

# But You Will!

By Forrest D. Moyer 24:42).

Someone said, "The only way to be sure of surviving is never to do anything for the last time." Well, that sounds good, but the fact is that you will — that is, you will do some things for the last time! You see, it matters not how brilliant you are, how healthy you are, or how rich you are; these things do not alter man's mortality. You will die! (Unless the Lord comes first, and the effect will be the same.) So, some morning you will get up for the last time. There will be a time when you sit down to your last meal. You will clasp your children (or grandchildren) in your arms for the last time. You will say to your husband or wife, "I love you" for the last time. Further, we just don't know when that time will be. That's why the Lord constantly stresses our being ready at all times (Matt.

What is even more sobering is the thought that some day, for the last time, you will have opportunity to bring your life into a righteous relationship with your God. True, you are saved by grace; but it is also true that you must accept that grace in God's appointed way (see Acts 2:38). If you spurn His invitation for the last time, then your doom is sealed. Wisdom cries out for you to accept His way right now and live for Him for the rest of your life. Then it little matters what you do for the last time. The important thing is that you will be with God eternally. (Forrest D. Moyer, 1989)



**Classes This Week**

|   |  |   |  |  |
|---|--|---|--|--|
| <b>Sunday 5:15 PM</b><br>Kids Class in Auditorium | <b>Sunday Night 8 PM</b><br>High School and College Girl's devotional at Savanna Spohn's | <b>Monday 7 PM</b><br>Men's study at Walker Davis' home | <b>Tuesday 8 PM</b><br>Truth Seekers class in Student Center Room 2216 | <b>Thursday 10 AM</b><br>Ladies "Good Homes class at Laura Humphreys |
|---|--|---|--|--|

**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)               | Andrew Westphal                          | Andrew Hagewood (Friend of Sarah Norman)          |
| Betty Bradford  | Quinton Addison (April Jerkins Grandfather)  | Danny Weldon (Rusty Weldon's brother)    | Bonnie May (Wife of Ben May)                      |
| 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)                   |

**November Birthdays**

- 1 - Holly Allamel
- 2 - Debbi Coleman
- 6 - Troy Godwin
- 6 - Lauren Ledford
- 7 - Amy Godwin
- 7 - Leah Donahue
- 8 - Ashley Miller
- 9 - Darla Hahn
- 11 - Andrew Hahn
- 13 - Toni Herd
- 13 - Emerson Daniels
- 13 - Dylan Bartlett
- 13 - Ronaldo Henriquez
- 15 - Jon Hornback
- 16 - Nicole Pender
- 16 - Alexander Dunaway
- 16 - Victoria Dunaway
- 20 - Craig Bassett
- 23 - Mary Ann Roberts
- 24 - John Burns
- 25 - Silas Weldon
- 25 - Olyvia Winslett
- 27 - Scott Fowler
- 28 - Will Harris
- 29 - Tyson Dembowski
- 30 - David Simpson

**News and Notes**

- ☒ - There will be a congregational meeting on Sunday, May 17 at 4 PM. This will be a time for communication and feedback with our Elders and deacons.
- ☒ - We extend sympathy to Mac Searcy who lost his grandfather, Shelby Searcy, recently.
- ☒ - Bonnie May went home last Sunday!
- ☒ - Ken Sullivanne will have a heart procedure on Monday.
- ☒ - Owen Mauldin had surgery this week to correct a hernia and insert a feeding tube.
- ☒ - All audio is available on www.aubeacon.com and also on CDs 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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## Lets Get On With It, or Forget It!

By Dee Bowman



**Thoughts to Ponder**

A patient cannot accept the physician and, at the same time, reject his remedy.

In a recent article in the Houston Chronicle, George F. Will says, "The challenge confronting the church can be expressed in one word: modernity." He is exactly right—even though his concept of what is the church is not biblical, his perception of what constitutes the church's challenge is entirely correct. What we face as the people of God today is what he terms modernity.

His definition of that term is likewise perceptive and very accurate. Listen to it: "Modernity teaches that freedom is the sovereignty of the individual's will—personal volition that is spontaneous, unconditioned, inviolable and self-legitimizing."

That is about as fine a definition of our subjective-thinking society as you will find. I have said on numerous occasions, "in this country we're more interested in our 'rights' than we are our 'wrongs.'" We have lost

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contact with the word of God and have made contact with ourselves. It's as simple as that. We have become the authority, not the Bible.

This subjective theology, promoted and practiced, by the denominational world in general, and particularly by the so-called "community church" concept, is what religion is all about in our age. In today's religion, our choices are so specially our own that no "one has the right to tell me what to do." Our deci-

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**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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Evangelist and Editor

**Check Us Out On the Internet: [www.aubeacon.com](http://www.aubeacon.com)**

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sions are based not on objective, definitive truth, but on what and how we “feel” about a matter. There is, in this doctrine of modernity, no such thing as a truth that is for all; there is only truth for me.

This doctrine finds its way into the church if we are not careful.

