

Lessons From a Changing World

By Larry Rouse

Anyone who lived in the 1950's or 1960's has witnessed great changes in our society. These changes have come so fast and moved so swiftly that if one fifty years ago had been told of these coming changes I am certain that he would not have believed them. Any change within the society around us will have a corresponding effect upon Christians in that society. A careful study of the churches of Asia in the book of Revelation reveals the struggle that must take place in the heart of every Christian against the surrounding social conditions.

Changing morals and decaying societies are not new in human history. We may as a country be moving even more rapidly towards self-destruction than societies of the past, but as Christians we can rest in the certainties of an unchanging God and His revealed will. In the hymn "Abide with Me" we sing: "Change and decay in all around I see; O Thou who changes not, abide with me!" Indeed God Himself has told us "For I am the LORD, I do not change." (Mal 3:6)

How can we resist the raging currents pulling us within this culture? We look to the God who is far greater than anything men or the rulers of men could ever say or do. In Isaiah God says: "Behold, the nations are as a drop in a

bucket, and are counted as the small dust on the scales." (Isa 40:15) The promise of God's continual care and guidance makes the shallow and false promises of the world seem as nothing. Our challenge is to build and maintain an unshakable faith in an unchanging God. Do you daily glory in the promise that God made when He said: "Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?" (Heb 13:5-6)

We need the wisdom of God to see this world for what it is and to overcome the efforts of Satan to subvert our faith. God has plainly described both the end of worldly things and the means of attack Satan will use. "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever." (1 Jn 2:15-17)



Classes This Week

Thursday 7 PM Studies in the Cross of Christ at the Rouse's	Friday 6-8 PM 1st—6th Grade Class at Pender's	Friday 6-8 PM 7th—12th Grade Class at the Rouse's
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Sick

Richard Wood (Melanie Smith's Uncle)	Scott Penrod (Friend of Roberts)	Mike Reed (Friend of Long's)	Sandlyn Fultz (Davis Fultz's Sister)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	Bill Rhodes (Toni Herd's Uncle)	Philip Locke (Jeremiah Johnson's Uncle)
Josie Keith (Friend of Heath Fowler)	Grandparents of Mary Ann Roberts	Easton Alexander (Phillip Box's cousin's baby)	Jerry Sandlin (Megan Lee's Grandfather)
Gaylord Huffman (Jennifer Daniel's Grandfather)	Quinton Addison (April Jerkins Grandfather)	Erlene Davis (Walker Davis' mother)	Mary Smith (Nathan Smith's Grandmother)
Gerald White (Christopher, Anna and Wesley's Father)	Dave Brown (Friend of the Lanier's)	Dale Herd (William Herd's brother)	Larry Alexander (Friend of Phillip Box)
Marty and Aubrey Meeks, Russell Dickerson (Toni Herd's Nephews)	Stacey Harrell (Marcus Harrell's Dad)	Ann Robinson (Sharon Bailey's Mom)	Debra Lowe (Toni Herd's Friend)

December Birthdays

- 1 - Preston Guthrie
- 2 - Brady Peek
- 4 - Justin Padgett
- 5 - Rusty Weldon
- 7 - Tim Morton
- 8 - Macy Johnson
- 10 - Kyle Gibson
- 11 - Will Holcomb
- 12- Hannah Marsh
- 13 - John Henderson
- 18 - Hannah Liu
- 18 - Tim-Yau Tam
- 20 - Joshua Melson
- 21 - Manna Jones
- 21 - Holly Johnson
- 22 - William Herd
- 22 - Laura Abell
- 24 - Jessica Yates
- 24 - Ryan Yates
- 25 - Dustin Marsh
- 29 - Joel Dembowski
- 30 - Holly Law

News and Notes

- Remember Matthew Johnson, David Golden and Tim Morton in our prayers as they are deployed overseas.
- Let's remember our expectant mothers in your prayers: Candy Long.
- Melanie Smith's uncle, Richard Wood, is having surgery on Friday.
- New Address: Carmen Herd, 312 N. Gay St., Apt 35, Auburn, AL 36830
- Spencer Sullivanne will have ankle surgery on Friday.
- We are thankful for those who are visiting with us today. Please take time to fill out a visitors card.
- CD's of today's sermons will be immediately available in the foyer.

