

# Price Tags Changed

For a prank, a man broke into a department store and switched price tags on various merchandise. He placed cheap tags on expensive things and expensive tags on cheap things. So on the next day, people would come in, and some little trinket would be marked \$239, and some finer merchandise would carry a 15 cent label. But this kind of things is not new. The devil has been doing it for centuries. The things of God are the things of real value while material things and the things of the world are mere tinsel. But man has changed the price tag!

Man's soul is of inestimable worth; it is more than all the world (**Matt. 16:24-26**). Man's body is of clay; it will return to the dust (**Eccl. 12:7**). The soul will live in eternity. Thus, the soul has the greatest value. But man has changed the price tag! To most people, the body and its comfort and pleasure occupies first place. The soul is considered as a cheap thing. Many even deny its existence. In this manner the devil accomplishes his aim — he leads men to sin and damnation.

Sin is horrible. It is to be shunned by all (**1 Thess. 5:21-22**). But man looks only at the glittering lights and the veined surface and sees the pleasures of sin. To him, god-

liness is something for old ladies or the Puritans of past centuries. The price tags have been reversed!

God's plan of salvation is essentially significant. Baptism is a divine requirement. But men have invented a cheap salvation that leaves baptism out altogether. Others have marked down the price tag on baptism and have made it sprinkling (**Col. 2:12; Rom. 6:4**). Again, the price tag has been tampered with.

Heaven is a better country. Its worth is seen in the words and symbols used to describe it in **Revelation 21-22**. The glory of that celestial city shall never cease to glow. The joy that it holds is immeasurable. It is well worth every sacrifice made and every persecution endured (**1 Pet. 1:4-9**). Yet, many have removed it from the sales counter — they say it does not exist. Others think the earth is more important. Oh how disappointed they will be! Don't mark down the price tag! Look at the standard price book — the Bible!



### Classes This Week

|   |   |  |  |   |
|---|---|--|--|---|
| <b>Sunday 5:15 PM</b><br>Kids Class in Auditorium | <b>Sunday Evening</b><br>College Devo and Singing at the Pender's House | <b>Monday 7 PM</b><br>Ladies "History + Geography" Class at Paula Davis' House | <b>Tuesday 8 PM</b><br>Truth Seekers class in Student Center Room 2216 | <b>Thursday 7 PM</b><br>Bible Reading/Prayer Class at Stefan Richardson's |
|---|---|--|--|---|

### Sick

|   |  |  |   |
|---|--|--|---|
| Sam Cox (Friend of Anna Stallings)                      | Owen Mauldin (Seth and Summer Mauldin's Son) | Frank Hand (Laura Humphrey's dad)        | Sandlyn Fultz (Davis Fultz's Sister)              |
| Gloria Detmer and Carol Dickerson (Toni Herd's Sisters) | Don Lanier (Father of Greg Lanier)           | David Hartsell (Holly and Brad's Father) | Kate Miller (Daughter of Brandon and Erin Miller) |
| Emma Hettinger (William Herd's Mother)                  | Neal May (Manna Jones' Mother)               | Sarah Lanier (Caleb Gandy's grandmother) | Andrew Hagewood (Friend of Sarah Norman)          |
| Betty Bradford  | Quinton Addison (April Jerkins Grandfather)  | Danny Weldon (Rusty Weldon's brother)    | Martha Godwin (Troy's mother)                     |
| Gerald White (Christopher, Anna and Wesley's Father)    | Patty Herd (William's sister-in-law)         | Emily Stallings (Anna's sister)          | Madi Wise (Friend of the Robert's)                |
| Marty Meeks, Russell Dickerson (Toni Herd's Nephews)    | Joe Perkins (Scott Perkin's Dad)             | Toni and William Herd                    | Tom Davis (Walker Davis' Uncle)                   |

### September Birthdays

- 2 - Denise Davis
- 3 - Trenton Anderson
- 4 - Logan Dean
- 4 - Kevin Anderson
- 10 - B J Winslett
- 10 - Eleanor Weldon
- 10 - Matthew Sullivan
- 10 - Keeley Porter
- 10 - Josh Carter
- 11 - Sheryl Fowler
- 12 - Jared Johnson
- 12 - Heather Bethea
- 13 - Rachel Lagrone
- 14 - Patsy Ogle
- 16 - Brittany Bagents
- 17 - Laura Weldon
- 19 - Kayti Persall
- 21 - Sarah Chandler
- 24 - Wade Winslett
- 26 - Ali Ingram
- 28 - Hannah Bruce

