

# This Is Where It Leads

A growing number of self-professed Christians are found in support of homosexuality. The increasing frequency of their pronouncements in favor of this sexual perversion is frightening. Historically these defenders have tried to present Biblical arguments to shore up their claim that God does not condemn the homosexual lifestyle. Their efforts have been weak at best, and illogical in general. One does not have to be a Bible scholar to understand the clear and direct statements from God's Word that identify homosexuality as sin.

But now some homosexual advocates are openly stating what has been obvious from the start; that is, that the Bible condemns the sin -- but they don't care. Luke Timothy Johnson teaches at the Candler School of Theology at Emory University. He recently announced that he rejects what the Bible says, in favor of his own experience and opinion. "I think it is important to state that we do, in fact, reject the straightforward commands of Scripture, and appeal instead to another authority . . . We appeal

by Greg Gwin

explicitly to the weight of our own experience and the experience thousands of others have witnessed to . . ." (Commonweal Magazine, 6/11/07).

So, there you have it. If the Bible doesn't approve of what I like, what I want, what I think -- just reject it! While Johnson's proclamation is more blunt than most, his sentiment is shared by many. And, it's not just about homosexuality. Name the subject, and you will find a host of 'religious' people who dismiss the Bible in favor of their own 'think so's'.

Once we leave the solid authority of God's Word -- even the very first time -- we have opened

the door to everything else. If one thing is allowed without authority, how can we object to the next thing, and the next . . . ?

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17).



Classes This Week					
<b>Sunday 5:15</b> Kids Class in the Auditorium	<b>Sunday College Devo</b> At Crawford's home with Ty Randolph teaching!	<b>Monday 7:00 PM</b> Ladies class at Denise Davis' "Teach Me to Love"	<b>Thursday 8:00 PM</b> Truth Seekers #2107 in student center	<b>Saturday 6 - 8 PM</b> Grades 1-5 at Emily Leopard's	<b>Saturday 6:30 - 8:30 PM</b> grades 6-12 at Andrew Tominack's

Lisa Carter (Luke and Daniel'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)

October Birthdays
1-Aiden Hahn
2-Cheryl McKenzie
2-Suzanne Stagner
3-Jennifer Hasty
3-James Malloy
6-Jessica Anderson
6-Josh Hartsell
7-Molly Borden
8-Heath Fowler
9-Garratt Pender
10 -Michael Edwards
12-Stacy Norman
12-Emily McDaniel
17-Abbie Harrison
20-Evan Pender
20-Keith Bailey
21-Zac Slay
22-Christopher White
23-Maryssa Hill
24-Sara Beth Roberts
24-Suzanna Roberts
25-Bethany Tolliver
26-Palmer Daniels
26-Esther Biddle
27-Tristan Roy
28-Will Pennington
28-Clay Chason
29-Belle Johnson
29-Matt Hall
29-Julie Britnell
29-Madi Luther
29-Abby Ambrose
31-Kitty Tam

News and Notes
<ul style="list-style-type: none"> <li>☒ - Brooke Perkins' step-dad, George Willock, will have surgery on Oct 30 to remove a mass from his colon.</li> <li>☒ - Emma Ulrich's mom, Gay, is staying in an apt in TN for daily visits to dr. for the next several weeks after her recent bone marrow transplant.</li> <li>☒ - Keith Bailey's brother has been moved to Grandview for further tests.</li> <li>☒ - Please pray for Katie Gentry's 2-year-old cousin, Austin Rush, who was injured by a car recently.</li> <li>☒ - Please remember the family of Walker Davis in the death of his uncle, Tom Davis on Wed.</li> <li>☒ - Please pray for our expectant mothers: Chelsea O'Dell, Paula Davis, Mallory Randolph and Suzanne Stagner .</li> <li>☒ - Please remember the family of Hallie Hall in the death of her grandmother, Charlotte Hall last Sunday.</li> <li>☒ - Shawn Lauderdale is settling into rehab and continuing to make progress. They will meet with Dr on Monday about double vision.</li> <li>☒ - Larry is in a meeting in Anniston this week.</li> <li>☒ - Shawn Lauderdale has seen a doctor about improving his eyesight.</li> <li>☒ - Please pray for Matt Cavender as he is deployed in Kuwait. For those who wish to send letters/cards:</li> </ul> <p style="text-align: center;"><b>Matthew Cavender</b> 407 AEG/EMXS Unit #63314 APO, AE 09319</p>

# The Auburn Beacon

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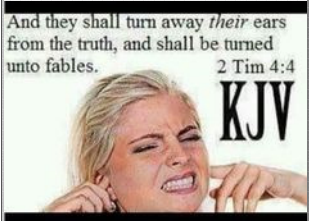


Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:16)

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## Those Divisive Issues

by T. Doy Moyer



**Thoughts to Ponder**  
Who say to the seers, "Do not see," And to the prophets, "Do not prophesy to us right things; Speak to us smooth things, prophesy deceits. (Isaiah 30:10)

We live in an age of non-controversy. People don't want to discuss things that are controversial. The shift in recent years has been toward "positivism." "Don't say or teach anything that has a negative tone to it. Let's just be positive and make people feel good." The trends in denominationalism show this attitude, as churches have become more and more social in their approach to the world. The new "mega-churches" cater to everyone, including those who don't care about God. Churches have apostatized as they have become more concerned with making people "feel" good, instead of trying to save souls. Never step on toes or preach things that could offend hearers. Doing such just turns people off. (See **Matt. 15:1-17** to see what Jesus thought about this.)

Sadly, the trend in denominationalism has become well-accepted by many disciples of Christ. Many have bought the techniques of pop-psychology. Instead of taking the approach toward teaching people that Jesus or the apostle Paul took, we promote the "Dale Carnegie" approach and refuse to call sin. Whatever the cost is, we are determined that we will not make enemies. This is the basis of the "peace at any price" ideas. Consequently, we have those among us, who say things very much akin to the things Isaiah had to deal with: "Speak

Who likes to agonize over something that is a source of contention? I would not try to promote controversy for its own sake. But at the same time, the fact of controversy is something we had better understand

to us smooth things, prophesy deceits" (**Isa. 30:10**). Teachers speak falsely, cater to itching ears, and the people "love to have it so" (**Jer. 5:31; cf. 2 Tim. 4:2-4**). As long as we don't get controversial, we can keep our jobs and keep the peace.

I don't know many people who really enjoy controversy for its own sake. Who likes to agonize over something that is a source of contention? I would not try to promote controversy for its own sake. But at the same time, the fact of controversy is something we had better understand. It is a fact that those who care about the Lord and his cause will have to get involved in controversy. The Lord could not avoid it (**Matt. 22-23**); and

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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: <a href="mailto:larryrouse@aubeacon.com">larryrouse@aubeacon.com</a>
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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neither could his disciples (**Acts 15**). Today, as in the first century, what the Lord wants are disciples who are brave enough to enter the battlefield and contend for the faith (**Jude 3**). "For if I still pleased men, I would not be a servant of Christ" (**Gal. 1:10**).

Those who engage in controversy are generally criticized for doing so. Call into question a particular teaching, or deal with something in a straight-forward manner, and the next thing we know we are mean and unloving. Those who refuse to enter the battlefield then might complain that the ones who fight the battle are doing it for their own reputations, to promote themselves. I suppose the same could have been falsely said about Jesus or Paul. If you want to get someone upset at you, just deal with an issue in a straight-forward manner. Question something that he engages in and see the sparks fly. Ask for answers and you're a trouble-maker.

What is it that divides? Often when an issue comes up, people want to avoid discussion about it by saying, "That's just another one of those issues that can splinter and divide brethren into thousands of little groups." Does the fact that there is potential division mean that we must avoid the subject? We are afraid to discuss virtually anything these days. Issues like the deity of Christ, divorce and remarriage, different aspects of the Lord's Supper, and many other subjects must be studied. It seems, though, that just to bring them up for study is looked down on. I don't know what the problem is in studying such issues. The Bible deals with them. Why should we be so afraid to? When a person says that "those issues can divide," is he asking that we do not teach on them? Is the only way to keep the issue of divorce and remarriage from dividing brethren not to teach on it? Should we avoid teaching on the Lord's supper because some brethren are so touchy about that? Talk about splintering! Before long, we'll splinter teachings down so that we can't address anything. We'll just have to give up preaching truth altogether in favor of ear tickling. That way we can make friends and keep from upsetting anyone, except those who love the truth. (Can't please anyone can we?)

I don't believe that issues divide per se. Attitudes are what divide. For example, the issues of circumcision was not what divided brethren in the first century. Rather, it was the differing attitudes toward

the issue that divided. If we can just get brethren to be rational and calm as they face certain issues, then there would not be nearly as much division. However, instead of trying to calmly study out an issue, the moment a question is brought up we get angry and irrational. We become unwilling to put our beliefs to the test and prove our convictions. The easiest thing to do then is just divide and say the other side is at fault for bringing up the issue. It is easier to get mad and indict motives than it is to think out and think through difficult questions. Giving an answer demands thought and study. Is it that we don't want to do that?

