

The Sin of Abortion

In the first chapter of Romans the apostle Paul listed the sins of the Gentiles. In this heinous list of crimes we find the phrase "without natural affection" (**Rom. 1:31, KJV**). This refers to those who do not possess the love and attachment which nature teaches all mothers to have for their young.

by David Padfield

horrid custom of sacrificing children to Moloch, and set the example by offering his own, **2 Chron. 33:6**. Among the ancient Persians it was a common custom to bury children alive. In most of the Grecian states, infanticide was not merely permitted, but actually enforced by law." (Barnes' Notes On The New Testament)

"This expression denotes the want of affectionate regard towards their children. The attachment of parents to children is one of the strongest in nature, and nothing can overcome it but the most confirmed and established wickedness. And yet the apostle charges on the heathen generally the want of this affection. He doubtless refers here to the practice so common among heathens of exposing their children, or putting them to death. This crime, so abhorrent to all the feelings of humanity, was common among the heathen, and is still. The Canaanites, we are told, (**Psalms 106:37-38**) 'sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan.' Manasseh, among the Jews, imitated their example, and introduced the

Abortion is sinful because it is the willful taking of human life. Under the Mosaic Law, God said, "If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no lasting harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. But if any lasting harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (**Exodus 21:22-25**). If the accidental interruption of a pregnancy was to be punished, what about the one who deliberately murders the unborn?



Lisa Carter (Daniel's mother)	Jesse and Martha Godwin (Troy's parents)	Nell Holcomb (Ben's grandmother, Joannetta's aunt)	Louise Pack (Anna and Christopher's grandmother)
Emery Anne Vest (Patsy's grandniece)	Mary Edwards (Sandra Chason's mom)	Kimzey Simpson	Ruth Addison (gmom of April and Julie)
Tory Colvin (sister of Case O'Dell)	Maria Williams	Barbara Chandler	Robert Collins (child of Walker's co-worker)
Betty Bradford	Amy Call (Seth Humphrey's cousin's wife)	Danny Weldon (Rusty Weldon's brother)	Abbie Harrison
Gerald White (Christopher, Anna and Wesley's Father)	Arabelle Rich (Joannetta's aunt)	Matt Bishop (friend of Long's)	Doug Bailey (Keith's brother)
Landon Grace (Seth Humphrey's nephew)	William and Toni Herd	Taina Acuff (Anna's aunt)	Jesse Russell (Ron's brother)

January Birthdays

- 1-David Ogle
- 2-Chuck Hunt
- 4-Phillip Box
- 6-Erica Seymore
- 7-Charles Painter
- 9-Jordan Oldag
- 9-Liseth Aragon
- 11-Spencer Hall
- 11-Shepherd Hall
- 12-Rosita Chavez
- 16-Preston Perkins
- 17-Anna English
- 17-Sarah Cicero
- 18-Scott Vaughn
- 18-Nakia Strickland
- 21-Jacob Jerkins
- 22-Britton Stagner
- 23-Connor Godwin
- 23-Cristin Chavez
- 25-Caleb Daniels
- 25-Tucker Mills
- 27-Hannah Slay
- 27-Terez Strickland
- 28-Juliana Anderson
- 28-Regan Wiginton
- 31-Jennifer Daniels

