

Worship's Emotional Component

Every element of true worship involves some emotional component. The emotional component is not driven by a direct operation of the Holy Spirit (as in Calvinism) or "getting the Holy Spirit" (as in Charismatic practice). The emotional component of true worship is the result of relationship with Deity.

The faithful disciple will go into every assembly with the emotion of joy, reverence for Deity and the anticipated interests in praising Deity and being edified (**Psa. 122:11; Eccl. 5:1; 1 Cor. 11:17**). The true worshiper will leave the assembly with the emotional satisfaction of participating in all that God has directed, unto His glory (**1 Cor. 14:12; 10:31**). The emotional component is not contrived, advertised and enforced by men. It is the result of relationship with God! Emotions in collective worship are appropriate and profitable, depending upon one's relationship with Deity. One's relationship with Deity must be governed by the revealed will of Deity.

No campaign to stamp out emotion can bring us closer to God, nor answer the error and emptiness of popular "charismatic" practices. The proper response is to foster healthy and scriptural concepts of emotion, as determined by divine purpose and revealed. (There is nothing as empty as

By Warren E. Berkley pretended emotion. See **Matt. 6:1-18**).

When the Word is faithfully preached, there should be a range of emotions in the hearts of faithfully listeners (remorse, assurance, joy, the satisfaction of knowledge gained). In partaking of the Lord's Supper and remembering His death, the emotions of both sorrow and gratitude should combine in our reflection. Singing has a strong emotional component (**Jas. 5:13**). But this emotional result is directed tied to lyrical content. What do the lyrics mean to the worshiper? Some love music and are moved by what they believe is good music, but without any thought to lyrical content or self-examination. The scriptural emotional connection derives from content, not form (harmony, meter, structure, sound). Likewise, praying is not simply a formal, mechanical exercise. It has great emotional potential, but not due to voice or poetic structure, but content and direction (praying to Deity fervently, **Jas. 5:16**). Giving should also have an emotional component (a cheerful giver, **2 Cor. 9:7**).

Perspective is to be discovered by our contact with the Word of God, our response to Jesus Christ and our continuing steadfastly in the apostles' doctrine.



Classes This Week

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|---|--|---|--|---|--|--|---|
| Monday 12 Noon Campus Study - Foy Cafeteria | Monday 7 PM Ladies Class at Darla Hahn's | Tuesday 6:30 PM Bible Reading at Hannah Alexander's | Tuesday 8 PM Truth Seekers Meeting at Student Center Rm 2218 | Wed. 10 AM Ladies Class at Laura Humphrey's | Thursday 12:30 PM Campus Study - Foy Cafeteria | Thursday 7 PM Revelation Study at Caleb George's | Thursday 7 PM Studies in the Cross of Christ at the Rouse's |
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Sick

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| Richard Wood (Melanie Smith's Uncle) | Lori Holloway | 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) |

November Birthdays

- 1 - Jason Williams
- 2 - Debbi Coleman
- 3 - Darla Hahn
- 6 - Lauren Ledford
- 6 - Troy Godwin
- 7 - Leah Donahue
- 7 - Amy Godwin
- 8 - Ashley Miller
- 9 - Michael Hubbard
- 11 - Davis Fultz
- 13 - Toni Herd
- 13 - Emerson Daniels
- 15 - Rafia Qadeer
- 16 - Nichole Pender
- 17 - Art Daves
- 20 - Andrew Smith
- 23 - Mary Ann Roberts
- 24 - John Burns
- 25 - Timothy Stone
- 25 - Silas Weldon
- 27 - Scott Fowler
- 29 - Richard North
- 30 - David Simpson

News and Notes

- Remember Matthew Johnson, David Golden and Tim Morton in our prayers as they are deployed overseas.
- Fallon Hartsell's grandfather was killed in a car accident on Wednesday.
- Please remember Greg Lanier's father, Don Lanier, in your prayers.
- There will be a Gospel Meeting at the Southeast church in Montgomery from Thursday to Sunday with John Gibson. See flyer in foyer for details.
- 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.

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**)

The House Church Movement

By Wilson Adams



Thoughts to Ponder

All deception in the course of life is indeed nothing else but a lie reduced to practice, and falsehood passing from words into things.

That which has been is that which will be, And that which has been done is that which will be done. So there is nothing new under the sun. Is there anything of which one might say, "See this, it is new?" Already it has existed for ages that were before it. — **Ecclesiastes 1:9-10**

The wise man was right. Each generation possesses an adventurous spirit for the discovery of things unique; believing they have found what no one else was smart enough to think of. Alas, in the passing of time and the gaining of wisdom, most discover the truth of Solomon—there is nothing new under the sun.

