

# Some of the Desires of Those Who Follow Christ

by R. J. Evans

The word "desire" involves a strong feeling of wanting something or wishing for something to happen (Webster). I find it interesting that there are 154 references to the word desire, 53 references to the word desired, and 42 references to the word desires in the Bible (NKJV). Some of them are in reference to what God desires for man. Many of them pertain to man and his desires---some good and some bad.

In a brief manner, let's consider some of the desires of those who are faithful children of God:

1. The desire to be lovers of God more than lovers of pleasure and the things of the world (**Matt. 22:37; 2 Tim. 3:4; 1 Jn. 2:15-17**).
2. The desire to honor and obey God even if it causes sacrifice and suffering (**Phil. 3:7-16**).
3. The desire to seek the kingdom or church and God's righteousness **first, before, and above everything else** (Matt. 6:33).

4. The desire to deny ourselves and carry our own cross daily (**Matt. 16:24; Lk. 9:23**).
5. The desire to see all things from God's eternal perspective (**Matt. 6:19-21**).
6. The desire to learn and profit from God's correction and discipline (**Heb. 12:4-11**).
7. The desire to focus on others more than on ourselves (**Phil. 2:3-4**).
8. The desire to come to the time when we can depart from this life and forever be with Christ (**Phil. 1:21-16**).

We conclude with one of God's greatest desires. For it is He "who desires all men to be saved and to come to the knowledge of the truth" (**1 Tim. 2:4**).



**Classes This Week**

<b>Sunday Evening</b> Walker Davis' home, speaker Joshua Andrews	<b>Monday 12 Noon</b> Tyler Crawford will have Bible study on campus.	<b>Thursday 8:00 PM</b> Truthseekers Room 2216 student center
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Quita Wilson (Amy Godwin's mom)	Jesse and Martha Godwin (Troy's parents)	Barbara Hasty (Ryan's mom)	Louise Pack (Anna and Christopher's grandmother)
Howard Vaughan (Mary Ann's grandfather)	Mary Edwards (Sandra Chason's mom)	Vicki Stevens	Ruth Addison (grom of April and Julie)
Danylu Burnett (Joanetta's mom)	Maria Williams	Cletus McGee (Kristen Diehl's dad)	Donna Jackson (Kristen's aunt)
Betty Bradford	Frank Hand (Laura Humphrey's dad)	Earl Mitchell (Debbi Coleman's dad)	Abbie Harrison
Gerald White (Christopher, Anna and Wesley's Father)	EB & Ara Belle Rich (Joanetta's uncle and aunt)	Bobby Jennings (Brooke's uncle)	Doug Bailey (Keith's brother)
Caroline Campbell (Matt's sister)	William and Toni Herd	Taina Acuff (Anna's aunt)	Mavis Hale (Chris Long's grandmother)

**September Birthdays**

- 1-Ingrid Chavez
- 2-Denise Davis
- 3-Trenton Anderson
- 3-Larry Lauderdale
- 4-Kevin Anderson
- 6-Anna Gautney
- 10-Bj Winslett
- 10-Eleanor Weldon
- 10-Matthew Sullivanne
- 10-Joel Sullivan
- 11-Sheryl Fowler
- 12-Jared Johnson
- 13-Adam Saylor
- 14-Patsy Ogle
- 16-Sean Ellis
- 17-Laura Weldon
- 17-Clay Hodges
- 17-Delaney Lyons
- 18-Daniel Carter
- 21-Sarah Chandler
- 21-John Berkebile
- 22-Lucy Hartsell
- 22-Violet Hartsell
- 24-Wade Winslett
- 24-Matt Campbell
- 25-Ashley Collier
- 28-Gracen Sims
- 30-Grant Davis

**News and Notes**

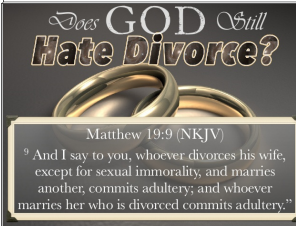
- ☒ - Abbie Harrison had injections in her back on Tuesday. She's having additional tests done.
- ☒ - Nestor Bermeduz our new Hispanic evangelist has received notice that his petition to immigrate has been approved! He now must wait for his visa to move to Auburn. That will take 1-2 months.
- ☒ - Patsy's aunt (Waddell sister's grandmother), Betty Sue Robinson, had a series of strokes recently and is in grave condition in MO.
- ☒ - Jon Coleman had angioplasty and a stent placed on Thursday.
- ☒ - There will be a morning ladies' class starting Tuesday, Sept 17. If you're planning to attend, pick up a book from Yvette Rouse.
- ☒ - Please pray for our expectant mothers: Chandler Sullivan and Hannah Morris!
- ☒ - Please consider parking on the grass so our visitors can have a parking spot.
- ☒ Directions to devo at [www.auchurch.com](http://www.auchurch.com)

