

# A Test of Good Preaching

A good brother with a sizable amount of common sense suggested a very good test of good preaching. He thought the business of a preacher was to preach the gospel. He was listening to a certain preacher through a meeting. He applied this test. "I just imagined I was a sinner with little or no knowledge of the gospel and listened to see if I could learn enough from his preaching to intelligently obey the gospel. I was somewhat taken back to discover that information along that line was entirely too meager to get the job done."

In a lot of present day preaching references to the plan of salvation are entirely too casual and abbreviated to properly instruct people in the right way of the Lord. Eloquent and heated lectures on the state of the nation and the decline of public morals may be interesting but pulpit autopsies of that character fall short of furnishing the information that both sinners and saints must have to establish and maintain fellowship with God. The old fashioned Methodist circuit- rider could beat most of us at that sort of thing, but he fell far short of ringing the changes on the gospel.

Sinners need to be told what to do to be saved, and saints need to be told over and over how to live soberly, righteously and godly in this present world. There is nothing that

By Cled E. Wallace

beats preaching the Bible to the people, giving to each and all their portion in due season. Sectarian preachers can preach morals and many of them are extra good at it. They can tell us that the nation is headed straight for hell without a return ticket and why.

People need to know about the establishment of the church, the change in covenants, the conditions of salvation and other vital issues that pertain to life and salvation. Who is going to tell them if we become too squeamish or prudent to venture out on controversial issues? It would be a revelation to some members of the church, including some preachers, to know of the bitter battles over matters of doctrine that brought the church to its present strength which is far short of what it ought to be. If a preacher can be eloquent at all, he ought to wax eloquent over the divine offer of salvation to sinners and the conditions upon which it can be enjoyed.

Original Article titled "Sighting-in Shots"

Bible Banner – March 1942



### Classes This Week

<b>Sunday PM</b> College Devo and Singing at the Rouse's. Bryce Daniels teaching!	<b>Tuesday 10:00 AM</b> Ladies Class at the Rouse's on "Giving God Control"	<b>Tuesday 8:00 PM</b> Truth-seekers Campus Study in Room 2310 in Student Center	<b>Saturday 6-8 PM</b> 1st-5th grade class at the Roberts'	<b>Saturday 6:30-8:30 PM</b> 6th-12th grade class at the Jerkins'
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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)	Terri Sams (Erica's friend)
<b>Terri Moore (Joey's aunt)</b>	Audrey Barnett (Joanetta's sister-in-law)	Betty Bradford	Hazel Gilliland and Sherry Carroll (Toni's relatives)
Tom Davis (Walker Davis' Uncle)	Ermogene Laxson (Sara Lail's grandmother)	Danny Weldon (Rusty Weldon's brother)	William Smith (Ken Sullivan's brother)
Gerald White (Christopher, Anna and Wesley's Father)	<b>William Herd</b>	Rebecca Davis (Chuck Hahn's Niece)	Eva Jean Cavender (Matt's grandmother)
John M. Rhodes and Bonnie Rhodes Kirkley (Toni Herd's family)	<b>Joe Perkins (Scott Perkin's Dad)</b>	Aubrey Meeks (Toni Herd's Nephew)	<b>Esther Biddle</b>

### February Birthdays

- 2-Ken Sullivanne
- 2-Wesley Herd
- 3-Chris Long
- 4-Emma Hayes Bagents
- 5-Jude Hosey
- 5-Chase Counsell
- 5-Jimmy Owen
- 6-Jackson Fowler
- 8-Bruce Daniels
- 11-Blake Tolliver
- 13-Leslie Freeman
- 14-Leighton Daniels
- 14-Anna Jean Selsvik
- 15-Ella Miller
- 15-Dave Johnson
- 16-Seth Humphrey
- 17-Ivy Hall
- 18-Caralise Hunt
- 18-Wyatt Boyd
- 20-Andrew Tominack
- 22-Brock Hester
- 22-Alexander Calvert
- 23-Greg Lanier
- 23-Luke Carter
- 24-Jeff Jerkins
- 24-Thomas Peek
- 25-Valerie Liverett
- 27-Julie Johnson