### News and Notes

- There is a new Spanish only class on Sunday mornings taught by Caleb George!
- Those who have chosen to participate in the adapt-a-student program should have received your list of students. We encourage all to reach out to others you do not know!
- Our College Devotional will be led by Ryan Hasty tonight!
- We encourage all of our members to register at our new website [www.auchurch.com](http://www.auchurch.com). Our latest pictorial directory can now be seen online!
- CD's are available after every service. Also you may find immediate audio online at [www.auchurch.com](http://www.auchurch.com)

# The Auburn Beacon



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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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Humbleness is what fertilizes the soil of our heart in which to prepare a home for Christ to live.

### Thoughts to Ponder

Humility is the foundation of all the other virtues hence, in the soul in which this virtue does not exist there cannot be any other virtue except in mere appearance.

**Elders**  
Walker Davis (334) 703-0050  
Larry Rouse (334) 734-2133

### SCHEDULE OF SERVICES Sunday

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

### Wednesday

Bible Classes.....7:00 PM

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Larry Rouse  
Evangelist and Editor

## Invisible Me

By Steven Harper

But, oh, do we love "self"! When brethren focus on "self" in their service to God, they will complain when no one notices them or calls them out for praise; they will complain when things are not going as **they** want within the church; they will cause unnecessary conflict and division.

Throughout the writings of the apostle Paul, we see his efforts to exalt Christ while simultaneously diminishing himself. He did so because he understood as well as anyone that the salvation of the hearer/reader would not be dependent upon some power in Paul, or some superior ability he had to persuade others to follow Christ. He knew, as he stated to the Romans, the gospel of Jesus Christ is "the power of God to salvation for everyone who believes" (**Rom. 1:16**); the power was not in him [the messenger], but in the message itself - more specifically, the one at the center of that message, Jesus Christ.

But even early in the history of the church, men were divided and made distinctions based on who taught them. The Corinthians had done so (cf. **1 Cor. 1:11-12**) and Paul wrote to eliminate such unworthy divisions. Paul pointed them back to Christ and remind them it was **Christ** they followed, and not any man (**1 Cor. 1:30-31**). He would later write to make sure the brethren there understood that his part in even their salvation was not to be celebrated, saying of himself, "Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase" (**1 Cor. 3:5-7**). Let us emphasize Paul's statement that the one doing the teaching is **nothing** because it is **God** who gives the increase.

Paul would later give an illustration of this humble mind when he wrote of how he "made [himself] a servant to all, that I might win the more;...became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some" (**1 Cor. 9:19-22**). In all these things, Paul was willing to give up his identity as "Paul" and be known merely as the means of another's salvation. To him, it didn't matter if they saw him as "Paul," but was willing to give up whatever he had to give up if

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there was even the possibility of someone being saved.

Paul again makes the contention that he is “nothing” when he wrote to the Galatians, “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me*” (Gal. 2:20). In this statement, Paul declares that “Paul” was crucified with Christ, and “Paul” no longer lived, but it was Christ living in him, and the life he now lived, he lived by faith in Christ. In these words, Paul exalts Christ as the one for whom he lives, and tells us he is no longer living for himself. In effect, Paul is saying that he so lived so that others, looking at him, would see only Christ. “Paul” didn’t exist anymore.

But, oh, do we love our “self”? Oh, do we like to hang on to “me” - even after we declare we have given our lives in service to Jesus Christ! Oh, do we resist giving up self that Christ may live in us! Oh, do we resent it when our brothers and sisters point out our selfish attitudes and actions! We profess a desire to be mere servants of our Lord Jesus Christ, but then act as if He lives to serve us, and that He should bend His will to ours!

Let us be reminded that the gospel message we claim to believe teaches “*us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age*” (Titus 2:11-12). In that message, Paul said, is a necessity of denying “self”? I cannot claim to actually be following the gospel if I am quite unwilling to deny the things I pursued when I lived outside of Christ. Jesus likewise said, “*If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me*” (Matt. 16:24). Jesus plainly demands we deny “self” if we want to follow Him!