# The Auburn Beacon



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**Thoughts to Ponder**

And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery. (**Matthew 19:9**)

**Elders**  
Stacy Norman (334) 663-2382  
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

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Larry Rouse  
Evangelist and Editor

## What Therefore God Hath Joined Together

By Johnnie Stringer

Marriage is an arrangement devised by our Creator. After the account of God's creating woman to be a companion for man, the Scriptures set forth the divine decree: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (**Gen. 2:24**).

Jesus stressed that when God first instituted marriage, He intended it to be permanent. One of the greatest evils in our society today is that so many marriages end in divorce. Marriage is not properly esteemed, but is regarded as something so frivolous that it can be ended at will. Jesus taught that the marriage relationship is a far more serious one than many realize; it is not to be severed. His most extensive teaching on the subject is found in **Matthew 19:3-12**, the passage on which this article will be based.

**Divorce Forbidden (vv. 3-6)**

The Pharisees asked Jesus, "Is it lawful for a man to put away his wife for every cause?" (**v. 3**). This question reflected a controversy among the Jews. Some thought it was permissible under Moses' law for a man to divorce his wife for any reason, no matter how trivial, while others thought adultery was the only thing making divorce permissible.

In His response, Jesus did not enter

Jesus' law, however, went back to God's original intentions regarding marriage. God's original plan was: one man for one woman for life. He allowed some deviation from that plan, tolerating divorce under Moses' law. Another deviation from that plan that He put up with was polygamy. Jesus, however, made it clear that under His law, no deviations from God's original intent would be tolerated.

into their controversy over what Moses' law allowed. Rather, He went back beyond Moses' law, and pointed them to the scriptural account of God's instituting the marriage relationship (**vv. 4-5**), showing that God joins the husband and wife so as to make them one. Then He stated the obvious conclusion: "What therefore God hath joined together, let not man put asunder" (**v. 6**). No one but God has the right to sever the marriage relationship. Divorce is contrary to the principle; therefore, Jesus prohibits divorce! This truth is corroborated by other passages which teach that marriage binds the husband and -wife to each other for as long as they both live (**Rom.**

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**7:2-3; 1 Cor. 7:39).**

### **Deviations From Original Plan No Longer Tolerated (Mt 19:7-8)**

Jesus' answer naturally provoked a second question: "Why did Moses then command to give a writing of divorcement, and to put her away?" (v. 7). If divorce was wrong, why was it a part of the Law of Moses?

Jesus' answer is found in verse 8: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Jesus thus went back to the beginning, pointing out that from the beginning, when God first instituted the marriage relationship, He intended it to be permanent. The Law's instructions regarding divorce in **Deuteronomy 24** were not given because God desired divorce, for He did not. It was contrary to His original intentions for marriage. God permitted it because of the hardness of their hearts. He, for some reason, saw fit to yield to man's stubbornness and tolerate divorce. His instructions in Deuteronomy 24 were designed to regulate divorce so as to make the best of a bad thing.

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### **Adultery**

If it be so that man has no right to sever the relationship of marriage, if it be so that those who marry are bound to each other for as long as they both live (**Rom. 7:2-3**), then it naturally follows that if one marries a second mate while the first mate still lives, his relationship with the second mate is adulterous. If he is bound to one mate he certainly has no right to live with a second mate.

This is the conclusion to which we are forced, and Jesus plainly stated that it is the case. Going back to God's original intentions that marriage is to be permanent and there is to be no divorce, Jesus condemns all marriages entered into by divorced persons as sinful (with one exception). His words are clear: "And I say unto you, Whosoever shall put away His wife, except it be for fornication, and shall

marry another, committeth adultery: and whoso, marryeth her which is put away doth commit adultery" (v. 9).

### **The General Rule and the Exception**

The general rule set forth by Jesus, in keeping with God's original intention for marriage, is that marriage is permanent; there is to be no divorce; one is bound to his spouse for as long as they both live, so that if he marries a second mate while his first mate is still alive, he is guilty of adultery.

Jesus made one exception to that rule: If one puts away his spouse for the cause of fornication, he bears no guilt for the divorce, is released from his contractual obligation to the first spouse, and is free to marry another. More will be said about the exception in a future article.

### **Disciples Impressed With Seriousness of Marriage (Mt 19:10)**

Jesus' teaching regarding the permanence of marriage shows that the marriage relationship is a serious thing. The disciples recognized this to the extent that their first reaction was to say that a man would be better off not marrying than getting involved in a relationship so serious that he could never get out of it (v. 10).