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The Auburn Beacon



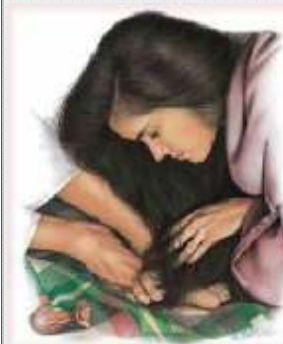
Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:16)

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Worthy of Worship

By Andy Diestelkamp



Thoughts to Ponder

Worship is seeing what God is worth and giving him what he's worth.

"You shall worship the Lord your God, and Him only you shall serve" (Matt. 4:10; Lk. 4:8). Jesus responded to Satan's temptation in this manner, making it clear that only Jehovah is worthy of worship (Jehovah is the name of the God of the Hebrews -- See Ex. 3:1-18; Deut. 6:13).

Why Jehovah God alone is deserving of this level of respect and adoration is clearly announced in John's vision of the heavenly throne (Rev. 4). In that spectacular scene the four living creatures and the twenty-four elders gave glory, honor, and thanks to Almighty God (vs. 9) while they cast their crowns before Him "who lives forever and ever" in humble recognition of God's superiority and grace (vs. 10). These worshipers declared that God was worthy of this worship because He created all things and all things exist by His will (vs. 11).

Likewise it is clear that created beings are not worthy of the kind of worship that is to be directed

If Jesus was not worthy of the kind of worship reserved for God, then why didn't He rebuke His disciples as Peter did to Cornelius or the angel did to John? If Jesus is inappropriately taking glory that belongs only to God, why is He not struck as Herod was?

toward God. There are some notable examples of this preserved for us. When Peter (by divine order) came to Cornelius, the centurion "fell down at [Peter's] feet and worshiped him. But Peter lifted him up saying, 'Stand up; I myself am also a man'" (Ac. 10:25, 26).

None can forget Herod's failure to restrain the people "who kept shouting, 'The voice of a god and not of a man'" (Ac. 12:22). He was punished "because he did not give glory to God" (vs. 23).

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

SCHEDULE OF SERVICES Sunday

Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM

Wednesday

Bible Classes.....7:00 PM

Ask about our home Bible Study Groups!

Larry Rouse
Evangelist and Editor

Check Us Out On the Internet: www.aubeacon.com

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Even angels who are higher than men (**Heb. 2:7**) are not worthy of worship. Twice John fell down to worship the angel which spoke to him. Both times the angel stopped him and bluntly said, "Worship God" (**Rev. 19:10; 22:9**). Neither the human nor spiritual messenger is worthy of worship -- only God.

The exclusivity of worshiping Jehovah as God has prompted some to question whether "Jesus of Nazareth, a man..." (**Ac. 2:22**) is worthy of the kind of worship reserved for God.

In answering this, keep in mind why Jehovah is worthy of worship (**Rev. 4:11**) and then read the introduction to John's account of Jesus' life (**Jn. 1:1-3**). The Word was in the beginning with God and was Himself God. Every created thing was made by the Word. The twenty-four elders cast their crowns before Him who sat on the throne because He created all things; it is therefore reasonable and right to worship the Word for the same reason.

The fact that the Word became flesh (**vs. 14**) in no way changes the fact that He created all things. That the Word emptied Himself, came in the likeness of men, and humbled Himself to the point of dying on the cross does not in any sense diminish His worthiness to be worshiped then or now. Indeed, "at the name of Jesus every knee should bow" (**Phil. 2:7-10**).

