

Body versus Soul

By Terry Benton

The body is temporal and designed for a temporal world. It is a vehicle or instrument through which we act and communicate. It is designed to carry us through a world of learning curves. It goes uphill with difficulties at times and sometimes it coasts along a temporal flat plain. It carries a life-force inside the vehicle. That life-force is the spirit, character, or soul carried inside the vehicle. It is designed to prepare for eternity with God. When the vehicle stops working, the soul will leave the body, the vehicle, and await the judgment. The vehicle may crash, it may fail to operate, but the spirit does not cease to exist. It enters an unseen realm. We do not know how long our vehicle will work, but we know it will eventually stop carrying us through this temporal world. Therefore, our mission is to fill the spirit with those things that make us like God, our Creator and Judge. The gospel prepares our souls and feeds our souls with power to meet God at the end of our journey. Thus, even when our vehicle is suffering difficulty it be-

comes an opportunity for the soul. While the outward man perishes, the inward man can be "renewed" day by day (**2 Cor.4:16f**). It is important to "renew" your spirit and soul by refreshing it with connections to the eternal things available in Christ. We face challenges in this world, but, we are overcomers through Jesus and His refreshments.

Psalm 119:71-72

71 It is good for me that I have been afflicted, That I may learn Your statutes.

72 The law of Your mouth is better to me Than thousands of coins of gold and silver. NKJV

Sometimes we cannot help what is happening to our vehicle, but we can always control how we respond in our soul and spirit. That is the difference between body and soul. Be wise regarding your soul!



Brad Marshall (Allie Hosey's Cousin)	Jesse Godwin (Troy's father and Mac's grandfather)	Frank Hand (Laura Humphrey's dad)	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)	Wanda Price (Ada Owen's sister)
Betty Mcareavey (Mary Ann Roberts' mom)	Audrey Barnett (Joanetta's sister-in-law)	Betty Bradford	Hazel Gilliland and Sherry Carroll (Toni's relatives)
Tom Davis (Walker Davis' Uncle)	Joy Powell (Tori Luther's grandmother)	Danny Weldon (Rusty Weldon's brother)	William Smith (Ken Sullivan's brother)
Gerald White (Christopher, Anna and Wesley's Father)	William Herd	Rebecca Davis (Chuck Hahn's Niece)	Ray Humphrey (Seth's dad)
John M. Rhodes and Bonnie Rhodes Kirkley (Toni Herd's family)	Joe Perkins (Scott Perkin's Dad)	Aubrey Meeks (Toni Herd's Nephew)	Esther Biddle

January Birthdays

- 1-David Ogle
- 2-Savannah Spohn
- 2-Chuck Hunt
- 4-Phillip Box
- 6-Erica Seymore
- 7-Sarah Darby
- 9-Jordan Oldag
- 9-Liseth Aragon
- 9-Tyler Hudson
- 10-Mallory Randolph
- 11-Spencer Hall
- 11-Shepherd Hall
- 15-Michael Bassie
- 17-Anna English
- 18-Scott Vaughn
- 21-Jacob Jerkins
- 23-Connor Godwin
- 25-Caleb Daniels
- 25-Sara Lail
- 27-Blake Bagents
- 28-Holly McDaniel
- 30-Kayla Garlock
- 30-Kristi Garlock
- 31-Jennifer Daniels

News and Notes

- ☒ - Laura Weldon had a successful appendectomy yesterday and should return home today.
- ☒ - Valerie Liverett's grandfather died this weekend. please keep this family in your prayers.
- ☒ - The college devotional/singing will be at Jeff Jerkins house Sunday night. Doy Moyer will be teaching!
- ☒ - Lisa carter, Luke's mom, has returned home from TX and will be receiving chemo.
- ☒ - Joey McGee's aunt, Terri Moore, has been diagnosed with lymphoma and will be receiving treatments.
- ☒ - Our meeting with Doy Moyer starts today! Cards are in the foyer.
- ☒ - There will be a song leading class Sunday, Jan 24th at 5:00. See Jared Johnson or RJ martin for more information.
- ☒ - Pray for Chuck Hahn's niece, Rebecca Davis, has been fighting cancer for 2 years and now has been admitted to the Hospital for congestive heart failure.
- ☒ - Alex Nguyen and have identified with the University church!

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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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Thoughts to Ponder

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. (**Ephesians 2:10**)

Moralizing over the Gospel?

By Doy Moyer

If not careful, one can easily lose the gospel message through mere moralizing, perhaps thinking that preaching the gospel is equivalent to pushing moral and political issues. Moralizing is the expression of moral judgments or opinions about right or wrong. "Mere" moralizing means that one stops at the expression of these judgments. Many see this as self-righteous and hypocritical, focusing on one specific issue perhaps while ignoring other equally important matters. The goal of moralizing is typically to get people to change their moral stance on something, or at least to feel ashamed if they don't.

This can be a problem on at least two counts:

First, this approach doesn't save souls.

Second, just getting people to change moral views is not the essence of the gospel.

Of course Christians ought to be teaching and standing for biblical morality, and nothing said here should be understood otherwise. At the same time, while Christians

If traveling with a small child or other person unable to administer the oxygen without help, one is instructed to put on his own mask before aiding a dependent one. This instruction goes against what one would do by instinct but is necessary because one must be able to breathe in order to help the helpless.

understand that immorality without repentance will condemn (**Gal. 5:19-21; 1 Cor. 6:9-10**), and that God does call us to holiness (**1 Pet. 1:13-16**), we also need to understand that the need for the gospel is due to the fact that we are all moral failures. This is not to excuse sin, but we know that all of us are guilty (**Rom. 3:23**). We all stand condemned and in need of salvation, and just changing our moral views or becoming "better" people is not what fills that need. Further, never do we reach a point where we no longer need the gospel message, for none today can claim perfection.

