

Has This Ever Happened to You?

You went through an entire song service without even thinking about what you were singing?

You bowed your head and closed your eyes during the prayer, but you really didn't become involved in the prayer?

You were more interested in when the preacher would finish the sermon than in what he was saying during the sermon?

You allowed some minor noise near you to completely upset you so that you could not really worship?

These and many other things often happen, don't they? Here are some ways to avoid them:

1. Don't come to services expecting to be entertained - this is not the purpose for our assemblies.
2. Be a participant rather than just a spectator.
3. Prepare yourself mentally when coming to worship.

Selected

4. Resolve that you are going to worship no matter what others do. There are many distractions, but we accept them. We do not condone noise in worship, but let us be determined that it will not keep us from worshipping.

5. Examine your motives for worshipping - and do so often. Doing things by habit can become a problem if we're not careful.

6. Don't think that services have to be conducted in new, innovative, or highly emotional ways to be meaningful.

7. Bring your Bible and follow references during the lesson

8. Take notes during the sermon. The time will pass faster and you will retain more of the lesson.

9. Make a list of words in the songs which are unfamiliar to you and find their definition later.

Sunday 5:15 Kid's Class at the Building	Sunday PM College Devotional and Singing at the Pender's	Monday 7 PM Ladies "James" class at Denise Davis'	Tuesday 8 PM "Truth Seekers" at Student Center - Room 2310	Wednesday 10 AM Ladies "Proverbs" class at Laura Humphrey's
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Sick			
Donna Rutledge (Ashley Tucker's aunt)	Eli Williams (Friend of Sarah Norman)	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)	Jeffery Miller (Friend of Walker Davis)
Emma Hettinger (William Herd's Mother)	Neal May (Manna Jones' Mother)	Roger Whatley (Daphene Whatley's son)	Andrew Hagewood (Friend of Sarah Norman)
Gaylor Huffman (Jennifer Daniel's Grandfather)	Quinton Addison (April Jerkins Grandfather)	Diane Hudson (Josh Hudson's grandmother)	Arlene Harkrider (Nichole Pender's Grandmother)
Gerald White (Christopher, Anna and Wesley's Father)	Dave Brown (Friend of the Lanier's)	Emily Stallings	Madi Wise (Friend of the Robert's)
Marty Meeks, Russell Dickerson (Toni Herd's Nephews)	Frances Fultz (Davis Fultz's grandmother)	Judy Nichols (Suzanne's Mother)	Owen Mauldin (Seth and Summer Mauldin's Son)

September Birthdays

- 2 - Denise Davis
- 3 - Trenton Anderson
- 4 - Jillian Petty
- 4 - Kevin Anderson
- 10 - BJ Winslett
- 10 - Josh Carter
- 10 - Matthew Sullivan
- 10 - Eleanor Weldon
- 10 - Keeley Porter
- 11 - Sheryl Fowler
- 12 - Jared Johnson
- 12 - Heather Bethea
- 14 - Patsy Ogle
- 16 - Brittany Till
- 17 - Laura Weldon
- 19 - Kayti Persall
- 21 - Sarah Chandler
- 24 - Wade Winslett

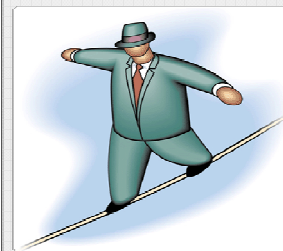
News and Notes

- We are please to have Kyle and Michelle Sexton identify with the church!
- Those who have expressed a desire to identify with the church should meet briefly with the Elders after any service.
- Please remember Yvette Rouse's brother, Stephen Guy, in your prayers as he is to have neck surgery on Monday.
- Let us remember out expectant mothers in our prayers, Karen Padgett, Emily S. Jones and Nicole Pender.
- We will begin a process that will lead to an appointment of deacons soon. Tonight a sermon will be presented on the qualification of deacons. Next Sunday the Elders will explain the process that we will use to obtain names from the church. Your feedback throughout this process is very important!

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)



Thoughts to Ponder

Courage is resistance to fear, mastery of fear -- not absence of fear.

The Material From Which Deacons Are Made

By Tim Nichols

There is often an arbitrary line that is drawn between the "spiritual" and the "secular" among religious people. Making a living, being kind to your neighbor, working with your hands, and hundreds of other subjects are topics about which the Holy Spirit has given us direction, however, and to that degree and in that sense they are "spiritual" matters (1 Corinthians 2:10-14). Some spiritual matters of this sort are very much a part of the work of the church.

