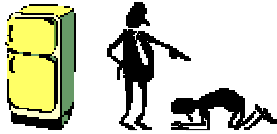
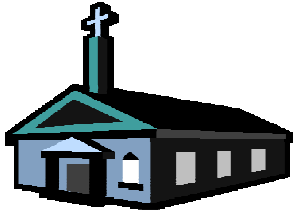




Is a car that starts one out of seven times faithful?



Is a refrigerator that quits for a day every now and then faithful?



If you fail to go to work two or three days each week would your boss think you faithful to your job?

Now If you fail to go to worship and Bible study once or twice a week, are you really being faithful?

NAVARRE NEWS AND NOTES: Please remember in your prayers: **Kenny Cauley** recuperating from back surgery, **Starr Wilkins, Jim Wetzstein, Debbie Kingsmill, Carrie Hare, Sister Gerry Wiemert.** Continue to remember **Houston Perry** as he serves in military duty in Iraq.

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



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

Place Stamp Here

SCHEDULE OF SERVICES
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!

If you know of someone who would like to receive this publication, please let us know.

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

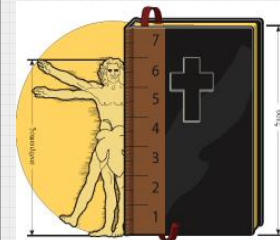
Navarre Messenger

“Behold, I send my messenger before thy face, which shall prepare thy way before thee.” Matthew 11:1

Volume 2 Issue 14

AUGUST 20, 2006

SAUL’S EXCUSES



For Thought
“Measure not men by Sundays, without regarding what they do all the week after.”
-- Thomas Fuller

Shortly after Saul began to reign as king over Israel the Philistines were provoked to war. The man of God, Samuel, set a time for offering sacrifice unto Jehovah, and evoking His blessings, but Saul did not wait for Samuel. Although Saul was a Benjamite with no authority to serve at the altar, he took it upon himself to make the burnt offering. (1 Sam. 13:8-15)

He explained it like this: "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines assembled themselves together at Michmash; therefore said I, Now will the Philistines come down upon me to Gilgal, and I have not entreated the favor of Jehovah; I forced myself therefore, and offered the burnt-offering."

Justify his own error. Even if Samuel was at fault, two wrongs don't make a right.

"The Philistines assembled —" Saul sought to justify his wrongdoing on the basis of the enemy's strength. We must have "brotherhood" organizations because denominations are so large. Saul, and his children, admit a lack of faith in the way and power of God.

"And I had not entreated favor —" This display of piety is standard procedure — with some openly defending the "pious in error". But God says, your iniquities have separated between you and your God, and your sins have hid His face from you...." (Isa. 59:1-2)

"So I forced myself —" This admits he knew his actions were wrong, but he presents his violation of conscience as a virtue.

But Samuel said, *"Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God,... thy kingdom shall not continue: Jehovah hath sought Him a man after His own heart."* Let us heed the warnings. - - Plain Talk

Inside This Issue:

Page 2 - **"The Sin of Murmuring"**
Page 3 - **"Why Is Doctrinal Preaching So Unpopular?"**

"The people were scattered —" Any thing to keep the people together! He was more concerned with this than in reliance upon the power of God.

"Thou camest not"— Samuel was late, and Saul use this fault (?) to

Jim Bell
Evangelist & Editor

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THE SIN OF MURMURING

The word "murmur" is defined as "low, muttered complaints; grumbling." (Webster). It is condemned by God as being sinful. We are commended to "do all things **without murmuring** and disputings." (Philippians 2:16). The apostle Paul warned Christians against this sin in his letter to the Corinthians: "Neither murmur ye, as some of them also murmured and were destroyed of the destroyer" (1 Corinthians 10:10). The sinfulness of murmuring is vividly illustrated by God's severity of punishment toward the guilty Jews, as shown in the following account.

