

Have You Matured to Become a Teacher?

How long have you been a disciple of Jesus Christ? When did you begin studying His word? How long ago were you baptized into Christ for the remission of your sins? Now, ask yourself this question, Christian: Are you teaching the gospel of Jesus Christ to others?

by Jonathan Perz

The Hebrew writer believed that by a certain time, Christians ought to be able to teach others about the gospel. He wrote, "For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food" (**Heb. 5:12**).

Are you able to teach others or are you a disciple who expects others to teach your friends and family what the gospel says? Can you lead another soul to find salvation in Christ or do you believe this is the job of trained professionals? Maybe you just believe this is not your job?

By this time in your Christian walk, ought you to be able to teach others or do you need someone to teach you

again the basics of the gospel? Seriously, if you are among those who ought to be teaching others about the gospel, then it is time to get teaching! If you need to relearn the basics so you can teach others, then it is time to get learning so you can teach others! There are souls that you know and I don't that are drowning in sin. They are lost, confused, wandering aimlessly in life, seeking, searching and looking for meaning and purpose. They are sheep in need of The Shepherd and they just need you to show compassion and teach them the gospel. By this time, you ought to be able to teach them! Don't look for others to do what you know deep in your bones the Lord has called you to do! Be that one who teaches another the soul-saving gospel of Jesus Christ.

God, make us more passionate about sharing Your gospel with those who so desperately need your salvation, just as someone took the time to share Your gospel with us when we so desperately needed it and still need it now.



Classes This Week

Monday 8:00 PM
Class on Hebrews at 8:00 p.m. Crawford's house

Lisa Carter (Daniel's mother)	Jesse and Martha Godwin (Troy's parents)	Nell Holcomb (Ben's grandmother, Joannetta's aunt)	Louise Pack (Anna and Christopher's grandmother)
Aubrey Meeks (Toni Herd's nephew)	Mary Edwards (Sandra Chason's mom)	Kimzey Simpson	Ruth Addison (mom of April and Julie)
Tory Colvin (sister of Case O'Dell)	Austin Rush (Katie Gentry's cousin)	Barbara Weeks	Brooke Perkins
Joel Black	Emily Thompson (Abbie Harrison's cousin)	Danny Weldon (Rusty Weldon's brother)	Abbie Harrison
Gerald White (Christopher, Anna and Wesley's Father)	Arabelle Rich (Joannetta's aunt)	Charles and Jane Hunt (Chuck's parents)	Doug Bailey (Keith's brother)
Gay Ulrich (Emma's mom)	William and Toni Herd	Taina Acuff (Anna's aunt)	Shawn Lauderdale (Larry and Joannetta's son)

June Birthdays

- 1-Braiden Jenkins
- 3-Philip Stephens
- 5-Cheyenne Redus
- 6-David Eison
- 6-Gabriel Hunt
- 7-Spencer Borden
- 7-Mark McKee
- 8-Joannetta Lauderdale
- 8-Tyler Crawford
- 9-Kay White
- 11-Clint Stagner
- 12-Orie Cecil
- 12-Sanaa Strickland
- 14-Jeremiah Johnson
- 17-Brooks Pender
- 17-Sarah Norman
- 17-Erin Turner
- 18-James Long
- 19-Melissa Grant
- 19-Ayli Chavez
- 19-Elio Chavez
- 22-Paul Tam
- 25-Corey Hunt
- 26-Katie Gentry
- 27-Ada Owen
- 28-Craig Davis

News and Notes

- ☒ - Group meeting will be tonight!
- ☒ - Todd Reynolds will be our guest speaker today!
- ☒ - Please continue to pray for Anna Acuff's aunt Taina as her tumor is continuing a slow growth.
- ☒ - Our new quarter begins next Sunday!
- ☒ - Payton Davis' grandmother, Linda Beich, will see surgeon on Monday about removing pancreatic cancer.
- ☒ - Please continue to pray for Barbara Weeks as she recovers from her recent fall.
- ☒ - Please remember Shaun Oliver's family in the recent death of his grandmother, Betty Heck.
- ☒ - Please remember Paula Davis and her family in the death of her uncle, Robert Van Hal, on Friday. The funeral is Tuesday in Iowa.
- ☒ - Congratulations to Michael and Sharon Edwards in the birth of their new grandchild, Karter Lorren Nelson!
- ☒ - VBS will be Mon-Thurs, July 16-19, 9:30-11:30 a.m. on the life of Joseph. Please register the children who will be attending at www.auchurch.com/vbs ASAP!
- ☒ - Pray for our expectant mothers: Hannah Hinson and Hannah Morris.
- ☒ - All audio is immediately uploaded to www.auchurch.com and Audio CD's placed in the foyer.

