

"High Maintenance"

by Greg Gwin

From time to time you might hear someone described as "high maintenance." It could be a man referring to his girlfriend, or a husband discussing his wife (or vice versa). The phrase might be used in regards to any person who shares a relationship with others.

The meaning of this expression is this: this individual requires constant attention. They expect and demand that others will attend to their every whim and expectation. Typically, these people will not do anything for others, because it seems that it never crosses their mind to think about what someone else might want or need. Their total emphasis is on "me, me, me!"

Unfortunately, there are some members of the church who are "high maintenance." These are the folks who are always complaining about things that they feel should have been done for them:

- a.. "I was sick, and no one came to see me."
- b.. "I was overlooked when someone was selected for....."

c.. "I've never been invited to _____'s house for a meal."

d.. "I wasn't included when some others made plans to....."

e.. Etc., etc., etc.

A little investigation will show that this "high maintenance" individual has never done any of these things for anyone else. Usually these folks are not particularly friendly, almost never show hospitality, don't visit the sick, never see about the needs of others, and generally ignore any situation that doesn't involve their own interests or desires. They are self-centered and full of self-pity. Such folks need to learn to look outside their own circle, to realize that "self" is not the most important thing. Paul said it this way: "In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5).



Classes This Week

Monday 8:00 PM College study on Romans, Crawford's	Tuesday 10:00 AM Ladies' class, "Heaven", Paula Davis home	Tuesday 7:00 PM Men's class on John, location TBD-ask Walker	Thursday 8:00 PM Truth Seekers, student center room #2107
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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)	Earl Mitchell (Debbi Coleman's dad)	Abbie Harrison
Gerald White (Christopher, Anna and Wesley's Father)	Arabelle Rich (Joanetta's aunt)	Matt Bishop (friend of Long's)	Doug Bailey (Keith's brother)
Tim Tucker and Kendal Decker (Brooke's friends)	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-Julianna Anderson
- 28-Regan Wiginton
- 31-Jennifer Daniels

News and Notes

- ☒ - Ron Russell's brother, Jesse, appears to be declining in hospice care in Montgomery.
- ☒ - Nestor and Clara Bermudez have arrived safely in Auburn and will be here until Saturday working with the Hispanic brethren.
- ☒ - Laura Humphrey's dad, Frank Hand, was moved back to a room with concerns about blood pressure and possible infection.
- ☒ - David Simpson's sister, Laura Matlock, will have surgery for breast cancer this Tuesday.
- ☒ - Chris Long's grandmother, Mavis Hale, had successful hip surgery and has moved to rehab in TN.
- ☒ - Pray for our expectant mothers: Cheryl Carthel, Kristen Diehl, Megan Hester, Rachel Simpson and Nakia Strickland.
- ☒ - Abbie Harrison will see a doctor in B'ham on Feb 6th for her back issues.
- ☒ - Pray for Liseth Aragon and her family as she lost her brother, Tonito, on Tuesday.
- ☒ - Please consider parking on the grass!
- ☒ - Laura Matlock, David Simpson's sister, who will have surgery for breast cancer on Jan 22.
- ☒ - A special thanks is extended to all who worked and supported the weekend student study and our meeting with Chuck Durham.

The Auburn Beacon

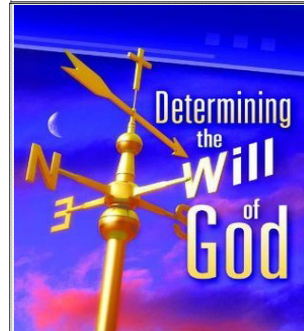


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The Providence of God

By Warren E. Berkley



Thoughts to Ponder

Instead you ought to say, "If the Lord wills, we shall live and do this or that." (James 4:15)

Our word "providence" conveys the idea of providing; the quality or state of being provident. The providence of God generally means the divine care, guidance and sustaining power of God over the universe and the affairs of men. I find it helpful to think of God's providence in terms of five realms where Scripture specifically has something to say: permission, performance, preference, providence and prohibition.

There is that which God permits. Paul said, ".I hope to stay a while with you, if the Lord permits," (1 Cor. 16:7; Jas. 4:15). God "allowed all nations to walk in their own ways," and the Hebrew writer said, "and this we will do if God permits," (Acts 14:16; Heb. 6:3). This is clear. In the exercise of His wise providence, there are things God allows or permits.

Also, there is that which God

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prefers; He makes certain things happen, performing certain actions. He makes His sun to rise on the evil and on the good, and sends rain on the just and the unjust (Matt. 5:45). God gives to all life, and breath and all things (Acts 17:25). We can affirm, therefore, that God performs certain actions: He makes, He sends, He gives.