The only way that we can "speak as the oracles of God" is to put our beliefs to the test (**1 Jn. 4:1; 1 Pet. 4:11**). Truth has nothing to fear. We don't have to be unkind and cranky about it. But we can engage in honorable Bible study together over any issue and not have divisive attitudes about it. This is not to say there will never be a division. But we don't have to cower in fear and refuse to talk. We can't pass over our responsibility to contend for the faith by letting others do all the work. "I don't like controversy" is no excuse. Who does like it? It would be wonderful if everyone voluntarily believed and taught the very same things with complete conviction. The only way to make that possible is through Bible study, which will often involve controversy as people think through their positions. I may not agree with someone, but I can respect him much more if he will try to study the issue and give honest answers.

In the end, the "non-controversy" attitude will backfire. Such an attitude will allow for false teaching to run like wild-fire through the ranks of God's people. Then, we might all be in union with each other, but we'll all go to hell together also. The aim of the gospel is to save souls. When the gospel is perverted, it means the loss of souls. Therefore, let's take up the sword of the Spirit and preach the truth without compromise, understanding that the wisdom from above is "first pure, then peaceable" (**Jas. 3:17**). Division is not the goal. No one wants that. We all want unity; but we want it to be true unity, not a compromised union. Thus, it's time that we exercise our senses and dig into the issues that trouble us. Do so with the attitude of finding truth, and our efforts will be rewarded. Though controversy is often unpleasant, it makes for better understanding and the greater knowledge of the things of God. "Those divisive issues" don't have to divide, if we well approach Gods word and each other with proper attitudes, determining that whatever God says is his word and we will submit to it. Will true disciples do any less?



## Ending Two Grudges

By Jacob Hudgins

"But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept" (Gen 33:4)

Jacob is fervently praying. "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children" (Gen 32:11). Jacob has twice schemed to defraud his brother and has run to a foreign land after Esau threatened to kill him. Now he is returning, at the head of a huge caravan, with his four wives and many children. Word comes that Esau is coming to meet him with four hundred men! Jacob thinks quickly and divides the group into two companies in case of an attack. In a final desperate act to assuage his brother's anger, he "bowed himself to the ground seven times, until he came near to his brother" (Gen 33:3). The moment is tense; what will Esau do? "But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept" (Gen 33:4). Finally, gloriously, the grudge was ended!

Ten grown men are similarly nervous. They have just buried their father, yet their minds are not focused on grieving or remembering him. "When Joseph's brothers saw that their father was dead, they said, 'Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him'" (Gen 50:15). What will Joseph do? Has he been swallowing his anger for this moment? Has he been waiting until his father died so he could get his real revenge? "Joseph said to them, 'Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Now therefore, do not be afraid; I will provide for you and your little ones.' And he comforted them and spoke kindly to them" (Gen 50:19-20). Finally, gloriously, the grudge was ended!

Grudges are hard on all involved. When Esau and Jacob embrace, why do they weep together (Gen 33:4)? Perhaps they weep from the time lost, or the relief of letting it go, or the joy of seeing each other again. They are both overcome with the emotions caused by the

Perhaps we are not able to be reconciled in the joyous way these men were, but we can let go of the bitterness and malice we feel toward others—as we are commanded to do (Eph 4:31). These men do not show us that such forgiveness is easy, but that it is possible.

long-term grudge. When Joseph first sees his brothers in Egypt, he speaks roughly to them (Gen 42:7), then accuses them (Gen 42:9), weeps (Gen 42:24), frames Benjamin (Gen 44), and weeps again (Gen 45:2). He is clearly struggling with the emotions of seeing his brothers again. Yet the brothers also feel the brunt of the past events, assuming that their trouble is because of their sin (Gen 42:21-22). The grudge is hard on both parties. Often grudges begin because one party wants to make the other party feel sorry for what they've done. The untold story of a grudge is the wear it

causes on the one holding it — bitterness, unresolved anger, and malice. Wrestling with the past is difficult enough without harboring such poisonous emotions in our hearts.

Even long-term grudges can be forgotten. The length of these feuds is astounding. Jacob lived with Laban twenty years (Gen 31:41) while fearing Esau, and Joseph's separation seems to be about twenty years as well. Yet these grudges end swiftly—with hugs and weeping—when the parties finally come back together. No grudge has been happening so long that it cannot be mended.

Most of all, these men show us that really difficult things can be forgiven. Jacob has finagled Esau's birthright and blessing, and Esau has threatened his life. Joseph's brothers have tried to kill him and have sold him into slavery. These are not the trifles that we often fight over, yet these men show the tremendous capacity we have to forgive when we are determined to do so. Perhaps we are not able to be reconciled in the joyous way these men were, but we can let go of the bitterness and malice we feel toward others—as we are commanded to do (Eph 4:31). These men do not show us that such forgiveness is easy, but that it is possible.

There is great joy in forgiveness. Don't let grudges continue.