News and Notes

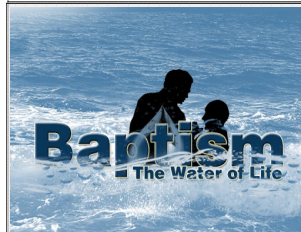
- ☒ - Ron Russell's brother, Jesse, appears to be declining in hospice care in Montgomery.
 - ☒ - There is a meal list for Chuck Durham's evening meals next Mon-Wed.
 - ☒ - Laura Humphrey's dad is doing much better!
 - ☒ - Brandon Hester's grandfather, Jackie Richardson, has improved from his heart surgery and is now in rehab!
 - ☒ - Lets also be preparing for our upcoming meeting with Chuck Durham, Jan 13-16 and the student study Fri-Sat, Jan 11-12!
 - ☒ - Pray for our expectant mothers: Cheryl Carthel, Kristen Diehl, Megan Hester and Rachel Simpson.
 - ☒ - Darla Hahn's grandmother, Louise Knox, is improved and now in rehab.
 - ☒ - Jerry Beavers, a relative of Joannetta, was able to go home from the hospital.
 - ☒ - Please consider parking on the grass!
- Prayer Requests:**
- ☒ - Laura Matlock, David Simpson's sister, who will have surgery for breast cancer on Jan 22.
 - ☒ - Kendal Decker and Tim Tucker, friends of Brooke Perkins, who are battling brain cancer.
 - ☒ - Brooke Perkins' great-uncle Bobby who will have a kidney removed on Monday.
 - ☒ - Debbi Coleman's dad, Earl Mitchell, is in the hospital in MS with congestive heart failure.

The Auburn Beacon



Baptism and How We Read

By Doy Moyer



Thoughts to Ponder

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ (**1 Peter 3:21**)

Think about these two statements:

Baptism has nothing to do with salvation.

Baptism now saves you.

Which is true? I was studying with some who were adamant in their opposition to thinking that baptism was connected in any way to salvation: "baptism has nothing to do with salvation," they insisted. I clarified to make sure of what they were saying; I didn't want to misunderstand. They stressed it: "Nothing" to do with salvation. I wrote it down on a piece of paper, and they agreed. Then I wrote down a second statement: "baptism now saves you." They denied that statement in favor of the first. They were quite clear about it.

I asked them to open up **1 Peter 3** and read. They read out loud. "Corresponding to that, baptism now saves you— not the removal of dirt from the flesh, but an appeal to God for a good conscience —through the resurrec-

Never is there a need to pit God's grace against a command that He has given. Baptism is not magical, and Peter said as much ("not the removal of dirt from the flesh"). We do need to understand baptism in conjunction with Christ's death, just as Paul indicates in Romans 6 ("baptized into His death").

tion of Jesus Christ..." (**v. 21**).

You could tell there was some discomfort here. I asked, "Now which of these two statements is true?" I was seeking explanation, some way to reconcile the ideas. They doubled down on their position, and without hesitation, affirmed what is not said in Scripture to deny what is said: "The first one. Baptism has nothing to do with salvation." Though I figured that's what they would do,

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SCHEDULE OF SERVICES Sunday

Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM

Wednesday
Bible Classes.....7:00 PM

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there is, still, always a little bit of disbelief when those who claim to believe Scripture so plainly deny it. They had no explanation at all for **1 Peter 3:21**. They didn't try to explain it. They simply denied it.

"How can you say that?" I asked, perhaps a little impatiently. What disturbed me, even more, was the answer they gave here: "Because **Ephesians 2:8-9** overrides **1 Peter 3:21**." Yes, overrides! In other words, grace was opposed to baptism, and since we are saved by grace, not works, baptism has nothing to do with salvation. Since **Ephesians 2** affirms grace, then it must override what Peter said. There was no attempt to harmonize. No attempt to explain or exegete. One passage just ruled out the other. End of story.

Never is there a need to pit God's grace against a command that He has given. Baptism is not magical, and Peter said as much ("not the removal of dirt from the flesh"). We do need to understand baptism in conjunction with Christ's death, just as Paul indicates in **Romans 6** ("baptized into His death"). We also need to understand baptism in conjunction with God's grace, for there is no way any of us are earning salvation. Baptism is an exercise of faith, not in our own works, but in the working of God (**Col 2:11-14**). After all, the revelation of baptism is God's plan, not ours.

Yet there is something else going on here that we ought to consider, something bigger that impacts the way we read the Bible as a whole. How do we read and study the Scriptures? A question like this cannot be answered adequately in a short article, but I'm asking the question, not in order to provide the answers, but rather to encourage us to think about how we might personally answer it.

