

Singing My Song

Once in northern Arizona, a huge Indian woman visited our Bible class. She gave no indication she could understand a word of English and apparently came only because several of her children were enrolled there. But my wife wanted to welcome her, and so she sat beside her and talked with her for some time, using an older daughter as an interpreter.

Vivian would say, "We are so glad you could come to our Bible study." The daughter would then speak to the mother in the rumbling, softly explosive language of the Navajo. Mother would reply in kind, and daughter would say to my wife, "She is happy that you are trying to teach her children."

Without waiting for translation, the large Indian woman leaned over and spoke directly to my wife, "You think so?" Apparently the Navajo mother had her own reasons for not "understanding" English until interests and emotions arose that overshadowed the first consideration. I can almost sense her thoughts: "What does that two-child pale face know about having a large family?"

by Robert F. Turner

And I think I have seen this philosophy at work among people who just "can't understand" the word of God. They understand the daily paper, the trade journals, football statistics, etc., enough to argue with you about any point of difference there. But through the sermon or in Bible class they are politely indifferent, with an attitude of "I'll take your word for it it's all over my head."

Until you hit close to home, something that really matters to them then they come to life with feelings hurt or swinging their pet Scriptures about as though they were full time debaters. They need your help on every-thing except money, marriage, and masonry or whatever touches home. Then, "Forget the translator, Sir, you are singing my song."

This went on for some time until my wife asked, "How many children have you?" The daughter answered, "Eighteen!" This caught my wife a bit off guard. She hesitated a moment, and then said to the daughter, "Tell her it must be wonderful to have such a large family."



Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father and Mac's grandfather)	Nell Holcomb (Ben's grandmother, Joannetta'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 (mom of April and Julie)
Madeline Morton (Greg Lanier's g'daughter)	Alexander Locke (Jeremiah's cousin's son)	Betty Bradford	Hazel Gilliland and Sherry Carroll (Toni's relatives)
Jean Buchanan (Abbie Harrison's grandmother)	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)	Arabelle Rich (Joannetta's aunt)	Sasha Rozier (Makenzie Reynolds' cousin)	Charles Hunt, chuck Hunt's dad
Bonnie Rhodes Kirkley (Toni Herd's family)	Howard Vaughan (Mary Ann's Granddad)	Aubrey Meeks (Toni Herd's Nephew)	James Palmer (Rachel Hobbard's grandfather)

January Birthdays

- 1-David Ogle
- 2-Savannah Spohn
- 2-Chuck Hunt
- 4-Phillip Box
- 6-Erica Seymore
- 7-Sarah Grubbs
- 7-Charles Painter
- 9-Jordan Oldag
- 9-Liseth Aragon
- 9-Tyler Hudson
- 10-Mallory Randolph
- 11-Spencer Hall
- 11-Shepherd Hall
- 11-Jenna Vaughn
- 15-Michael Bassie
- 16-Preston Perkins
- 17-Anna English
- 18-Scott Vaughn
- 18-Nakia Strickland
- 19-Josh Green
- 21-Jacob Jerkins
- 23-Connor Godwin
- 23-Cristin Chavez
- 25-Caleb Daniels
- 25-Sara Lail
- 27-Blake Bagents
- 27-Hannah Slay
- 28-Holly McDaniel
- 28-Morgan Davidson
- 31-Jennifer Daniels

News and Notes

- ☒ - Ladies' class will be Thurs. at 7:00 p.m. at the Rouse's. "Seasoning Your Words" continued study.
- ☒ - Please remember a friend of the Roberts, Tracy Melton, who is recovering from a serious accident.
- ☒ - Please pray for Lisa Carter, Luke's mom, as she resumes cancer treatments.
- ☒ - Please continue to pray for Betty Bradford as she recovers from a fall.
- ☒ - Thanks for those who worked hard for the student study and the meeting with Scott Smelser!
- ☒ - Please pray for our expectant mothers: Amanda Stephens, Brooke Perkins, Fallon Hartsell and Jenna Vaughn.
- ☒ - Please pray for the Anderson's who have been matched with a baby girl due Jan 31st!