It is seen in our casting away of the ancient gospel in favor of a social gospel. The church has been turned into a benevolent society. It has become little more than a country club in many places, offering a place to gather and enjoy entertainment and engage just enough worship to salve ones conscience. In today’s churches it is not uncommon for people to engage not in what is commanded in worship, but what is desired by the populace. The church has been turned into a secular school organization as well, with more attention being paid to day care facilities and mother’s day out programs than to the gospel of Jesus Christ. In many places, it seems to me the church is involved more with the world than with the Lord. And that’s in churches of Christ, folks.

In order to participate in all these secular endeavors there has to be an renunciation of the ancient gospel, a surrender of scriptural precedent, an abandonment of the ancient order. There is no way to reconcile what many churches are doing today to the plans and forms given in the New Testament. There has to be an abdication of the Scriptures in order to facilitate what is being done in many churches today.

How can it be, you ask. Easy. Subjectivism. You make truth relative to the situation, make it fit whatever you want to do. And then you add emotionalism: if it feels good, how can it be wrong? After all, didn’t God create us?

Modernity is the abandonment of conformity to God’s will. It takes many forms. Sometimes it’s referred to as the New Hermeneutic, a modern way of interpreting Scripture. Sometimes it is called Contemporary Worship or sometimes it’s called Ecumenism. There are all kinds of appellations, all of which are intended to Bible-centered Christianity, to call attention away from any sort of objective standard of regulation.

You can’t have it both ways. And you can’t water it down, either. You either respect the word of God all the way, or you abandon it all the way. There is no in-between. The Scripture does not say “if any man speak, let him speak as the oracles of God, except....” (1 Pet. 4:11) There is no exception. It does not say “whosoever goeth onward, for just a little way...” (2 Jn. 9) There is no exception. It does not say, “All Scripture is ordained of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be nearly furnished to most every good work.”

If the word of God is true, if it is complete, if it is all we need, let us use it. We have no right to changer it (Gal. 1:6-9). If it is up to us to use what we want of it, change it where we want, apply it only as we see fit, then let’s just forget the whole thing and do what we want.

God has spoken. That’s good enough for me.



## An Inside Job

By Bryan Gibson

We’ve been reading and hearing so much about outreach lately that we thought it was time to balance the scales a bit and talk about “INreach”. There’s no such word in the English language, of course, so let’s see if we can explain. We’re talking about the efforts of Christians, both collectively and individually, toward those who are “inside” (1 Corinthians 5:12), “of the household of faith” (Galatians 6:10), “our people” (Titus 3:14)—in other words, fellow-Christians, or fellow-saints.

Paul wrote two letters to Timothy, one to Titus, both of whom were evangelists. We can’t help but notice the great emphasis given to “INreach” in all three letters. Great effort and much teaching is required to “set in order the things that are lacking” (Titus 1:5)—to appoint qualified men to serve as elders and deacons (Titus 1:5-9; 1 Timothy 3:1-13); to keep the church pure from false doctrine (1 Timothy 1:3-11; 2 Timothy 2:14-18; Titus 1:10-14); to instruct brethren how to “live soberly, righteously, and godly in the present age” (Titus 2:12); etc. Neglect this INreach for very long, and you’re sure to have a mess on your hands. Give it proper emphasis, and the fruits will be many, including a people better prepared to reach OUT to those who are lost.

Turning to the rest of the New Testament, it sure says a lot about our individual responsibilities to “one another.” Love one another (1 John 3:11, 23; 4:7, 11-12); be hospitable to another (1 Peter 4:9); admonish one another (Romans 15:14); weep and rejoice with one another (Romans 12:15); restore one another (Galatians 6:1); comfort one another (1 Thessalonians 4:18); etc. So in all your efforts to reach out, don’t forget to reach in, because your brethren need you and should be the objects of

Local churches, then, should seek to strike the proper balance between outreach (teaching the lost) and “inreach” (teaching and strengthening the brethren). Again, as stated earlier, successful “inreach” leads to better outreach—Christians become better equipped to teach the lost.

your special attention. “As we have opportunity, let us do go to all, especially to those who are of the household of faith” (Galatians 6:10). Not surprising, then, that we read such commendations as these: “God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister” (Hebrews 6:10). “The household of Stephanas...they have devoted themselves to the ministry of the saints” (1 Corinthians

16:15). Brethren in Thessalonica received strong commendation for “brotherly love,” but were then urged to “increase more and more” (1 Thessalonians 4:9). Ministering to the saints takes time, and a lot of it.

Local churches, then, should seek to strike the proper balance between outreach (teaching the lost) and “inreach” (teaching and strengthening the brethren). Again, as stated earlier, successful “inreach” leads to better outreach—Christians become better equipped to teach the lost. As to individual Christians, it seems that lately some have criticized them for their lack of outreach. Remember, they’ve got their hands full, so don’t judge them too harshly. It’s a big enough job just to take care of their families, and then they’ve got all these responsibilities to their brethren. Excuse them for not devoting themselves to the material and social needs of their community. If Christ is living in them (Galatians 2:20), they will be compassionate toward such needs as they interact with non-Christians, but this is not their main mission. They want those on the outside to come inside, and the only way to accomplish that is to teach them the saving gospel of Jesus Christ (Romans 1:16).