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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MARRIAGE DIVORCE & REMARRIAGE

Thoughts to Ponder

And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery. (**Matthew 19:9**)

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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Divorce and Remarriage—Is There a Second Exception?

By Dub McClish

Many grievously misunderstand the nature of revelation/ inspiration. Some aver that only the words of Jesus (those in red letters in some Bibles) are authoritative, and the remainder of the writers reflect their personal human opinions. The 1970s militant feminists labeled Paul's doctrine relating to the God-given respective roles of men and women (e.g., **Gen. 3:16; 1 Cor. 11:3; Eph. 5:23; 1 Tim. 2:11-12; et al.**) as the mere opinionated rantings of a disillusioned, male-chauvinist, woman-hating bachelor—unworthy of credibility; He was not Jesus!

Some brethren are not far behind the aforementioned attitude toward revelation/inspiration, though for different reasons. Years ago, a brother where I preached made a Wednesday night "talk" in which he commented on various expressions in **1 Corinthians 7**. He alleged that Paul's statement, "To the rest say I, not the Lord" (**v. 12**), was uninspired human opinion, which we could choose to ignore. It fell my lot to correct his error before

There remains one—and only one—Scriptural ground for divorce and remarriage—fornication on the part of one's spouse. Neither desertion nor any other cause of the dissolution of a God-ordained marriage (**Mat. 19:6**) constitutes an additional Divinely-ordained ground for remarriage.

the assembly was dismissed. I did so by pointing out as gently as possible that all Paul was saying was that the Lord had not specifically addressed the situations, which he was about to address (**vv. 12-15**), but that Paul's words on the subject were nonetheless inspired.

Other brethren view Paul's words here (particularly **v. 15**) not as mere opinion, but as "expanded revelation" relative to Jesus' teaching in **Matthew 19:9** regarding divorce and remarriage. Whereas He gave one—and only one—

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Divinely allowable cause for divorce and remarriage (viz., fornication on the part of one's spouse), Paul allegedly allowed desertion by an unbelieving spouse as a second cause, thus an "exception to Jesus' exception." While Jesus promised the apostles that the Holy Spirit would give them additional revelation (**John 16:13, et al.**), He could not have had in mind contradictory revelation.

Paul wrote: "Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace" (**1 Cor. 7:15, ASV**). Such brethren argue that not under bondage refers to the "marriage bond," which—since one is no longer "in bondage" to it—desertion gives one the Scriptural right to remarry, whether or not the deserting spouse had/has committed fornication. Let me demonstrate that this is not the case:

1. By employing whosoever in giving His one—and only one—exception (i.e., fornication [**Mat. 19:9**]), that grants the right of divorce and remarriage to the innocent spouse, the Lord included all marriages, whether between two Christians, a Christian and a non-Christian, or two non-Christians.

2. Bondage (**1 Cor. 7:15**) is from a cognate of duoloo, which appears 133 times in the New Testament. It is the common word for slavery, bondservitude (e.g., **vv. 21–23, ASV**). Inspired writers never used this word in reference to marriage, unless verse 15 is the one exception out of 133—a very rare probability.

3. Paul twice refers to marriage as a "bond" in the context (viz., "...bound unto a wife" [**v. 27**], "a wife is bound to her husband..." [**v. 39**]). Significantly, however, bound is from a completely different word (deo), meaning to bind, tie, or confine—literally or by obligation. This word has nothing to do with slav-

ery and its bondage.

4. The "bondage" the deserted spouse is not under (**v. 15**) is a "slavery" the spouse was not then and had never been under (as the perfect tense of duoloo [bondage] demands). Since the one deserted and the deserter were married, but the one deserted was not and never had been under the "bondage" of **verse 15**, said "bondage" could not refer to marriage itself.

5. The "bondage" to which Paul refers is one that an uninformed Christian might believe existed, requiring him or her to remain with the anti-Christian deserter, even at the cost of one's soul. No such obligation exists, said Paul.

This passage contains no so-called "Pauline privilege" that grants a second Scriptural ground for divorce and remarriage. Jesus teaches that when a marriage dissolves apart from the cause of fornication, neither party has the right to remarry unless and until the one abandoning the marriage has committed or commits fornication (**Mat. 19:9**). In such a case, only the innocent spouse has that Scriptural right. There remains one—and only one—Scriptural ground for divorce and remarriage—fornication on the part of one's spouse. Neither desertion nor any other cause of the dissolution of a God-ordained marriage (**Mat. 19:6**) constitutes an additional Divinely-ordained ground for remarriage.