Carrying out the teachings of the Bible involves physical work of various kinds. A good example of this is found in Luke's inspired history of the early church. Soon after the church was established, the preaching of the gospel produced a large congregation in the city of Jerusalem. In their attempts to care for the widows of that church there was a need to appoint some men to be appointed to make sure that this work was carried out properly. It was not desirable that the apostles lay aside their work of preaching and teaching the word of God to see to the details of carrying out what that word taught the church to do. So the church selected some men of good reputation who were full of the Holy Spirit and the apostles appointed them to this important spiritual task. Under this arrangement the church continued to grow as more and more people heard and obeyed the gospel (Acts 6:1-7).

Doing the work of a deacon properly causes a man to grow more bold in the faith. As he associates with good men and continues to learn the truth he will become more courageous in teaching others himself. Stephen is a great example (Acts 6-7).

Timothy was given inspired instructions concerning those who are to be officially appointed to the work of a deacon in the ongoing work of the church of Christ. We ought to note, here, that in one sense all Christians are servants or "deacons" although not all are formally appointed to the position in the church that goes by the name of "deacon". The word simply means "servant" in its more generic sense and all Christians are to be servants.

Phoebe, a faithful and active sister in Christ, was a servant or "deaconess" in this more general sense and the Roman church was instructed to help in her work (Romans 16:1, 2). Obviously there is

(Continued on page 2)

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:
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Larry Rouse
Evangelist and Editor

Check Us Out On the Internet: www.aubeacon.com

(Continued from page 1)

much service that a woman can and ought to render in the work of the church and others, men included, ought to rally around her and encourage her when she does so rather than sit back with folded arms and criticize her efforts when they are honorable and appropriate. The church needs more Phoebe's and needs to nourish the few that are already active. All Christian men and women are to be servants. For those who are to be appointed to the official work, however, there are certain qualities that must be possessed and the inspired pen of the apostle Paul reveals them to us.

A deacon must be "reverent" (NKJV) or "grave" (KJV) and his wife must possess that same quality. They must be serious and consecrated to the work of the Lord. One who takes lightly what God has given him to do is not qualified to do this work. We have observed over the years that unpaid "volunteers" frequently take their jobs less seriously than they ought. I recall that my Drill Sergeant once stood before the company and shouted, "I want two volunteers front and center!" No one moved. He then shouted, "You should all be in the front! None of you were drafted! You all enlisted! You are all volunteers!"

The work of the church is carried out by volunteers. No one forced you to enlist in God's army. Being a volunteer does not give you the right to take your commitment lightly.

A deacon must not be "double-tongued". He must be a man of conviction who does not say one thing to you and another thing about you. He does not say that he believes some things when with one group of people and then affirm the opposite when in the presence of those who believe otherwise. His speech must be honest and therefore consistent.

A deacon must not be given to much wine. Just as an elder cannot be one who ignores the divine injunction to "look not upon" intoxicating wine, a deacon cannot be a drinker of wine. Such inconsistent living and example is not to be placed in the position.

A deacon cannot be made out of a man who is "greedy for money". Character matters. The danger of placing money and goods in the hands of a greedy individual ought to be obvious.

He must know the truth and live according to its precepts. Just as Timothy himself was instructed to have both "faith" and a "good conscience" (**1 Timothy 2:19**) the deacon must know the revealed mystery of the faith and live according to what he knows. Knowing the right answers in Bible class is only a part of it. He

must also live the right answer on Monday morning.

He must be blameless. He, like the elder, must live above reproach. He must be able to bear up under close scrutiny. If an advertisement were to be placed in the classified section of the newspaper asking anyone to come forward who knows of outstanding wrongs that he has done, no one would be found who could produce a valid offense.

One who is a candidate for the position of deacon can be disqualified by a wife who is a slanderer, intemperate, or unfaithful in some way. She is a slanderer if she says things about others that are not true and fair. She is intemperate if she is not contemplative enough to keep her tongue and her other actions under control. Like an elder, he can only have one wife in the eyes of God.

A candidate for the post is ineligible if his children are unruly. A man who guides his own household well is likely a man of character. He has demonstrated that he can administer affairs in one of the most important institutions in the world.

