

Subjective Authority

Objective authority is when you look *outside* your feelings and imaginations and refer to an established standard that you did not invent. That is what God's revelation is. It is the authoritative standard by which to settle all the subjective feelings and imaginations of men. **Jeremiah 10-11** shows the difference between subjective authority and objective authority. Jeremiah pointed out that subjective authority is not reliable. "It is not *in* (subjective) man to direct his own steps." (**Jer.10:23**). "Everyone walked in the imagination of his evil heart (subjective authority)." (**11:8**). When religious discussion is engaged, there are those who are quick to tell how they feel inside (subjective authority) with no regard to whether their feelings align with the word of God (objective authority). God said, "Obey My voice." Yet, they did not obey or incline their ear...." They "refused to hear My words" (**Jer.11:8, 10**). Instead,

by Terry W. Benton

they "walked in the imagination" of their hearts. This was the reason Israel was so divided in Jeremiah's day.

This is also the reason there are so many different kinds of churches today with so many conflicting doctrines. The appeal of so many is all subjective to the desires and imaginations of the people. Very few are striving to settle in to the objective standard of God's word. With Jesus it was "not my will, but Your will be done." Jesus came to do the will of the Father. Like Jesus, we must seek the authority that comes from outside our desires and feelings, the word of God.

Isa 8:20 - To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.



Classes This Week

Sunday Evening kids' class at 5:15 at auditorium	Tuesday 10:00 AM Ladies' class at Laura Humphrey's. "Teach Me to Love"	Tuesday 7:00 PM Men's class at Walker Davis' on 1 Timothy	Thursday 8:00 PM Truth Seekers at student center, room 2107	Saturday 6-8 PM 1st-5th Graders class, Place TBA	Saturday 6:30-8:30 PM 6th - 12th Graders class, Place TBA
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Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father)	Nell Holcomb (Ben's grandmother, Joannetta's aunt)	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)	Ruth Addison (gmom of April and Julie)
Madeline Morton (Greg Lanier's g'daughter)	Anna Price	Betty Bradford	Reba Patterson (Heath Fowler's mom)
Jean Buchanan (Abbie Harrison's grandmother)	Tina Atnip (Orie's cousin)	Danny Weldon (Rusty Weldon's brother)	Abbie Harrison
Gerald White (Christopher, Anna and Wesley's Father)	Arabelle Rich (Joannetta's aunt)	Jane Hunt (Chuck's mother)	Charles Hunt, (Chuck Hunt's dad)
Gay Ulrich (Emma's mom)	Toni Herd	Taina Acuff (Anna's aunt)	Shawn Lauderdale (Larry and Joannetta's son)

September Birthdays

- 2-Denise Davis
- 3-Trenton Anderson
- 3-Larry Lauderdale
- 4-Kevin Anderson
- 5-Angel Orantes
- 10-BJ Winslett
- 10-Eleanor Weldon
- 10-Matthew Sullivan
- 10-Joel Sullivan
- 11-Sheryl Fowler
- 12-Jared Johnson
- 13-Adam Saylor
- 14-Patsy Ogle
- 16-Sean Ellis
- 17-Laura Weldon
- 18-Daniel Carter
- 20-Eddie Orantes
- 21-Sarah Chandler
- 21-John Berkebile
- 22-Lucy Hartsell
- 22-Violet Hartsell
- 24-Wade Winslett
- 24-Lauren Johnson
- 25-Ashley Collier
- 28-Hallie Hall
- 29-Sandlyn Fultz
- 30-Grant Davis
- 30-Sydney Parris

News and Notes

- ☒ - Tonight is singing night!
- ☒ - We rejoice with Jason and Sheng Li at the birth of their daughter, Ella, on Friday!
- ☒ - Nakia Strickland will have her tests this Mon and Tues, delayed from last week's storm.
- ☒ - Please continue to pray for Sandra Chason's mom, Mary Edwards as she continues with Sandra.
- ☒ - Please pray for our expectant mothers: Paula Davis, Mallory Randolph and Suzanne Stagner .
- ☒ - We welcome our new members, David Eison, Connell Hodges, John Berkebile !
- ☒ - Please pray for the group led by Scott Fowler as they help those stricken by the floods in Texas.
- ☒ - We welcome our new member Kara Collier!
- ☒ - All audio is immediately posted to 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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Modesty

