

# A Man Called David

Often it is asked, "How could David be called a man after God's own heart? (Acts 13:22) "Like David" usually means the querist sees only the sinful side of David's life — and it is certainly there. But someone has answered this question, "Read Psalms!"

By Robert Turner

"I thought on my ways, and turned my feet unto thy testimonies" (119:59) "My soul waiteth in silence for God only: From Him cometh my salvation" (62:1) "Blessed is the man that walketh not in the counsel of the wicked ...but his delight is in the law of Jehovah..." (1:1-f).

"Preserve me, O God; for in thee do I take refuge" (16:1). "I love thee, O Jehovah, my strength. Jehovah is my rock, and my fortress, and my deliverer" (18:1). "Some trust in chariots, and some in horses; But we will make mention of the name of Jehovah our God" (20:7).

"Who can discern his errors? Clear thy servant also from presumptuous sins; Let them not have dominion over me: Then shall I be upright, and I shall be clear from

great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer" (19:12-14).

"I said, O Jehovah, have mercy upon me: Heal my soul; for I have sinned against thee" (41:4). "Have mercy upon me, O God, according to thy loving-kindness: according to the multitude of thy tender mercies blot out my transgressions." "Against thee, thee only, have I sinned, and done that which is evil in thy sight." "Behold thou desirest truth in the inward parts; and in the hidden part thou wilt make me to know wisdom." "Hide thy face from my sins, and blot out all mine iniquities." "The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise." (From Psm. 51)

"The Lord is my shepherd I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters He restoreth my soul..." Many thousands knew the "Shepherd Psalm." But David knew the Shepherd.



## Classes this Week

<b>Kid's Class at the Building at 5:15 All Are Invited</b>	<b>Sun. Night College Dev. With Ryan Hasty at the Miller's</b>	<b>Monday Night Ladies' Class at 7 PM at the building</b>	<b>Wed. Morning Ladies' Class at 10 AM at the Manna Jones</b>	<b>Thursday Night Acts Study at 7:00 PM at Jillian Petty's</b>
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## Sick

<b>Fran Snyder (Mother of Carla Humphrey)</b>	<b>Pam Dial (Laura Weldon's Mother)</b>
<b>Albert Boyles (William Herd's Relative)</b>	<b>Rose Tate (Toni Herd's Cousin)</b>
<b>Adriana Mininno (Haley Chittam's Cousin)</b>	<b>Dave and Betty Bradford</b>
<b>Blake Whatley (Hunt's neighbor)</b>	<b>Dave Brown (Friend of the Lanier's)</b>
<b>Marty and Aubrey Meeks (Toni Herd's Nephews)</b>	<b>Carrie Chavers (Friend of Sharon Bailey)</b>
<b>Carol Dickerson</b>	<b>Chick Wade</b>
<b>Rachel Bragwell</b>	<b>Lori Holloway</b>

## News and Notes

- Let's remember our expectant mothers: Laura Weldon, Anna Miller and Laura Humphrey.
- Joel Black lost his remaining living brother last week. The funeral was on Saturday. Please remember him in your prayers.
- Chris Long has successful back surgery and is doing well in his recovery.
- Ryan Hasty will be driving from Birmingham to teach the College devotional tonight. He will be speaking on "overcoming self-doubt."
- Encourage others to visit our website at [www.aubeacon.com](http://www.aubeacon.com)
- Audio CDs of Today's Sermon will be immediately available.

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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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## Thought to Ponder

**Worldliness is excluding God from our lives and, therefore, consciously or unconsciously accepting the values of a man-centered society.**

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

## Are You Tired of All the Gimmicks?

By Frank Himmel

People should be insulted by all the gimmicks that churches are offering to draw and to keep them. Most of it is directed toward families, the children in particular. I speak of all the secular, non-religious, non-spiritual gimmicks -- the picnics, luncheons and suppers, the parties, the sports teams, the fun and games, the square dances, the clubs and socials, the diet and exercise classes, and the fund-raising dinners and bazaars offered by churches. Classes and services that used to be purely religious are given new appearances with gimmickry.

Don't the people realize that the churches are saying, in effect, "We know that purely spiritual or religious activities and services, involving worshipping God, teaching and learning His word, edifying and being edified spiritually, are not enough to draw and to keep you. So we are featuring all these other secular activities in which you are

God's provisions are simple, yet sufficient. It is only when we try to involve the church in an unauthorized activity that we find our resources or organization inadequate. Make no mistake: any argument that says we must go beyond the New Testament model for churches in order to be effective is a denial of the sufficiency of God's design!

probably more interested and adding a little religion to them and calling them 'Christian fellowship.' We are willing to compromise to get our crowd."?

So churches cease to be churches and become more like social, recreational, athletic, health, craft clubs. The Church of Christ is still a church, and we do not resort to gimmickry. We are trying to be like the churches you read about in the New Testament, not the churches around

(Continued on page 2)

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(Continued from page 1)

US.