As disciples, we are to be the people whom Paul described as “*those who...live no longer for themselves, but for Him who died for them and rose again*” (2 Cor 5:14-15); that is to say, we should live for Christ and no longer live for self. Paul put it in different terms when he wrote to the brethren at Rome, saying, “*Reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God*” (Rom. 6:11-13). Again, the demand is that we do not live for our selfish desires [self] any longer, but for Christ, practicing righteousness. “Self” should not even be in the picture any longer!

And even in the good that we do, “self” should still be invisible to the observer. Jesus admonishes us, “*Let your light so shine before men, that they may see your good works and glorify your Father in heaven*” (Matt. 5:16). In other words, I should live and do good works in such a way that when others look at me, they are not seeing my “self” but God, and they give Him [not me] the glory for what has been done. This stands in contrast to the hypocrites whom Jesus would later describe as ones who did charitable deeds to be seen of men (Matt. 6:1), prayed to be seen of men (Matt. 6:5), and fasted to be seen of men (Matt. 6:16). In these cases, the “self” was most prominent and the ‘glory’ they received was directed at them. Jesus wants us to so live and act that when others look at us and the deeds we do, they don’t even see the person, but see God and Christ, and any glory that is offered goes to God, and not to “self.” We must be “invisible” while God is prominent!

But, oh, do we love “self”? When brethren focus on “self” in their service to God, they will complain when no one notices them or calls them out for praise; they will complain when things are not going as *they* want within the church; they will cause unnecessary conflict and division. When we focus on “self,” we start thinking more about what “I” want or what “I” need, rather than what God or Christ wants or what my brother or sister in Christ needs. When I base my happiness on “self,” rather than on what God tells me brings true happiness, I will always be disappointed and may even become bitter when things don’t go *my* way. It is only when “self” becomes invisible that we will present the proper example to the world of the servant of Christ.

If you have ever been to a nice restaurant, hotel, or even shopping experience where you had to deal with the employees of said businesses, what is it that makes our experiences memorable? Isn’t it the fact of something well done, rather than remembering a particular employee’s name? That is exactly the point of our service to God; it is not about self; it is all about presenting to the world an example that will cause them to seek out what we offer to them, and to talk about God and about Christ, eventually seeing that they not only *want* what God has offered, but to also see that they *need* what He has offered.

May I have the necessary humility that others may see Christ in me.



## The Value of Quiet Benevolence

By Warren E. Berkley

An irritable brother who always kept some grievance or issue loaded, called a meeting with the preacher and the four elders of the local church.

He leapt right into his complaint, arguing that all five brethren made a good living, drove late model cars and lived in nice homes, yet, he argued: “You don’t ever share your good fortune.” His audience listened patiently and then after the outburst, one of the elders said: “How do you know we do not share?” There was no answer. Apparently the agitated brother assumed they didn’t, or wanted to believe they were miserly. The elder calmly explained, putting an end to the event: “God does not expect us to prove to you or to anyone the extent of our benevolence. In fact, the larger amount of one’s benevolence will not be known on earth.” In support of this, he read **Matthew 6:1-4**, and the meeting ended.

The story illustrates, among other things, a common misunderstanding of individual benevolence. The purpose is not to satisfy witnesses, elicit the applause of men, or prove anything to detractors. One’s sharing ought to be so private and unpublicized, when the right hand gives, the left hand has no idea. It should be as Harriet Beecher Stowe once wrote of someone she

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believed had the spirit of Jesus. She said of this person, that “He had a habit of quiet benevolence,” doing more good silently than was common of most people in their public charity. {Life and Letters of Harriet Beecher Stowe, 1897}

I read a few years ago of a mystery unfolding in the world of college fund-raising. “During the past

few weeks, at least nine universities have received gifts totaling more than \$45 million, and the schools had to promise not to try to find out the giver’s identity,” (AP, April 16, 2009). I have no idea how this story developed; it was not, to my knowledge, followed up with additional reporting (except perhaps to the IRS). It may turn out that some individual or group of individuals are engaged in quiet benevolence, determined to avoid the typical praise of public, ostentatious giving.

Are you a quiet giver? There is rich spiritual value in this kind of giving. Value for you and the recipient, having this truth connection: “with such sacrifices, God is well pleased,” (Hebrews 13:16, see also **Matthew 6:1-4**).

