "false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits..." (vs. 15-16) False prophets are compared to wolves among sheep because of their deceptive nature and because of the damage that they can do. How are we going to know if a man is a false prophet? Jesus says we must

When Jesus said, "Judge not" He was not prohibiting judgments. The Bible teaches that we can observe the fruits borne in their life and determine what kind of people they are. We can conclude that a work is of darkness and expose it as such.

observe his life and make a judgment to determine what kind of person he is ("You will know them by their fruits"). The Bible allows this kind of judgment. Christians are not violating the commandment of verse one when they observe verse sixteen.

Those who are quick to quote "Judge not" need to realize that Jesus also said to "judge with righteous judgment." (John 7:24) In this passage, Jesus was speaking of those who were making judgments about Him. He did not tell them it was wrong for them to make judgments, but told them that their judgments needed to be right and fair. This same thing applies to judgments that we make about others today.

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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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The apostle Paul said to, "Test all things; hold fast what is good. Abstain from every form of evil." (1 **Thess 5:21-22**) To test means to make a judgment according to a standard. The standard is the Word of God. From these tests, we are to determine what is good and what is evil. Otherwise, how will we know what to hold fast and what to abstain from?

There are times when these judgments about things and people need to be made public. "And have no fellowship with the unfruitful works of darkness, but rather expose them." (Eph 5:11, emphasis mine - HR) Christians have the right to determine from the Scripture if something is an unfruitful work of darkness and the right to expose it as such. Standing for what is right involves pointing out the things that are wrong. This is true of the immorality in the sinful world as well as the error in the religious world.

There is another passage that is commonly misused by those who do not like judging. "He who is without sin among you, let him throw a stone at her first." Some people understand this passage to be a prohibition against judging and condemning others. The argument is that, since we are all sinners, then none of us is in a position to judge and condemn others. What did Jesus mean when He said this?

The entire context of this statement is **John 8:2-11**. Early one morning, the scribes and Pharisees interrupted Jesus as He was teaching in the Temple. They brought a woman who had been caught in the act of adultery, set her before the Lord, and said, "Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say? (vs. 4-5)

John indicates that this was a trap. They were not looking for justice. If so, where was the man? The Law of Moses stated that both were to be put to death. (Lev 20:10). The scribes and Pharisees were looking for something with which to accuse Jesus. If Jesus had said that the woman should not be stoned, He was contradicting the Law of Moses. If He said she should be stoned, He was violating Roman law which forbid subject peoples from carrying out capital punishment.

Jesus' immediate reaction was to ignore the question. He stooped down to write on the ground. As he persisted, He raised up and said, He who is without sin among you, let him throw a stone at her first." (vs. 7) Those who heard it were convicted in their conscience and went out one by one, beginning with

the oldest to the youngest, leaving Jesus alone with the woman.

What did Jesus mean when He said, "He who is without sin among you, let him throw a stone at her first?" As stated above, some claim that Jesus was teaching that no man is in a position to condemn another because we are all sinners. This interpretation is heavy on emotion, but it is sorely lacking when it comes to harmonizing with the rest of Scripture. Most scholars that have commented on this verse believe that Jesus was speaking specifically of the sin of adultery, meaning that all of these men had been guilty of adultery at some point in their life. This understanding is heavy on speculation. I believe the answer lies in the immediate context. Jesus is referring to their involvement in the set up. "He who is without sin among you (regarding this stumbling block that you have set before Me), let him throw a stone at her first." Jesus took their trap, turned it around, and sprung it upon them. All of them were involved in sin when they brought this woman before the Lord to test Him. One by one, they realized they were caught, and walked away.

There is more to the account. "When Jesus had raised Himself up and saw no one but the woman, He said to her, 'Woman, where are those accusers of yours? Has no one condemned you?' She said, 'No one, Lord.' And Jesus said to her, 'Neither do I condemn you; go and sin no more.'" (vs. 10-11)

Why doesn't Jesus condemn her? He can't, according to the Law of Moses. The Law stated that in capital cases, the hands of the eye witnesses were to be the first to cast a stone at the guilty party. (Deut. 17:7, also 13:9) Jesus was not an eyewitness to the event, so He could not condemn her (cast a stone at her). However, He does not dismiss or condone her adultery. He told her to "go and sin no more."

Jesus' statement in John eight was made to a specific group of men regarding their involvement in a specific situation. Those who would use it as a blanket prohibition against condemning sin in the lives of other people are twisting Scripture by taking this passage out of context. When Jesus said, "Judge not" He was not prohibiting judgments. The Bible teaches that we can observe the fruits borne in their life and determine what kind of people they are. We can conclude that a work is of darkness and expose it as such. We can judge a religious practice or doctrine to be unscriptural and point it out. "Judge not" is not a prohibition, but a warning. We must be honest and fair when making such judgments, knowing that we will receive the same kind of treatment from others, and that we will receive the same kind of judgment from God.



Applauding the Practice

By Joe Fitch

Long ago at the Olympic Games in Athens, it is said a feeble old man came in late. No seats were left. As he passed their seats, the Athenians laughed at him. Then he passed two Spartans. Quickly they rose to offer him a seat, for they had been trained to be modest and courteous. When the Athenians saw this, they cheered the Spartans. "Ah," said the old man, "The Athenians admire what is right; the Spartans practice it."

A godly man died suddenly. People were shocked -- stunned by the unexpected. Brethren in Christ felt keenly the loss of a dependable worker and companion. Men of all classes and persuasions gathered in small groups to sadly shake their heads, recall the past, and applaud a good man.

"He was sure a hard worker -- always tried to do more than was expected." That was true. He exemplified Paul's admonition: "...let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). It was not the statement that was amazing but who said it -- a lazy fellow who did nothing he could get out of.

Another added, "He was surely honest -- as honest as the day is long." A thought flashes to mind: "Provide things honest in the sight of all men" (Romans 12:17). No one disagreed, but these words of praise fell from lips skilled in lies wherever a dollar is at stake.

The applause continues: "He was a church-going man. Surely if there was ever a Christian, he was one." Heads nod agreement, but

Yet many who were impressed by the words spoken refuse to live so that such can honestly be said of them. When the applause subsides, an observer is compelled to add a final word - "Go, and do thou likewise" (Luke 10:37).

neither they nor the speaker are accustomed to filling a pew when people gather to worship. They are more in the habit of walking roughshod over the principles of Christianity than keeping them.

A preacher spoke to mourners of his dead friend and the Bible he lived by. "What a beautiful eulogy."

Yet many who were im-

pressed by the words spoken refuse to live so that such can honestly be said of them. When the applause subsides, an observer is compelled to add a final word - "Go, and do thou likewise" (Luke 10:37). No greater tribute can be paid a good man than to imitate his devotion to good. "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Hebrews 6:12).

I can't help thinking as a result of listening and observing:

1. Many people pay little attention in life to the things that are so important when it comes time to die.
2. We are so prone to compliment others for the very virtues which we carefully avoid cultivating in ourselves. A godly man commands the admiration of all -- even the vile and irreligious.
3. There are far more people willing to applaud a good life than are willing to make the sacrifices necessary to live one.
4. Some folk are content with the office of spectator -- applauding good but not practicing it.