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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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Organization of the Church as Revealed in the Bible

Thoughts to Ponder
A bishop then must be blameless, the husband of one wife (1 Timothy 3:2)

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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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Larry Rouse
Evangelist and Editor

Can A Woman Serve As An Elder Or Deacon?

By H. E. Phillips

Forty years ago there was no serious thought of women being appointed to be elders and deacons in the Lord's church. With the birth of the Feminist Movement, conceived in the "civil rights" legislation under the influence of radical humanism among political activists, came the demand for women's "equal rights" and power in every area of life. It was inevitable that this movement would invade the home, school and church, with painful social, economic and political punishment for any opposition. The militant voice of the National Organization of Women is demanding that women be elevated to equal rank with men in every area of life, including the church. Out of this influence comes the demand for leadership roles for women in churches of Christ.

This feminist movement is riding the high wave of liberal political influence and crying for the abolition of "the yoke of male domination" in religion and allow women to claim their rightful role of authority in churches. This organization promotes and supports abortion; it also supports lesbian and homosexual activity and has ridiculed traditional family relationships and the role of motherhood.

The innovations in denominationalism will eventually be embraced in some form by some churches of church, and some of these have included women preachers and church leaders for several years. Now some churches of

Christ are trying to imitate the practice. They reject those passages that speak of the woman being in subjection to man as the prejudice of Jewish religious leaders against women, such as the apostle Paul.

The news media and religious journals report the growing conflict in various religious denominations over women taking positions of authority in their churches. When the Scriptures are abandoned as the complete and only standard of authority, it is expected, among other things, that the women "rights" in the oversight of the church will be zealously promoted.

Promotion of Women Into The Oversight of the Church

Some women have demanded and received permission to attend the "business meetings" of the men in the absence of elders. They first wanted to attend to listen and be informed. Then they began to participate by asking and answering questions and to present their points of view. They soon occupied roles of leadership in these "business meetings" of making decisions. The women who participate in business meetings violate the woman's role given in **1 Timothy 2:12** just as if she participated in an elders meeting. It is a short step from this to demand "election" to the eldership and deaconship. These women do not understand their place in the church or they have no regard for the word of Christ,

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and the men who permit this commit sin.

However, some women are as' tie for a voice in the decision making of the church. In scene churches women already are attending the business meetings. The New Testament does not authorize any woman to occupy any post of authority in the local church, nor is she permitted to do anything "over" the man, whether there are elders or not. This prohibits any role of oversight.

Several years ago some elders reported their intention to revise the traditional roles of women in the church. This change had to be gradual to avoid division in these churches, because most people know that the Bible does not authorize a leading role for women in the church. The gradual introduction of women into the public activity in the church was to use them for making announcements before beginning worship; this opened the door for further public leading roles. That is what I have read from reports from some elders. Then if women can make announcements, they can also be used as ushers, to lead public prayers, to read Scriptures, to lead singing and to serve the Lord's supper.

These women will not be content with this public service, they will want to preach publicly, and to be appointed elders and deacons with equal authority of oversight with men.

What the Bible Teaches About the Role of Women in the Church

The word of God is explicit regarding the role of women in society, the home and the church. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. 14:34-35). "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11-12).

There is not a woman on earth who can attain the qualifications listed in 1 Timothy 3:1-7 and Titus 1:5-9 for one to be a bishop. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife" (1 Tim. 3:1-2). She could never be the "husband of one wife." She could never "rule well his own house, having his children in subjection with all gravity." She is to be in subjection to her husband in every thing (Eph. 5:24).

If we abandon the Scriptures regarding woman's

place in the church, it really does not matter what we do after that. To go beyond the word of God is to sin and leave God (2 John 9).

A woman is required to do everything that a man does in becoming a Christian (hear, believe, repent, confess Christ, be baptized). She must do everything a man does in worship to God (pray, sing, study the word, take Lord's supper, give of her prosperity on first day). She can scripturally do anything a man can do as a Christian, except she may not do so "over the man"; to take the authority of a man. She is to be in subjection (1 Tim. 2:11). The head of woman is man (1 Cor. 11:3); the head of the wife is the husband, and she is to be in subjection to him in all things (Eph. 5:22-24; 1 Pet. 3:1-7). Men and women are equal in Christ Jesus (Gal. 3:28), but they are not equal in their role assignments. Man did not create this arrangement. God did! Man and woman cannot change it without incurring the wrath of God.

