

## Don't Sell Out!

In **1st Kings 21** we find Ahab and Jezebel ready to jump on the opportunity to purchase Naboth's vineyard. Ahab attempted to buy and barter his way into possession of Naboth's cherished family property, but Naboth declined to sale. After Jezebel noticed the pouting and complaining of her husband, she had Naboth taken out of the picture through a plot of deception, corruption, and murder. Now Ahab got what he wanted, a beautiful vineyard right next to his palace, and he didn't even have to pay for it ... or did he?

Many would say Ahab got a great deal, but this is not how the scriptures record it. "Surely there was no one like Ahab who sold himself to do evil in the sight of the LORD, because Jezebel his wife incited him." (**1 Kings 21:25**)

In gaining Naboth's vineyard Ahab spent more

By Curtis Pope

than he even realized; he had clearly sold himself to evil. Today we are each faced with decisions like Ahab's. What does Satan use to draw us away from serving the Everlasting God? He may use possessions or something entirely different, but in the end is it really a good deal?

In **Mark 8:36** Jesus reminds his followers never to sell out: "For what does it profit a man to gain the whole world, and forfeit his soul?" He reminds us that to give in to Satan is to forfeit our eternal souls for temporary pleasures. Don't let Satan fool you into thinking he has a good deal. Don't sell out for so little! Place your trust, your hope, and your very soul in the hands of our loving Father in heaven who has promised and proven that He will richly reward His servants.

<b>Sunday 5:15</b> Kid's Class at the Building	<b>Sunday Evening</b> College Devo. And Singing at Anna Stallings	<b>Monday 7 PM</b> Ladies' Class at the Rouse's	<b>Tuesday 8 PM</b> "Truth Seekers" at Student Center - Room 2310	<b>Thursday 10 AM</b> Ladies "Proverbs" class at Mary Ann Robert'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 (Daphne Whatley's son)	Andrew Hagewood (Friend of Sarah Norman)
Pat Webb (Friend of Jared Johnson)	Quinton Addison (April Jerkins Grandfather)	Diane Hudson (Josh Hudson's grandmother)	Arline Harkrider (Nichole Pender's Grandmother)
Gerald White (Christopher, Anna and Wesley's Father)	Dave Brown (Friend of the Lanier's)	Emily Stallings (Anna's sister)	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
10 - Riley Deason
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 rejoice in the restoration of Wanda Rabren last Sunday!
☑ - Our new quarter will start Oct 7.
☑ - Blake Edwards will be speaking tonight and also leading the college devotional after services!
☑ - Let us remember our expectant mothers in our prayers, Karen Padgett, Emily S. Jones and Nicole Pender.
☑ - We are please to announce that John Mark Henderson, Justin and Karen Padgett and Kyle and Michelle Sexton have identified with the church!
☑ - Tonight the Elders will pass out the feedback sheets for the appointment of Deacons. Every member is encourage to fill one out and return it by October 3.

# 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

Never mistake remorse for repentance; remorse simply puts a man in hell while he is on earth.

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

SCHEDULE OF SERVICES
<b>Sunday</b>
Bible Class .....9:30 AM
Worship .....10:20 AM
Evening Worship ..... 6:00 PM
<b>Wednesday</b>
Bible Classes.....7:00 PM
E-Mail: larryrouse@aubeacon.com
Larry Rouse Evangelist and Editor

## A Divine Lamentation

By James W. Adams

"O that there were such a heart in them, that they would fear me, and keep all my commandments, always, that it might be well with them, and with their children for ever!" (**Deut. 5:29.**)

The statement above is Jehovah's response to the children of Israel's promise, made at the foot of smoking, quaking Sinai, to "hear and do all that He would speak unto them."

It is threefold in character. First, it has the character of a lamentation because God knew that Israel would not keep her promise, that she would in fact repudiate the covenant through idolatry and immorality and bring upon her His wrath and punishment. Second, it has the character of a wish or desire upon God's part. If men are lost, they are lost because of their own free choice and not because God willed it so. Paul said, "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4.) Third, it has the character of parental solicitude, an ex-

Someone has said, "It only takes one generation of young people who have not been taught the truth to bring about complete apostasy among the people of God." If we are careful to practice true religion, it will be well with our children as well as with us.

pression of Divine love. God "spared not his own Son, but delivered him up for us all" thus indicating that he yearns over lost humanity with the tender care and concern of a loving and heartbroken father over the wayward ways of a recreant and prodigal son.

### True Religion Defined

In Jehovah's lamentation, there is contained a definition of true religion as to its seat, its motivation, and its expression. The seat of religion is the human heart, God said, "O that

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there were such a heart in them ...." True religion, therefore, is religion of the heart. It cannot be inherited, practiced by proxy, nor expressed by mere outward observance of ritualistic forms. It must emanate from the heart, hence must engage the intellect, the emotions, and the will. It is at once intelligent, sincere, and purposeful.

True religion must be motivated by the fear of God. God said, "That they would fear me" The fear of God is not the craven fear of a condemned criminal, but a deep-seated respect and reverence for God as our maker, our ruler, our judge, and our savior. Every act of religion must spring from reverence for him, his laws, and his institutions. Conversely speaking, every human innovation that has plagued the people of God from the beginning has been born of a lack of proper reverence and respect for Him. Its originator may have made loud protestations of sincerity, love and devotion as the basis for his invention, but at its root has been, consciously or unconsciously, a lack of reverence for Jehovah.