### News and Notes

- ☒ - Lisa Carter, Luke's mom, began her chemo treatments in Bham this week. please pray that these will be effective.
- ☒ - There is a singing at the Northwood church in Tuscaloosa Fri, Feb 26 at 7:30 p.m.
- ☒ - There is a gospel meeting at Prattmont Feb. 14-16 (Sun-Tues) with Doy Moyer.
- ☒ - Please continue to pray for Rebecca Davis, Chuck Hahn's niece, who is not doing well.
- ☒ - Sarah Norman's grandmother, Virginia box, is receiving therapy in a rehab center.
- ☒ - Ken Sullivanne will have his cardiovascular at UAB this Friday.
- ☒ - Please remember will Harris' great-grandmother, Bernice Martin, as she is gravely ill.
- ☒ - Erica's cousin's baby, Everett Nowlin, continues to make progress.
- ☒ - All audio is at [www.auchurch.com](http://www.auchurch.com)

# 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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## Commitment and Joy

By Gary Henry



### Thoughts to Ponder

Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (Hebrews 12:2)

One of the disadvantages of a complex, fast-paced society like ours is that we get entangled in so many different concerns that there's little time or inclination to be deeply involved in any of them. We don't delve deeply; we dabble. But dabblers accomplish very little. Dwight Moody said, "Give me a person who says This one thing I do, and not These fifty things I dabble in." Trying to do too much often keeps us from doing our best at anything. And to make matters worse, the very spirit of our age militates against the making of serious commitments. Modern people are wary of getting into anything they can't easily get out of. We like to keep our options open. So we have two distinct tendencies that, when coupled together, make for a dangerous situation: we are frantically "busy," but at the same time we don't want to get

Without delay, do two things: commit yourself passionately to the worship of God, and involve yourself tirelessly in the work of God. It will cost you dearly. In fact, it will cost you everything you ever thought was "yours." But you will be the richer for risking this great investment.

"involved." We suffer at once from a surplus of activity and a shortage of commitment. Our hectic fiddling with this, that, and the other puts us right there next to the fellow who described himself as being "deeply superficial."

It is little wonder that we "get" so little "out of" what we do. We have forgotten the wise advice of our grandparents who told us, "You get out of things what you put into them." They were

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

**SCHEDULE OF SERVICES**  
**Sunday**  
Bible Class .....9:30 AM  
Worship .....10:20 AM  
Evening Worship ..... 6:00 PM  
**Wednesday**  
Bible Classes.....7:00 PM  
**E-Mail:**  
[larryrouse@aubeacon.com](mailto:larryrouse@aubeacon.com)

**Larry Rouse**  
Evangelist and Editor

Find us on the Internet: [www.auchurch.com](http://www.auchurch.com) and [www.aubeacon.com](http://www.aubeacon.com)

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telling us some-thing that holds true for all of life's endeavors: commitment and joy are partners. When we stand at a distance from the work and the relationships that ought to be dear to us, we forfeit the fulfillment that is available to us. But when we dig in, get truly involved, and risk the vulnerability of being genuinely committed, we find that life is a storehouse of satisfaction.

Consider three examples. First, our marriages. If, like so many in our day, we eschew any real commitment and treat our marriages as "open," disposable relationships, we ought not to be surprised that they provide little in the way of deep gratification. Do we spend little time nurturing our marriages? If so, they will simply not grow into rich and rewarding relationships. Marriage will never fulfill the expectations of those who only dabble with it.

Second, our involvement in the local congregation. Do we attend only the services that are convenient, and participate only in the work that suits us? Do we criticize what "they" are doing? If so, there will not be any real sense of joy that comes from our membership in the local church. We'll receive little benefit from what God meant to be a rewarding relationship if we refuse to make a commitment to it.

Third, and most important, our devotion to the Lord Himself. Do we pray irregularly, study the Scriptures haphazardly, and reduce religion to grist for purely intellectual debate? Do we limit ourselves to routine, formal expressions of

worship and praise? Do we fail to "love the Lord [our] God with all [our] heart, with all [our] soul, and with all [our] mind" (Mt. 22:37)? If so, we will surely find spirituality to be the least interesting facet of our lives. But if, on the other hand, we have the courage to pursue God with a risk-it-all commitment, we will discover that "the joy of the Lord is [our] strength" (Neh. 8:10). God says, "You will seek Me and find Me, when you search for Me with all your heart" (Jer. 29:13).