God prefers certain things. He

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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

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desires or prefers that all men come to the knowledge of the truth and be saved (**1 Tim. 2:4**). Many are not interested in His truth, and He does not force them to obey it. But He certainly prefers that all men listen to and give favorable response to His truth. He desires that all men repent, and He prefers that there be no offenses among us (**2 Pet. 3:9; Matt. 18:14**).

There is that which God **provides**, in response to our petitions. If we believe what is written in passages like **1 Jn. 5:14,15**, we know God responds to prayer. He says He does, and we can regard those provisions of God as part of His providential dealings (see also **Jas. 1:5,17**).

Then, there are things God **prohibits**. Certain things are not allowed by God, and this affirmation assumes His activity in the affairs of men. "No temptation has overtaken you except such as is common to man; but God is faithful, who will **not allow** you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it," (**1 Cor. 10:13**). God, for instance, did not allow the devil to do certain things to Job.

Likewise, God does not allow temptation to come into our lives which is beyond our ability to resist! (God not only prohibits irresistible temptation; he "makes" the way of escape.) These are things I firmly believe about the providence of God. He permits certain things; He performs certain acts; He prefers certain things, provides for us in reply to our prayers, and He prohibits certain things. I entertain no

difficulty and no hesitation in regard to the fact of God's providence.

Now, if you demand that I interpret the details of God's providence from day to day and event to event, ***I will not accept that challenge!*** A storm occurs and wipes out a whole community, killing several citizens, and the questions follow: Did God cause it, or just permit it? If God caused it directly, why? What did He have in mind? Was this just an indirect consequence of living in a world corrupted by sin? I cannot answer these questions. And, the fact that I function as a gospel preacher does not afford me any depth of insight into the mysteries of providence. The fact that I firmly believe in divine providence does not qualify me to interpret the details!

I know God answers prayer, even though I may not know exactly how He does it. I believe God has the ability to use various influences, circumstances and people for my good. There isn't any doubt in my mind; He has the ability to work among nations. He can use weather, illness and even wicked behavior for His own purposes. But when it comes to exactly and specifically what God causes, controls, permits or provides, I am not capable of knowing all about that. And, I don't need to know all about that. What I need to know is my God and my duty to Him; my Savior and how to respond to and honor Him.

Let us not be ashamed to proclaim the fact of God's providence. But let us be exceedingly careful what we impulsively affirm, claim or attribute to God. There is the very real danger of "words without knowledge" (**Job 38:2; Eccl. 5:2**).



Teaching the Old Lessons

By Mark W. White

Every once in a while, some well-meaning but misguided brother will chide us for teaching the old lessons. He will say, "You are answering questions which no one is asking any longer." By this he means to squelch our teaching on the first principles of Gospel obedience and salvation by grace through faith; the nature, organization, and work of the church; Biblical morality; and the need for scriptural authority.

Of course, we understand that some people aren't asking questions like, "What must I do to be saved?" as people did in Bible days (**Acts 6:30**). However, not everyone raised such an important question back then, either. Just because men ask the wrong questions, or they don't ask any question at all does not mean that we must alter our teaching to accommodate the "felt needs" of the people of our time.

Haven't people always clamored for something new, novel, different, and more exciting? Of course, we have. We do like to hear new things, even strange things. A skilled teacher of God's word will be careful to "clothe old truths in new robes", just as a good cook will find new and interesting ways to prepare and serve potatoes. Yet, the truth is still the truth. Its nature and essence never changes. We might present it differently or we might approach the teaching of truth by some new methods, but in the end the old truths will be clearly stated.

Older, more mature Christians must learn to be patient as the old lessons are taught again and again. There is always a new generation coming on, or a new convert here and there who needs the lessons we think we know all too well. If we insist on teaching something novel and exciting, what will happen to the people who are yet untaught? Do they not now need the same lessons today's ma-

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ture Christians needed when they were novices? **Judges 2:10** states of Israel, following the days of Joshua, "All that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel." Even Jeremiah encouraged the people of his day to ask for the "old paths" (**Jer 6:16**). However, most of the people to whom Jeremiah recommended this course rejected it and as a result,

ended up in a seventy-year captivity among the Babylonians. Jeremiah preached that the "good way" was to be found in the "old paths".

It is no compliment to us when many of our young people in some churches have not even been given the opportunity of hearing the old lessons. It isn't that they reject the teaching, they've just never been ex-posed to it! Elders and preachers who have served up the novel and new while neglecting the tried and true will pay for their negligence, to be sure. Besides, if someone is preaching something new and novel, shouldn't that be examined closely to see whether it is indeed, truth? (**Acts 17:11**)

We must not grow weary of the old truths which distinguish the people of God. Spiritual ignorance will be the cause of our destruction both now and eternally. If we neglect the old lessons, the church which results will lose its distinctiveness and the identity which God has given it.