True religion must express itself in the keeping of God's commandments. God said, "That they keep all my commandments, always" This suggests that one cannot separate religion and revelation. There is no way man can know the will of God apart from revelation. Man does not and cannot know the will of God intuitively. Well did the weeping prophet say, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his won steps." (**Jer. 10: 23.**) Paul corroborates his statement by saying, "For after that in the wisdom of God the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (**1 Cor. 1:21.**)

It is likewise evident from God's statement that he permits neither human preference nor situational modification and application of his law.

Divine grace provides for human imperfections in man's compliance with the will of God, but not partiality. Imperfections result from man's being "weak through the flesh" (Rom. 8:3.), whereas partiality --choosing to do or not to do -- results from a willful rejection of God's right to rule over us. God expects and has provided for the former through the offering of his own Son, but he will not tolerate the latter. To do so would be subversive of the majesty of his law and the vitality of his government.

The expression, "all my commandments," precludes man's regarding them with partiality. The word, "always," rejects the possibility of situational modification and application. A situation could only modify divine law when the law itself provides for contingencies or choice. In the absence of such provisions, the law is immutable. It is, therefore, neither legalistic nor incompatible with true religion to demand a "thus saith the Lord" for every act of work or worship.

On the other hand, the blessings of religion are also relative. The practitioner of true religion wields a righteous influence upon others, particularly those of his own house.

God said, "And with their children." Someone has said, "It only takes one generation of young people who have not been taught the truth to bring about complete apostasy among the people of God." If we are careful to practice true religion, it will be well with our children as well as with us. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (**Matt. 5:16**) Verily, we are "our brother's keepers."

Finally, the blessings of true religion are eternal. Being spiritual in character, they are as eternal as God and the human spirit. They are, as our text suggests, "forever!" This being true, whether or not our religion is true religion is a matter of greatest concern to us. Do we "have a heart to fear God and keep all his commandments, always, that it may be well with us and our children forever?"



## Advice — Who Needs It?

By Ken Osborne

In seeking advice, seek greater wisdom than your own, by seeking the counsel of those older than yourself. It is not a disgrace to ask for advice; it is using common sense. It could very well be a matter of spiritual life or death — yours.

Up to this time I have let older, wiser, more experienced preachers of the Gospel fill the pages of this paper, and others like it, because I felt they could and would do a far better job than I. However, there has now appeared a problem which I think needs to be written about by a younger person for the most good to be accomplished. This problem is the younger generation's acceptance of advice.

Refusing to accept advice is certainly not a problem confined to the young of this generation; rather it is one we can see exemplified throughout the ages. Rehoboam refused to listen to older, wiser men and turned instead to those of his own generation for advice. The consequence of his action is seen in the split of the Jewish Kingdom. Throughout the ages the young have been convinced that they had the answers only to find out, with the passing of time, that the "old man" knew what he was talking about.

The danger involved in this problem is not, however, slackened simply because the young have always suffered from it. Some have gone through this period of time relatively unscathed, emerging to find out, as did Samuel Clemens, how much the "old man" had learned over a period of a few years. Others, however, have plunged themselves into grave situations while blinded by the "know it all" syndrome. By not listening to advice given them by older men many have wound up in prisons, in regrettable marriages, and even in cemeteries. Still worse than these, however, are those who have put themselves in spiritual danger by rejecting the counsel of older, wiser men in regards to spiritual matters and plunged bare-handed into the forest in search of truth in total disregard of paths blazed years ago. Some by so doing have convinced themselves that there is no God because of their "superior" knowledge. Some with whom I am acquainted and with whom I spent several years at Florida College, setting out blindly on a quest of their

own with total disregard for any advice given them by older preachers, have departed from the truth in nearly every conceivable direction. Some have gone almost to the point of accepting predestination, some have gone into the camps of the institutional brethren, and still others have been led away by the teachings of Carl Ketcherside.

A large percentage of these, I feel, had determined to search out truth for themselves with

total disregard for the advice of others; this is the end of their road. It is the end which Solomon foretold time and time again in the book of Proverbs. Indeed, one of the main purposes in writing The Proverbs was to give advice to the young (**Prov 1:4**). Time and time again Solomon instructs the young to listen to the words of the older. I am not saying that young preachers and young people in general should not study the Bible on their own, for this is the only way true knowledge and understanding may come. What I am saying is that when in their studies they come up with ideas contrary to those they have been taught, that they should talk to older preachers and teachers and see if they can answer the questions raised. I, myself, have found this approach to be invaluable in my studies. Usually these older men have been down the same road you are on and can point out your errors, if indeed they are errors. Many however, turn to those their own age and suffer the consequences of Rehoboam.

In seeking advice it should go without saying that you should seek one who can give it, for as the Bible says, "If the blind lead the blind, then both shall fall into the ditch." In seeking advice, seek greater wisdom than your own, by seeking the counsel of those older than yourself. It is not a disgrace to ask for advice; it is using common sense. It could very well be a matter of spiritual life or death — yours.