It is, of course, "dangerous" to care deeply about important matters. When we put our heart into something, we put ourselves in position to be inconvenienced, disappointed, frustrated, and possibly even hurt. But if we take the easy way out and avoid serious commitments in life, we doom ourselves to an impoverished existence. Sooner or later, the person who sows sparingly will find that he also reaps sparingly.

So, my friend, care and care deeply about God. Without delay, do two things: commit yourself passionately to the worship of God, and involve yourself tirelessly in the work of God. It will cost you dearly. In fact, it will cost you everything you ever thought was "yours." But you will be the richer for risking this great investment. Joy will be the reward for your commitment. Having risked all else for the joy of God, you'll be able to say with Paul, "For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day" (2 Tim. 1:12).



## Euphemizing Sin

By David Diestelkamp

Eu-phe-mism - the use of a word or phrase that is less expressive or direct but considered less distasteful, less offensive, etc., than another. (Webster's New World College Dictionary)

Is there anything black and white anymore? Is something ever always right and never wrong or something clearly wrong and never right? As we struggle with this as a society, at the heart of the problem lies terminology. Sin is not sin anymore--it is an oversight, an understandable misstep, an expression of humanity ("I'm only human you know!"). While the world marches on in even more graphic (even pornographic) public portrayal and advocacy of sin, Christians are denied the right to label it as sin.

Ever wonder what the works of the flesh of **Galatians 5:19-21** would look like if written by someone schooled only by our modern culture? Do you recognize some of the following?

**Adultery** - fooling around, sleeping around, fling, affair, serial monogamy, open marriage.

**Fornication** - sexually active, significant other, fooling around, making love, partners in parenting (surrogacy), different sexual preference, different sexual orientation, alternative lifestyle.

**Uncleanness (impurity)** - man of the world, experienced, going for the gusto.

**Lasciviousness (sensuality)** - sexy, freedom of expression, artistic expression, stylish, hot.

**Idolatry** - everyone must find their own way to God, don't judge other religions, new age.

**Witchcraft (sorcery)** - new age, experimenting in the occult, channeling, psychic, astrology.

**Hatred (enmities)** - hard feelings, dislike, bias, discrimination, reverse discrimination.

**Variance (strife)** - having it my way, disagreement, not seeing eye-to-eye.

**Emulations (jealousy)** - my needs, spread the wealth, I want a piece of the action.

**Wrath (outbursts of anger)** - road rage, lose your cool, blowing off steam, expressing frustration over injustices of society.

**Strife (disputes) and Seditions (dissensions)** - personality clash, just don't get along.

**Heresies (factions)** - open minded, different perspective, religiously open, innovative idea, free thinking.

**Envyings** - keeping up with the Jones's, economically successful, upwardly mobile.

**Murder** - pro choice, terminating a pregnancy, selective reduction, mercy killing, right to die.

**Drunkenness** - high, feeling good, escaping reality, relaxing, unwinding, had a little too much, victim of society, victim of inherited tendencies, a disease.

Revelries (carousing) - partying, dances.

**Such like (and things like these)** - what is politically correct.

I am not saying that the above euphemisms always have a fleshly connotation, but they are probably used this way more than you think. Tune your ears to them and you will be surprised how often you hear them on TV, at work, at school, etc. (you should be surprised how often you don't notice them).

Isaiah the prophet warned, "Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet and sweet for bitter" (Isa. 5:20). Do even we get sucked in by less offensive words so that evil doesn't seem quite so evil anymore? When we hear about these things, do we think, "That's sin"? When we actually see them in any form do we say, "That's wrong"?

I saw a bumper sticker that said, "If you aren't outraged, you don't know what's going on!" Where is the outrage over sin today? How can we "abhor what is evil" (Rom. 12:9) if we soften and excuse it by the very terms we use to describe it? To be God's people we must talk like God, not like the world.