If people were properly impressed with the seriousness of the marriage relationship, they would not enter into it lightly. They would be exceedingly careful in selecting a mate and they would have the determination to make the marriage work. They would be most diligent to resolve any difficulties that arose in the marriage, and it would never cross their minds to end the marriage because of the problems encountered. Divorce lawyers would have to find another way to make a living.

The permanency of marriage, which the disciples found so startling, is the very thing that makes it the glorious relationship it is. When two people are committed to be true to each other for as long as they live, they have a sense of security; they know they can depend on each other. You know that if you get sick, your mate will be there; if you become disabled, your mate will be there; if you become physically disfigured, your mate will be there; if you get into trouble, your mate will be there; whether times are good or bad, your mate will go through them with you. This is the beauty and the glory of marriage. How men degrade that noble, divinely established institution when they make it a casual relationship which can be ended at any time!

**Guardian of Truth - December 20, 1984**



## **What is Truth (Part I)**

By Roy E. Cogdill

Everything from dancing to drinking, from abortion to mercy-killing, has gone from toleration to acceptance. In the home and in the church, everything from immodesty to immorality has been first allowed and then endorsed.

Nothing is more important than truth. Only the truth can make men free. Jesus said, "Ye shall know the truth and the truth shall make you free" (**John 8:32**). Error will only further enslave, but truth makes men free! The wise man said, "Buy the truth and sell it not" (**Prov. 23:23**). Truth is supreme in its value. We can afford to pay whatever it costs and when once we possess it, we cannot afford to take any price for it. The importance and necessity of it should be always exalted in our hearts.

**There is no substitute for truth.** It can be replaced only with error.

Nothing else is "just as good as truth." Yet even in spiritual matters that concern the soul, we are often told that we should accept a substitute for the truth, for something else is just as good.

**Truth is always consistent.** It is never out of harmony with truth. There is no contradiction in truth. Whenever an apparent contradiction seems to exist, it is because we do not know the whole truth. There are not two correct answers to the same problem or question. When there is a variance, both cannot be right.

**Truth is always narrow.** Every kind of truth is narrow. Mathematical truth is narrow. Two and two make exactly four—no more, no less, and whoever says they make anything else is wrong. There are thousands of numbers that two and two do not make (error is broad) and only one that they do make—truth is narrow.

**Scientific truth is narrow.** Under ordinary conditions at sea level, water freezes at 32 degrees Fahrenheit, just that, no more, no less. There are thousands of temperatures at which water does not freeze. Suppose a man should say: "I am very broad in my scientific beliefs. I am not one of your scientific bigots who insist that water freezes at just 32 degrees, and that all who think differently are wrong. No, I admit that water freezes at 20, 25, 30, 32, 38 and 40 degrees, and at any other temperature. Just so a man is sincerer, it does not matter at what temperature he believes water freezes. I am broad in my science." What would we think of such a man?

**Historical truth is narrow.** A given event took place in one particular way. There are thousands of ways in which it did not take place. It is the business of a jury to so consider the testimonies of the witnesses, each giv-

ing his impression, that they can determine just how the event did take place. So the historian is to use the date to determine just how the events he describes did take place. Suppose a professed historian should say: "I have very broad views of history. I abominate the narrow bigotry which says that a given event took place in only one particular way and that whoever says differently is wrong. I believe the event took place in a hundred ways, and just so a man is sincere, it does

not matter how he believes it took place."

**Geographical truth is narrow.** There is but one right direction to London from where the reader sits, while there are thousands of wrong directions. If you point toward London, you must point in one definite direction. If you point in either of a thousand other directions, you are not pointing toward London. Suppose a man should say: "I am not one of your geographical bigots, who say that there is only one right direction toward London, from where he stands, while all who point in any other direction are wrong. No, indeed, I am broad in my views of geography, and any way a man chooses to start, is the right way to London, if only he be honest; and whichever way he starts, he will get to London just the same." What would intelligent people think of such an attitude?

### **Application**

How does it come to pass that what is recognized as the most arrogant nonsense in all other realms, is greedily swallowed when it comes to the realm of religion, where truth is most important? Whether a man be right or wrong in mathematics, in science, in history, in geography, etc., is of comparatively small importance, but his character and his eternal destiny depend upon his being right in religion. Only the truth has the power to make men free from spiritual bondage.

While truth is narrow, it does not follow that anything is truth because it is narrow. One would be just as narrow if he affirmed that two and two make five and nothing else, as to say two and two make four. We may be narrow and still be wrong. Nar-