Scripture testifies to the worthiness of Jesus to receive the worship of men both while in the flesh and after His exaltation. Consider the response of Jesus' disciples after He came to them walking on the water. He had just saved Peter from the consequences of his little faith. This all took place just after they had witnessed the feeding of the five thousand with five loaves and two fish. They

had previously heard demons that Jesus had cast out declare Him to be the Son of God (**Matt. 8:29**). Already the people had surmised that Jesus was the Prophet and tried to anoint Him king -- Messiah (**Jn. 6:14, 15**). "Then those who were in the boat came and worshiped Him, saying, 'Truly You are the Son of God!'" (**Matt. 14:33**). They are not just bowing down to Him to be nice or because they want something from Him. They are not merely paying homage to His power. They have connected the dots and have come to the awesome conclusion that Jesus of Nazareth is the Messiah, the Son of God. It is with this awe that they worship Him.

If Jesus was not worthy of the kind of worship reserved for God, then why didn't He rebuke His disciples as Peter did to Cornelius or the angel did to John? If Jesus is inappropriately taking glory that belongs only to God, why is He not struck as Herod was? The only conclusion is that Jesus is worthy of the kind of worship reserved for God because He was (and is) deity. He, too, wears the name of Jehovah. (Consider comparisons of **Heb. 1:10 with Psa. 102:1,25; Joel 2:32 with Ac. 2:21,22 and Rom. 10:9-13; and Isa. 40:3 with Jn. :22-36**).

The worthiness of Jesus to receive our worship is confirmed by returning to the throne scene in Revelation 5 and observing that the four creatures and twenty-four elders fell down before the Lamb (vs. 8) just as they had before "Him who sits on the throne" (**4:9,10**). If it was worship to Lord God Almighty, it was worship to the Lamb. The Lamb was worthy to receive, among other things, honor and glory (**5:12**). Indeed the hosts of heaven and earth worshiped the Lamb as they worshiped "Him who sits on the throne" (**vss. 13,14**). Therefore, let us who hope and wait for the "glorious appearing of our great God and Savior Jesus Christ" (**Tit. 2:13**) give glory and honor to Him who is worthy of our worship.



Teach Your Children Well

By Forrest D. Moyer

This cannot be accomplished in an hour or two a week or even an hour or two a day. This is an "all the time" assignment from God to parents.

A popular song a few years ago had the line, "Teach your children well." Of course, this has always been the demand of God upon parents. Moses said to Israel, "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children..." (**Deut. 6:6-7b**).

Among the many parental proverbs of Solomon are words such as "Discipline your son, for in that there is hope; do not be a willing party to his death" (**Prov. 19:18**). Did you ever think about the solemn fact that your failure to "teach your children well" may be the cause of their death — maybe physically, but most assuredly spiritually? That's heavy stuff, isn't it? Then we are all familiar with "Train a child in the way he should go, and when he is old he will not turn from it" (**22:6**). This is re-echoed in Paul's instructions to the Ephesians: "And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord" (**6:4**). All these are saying, "teach your children well."

This cannot be accomplished in an hour or two a week or even an hour or two a day. This is an "all the time" assignment from God to parents. In infancy, in the very formative toddler stage, in childhood and throughout the teen years, this commitment is upon us to "teach our children well." It takes time — both "quality time" and "quantity time." It takes planning, patience, prayerfulness, and perseverance. It takes love, loyalty, labor, and lead-

ing. It take devotion, diligence, and discipline. Parents must cooperate in this great work.

It is not just telling a child all that he is doing wrong. That's probably the most destructive way to rear a child. True, corrective discipline must be given. But along with that there must be love and affection. Luther was raised by a father

who was over-strict to the point of cruelty which led Luther to say, "Spare the rod and spoil the child — that is true; but beside the rod keep an apple to give him when he has done well." Barclay gives us this account: "Benjamin West tells how he became a painter. One day his mother went out leaving him in charge of his little sister Sally. In his mother's absence he discovered some bottles of coloured ink and began to paint Sally's portrait. In the doing so he made a very considerable mess of things with ink blots all over. His mother came back. She saw the mess, but said nothing. She picked up the piece of paper and saw the drawing. 'Why,' she said, 'it's Sally!' and she stooped and kissed him. Ever after Benjamin West used to say: 'My mother's kiss made me a painter.' Encouragement did more than rebuke could ever do" (Ephesians, pp. 211-212).

Parents, are you "teaching your children well"? It's time we really looked at our lives to see if we are keeping God's charge to us.