When we start coming with up arguments that essentially negate some Scripture because it doesn't fit our current view, or because we have a favored position that requires us to deny a passage, then we are no longer seeking to understand the truth. Rather, we are looking to rubber stamp what we already think. If we are uncomfortable stating exactly and quoting what the text says, we might be having some trust issues with the Lord.

Think about the lawyer who asked Jesus the question, "Teacher, what shall I do to inherit eternal life?" Jesus responded, "What is written in the Law? How do you read it?" Good question. What does the text say? Of course, we have to know this before we can understand or explain what a text means. The lawyer answered correctly, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." Jesus told him, "You have answered correctly; do this, and you will live." (**Luke 10:25-28**)

What happened next reflects the problem we are addressing. The lawyer asked, "Who is my neighbor?" This, apparently, was supposed to show that even though the Scriptures said, "Love your neighbor as yourself" (**Lev 19:18**), the practicality of carrying that out was in question. The lawyer knew what it said, but he was essentially negating it because he didn't see how it could be applied. One can read a text and, due to self-blindness, not see the importance or application of it.

People do it with baptism. People do it with grace. We may see what we want to see and, with a proverbial swipe of the hand, negate what Scripture teaches when it doesn't fit our other assumptions. Let's all be careful, then, to read Scripture in order to see what God wants us to see. "Not my will, but Yours be done."



Do You Pray During The Worship Services?

By Bill Hall

The worshipper who would pray in the assembly must do more than bow his head and close his eyes. He must pray. "Otherwise, if you bless with the spirit, how will he who occupies the place of the uniformed say 'Amen' at your giving of thanks, since he does not understand what you say?" (**1 Corinthians 14:16**). This verse suggests four requirements if one is to enter into a prayer.

One cannot legitimately say "Amen" at the conclusion of a prayer if he has not listened to the prayer. "Mind-wandering" is an ever-present problem. We sing, but we don't observe the words of the song. We bow our heads, but we don't listen to the prayer.

1. He must listen to the prayer. One cannot legitimately say "Amen" at the conclusion of a prayer if he has not listened to the prayer. "Mind-wandering" is an ever-present problem. We sing, but we don't observe the words of the song. We bow our heads, but we don't listen to the prayer. We sit through the sermon, but our minds wander to things of an earthly nature. Consequently, we attend worship periods, but we don't worship as we ought. If one is to pray, with the congregation, he must listen to the prayer.

2. He must understand the prayer. When a man in the first century led a prayer in an unknown tongue, the worshiper could not say "Amen," for he could not understand the language in which the prayer was spoken. Neither could the worshiper say "Amen" today if the leader has not spoken loudly enough to be heard or if he has used words or phrases which the worshiper does not understand. Those who lead prayers in the assembly should be conscious of the needs of the whole congregation, speaking up where all

can hear and using words which all can understand.

3. He must agree with the prayer. A number of years ago, while sitting beside an older preacher, I observed his saying "Yes" or "Yes, Lord" at the conclusion of each separate phrase of the prayer as it was being led. He spoke the words softly enough that I was probably the only one in the assembly who could hear them,

but I was impressed. Obviously, this brother was listening to every phrase, determining whether or not he agreed with the phrase, and was then softly speaking his agreement. He was not just sitting through a prayer; he was praying. Occasionally, we hear sentiments expressed in prayer with which we do not agree. To these sentiments we cannot say "Amen."

4. He must say "Amen." The word "Amen" means "so let it be." We long to hear the strong, resounding "Amen" at the close of prayers which we used to hear. We fear that the move away from this practice is just another step toward cold, lifeless formality in our worship periods. We are not contending, however, that one must say the word "Amen" audibly; but we are suggesting that at least in his mind he should say "Amen," thus making the prayer his own prayer. He has listened to the prayer; he has understood the prayer; he has agreed with the prayer; now he speaks to God his "Amen" or approval of the prayer as his prayer. In this manner, he unites with other worshipers in common prayer unto God.

