

words. When you pray privately at home, verbalize. When you pray alone in your car, verbalize. When you pray at the dinner table, verbalize. Use words and be careful with your diction.

If you're in a small Bible class let the teacher know that you could use opportunities before a smaller group.

Study prayer to know what God would have us to be concerned with in prayer. Too many men learn to lead prayer solely by the examples of those whom they have heard pray. You should go to the source. You should ask what God would have us pray about. God has specific concerns for which we should pray. These include the spread of the kingdom,

the holiness of Christians, the forgiveness of sins, praising God, thanking God and making petition for personal needs. Get out a Bible concordance and look up the words "pray," "prayer," "prayed," "praying," etc. and you'll begin to get a good idea of what God's concerns are. Pray about those.

Pray for those things appropriate at the moment. When you lead prayer, don't feel obligated to include everything that might be God's concern in every opportunity for prayer. An opening prayer should include things that a closing prayer does not and vice versa. Prayers at the beginning of a Bible class should not be just like a prayer before a meal. Prayers at the Lord's table should be about the element about to be served.

Forget about making yourself look good or sound good. Conversely, forget about not making yourself look like an idiot (which is what beginners usually fret about). Put your mind on God, on His grace, His mercy, His holiness.

It's a privilege to lead the Lord's people in prayer. It is humbling and faith-building. More men should prepare themselves to do it. More men should accept the responsibility. Zero men become preachers who don't lead public prayer. Zero men become deacons who don't lead public prayer. Zero men become elders who don't lead public prayer. As a Christian man it is a necessary step in your Christian development. You can do it. ~

We meet on James M Harvell Rd next to the public library in Navarre. Call for directions and more information (850) 939-8109

Navarre church of Christ
8490 James M Harvell Rd
Navarre, FL 32566

Place
Stamp
Here

Assembly Schedule
Sunday

Bible Class for all ages ___ 9:00 AM
Morning Worship Service ___ 10:00 AM
Evening Worship Service ___ 6:00 PM

Wednesday

Bible Class for all ages ___ 7:00 PM

**VISITORS ARE
WELCOME!**

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For a free Bible correspondence course by mail, call us.

NAVARRE MESSENGER

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Teach a Man to Study



Mike Riley

You've heard the saying, "Give a man a fish, and he'll eat for a day; teach a man to fish, and he'll eat for a lifetime." Relative to God's word, we might express this principle this way: "Teach a man what the Bible says, and he has knowledge for a day; teach a man to study the Bible, and he has knowledge for a lifetime." Many people's approach to Bible study is the "Let George Do It" method. They say to themselves, "I don't have to study the Bible" that's what we have (insert the

preacher's name) for." Several problems arise from this method:

- George isn't always right "" That doesn't mean George is intentionally deceptive. It just means he doesn't know everything, and some of what he says may be incorrect (James 3:1-2).
- On judgment day, George won't be able to stand in your place "" You'll have to stand or fall on your own faith and obedience, not George's (Gal. 6:4).
- George is not your judge, and it's not his viewpoint that should concern you "" Jesus Christ will

be your Judge in the last day (Acts 17:31; 2 Timothy 4:1), and His word will be the "standard" of judgment (John 12:48). You need to know what Jesus says in His word, not just what George "thinks" it says.

If you question the prevalence of the "Let George Do It" system of Bible exegesis, try starting a discussion on some challenging point of Scripture with a few of your religious friends. Before long, someone's bound to say, "Well, my pastor says..." or "Well, my priest says..." or "Well, Reverend What's-his-name says..."

While preachers have a responsibility to "preach the word" and in so doing, to "convince, rebuke, exhort with all longsuffering and teaching" (2 Timothy 4:2), we need to realize that preaching the Word is more than simply telling the audience what's in the Word. It's also "empowering" each listener to study the Scriptures for himself, and to effectively interpret and use what he logically concludes using all the inspired writings (Psalm 139:17). It's what Ezra and the priests did: "So they read distinctly from the book, in the Law of God; and they gave

the sense, and helped them to understand the reading” (Nehemiah 8:8). They not only taught what the Law said, but taught the people how to comprehend it for themselves.

When Paul had taught Timothy

all he had to teach, the apostle admonished him, “But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to

make you wise for salvation through faith which is in Christ Jesus” (2 Timothy 3:14-15). Rather than “letting Paul do it,” Timothy learned to study for himself (2 Timothy 2:15) and gained knowledge for a lifetime (2 Timothy 3:14-15). ~

“Dynamic Worship”

A sign advertising a local church’s worship service read “Two DYNAMIC Worship Services.” While it is not uncommon nowadays to see such words used to describe a worship service, should such even be a consideration for our worship to God?

Does God want “dynamic worship” or does He seek spiritual and true worship? The Lord directly answers this question when He says, “But the hour is coming and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:23-24).