It's nothing to be ashamed of

Thoughts to Ponder

In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, (**1 Timothy 2:9**)

Be Aware of What You Wear!

by Steve Hardin

We are just entering that season of the year once again when God blesses us with warm sunshine, beautiful flowers, and the wonders of nature in the spring-time. As the temperatures climb each year at this time, immodest attire once again becomes the order of the day. Old man winter helps to put an end to this in Indiana for several months of the year. Yet, as spring begins, semi-nudity is once again glorified as the norm and modesty is scorned as an outdated relic.

Our nation is grievously distressed by divorce, fornication, and adultery. Many things in society contribute to such sins, including lust producing attire worn by so many. It seems that the public in general applauds such, parents often practice and promote it, and Christians themselves often fail today to be separate from the world in this area.

The Word of God says, "In like manner also, that women adorn themselves in modest apparel, with shamefastness and sobrie-

Some men will look to lust no matter what kind of clothing a woman may wear. However, a woman who desires to serve God will always be careful never to share in that sin.

ty" (**1 Tim. 2:9**). "Shamefastness" suggests a sense of shame. "Sobriety" involves the idea of self-control or inner government, with its constant reign on all passions and desires, which would hinder the temptation to these from arising. The person who would seek to always please God will dress in such a way as not to arouse sinful passions in others with whom they come in contact. If Christians care what God thinks, they will not dress in the brief attire which is so common or popular today. If the skimpy and

(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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Evangelist and Editor

(Continued from page 1)

skin tight (or tighter) clothing is modest according to God's standard, then the only thing which is immodest would be total nudity!

In **Galatians 5:19**, Paul condemns "lasciviousness" (KJV) as a work of the flesh. In **verse 21**, he wrote, "they which do such things shall not inherit the kingdom of God." Lasciviousness is not a term which we are generally familiar with in today's world. Just what is this thing called "lasciviousness"? Webster in his dictionary defines it as "wanton; lewd, lustful; tending to produce lewd emotions." Something is lascivious if it tends to excite or stir up lustful thoughts in other people. Words, actions, or the way one dresses could all be classified as lascivious, if they promote or produce lust in the mind of others. When one dresses (or undresses) in such a manner, she shares in the guilt involved when others look to lust after her. "But I say to you that whosoever looks at a woman to lust for has already committed adultery with her in his heart" (**Matt. 5:28**).

Some men will look to lust no matter what kind of clothing a woman may wear. However, a woman who desires to serve God will always be careful never to share in that sin. She will not dress in such a manner as to invite or encourage that look of lust.

Many fashion designers produce their clothing with nothing else but sex-appeal in mind. No matter what "fashion" or "the majority" may dictate; God-fearing, spiritually minded people must not abandon the required virtues of modesty, sobriety and shamefacedness. Shamefacedness, in its very definition involves an ability to blush. This is something that a majority of people in the world have seemingly lost the ability

to do. Instead of blushing, many glory in what should be their shame!

God's rules for modesty do not change with geography or the weather. What is modest in Canada is also modest in Key West. Likewise what is modest in January is still modest in July. The weather or the location do not justify or excuse one dressing in immodest clothing.

In the Word of God, more is written directly to women about immodesty. However, this does not mean that God has a double standard. Certainly, men as well as women, are capable of dressing immodestly and causing others to lust. Neither a man nor a woman should wear that which is designed to create lust in the heart of another. All of us, as Christians, are commanded to abstain from fleshly lusts, which war against the soul (**1 Pet. 2: 11**).

We, as parents, hold the responsibility of bringing up our children in the nurture and admonition of the Lord (**Eph. 6:14**). Fathers need to exercise their God-given duty to teach and encourage their children to dress always in appropriate attire. Mothers, as well, should set the proper example for their daughter and never give in to immodest attire! Too many mothers and fathers contribute to immodesty by their own example or by refusing to allow their children to wear such. It may be easier to let it go than to face the objections raised by children when they want to wear what "everyone else" does. Yet, God places on us as parents the responsibility of guiding our children in the ways of truth and righteousness. We all need to wake up and see where we are headed morally and spiritually. We need to heed carefully the admonition of the Lord to "abstain from all appearance of evil" (**1 Thess. 5:22**). This should be true of us as Christians in our actions and our speech, as well as our manner of dress.



