

# Reinstated?

By Bill Hall

We are hearing some rather strange expressions these days. A man was telling us recently that he had gone forward the Sunday before to be "reinstated." A woman said she was thinking of "going back into the church." Are such expressions a problem in terminology? Or are we faced with a problem in concept? Are people thinking of the church as an organization similar to the P.T.A., in and out of which they can go at will, returning simply to be "reinstated"?

Unfaithfulness is not just a matter of dropping out of the church for a while. It is a matter of trampling "the Son of God underfoot"; of insulting "the Spirit of grace"; of giving "occasion to the enemies of the LORD to blaspheme"; of turning one's back on the Lord and His promises; of living in sin and flirting with eternal damnation. Imagine a person's being in such a position, and then coming forward to be "reinstated"!!! What that person needs to do is repent, fall on his knees before God, confess to Him and to his brethren, "I have sinned," and cry to God for mercy.

We are not questioning God's mercy. He is prepared to forgive His wayward child; to run to him, fall on his neck, and kiss him; to place the best robe on his back, a ring on his finger, shoes on his feet; to kill the fatted calf and be merry. But this abundant forgiveness is for that wayward child who returns with a full recognition of his sin and unworthiness, who confesses his sins, who asks, not to be "reinstated" as a son, but to be received back only as a hired servant. Forgiveness is for the penitent.

May the Lord help us to see sin in its true ugliness, to "abhor what is evil" and "cling to what is good," to remember the price paid by our Lord for our forgiveness, to be faithful, and to humbly acknowledge our sins when we do fall. And when we are forgiven, let us not speak glibly of "going back into the church," but let us speak of the grace of God that could save "a wretch like me."

"Blessed are those who mourn, for they shall be comforted" (Matthew 5:4).



**(James 2:13 NKJV)** - "For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment."

### Sick

|   |   |  |
|---|---|--|
| <b>Fran Snyder</b><br>(Mother of Carla Humphrey)                  | <b>Lori Holloway</b>                                    | <b>Chick Wade</b>                              |
| <b>Gloria Detmer and Carol Dickerson</b><br>(Toni Herd's Sisters) | <b>Ruby Johnson</b><br>(Erica Seymore's Grandmother)    | <b>Jared Nixon</b>                             |
| <b>Ross Folmar</b>  | <b>Dave and Betty Bradford</b>                          | <b>Johnny Adrian</b><br>(Friend of Sullivan's) |
| <b>Ed Mort</b><br>(Friend of Sharon Bailey)                       | <b>"Grandmama" Odessa Wyatt</b><br>(Dyle's grandmother) | <b>Erlene Davis</b><br>(Walker Davis' mother)  |
| <b>Gerald White</b><br>(Christopher's and Wesley's Father)        | <b>Dave Brown</b><br>(Friend of the Lanier's)           | <b>Bill Rhodes</b><br>(Toni Herd's Uncle)      |
| <b>Marty and Aubrey Meeks</b><br>(Toni Herd's Nephews)            | <b>Carrie Chavers</b><br>(Friend of Sharon Bailey)      | <b>Joe Perry</b><br>(Anna Miller's Relative)   |

### News and Notes

- Let's remember our expectant mothers: Laura Weldon, Anna Miller, Nicole Pender, Joy Liu and Amanda Stephens.
- Let us remember those who are travelling in our prayers for a safe return!
- Bob Simpson will have surgery this week.
- Our next teaching quarter will begin today!
- Volunteers are needed to sign up to prepare communion and to lock the building and host the 1st-8th grade class.
- We are blessed every Sunday with visitors. Let us be sure to meet them and if possible be sure they receive a visitor's card.
- Cd's of today's sermons are available in the foyer after services.

# 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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## Rumors: How They Fly!

By Dee Bowman



### Thought to Ponder

Never believe anything bad about anybody unless you positively know it to be true; never tell even that unless you feel that it is absolutely necessary - and remember that God is listening while you tell it.

Reporting is hard business. It takes a disciplined mind. It's hard to be objective. A good reporter must divorce himself from all his pre-suppositions, prejudices, pre-conceived notions. He has the responsibility to his readers or viewers to report facts as best as he can determine them. He has no business reporting hearsay, opinion, or other part-truths unless he identifies them as such. It takes concentration and a high regard for truth.

Remember you are responsible for what you tell. No matter where you got it, it's still your responsibility. Just don't re-tell and you won't have to worry about it. Make sure it needs to be told before you tell it.

**Do You Have a Bible Question?**  
Call (334) 734-2133 or  
E-mail:  
LarryRouse@aubeacon.com

### SCHEDULE OF SERVICES Sunday

Bible Class .....9:30 AM  
Worship .....10:20 AM  
Evening Worship ..... 6:00 PM

### Wednesday

Bible Classes.....7:00 PM

Ask about our home Bible Study Groups!

Larry Rouse  
Evangelist and Editor

Distributing any truth requires the same integrity as that which is necessary for the good journalist. It, too, calls for intense concentration, an unbiased mind, a desire not only to know the truth, but to use it for good whenever and wherever possible. No person has the right to distribute untruth, hearsay, gossip.