“Dynamic worship” is obviously being advertised in contrast or comparison to some other kind of worship. Typically, those who desire “dynamic worship” are tired of what they consider boring, dull or “old-fashioned” worship. They want energetic, contemporary worship that they can relate to. They want exhilarating worship that is in keeping with the times.

They want emotion filled worship that appeals to them. They want uplifting worship that makes them feel good. So, local churches are making changes to provide such worship for their worshipers. The problem with this is two-fold.

First, such worship is worshiper-oriented, not God-oriented. Is not our worship for God and to God? Why then are we innovating our worship to God to meet the desires of the worshiper? Should not the worshiper’s concern be for the desires of God (cf. 1 Thess. 4:1)? Are not God’s ways of worship satisfying enough for us? Are not the approved methods of worship demonstrated by the first century Christians good enough for us? Are we not to imitate them (cf. 1 Cor. 11:1)?

Second, such worship might engage a man’s spirit, but it fails in regard to truth. Is not God’s word truth (John 17:17)? Should not God’s word be our authority in all spiritual matters, to include worship (cf. Col. 3:16-17)? Should not our worship then resemble and conform to first century worship?

It can be confirmed that apostolic worship was approved worship, spiritual worship and truthful worship (cf. Acts 2:42; 20:7; 1 Cor. 1:21; 11:23-27; 16:1-2; Eph. 5:19). Can we prove that “dynamic” worship rises to that mark established by the Lord (1 Thess. 5:21)?

You see, we can have spiritual and truthful worship that is “dynamic.” However, not all “dynamic worship” is in spirit and truth (cf. Rom. 8:8). The dynamics of worship are not based on externals that appeal to the flesh. The dynamics of worship are based on internals that appeal to the spirit and truth. Thus, when worshipers emphasize spirit and truth in their hearts, the dynamics will be where God expects them to be.

Most who desire “dynamic worship” would argue that their worship is in spirit and in truth. If such is true, then why not simply advertise your worship as such? Can there be any higher type of worship than true worship? ~

Jonathan L. Perz

How to Lead Prayer - Encouragement and Tips for the Beginner

G. E. Watkins

A note to all of you men that are experienced in leading worship: You should know that the young men and new converts are in awe of you. They don’t know how you can be asked at a moment’s notice and be ready to lead a prayer. All they know is that if THEY are asked they will melt into a pool of fright. They think that you must have a special talent from God. And they KNOW that they don’t have it.

I’ve been on both sides. I’ve been the scared-to-death, cotton-in-the-mouth, jelly-legged, brain-blocked young man trying to utter a prayer that made sense and now I’m one of those who can be asked on a moment’s notice and not break into a cold sweat. I’m not saying that the congregation says, “Wow” when I’m done, but I can do a credible job. Do I have a special talent from God? No, I’m afraid not. My history doesn’t bear that out. Did I have special training? No, it was all on the job training.

I don’t have a clear memory of the first time I led a prayer, just impressions. Those impressions are of fear, failure and shame. I was baptized when I was fifteen or so and I was big for my age (near six feet and over 200 pounds). This is all just to say, I

know what you’re going through, I’ve been there. I’ve felt the dread, the sweaty palms, all of it.

What can I say to help you get through it? There are things you need to understand before you stand to lead a congregation in prayer.

No one expects you to be a Bible scholar at this point. Are you afraid you’ll say something wrong? You will say something wrong at some point. If not, you do have a gift from God. Just keep the prayer simple and from the heart and if someone comes and points out a misunderstanding you may have that was revealed in your prayer, thank them for pointing it out and go on. You won’t be the first nor will you be the last.

The congregation is grateful that you have the courage to lead. This is most sharply felt in very small congregations. Picture a Wednesday night when five women and one man make it to Bible study. If the preacher was one that didn’t make it (it’s happened to me) then the service is led by someone who may not be proficient at all (or any) of the things that need to be done. I’ve heard sincere gratitude expressed to the man who put duty before his personal comfort. He led the prayers, and the songs,

and he did some Bible readings, maybe for the first time. Even if he did some things badly the ladies made him think he prayed like Elijah, sang like David, and read like Ezra. The idea is that the congregation isn’t waiting for you to slip up so they can titter at you. They are grateful that you stood when called upon.

No one expects you to lead a prayer like an elder or a preacher. Elders and preachers have led hundreds, maybe thousands of prayers. Don’t try to sound like someone else and don’t worry that your prayer is not long enough. Try not to frame thy prayer in the language of King James unless thou art truly acquainted with it. In the future, if you become acquainted with it, and you truly feel that using it is the most reverent way to approach God then by all means do so. Just don’t feel that it is a requirement to be heard by God. Simple and modern is just fine.

The following are some recommendations I give to men who express to me that they don’t feel prepared when it comes to public prayer:

Pray at home. In order to train to pray publicly you’ll need to stop saying quiet prayers within your mind. You’ll need to verbalize. This forces thoughts to become