Is Feeding the Poor and the Homeless an Evangelistic Model?

By Berry Kercheville

Recently, I was asked a question that has become somewhat common: "Shouldn't we as a church be feeding the poor? After all, we could create opportunities to teach the gospel."

We Christians are compassionate people. There are simply few works that feel better than helping those in need. As individual Christians we are told to "do good to all men, especially the household of faith" (**Gal. 6:10**) and "visit the fatherless and widows in their affliction" (**James 1:27**). These are responsibilities at which Christians have often failed. But the local church, as a collective, is not in that business. Here is the problem: when providing for physical needs comes first, the gospel message is no longer the draw. Those whom we are serving clearly recognize our gifts as a gospel bribe. They are happy to take what we give them and may even give some attention to our words, but food is still the draw. Even on a personal level, when I have Bible studies with people who are poor, I have to be careful not to do very much for them monetarily lest they become "drawn" by the hope of bread and fish or more money. This mistake has been made in third world countries, and it doesn't work in any better in America.

If you are skeptical, look at the book of Acts. As Luke lays out to Theophilus the picture of the Lord's kingdom, is community service and meeting physical needs the model you see? There are incidents in which Peter and Paul healed for the purpose of proving their apostolic message, but Luke says nothing about churches serving the needs of the poor, which were far more critical in the Roman world than in the United States. Instead, nineteen of Luke's twenty-eight chapters describe how disciples were "going everywhere preaching the word" to save souls. That is the model. I am certainly not suggesting that Christians remove themselves from any service to the world. But that should not be the means by which we open the door of the gospel.

Didn't Jesus Care for the Needy?

Someone might say, "Ah, but look at the times Jesus had compassion on people in their trials and healed them. And when they were hungry, he fed them. Isn't that our model?" Again, this is a misunderstanding of Jesus' ministry. There is a common misconception that Jesus went around the countryside constantly feeding the poor. But what passage teaches that principle? First, we never see Jesus entering a town and telling the disciples to divide up the money bag and go through the city feeding the poor. In fact, after the feeding of the

5000 (who were in need in the wilderness after hearing him teach), he rebuked them for coming back for breakfast the next day. His reply to them was, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food that perishes, but for the food that endures to eternal life..." (**Jn. 6:26-27**).

Jesus is absolutely our model, but let's look more carefully at the model. First, we are talking about the difference between Jesus' primary work and what he did because he is a loving, compassionate God. Jesus told us his primary mission. Speaking to Zacchaeus he said, "Today salvation has come to this house, for the Son of Man came to seek and to save the lost" (**Luke 19:9-10**). When John the baptizer saw Jesus, he said, "Behold the Lamb of God, who takes away the sin of the world" (**John 1:29**). Everything Jesus did was directed toward saving souls. Jesus healed people and fed people out of compassion, but he did so primarily to prove he was God who came to save them, not to solve this world's woes. Did Jesus heal and keep healing everyone who was sick? Was the whole world healed physically because he came? Jesus could have said a word and no one would have ever been sick again or died. Did he constantly feed the poor? Did Jesus solve poverty? Is that the picture of his mission? Yes, Jesus is our model, but solving social ills in order to open the door for the gospel was not his pattern.

In **John 6:44-45** Jesus specifically stated, "No one comes to me unless the Father draws him...and they shall all be taught by God. Everyone who has heard and learned from the Father comes to me." The scripture is the "draw," not food but Jesus, the bread of life. Jesus had fed them to show that he is "the bread of life." As his sermon in John six illustrated, if he could multiply food, he could give them the living bread. Feeding the multitudes in the wilderness was hardly Jesus' method of drawing them to God. Instead, Jesus said, "Whoever feeds on my flesh and drinks my blood has eternal life...For my flesh is true food, and my blood is true drink" (**Jn. 6:54-55**). Consuming Jesus is the goal so that one's love and desire is for God.

The Lord sees everything from the standpoint of his glory and man's salvation. Fixing our spiritual ills is his primary purpose, not giving us a perfect existence on this earth.