Paul was not merely offering an uninspired optional "opinion" in **1 Corinthians 7:12–15**, nor was he extending an additional exception to Jesus words (**Mat. 19:9**). All of the New Testament (as is the Old) is God's revelation via inspired men. Thus the words of Paul, John, Peter, and the other New Testament writers are as authoritative as the words of Jesus. The Holy Spirit, Whom the Lord Jesus told the apostles He would send upon them from the Father, supplied those words (**John 14:26; 16:13; 1 Cor. 2:10, 13; 14:37; 2 Tim. 3:16; 1 Pet. 1:20–21; 3:15–16; et al.**).



Wrong is Wrong!

By R. J. Evans

We live in a time of declining morals. Political correctness has "gone to seed" in our present culture. Our enemy, the devil, provides many rationalizations for improper behavior. We must so live as to "not be ignorant of his devices" (**2 Cor. 2:11**). The Apostle Paul told the Corinthians—"But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ" (**2 Cor. 11:3**). Quite often, we hear the true statement: "wrong is wrong". With these warnings in mind, we must ever realize that wrong is wrong despite the efforts of so many to excuse their actions. Let us heed the following:

Wrong is wrong, even if we don't get caught. Let us remember that "The eyes of the Lord are in every place, Keeping watch on the evil and good" (**Prov. 15:3**). The Hebrew writer tells us "there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account" (**Heb. 4:13**). On that great day, "God will bring every work into judgment, Including every secret thing, Whether it is good or whether it is evil" (**Eccl. 12:14**).

Wrong is wrong, even if we think it is for a good cause. Some will forsake worshiping God for some worldly activity or "good cause". A supposedly honorable purpose does not justify a dishonorable deed or action. The end never justifies the means. The Apostle Paul made this point to the Romans as it had to do with those who were slandering him—"And why not say, 'Let us do evil that good may come'?"—as we are slanderously reported and as some affirm that we say. Their condemnation is just" (**Rom. 3:8**). Sin is transgression of God's law. (**1 Jn. 3:4; 5:17; 2 Jn. 9**) But how many times have we heard feeble attempts to justify sin on the basis of—"it is doing so much good", "it is such a great cause", or "it feels so good". For an action to be pleasing in the sight of God, it must be morally and doctrinally right—all in accordance with the will of God. Thus, all that we do must be authorized and justified by Scripture. See **2 Tim. 3:16-17; 1 Pet. 4:11**.

Wrong is wrong, even if it doesn't bother our conscience. The conscience must be taught and properly trained. If not, it will accept wrong-doing. Remember, the Apostle Paul persecuted Christians, casting

them into prison, all with a clear conscience. He stated, "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth" (**Acts 26:9**). And, again, He stated to the council as he reflected back on his sinful conduct, "Men and brethren, I have lived in all good conscience before God until this day" (**Acts 23:1**). This is why we often do sinful things just as the world does and think nothing of it because we have not been taught correctly. For example, the Bible clearly teaches "in like manner, also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing's, but, which is proper for women professing godliness with good works" (**1 Tim. 2:9-10**). It is wise for parents to begin instilling a strong sense of modesty in their children's hearts and lives at a very young age. Otherwise, they will more than likely grow up thinking immodesty is fine, giving it no serious thought. Hence, the conscience must be guided and taught strictly by the Word of God, so as to have the proper standard and guide.

Wrong is wrong, even if it is commonly considered acceptable. The Bible says, "You shall not follow a crowd to do evil" (**Ex. 23:2**). Just think of what has become acceptable in recent years in our present society—social drinking, partying and dancing, gambling, dressing immodestly, using profanity, etc. We see all of this, not only in person, but on TV and in movies. 57.5 million babies have been murdered since abortion was legalized in America in 1973. And now we are witnessing the acceptance of homosexuality, the legalization of same-sex marriage, and the legalization of marijuana in some states. We begin to think—what's next? But just because "everybody else is doing it," or so it seems, that doesn't make it right. The child of God should "not enter the path of the wicked, And do not walk in the way of evil. Avoid it, do not travel on it; Turn away from it and pass on" (**Prov. 4:14-15**). But if we are not careful, we will find ourselves entering, walking and traveling along with the ways and practices of the world, rather than turning away from them! (**Rom. 12:1-2; 2 Cor 6: 17; 1 Jn. 2:15-17**) We are told to "Test all things; hold fast what is good. Abstain from every form of evil" (**1 Thes. 5:21-22**).