The Scriptures assign an attitude for those who would dare

speaking of things to others publicly. For instance, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11), addresses the tendencies to report opinions and is God's warning against such. "There is a time to keep silence, and a time to speak" (Eccles. 3:7) speaks to the tendency to want to speak more than the occasion calls for, a constant problem for all of us it seems. "But speak thou the things which become sound doctrine" (Titus 2:1) calls to

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mind the necessity of adorning the doctrine of Christ with a disposition toward correctness, making sure that you do not speak opinion or promote your own surmising.

The Scriptures also warns about speaking things to others privately as well. "Let your speech be always with grace, seasoned with salt" (**Titus 2:8**) reminds us to make sure that our speech has just the right flavor, that we make sure we do our best to say palatable things in every situation. "A fool is full of words," says the wise man (**Eccles. 10:14**), indicating that you become suspicious when you say too much about a thing. "A soft answer turneth away wrath: but grievous words stir up anger" (**Prov. 15:1**) tells us about how to handle controversial matters and is a passage everyone would do well to commit to memory.

Then there are those private reporters, those who speak in hushed tones and report in secret, those who seemingly take great delight in spreading rumors and other hurtful information. A Gossip is a news monger, one who carries about information that is mostly undocumented in nature and unproductive in effect. It is speech which is seldom intended to edify and will usually include such things as idle talk, tattling, rumors. Sadly, most everyone has participated in it at one time or the other. And even more sadly, many have done so with full knowledge of what they were doing.

"Behold how great a matter a little fire kindleth!" (**Jas. 3:5**). It takes only a small

amount of kindling to start a huge conflagration and the skilled gossip knows just how to do it. He may just lift an eyebrow or crook his mouth. He may offer some innuendo or half-truth. He may start some rumor in a place where he knows it will spread like wildfire. He may write something without confirming the source or

examining all the facts just because the rumor he is reporting fits what he wants to report.

Gossip is ugly. Gossip is sinful. But gossip is effective, too. "Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor" (**Eccles. 10:1**). A man's reputation, which may have taken years to build, can be destroyed by one little, well-placed rumor, just as the ointment which may have taken months to prepare can be destroyed when one little stinkfly lands in the potion. It is a serious thing to report information which is not true or pass along what has never been proven. But people do it all the time. And get away with it.

Two things would help.

Don't repeat anything you don't know for sure. The world of gossip operates on a chain reaction. When the chain is broken, the gossip stops.

Remember you are responsible for what you tell. No matter where you got it, it's still your responsibility. Just don't re-tell and you won't have to worry about it. Make sure it needs to be told before you tell it.



## "Shamefastness" and Dress

By Jerry Fite

In the context of holiness, Paul instructs women to "...adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works" (**I Timothy 2:9-10**).

We communicate many things about our selves through dress. It should not be surprising that the woman of a "wily" heart is dressed "with the attire of a harlot" (**Proverbs 7:10**). The disposition of heart not only finds expression in word but often it manifests its character in dress.

The ostentatious or showy spirit often finds an outlet through extravagant hair styles, expensive jewelry and costly raiment. Paul is warning women readers to guard against inappropriate dress.

How does he combat the problem? Fight fire with fire. An unbecoming spirit is behind inappropriate dress, so if we concentrate on having a right spirit when we dress, our adornment should be appropriate.

One characteristic of a holy and godly heart is "shamefastness". According to Vine, this "is that modesty which is 'fast' or rooted in the character." Like "bedfast" is describing one confined to bed, "shamefast" is modesty firmly imbedded in character. This godly heart understands the limits or boundaries of propriety and shrinks back from ever crossing the line instead of seeing how close one can come to the line.

Shamefastness is that character of heart that is concerned with how certain actions will affect others. We see this clearly when Jesus speaks of the "importunity" or "shameless persistence" (the opposite of shamefastness) of one who approaches

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the door of a friend at midnight. He is persistent in asking for bread, but shamelessly so. He does not care if his friend is in bed at midnight with his children or what the friend will have to do to accommodate his request. He has no shame regarding how his actions are affecting his friend (Luke 11:5-8).

Our dress has an effect upon others. "Shamefastness" factors this in and makes sure the dress for the occasion will be fitting

within the limits of propriety, therefore not adversely affecting others.

Our purpose in assembling this morning is to worship and honor God, not put on a show with the new spring fashions. Shamefastness does not keep women from new things, it keeps her within the limits of modest dress, that manifests sobriety. Her dress never distracts other worshippers from the lofty purpose of honoring God by bringing undue attention to herself, or attracting the envious or even lustful gaze of the distracted.

Spring and summer seasons also tempt the ostentatious and showy spirit to show off more of the body rather than keep it modestly covered. Shamefastness will not allow an ostentatious spirit to take root and find expression in skimpy clothing. The woman with shamefastness considers how shorts exposing the thighs; halter tops, attracting eyes to the bare midriff; or swimsuits boldly revealing the female form will attract the wrong kind of response from men. So, she avoids such attire before the public's eye.

The woman wanting to dress becomingly as one who is manifesting godliness can do so in any society. Developing shamefastness will help tremendously in dressing for all occasions.