A man who has served well as a deacon has obtained for himself a good standing. Those who seek out only those roles in the world that appear glamorous or authoritative often miss their best opportunity to serve God and obtain a good standing among men. We respect men who have "come up through the ranks". I never knew an officer in the army who had previously served as an enlisted man who did not have the respect of his men. On the other hand, lieutenants who swaggered like generals deprived themselves of the thing they longed for the most: the respect of men. Those who are willing to play "second fiddle" and play it well, are admired by all reasonable men.

Doing the work of a deacon properly causes a man to grow more bold in the faith. As he associates with good men and continues to learn the truth he will become more courageous in teaching others himself. Stephen is a great example (**Acts 6-7**).

Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be proved; then let them serve as deacons, being found blameless. Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus (**1 Timothy 3:8-13**).



God Is Concerned About "Little Things," Too

By Paul Earnhart

The order of Jesus' model prayer makes clear that the glory of God and the accomplishing of His will in the world must always be at the heart of the life and thinking of the Christian. His prayers, like his life, should begin and end there. It is on just such a note that the section of the sermon which contains this instructive prayer concludes (**Matthew 6:33**). Yet this does not preclude the bringing of our own needs and burdens to God's throne. This is made evident by the three (some say four) concluding requests of the prayer (**Matthew 6:11-13**). These all center on basic human necessities.

"Give us this day our daily bread" (**Matthew 6:11**). With these words the Lord makes a sudden shift from the exalted to the commonplace. The apparent discontinuity of it caused many of the ancient commentators to spiritualize the "bread," but there is nothing in the context to justify it. On the face of things it just seems that physical considerations should be left till last, after forgiveness and the strength to endure temptation. But that is not where Jesus put them (either here or in **Luke 11:2-4**). He certainly does not intend that physical necessities become life's overriding concern (**Matthew 6:19-32**) but He is also not discounting their importance. The "Word" who became flesh understood from experience the bodily needs of men (**Hebrews 2:18; 4:15**) and demonstrated how seriously He took them in His compassion for the sick and hungry (**Mark 1:40-41; Matthew 15:32; 25:41-43**). The inclusion of this brief petition demonstrates that there is no matter so small that we may not with confidence bring it to our Father. Paul urges this: "Be anxious for nothing, but in everything by prayer and supplication... let your requests be made known to God" (**Philippians 4:6**). Peter says the same: "Casting all your care upon Him, for He cares for you" (**1 Peter 5:7**). Once we have determined to do His will at all costs, we may speak freely to Him of all our needs from the least to the greatest.

This simple petition speaks not only of God's wide-ranging concern but of our own complete dependence on Him. "Bread" as here used likely stands for all of life's bodily needs—food, shelter, health, family, etc. In any

However much, then, it might have seemed at first that this prayer for bread was prayer from a very low ground, it turns out to have a powerful spiritual benefit. It teaches us faith. And this is a prayer for the poor and the rich alike; for no matter how little or how much we have or how hard we struggle to obtain and keep it, God alone can secure it.

case we cannot by our own unaided strength supply one of them. As Clovis Chappell once observed, we could no more create one loaf of bread than we could create the universe. "The earth is the LORD'S, and all its fullness" (**Psalms 24:1**). Hence we have no real choice but to trust God even at the most elemental level.

The English translation "daily bread" is somewhat of an educated guess since the Greek word for "daily" occurs nowhere else for

certain in Greek literature. It may suggest bread for the day ahead or bread sufficient to sustain us. In either case Jesus teaches us to ask for no more than a day's supply. This is a tough assignment for people like ourselves who are inclined to fall to pieces without a lifetime provision in hand and fully insured. If we follow the Lord's counsel we will quit trusting in bread (**John 6:25**) and learn to lean wholly on God and His promises. Learning to live trustingly with what we have each day calls to mind God's manna experiment with Israel while they were in the wilderness. "He humbled you," wrote Moses, "allowed you to hunger, and fed you with manna... that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD" (**Deuteronomy 8:3**). Jesus had used this passage once to great advantage (**Matthew 4:4**). We can do the same.

However much, then, it might have seemed at first that this prayer for bread was prayer from a very low ground, it turns out to have a powerful spiritual benefit. It teaches us faith. And this is a prayer for the poor and the rich alike; for no matter how little or how much we have or how hard we struggle to obtain and keep it, God alone can secure it. If we will learn to trust Him, God's children can live serenely in the confidence once expressed by the aged David: "I have been young, and now am old; yet I have not seen the righteous forsaken, nor his descendants begging bread" (**Psalms 37:25**). And if we learn this kind of trust about bread, it will free us to get about the things that are even more important.