I am especially troubled these days by an attitude I see espoused by those who seek to mimic the house-church movement of "non-denominational" evangelicals. Some among us have discovered a "new and exciting" brand of Christianity that rises above the bland and boring worship they believe most of us experience. There are several underlying causes for the popularity of these groups that seem to thrive in areas where there is a large contingency of vulnerable college students—

◆ There is the seed-thought planted by LaGard Smith (Radical Restoration) and other writers who raise more questions than answers and who seem to enjoy sarcastic jobs at anything that smacks of local-church tradition,

◆ There is a desire to duplicate the casual and intimate assemblies often found in foreign countries where Christians gather for worship followed by a common meal,

◆ There is an appeal to a more youthful camp-like devotional/emotional service in

which little teaching of substance (beyond the elementary—**Heb. 5:12-14**) occurs,

◆ There is an unspoken rebellion against biblical leadership (the rule of elders) although it is obvious in every house-church group that someone is in charge,

◆ There is extended focus on the Lord's Supper with a tendency to turn it into a meal,

There is opportunity for women to be more vocal by leading talks before the assembly to describe what the Lord's Supper means to them,

◆ There is an imitation of Pentecostal hand clapping and arm waving (rock-concert style)—hardly the holy hands of Jewish generations who sought to communicate God's blessings by lifting up empty hands to show that without Jehovah they had nothing,

◆ There is disdain for symbols of establishment such as church buildings or a "full-time" preacher,

◆ There is a diminished importance of Bible study by substituting externals instead of genuine renewal of spirit (bigger pieces of bread, unique seating arrangements, etc.),

◆ There is an attitude of arrogance against those who raise questions or voice suspicions. Suddenly the love-and-grace-group isn't very loving and grace giving.

Perhaps I should add an eleventh—there is more focus placed on what the issue isn't rather than what it is—an attempt to divert attention away from the real problem(s). The concerns are not about needing emotion in worship, numbers, the arrangement of chairs, more focus on the Supper, singing new songs, church buildings, times or number of

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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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services on the Lord's day, etc. The issue is about an attitude of arrogance ("knowledge makes arrogant but love edifies"—**1 Cor. 8:1**) and a desire to supplant biblical teaching and New Testament example.

Questions

Question: When the whole church assembles together (**1 Cor. 14:23a**) and a woman addresses the assembly about the Lord's Supper, is that not a violation of Paul's **v. 34** admonition that "women are to keep silent in the churches?" It is clear that the apostle speaks of those leading the assembly—and he says that women are not to do that. Or have I missed something? By the way, 1) women taking on leader roles, and 2) instrumental music in corporate worship usually join hands—one tends to follow the other.

Question: Are the current attitudes against shepherds leading the flock (and they lead by more than mere example—**1 Tim. 5:17; Heb. 13:17**) a desire to walk closer to Scriptures or...is it really a march closer to the one-man pastor rule of Protestantism? I have read the meanderings of some on the subject who have a knack for making the simple sound rather complicated (a.k.a., intellectual). And unless I miss my guess, some have spent so much time reading Lynn Anderson's, They Smell Like Sheep (elders lead only by moral suasion), that they have begun to smell like Lynn Anderson's teaching!

Question: Does the emphasis on feeling over facts negate the "fact" that sometimes the feelings aren't there (**Ps. 10:1; 22:1-2; 43:2; 89:46; Job 23:8-9**) and that there are times in life when God's child must walk based upon facts? When Job said, "I know (not "feel") that my Redeemer lives..." he wasn't exactly experiencing a mountain-top Hallelujah moment—he was in the valley of despair. Are we equipping young people with the spiritual truths they will need to survive the hardships of life, or are we surrounding them with an emotional fog that will eventually be blown away by the gale force winds of tough times? I am not a prophet but I have my suspicions—I suspect that many of our youth will walk away from a faith of fluff when they walk away from the environs of the college campus and out into the real world. That is when they will find out just how "real" (hard) it is. My hope is that they don't walk too far away. Sometimes disillusionment with the illusion leads one away from the real thing.

Question: And how do these attitudes have a bearing on evangelism? If ever there was a rock-and-a-hard-place, this is it. It is hard to maintain the "small church/house-church" concept when converts occur and you have to "tear down houses and build larger ones." The easy answer is to plant another "house-church." The reality is, some people don't like to give up control. (Do you think I am far off the mark?) Here is a quick history lesson: most local assemblies of God's people began in houses, or store-fronts, or school cafeterias. Novel idea? Hardly.

And when does a tradition become traditional? When it is done two weeks in a row? Three? A month? Two months? One year? Two? Ten? Those who decry "tradition" (which could be defined as an orderly way to accomplish what God asks us to do) soon establish their own order (tradition) that they repeat—repeatedly. Hence, the very ones ridiculing traditions (i.e., two songs, a prayer, and another song...) themselves become traditionalists. That's ironic.

Okay, here it is: Are some assemblies too rigid and man-traditional? Are some elders overbearing? Are some Christians rushing through the Lord's Supper—with an attitude of "let's get it over with so we can get on to more important things" (i.e., the sermon)? Are some songs and prayers more rote than from the heart? Are some more concerned about maintaining property (and saving money) than they are about saving souls? The answers are obvious.