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

SCHEDULE OF SERVICES
Sunday
Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM
Wednesday
Bible Classes.....7:00 PM
E-Mail:
larryrouse@aubeacon.com

Larry Rouse
Evangelist and Editor

Find us on the Internet: www.auchurch.com and www.aubeacon.com

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We can only claim forgiveness. While grace does not excuse sin (**Rom. 6:1-2**), the need for grace will never go away (**1 John 2:1-2**). We will never be able to rely on ourselves, as that will surely lead to further failure. We've all tried it and failed miserably.

One reason that mere moralizing doesn't work is that it gets the cart before the horse and focuses the attention upon imperfect Christians rather than God. We must stand for moral values, but even if we get people to change their moral views, and if we get more moral laws on the books, these actions by themselves haven't saved a single soul. Moralizing alone will only condemn because it shows a violated standard without a remedy for redemption. The gospel is more than a change in moral standards.

This also leads people to think that a moral failure (sin) for a Christian necessarily means that the Christian is a hypocrite. Why? Because the message doesn't stress grace and forgiveness. It just stresses the importance of moral action. When morality is the main issue, and one fails, then the whole system is seen as a failure and the world is quick to point that out. A Christian certainly can be hypocritical, but confession, repentance, and seeking forgiveness are not acts of hypocrisy. Christians who do this are doing exactly what Scripture tells them to do (**1 John 1:7-10**).

The gospel is needed precisely because we are failures. Since "gospel" is good news, there are two vital components to the gospel that need to be understood and proclaimed:

1. All are guilty of sin (**Rom. 3:23**), and we cannot save ourselves just by changing moral habits. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast (**Eph. 2:8-9**). To moralize the gospel is to turn it into a works-based system, and this is not the gospel.

2. Christ, by His grace, died to offer forgiveness, and any message that doesn't include this is not the gospel. "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us" (**Eph. 1:7-8a**).

Only when we seek and teach God's grace and forgiveness through the cross of Christ will we then be spreading the gospel. Once people accept what Christ has done for them, morals begin to change. People will repent, not because morals are forced on them politically, but because they will desire the grace and forgiveness only God can provide, and repentance is the only viable response (**Acts 2:38; 3:19; cf. Titus 2:11-14**).

If our message to the world is filled with the hope of forgiveness, the riches of God's grace and mercy, and how repentance fits into this, then we will not be presenting an "us vs. them" political type of message; rather, we will present an "all of us are in the same boat and need saving" type of message. What distinguishes the Christian from the world at the most basic level is that the Christian has come to God for that forgiveness. Yes, there are greater implications for how Christians should be living (e.g., not conformed to this world, **Rom. 12:-12**), but the focal point of the gospel message must always be this:

"For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared..." (**1 Cor. 15:3ff**).

If this real gospel is not accepted, then no amount of moralizing will save souls. The failure of "moralizing over the gospel" is that the message is not the gospel at all. It's a cheap substitute based on a misunderstanding that we can fix our own problems. Let's make sure our message properly reflects what God came to do in Christ.



The Scriptures Are Our Guide

By Bill Hall

Two different views exist as to how one comes to a knowledge of God's will. The first view is that one comes to this knowledge by carefully reading and understanding the scriptures; that Jesus promised His apostles that they would be led into all truth by the Spirit (**John 14:26; 16: 13**); that they, along with other inspired men, wrote that truth in the scriptures; that when we read what they wrote, we may "understand (their) knowledge in the mystery of Christ" (**Eph. 3:3,4**); that the scriptures, consequently, are an all-sufficient guide from earth to heaven.

The second view is that each child of God is led in some direct way by the Spirit in understanding God's will. People are often heard to say, "God is leading me into this understanding," or "in this way," and in saying this they mean that He is leading them through some direct guidance. While they do not disregard the scriptures altogether, they feel that they are led in some additional way into an understanding of God's will, applying **John 14:26** and **John 16:13** to every "believer."

This writer confesses to holding the first view and would ask those who hold to the second view the following questions:

(1) If, indeed, all believers are led directly into an understanding of God's will, why was it necessary for the first converts to continue "steadfastly in the apostles' teaching" (**Acts 2:42**)? Would they not have had the same understanding of God's will as the apostles had?

If, indeed, all believers are led directly into an understanding of God's will, why was it necessary for the first converts to continue "steadfastly in the apostles' teaching" (**Acts 2:42**)? Would they not have had the same understanding of God's will as the apostles had?

How do we explain the differences in doctrine and practice that exist among those who claim to be led into their understanding directly by the Lord? Differences abound among those who claim direct guidance, while the scriptures teach only "one faith" (**Ephesians 4:4-6**). Is the Lord really leading all these people into conflicting ideas? Is He the author of confusion (**1 Cor. 14:33**)?

If you could accurately communicate to me — either orally or in writing — this understanding into which you have been led, could I place as much confidence in it as I do in the writings of Matthew, Mark, Luke, John, Paul, etc? Could I continue steadfastly in your teaching as the early Christians did in the apostles' teaching? If so, how would I know to continue steadfastly in your teaching rather than in the teaching of some person whose understanding conflicts with yours? With all these conflicts, would we not have to go back to the Bible to know what was right? And wouldn't that, in reality, take us to the first view stated in this article, which I already accept?

The truth is—the scriptures are God's divine truth (**John 17:17**). One can read and understand them (**Eph. 3: 3, 4**). They are all-sufficient as a guide from earth to heaven (**2 Tim. 3:16,17**). They will provide the basis for our judgment in the last day (**John 12:48**). Read them carefully and obey them in love.