The Bible reason is: (1) God commanded that the women keep silence in the churches (1 Cor. 14:23-35); and (2) women are to learn in silence with all subjection (1 Tim. 2:11). The reason she is to be in subjection is: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13,14). As long as the world stands those words will be there with the same force as when delivered by the Holy Spirit (1 Pet. 1:23, 25; Matt. 24:35).

Christ did not select a woman to be among the apostles, elders or evangelists in the New Testament church. Women are not permitted to do the work of an evangelist.

Godly women in New Testament days had an important role in the work of the Lord, but it was never "over the man" or in the role of oversight. Dorcas assisted the needy (Acts 9:36). Priscilla and her husband taught a young preacher more perfectly the right way (Acts 18:18). Phebe and Mary were commended for their assistance to Paul in the gospel (Rom. 16:1,6). Paul said, "Help those women who labored with me in the gospel" (Phil. 4:3).

I have been greatly blessed by godly women through my life as a preacher, from my grandmother, mother, wife, daughters, granddaughters and many other faithful women of great influence. They have taught me and encouraged me in many ways. These valuable saints are indispensable to the strength and growth of the local church. But the truth remains, the Lord did not put them in places of leadership. Women were not to occupy roles of leadership and over-sight in the church.

Guardian of Truth - February 2, 1995



A Church Kitchen at Jerusalem?

By Frank Himmel

One of our readers asked for help in responding to a brother who is defending church kitchens on this basis: how do we know the Jerusalem church didn't have one to use in the daily serving of food to its widows (Acts 6:1-6)?

First, the question is not, "How do we know they didn't have a kitchen?" It is, "How do we know they did?" We can only follow the apostolic pattern (Philippians 3:17) by observing what the Bible says the early Christians did. Guessing about things they might have done, but things about which the Bible says nothing, opens the door to endless innovations.

Second, it is not at all likely that the Jerusalem church even had a building at this point in its existence, much less a kitchen! There was so much poverty in the group that many were forced to sell land or houses just to meet the physical needs of their brethren (Acts 4:34-35). Given that, and the fact that their number quickly swelled into the thousands (Acts 2:41; 4:4), where would they have gotten the funds to build a meeting-house sufficient for so many? Luke (in Acts 2:46) points to the temple courts as their meeting place.

Third, the only justification for a local church having any facility is that it is a means of carrying out the work God has assigned the church (collectively). A building is authorized because we are commanded to assemble for worship (Hebrews 10:25; Acts 20:7; etc.).

If one is going to argue in favor of a gym, they must show that recreation is a local church function. If one is going to argue in favor of a kitchen and eating hall, they must show that eating is a church function.

Classrooms for edification/ instruction in God's word might be included (Ephesians 4:11-12; etc.).

If one is going to argue in favor of a gym, they must show that recreation is a local church function. If one is going to argue in favor of a kitchen and eating hall, they must show that eating is a church function. Facilities for doing unauthorized things are themselves unauthorized.

If the New Testament contained any commands or examples that made dinners and recreation the church's work, brethren would not resort to arguments such as the one we are considering. Not only are there no positive statements to support such things, Paul's prohibitions in 1 Corinthians 11 explicitly place eating in the realm of the home, not the local church. "What! Do you not have houses in which to eat and drink? ... If anyone is hungry, let him eat at home" (vss. 22, 34).

Fourth, who's kidding whom? What church has so many members lacking food and cooking capability that a kitchen in the meetinghouse is legitimately the most practical way to provide for them? And more to the point, in what congregation is preparing meals for indigent members the exclusive, or even the primary, use of such facilities? It is dishonest to justify building a facility for one purpose, then switching (perhaps all the while planning) to use it for others. By such tactics we might console ourselves, but God is not deceived.