And the solution is...? The solution is and always has been a re-examining of biblical texts. What does the Bible say? What did New Testament churches/assemblies do? How can we become more like they were—and wouldn't that also include Paul's stern warning to the free-and-easy Corinthians to do "things properly and in an orderly manner" (**14:40**—a verse that has become the focal point of sarcasm). Some, in their disdain for anything traditional, find more comfort in following evangelical traditions—a fact that is both odd and...old.

A Plea to Parents

This is not intended to be a one-size-fits-all definition of everyone who espouses some form of "house-church" idea(s). Such is impossible. Undoubtedly, I will be criticized for painting with broad strokes—but at least I am trying to articulate what is disturbing and heartbreaking to some parents. Some will disdain the very term "house-church"—although another facet of this kind of thinking is avoidance of any "label" entirely. Call it what you wish or paint it in a better way but please understand that there is a problem—and not an imaginary one.

My chief concern, beyond that of those involved, are for parents who send their children to colleges and universities and who assume automatically that their impressionable children will be "impressed" by those who hold to the same truths as do they. Don't bet on it.

My advice to parents is simple: investigate the places of worship for your children. Yes, you have that right—do you quit parenting when your pre- or post-teen attends school away from home? Sure, they must forge their own faith, but help them with the tools to do exactly that. Encourage them to worship with churches on solid footing (size has nothing to do with it), with stable shepherds, with preaching that is persuasive (**2 Corinthians 5:11**), filled with enthusiastic exhortations (**Acts 2:40**) and that will feed them the solid truths they need to build the muscles of their faith. Like the exemplary church of the Thessalonians (**1 Thessalonians 1**), those assemblies of Christians are there.

Like it or not, Solomon nailed it. There is nothing new under the sun. Parents—wise up!



Where Do You Get Your Religion?

By Steve Klein

As it was in ancient Israel, so it is today. "Look, the false pen of the scribe certainly works falsehood; Behold, they have rejected the word of the LORD; So what wisdom do they have?" (**Jeremiah 8:8-9**).

In the newspaper this past week, I noticed three different articles from the Associated Press concerning religion in America. The first was an article reporting on a new religion section being carried in *Seventeen* magazine -- which is a magazine focusing on pop culture for teenage girls. According to the article, "Seventeen has added a faith section that includes inspirational messages, personal stories of spiritual struggle and testimonials on issues ranging from prayer to gay teens who attend church." The second AP article told the story of John Vakulkskas, a Catholic priest who has devoted himself to ministering to traveling carnival workers (regardless of their faith). The third AP article was about a new book written by a Jewish scholar entitled "Life after Death: A History of the Afterlife in Western Religion." The headline of the article pretty well caught the gist of the story. It read, "Leading Jewish scholar offers the latest on the after-life."

If the Associated Press had the desire and manpower, it could probably provide us with a hundred similar stories everyday. America is a land where thousands upon thousands of different religious viewpoints are freely expressed, and Americans are a people who are free to pick and choose the viewpoints that suit them. The result of all of this freedom of religious expression, to put it bluntly, is that our nation is awash in a flood religious error.

Those who are writing and publishing the vast majority of religious material in our culture couldn't tell the truth of God from the menu at Shoney's. As it was in ancient Israel, so it is today. "Look, the false pen of the scribe certainly works falsehood; Behold, they have rejected the word of the LORD; So what wisdom do they have?" (**Jeremiah 8:8-9**).

The danger for the people of God who live in such a culture is that, unless we keep constant guard, we might find ourselves accepting smooth sounding falsehood because we "read it in a magazine," "got it in an

e-mail," or "saw it on TV". As practical means of confronting this danger, may I offer the following suggestions:

1. Limit exposure to the religious influence of pop-culture. Frankly, we should all probably try to limit our exposure to a lot of pop-culture period, but especially to its expressions of religious ideas, whether in print, film or music. In other words, it's probably not a positive thing for a teenage girl who is a Christian to take *Seventeen* magazine, but if

she does, she certainly does not need to be religiously reading its religion section. In essence, this is the same advice Paul gave Timothy in **1 Timothy 6:20** -- "O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge."

2. Spend more time in Bible study. God's word is the only completely trustworthy source of religious truth. It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (**2 Timothy 3:16-17**). Spending more time with it, can't help but benefit us.

3. Spend more time in conversation about spiritual things with those who believe and know the truth. If we're going to allow other humans to influence our religious thinking, we should choose men and women who share our love and respect for God. Jude encourages his readers to be involved in "building yourselves up on your most holy faith" (**Jude 20**). Paul wanted desperately to visit with the Christians in Rome, "that I may be encouraged together with you by the mutual faith both of you and me" (**Romans 1:12**). The thoughts and words of a fellow Christian whom we know and love should mean much more to us than the confused and confusing messages of those who do not stand for "the faith once for all delivered to the saints" (**Jude 3**).