### The Work of the Church

Christians have God-given work to do, both individually and collectively. While there is much overlap, passages such as 1 Timothy 5:16 clearly indicate a difference between the two. What does the Bible teach about our collective work?

### Spiritual

The Bible teaches that God ordained specific tasks for churches to perform. First-century congregations:

**(1) Preached the gospel at home and abroad (1 Th. 1:8).** This was done through instruction given in worship assemblies (**1 Cor. 14:24-25**), by people talking to those with whom they had contact (**Acts 8:4**), and by sending men out to preach (**Phil 4:15 -16**).

**(2) Built up the members of the congregation.** Everything done in worship was to be unto edification (**1 Cor. 14:26**). Elders, spiritual shepherds, were charged with feeding the flock (**Acts 20:28**). Even severing association was an act of seeking to restore the erring (**1 Cor. 5**).

**(3) Provided for needy brethren, either at home (Acts 2:44-45; 4:32-35) or abroad (1 Cor. 16:1-2; Rom. 15:26).** This third area, unlike the others, was not necessarily ongoing, but as needed. Since the church is a spiritual relationship, it is no surprise that its work is in the spiritual realm. So much of what modern churches do is conspicuously absent from the pages of the New Testament. The Bible makes no reference to churches operating schools or day care centers, providing recreational facilities and opportunities, being in the

health care business, being a source for counseling and all sorts of social services, or even being a general charity. The fact that something seems like a good thing to us is no justification for altering God's plan. Neither do we have any right to employ carnal means to attract more people. See John 6 for the result.

### Equipped

The Bible teaches that Christ equipped the church to accomplish everything He wants it to do. "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service to the building up of the body of Christ" (**Eph. 3:11-12**).

God's provisions are simple, yet sufficient. It is only when we try to involve the church in an unauthorized activity that we find our resources or organization inadequate. Make no mistake: any argument that says we must go beyond the New Testament model for churches in order to be effective is a denial of the sufficiency of God's design!

### Independent

The Bible teaches that each church governs itself, planning and executing its own work in keeping with Christ's directions. Elders' oversight is limited to the flock among them (**1 Pet. 5:2**). No New Testament church ever directed the work of another, wholly or in part. None ever planned a work beyond its ability to carry out. Each did what it could.

No New Testament church ever paid a human institution to do its work for it. There were no add-on organizations, no subsidiary "ministries," no missionary boards or societies.

Let us be busy doing God's work in God's way.



# Do You Pray?

By Bill Hall

The worshiper who would pray in the assembly must do more than bow his head and close his eyes. He must pray. "Otherwise, if you bless with the spirit, how will he who occupies the place of the uniformed say 'Amen' at your giving of thanks, since he does not understand what you say?" (**1 Cor. 14:16**). This verse suggests four requirements if one is to enter into a prayer.

A number of years ago, while sitting beside an older preacher, I observed his saying "Yes" or "Yes, Lord" at the conclusion of each separate phrase of the prayer as it was being led. He spoke the words softly enough that I was probably the only one in the assembly who could hear them, but I was impressed.

words which all can understand.

**3. He must agree with the prayer.** A number of years ago, while sitting beside an older preacher, I observed his saying "Yes" or "Yes, Lord" at the conclusion of each separate phrase of the prayer as it was being led. He spoke the words softly enough that I was probably the only one in the assembly who could hear them, but I was impressed. Obviously,

**1. He must listen to the prayer.** One cannot legitimately say "Amen" at the conclusion of a prayer if he has not listened to the prayer. "Mind-wandering" is an ever-present problem. We sing, but we don't observe the words of the song. We bow our heads, but we don't listen to the prayer. We sit through the sermon, but our minds wander to things of an earthly nature. Consequently, we attend worship periods, but we don't worship as we ought. If one is to pray, with the congregation, he must listen to the prayer.

**2. He must understand the prayer.** When a man in the first century led a prayer in an unknown tongue, the worshiper could not say "Amen," for he could not understand the language in which the prayer was spoken. Neither could the worshiper say "Amen" today if the leader has not spoken loudly enough to be heard or if he has used words or phrases which the worshiper does not understand. Those who lead prayers in the assembly should be conscious of the needs of the whole congregation, speaking up where all can hear and using

this brother was listening to every phrase, determining whether or not he agreed with the phrase, and was then softly speaking his agreement. He was not just sitting through a prayer; he was praying. Occasionally, we hear sentiments expressed in prayer with which we do not agree. To these sentiments we cannot say "Amen."

**4. He must say "Amen."** The word "Amen" means "so let it be." We long to hear the strong, resounding "Amen" at the close of prayers which we used to hear. We fear that the move away from this practice is just another step toward cold, lifeless formality in our worship periods. We are not contending, however, that one must say the word "Amen" audibly; but we are suggesting that at least in his mind he should say "Amen," thus making the prayer his own prayer. He has listened to the prayer; he has understood the prayer; he has agreed with the prayer; now he speaks to God his "Amen" or approval of the prayer as his prayer. In this manner, he unites with other worshipers in common prayer unto God.