Korah, Dathan, Ahiram, fifty princes of the congregation and others rebelled and murmured against God's servants Moses and Aaron (Numbers 16:1-11). "The earth opened her mouth, and swallowed them up they, and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation" (verses 32-33). "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense" (verse 35). When the Jews murmured that Moses and Aaron were responsible for the deaths. God killed fourteen thousand, seven hundred of them by a plague (verses 41-49). This is written for our admonition and should cause all murmurers in the church to repent and reform, lest they suffer a "soror punishment" (Hebrews 10:28-29).

A murmurer can do great harm and irreparable damage in a congregation by creating discontent discouragement and apathy among members, by sowing discord among the brethren (which God hates - Proverbs 6:19), by undermining the work of preacher, teachers, deacons, and the rule of elders. This many times creates a general attitude of dissatisfaction and loss of interest, enthusiasm and zeal

resulting in decreased attendance, contribution and impairment of all work in general. The murmurer may then be the first to criticize the lack of growth, and may use the preacher or someone else as the scapegoat to bear the blame, not realizing or ignoring the fact that his own sin is responsible.

The murmurer does not truly love God and is not really interested in the welfare and growth of the church, but in his own selfish desires and opinions. He is either woefully ignorant of or willfully disregards God's word regarding his sin, and is a dangerous threat to the cause of Christ. He can and does destroy or greatly lessen the influence and work of those who happen to be the object of his disgruntled attack. It is difficult to deal with such a situation because often times the murmurer does not have the courage or character to honorably discuss his complaints with the proper ones, but whispers them in secret to others. Christians should not lend receptive ears nor endorsement to murmuring, but exhort the guilty one to cease his sin. Remember, if one will murmur to you, he may murmur about you, because many times he is a pharisaical faultfinder, a chronic complainer with a hypercritical attitude who is usually never satisfied very long with any arrangement.

We earnestly exhort all murmurers everywhere in the name of Christ to repent of this sin, to cease and desist in tearing down the work of God, and to get busy in the kingdom to build it up. Those who truly love God and his church have no desire to be hypercritical faultfinders, wandering about murmuring to all who will listen. The work of our Lord is too important to allow murmuring to run and ruin the church. - by Earl Fry
Gospel Power, Anderson, Alabama



WHY IS "DOCTRINAL PREACHING" SO UNPOPULAR?

There is a tendency that is present among churches and Christians today which is quite disturbing. It is an apparent, general dislike of "doctrinal" preaching. Many seem bored with the careful exposition of Scripture. Others have unofficially rebelled against preaching that "contends for the faith" or "gives an answer" on the dubious grounds that it is too negative or controversial. As a consequence much teaching has turned to an unbalanced diet of preaching that is satisfied to deal only with matters of a positive, non-controversial nature. Lessons on attitudes and treatment of our fellow man are often perceived to be of the less offensive kind.

It should be emphasized here that these ("positive") kinds of themes do need to be preached on, and often. We are not being critical of "practical" lessons. Indeed, there have been times when perhaps the balance was tipped the other direction, and brethren received more than their fill of doctrinal or controversial preaching, to the neglect of the practical. But we must beware of the swing of the pendulum. Why are many Christians today not as interested in "doctrinal" preaching as in other kinds?

For one thing, as mentioned already, the preaching of Biblical doctrine is often controversial. The nature of the subject usually demands that false doctrines be refuted, or else the preacher has not done his job adequately (Jude 3; Phil. 1:17). Many equate controversy with negativism, and so it is rejected. But why? On what grounds have we decided that which is negative is always bad, and that which is positive is always good? Have not some preached "peace, peace, when there is no peace" (Jer.6:1-4)? And did not Jesus, the "prince of peace" bring a sword (Matt.10:34)? Can we condemn the Lord for His controversial conversation with the Pharisees in Matthew 23? Could it be that we would be classed among those with "itching ears" who like to have

have their ears tickled (2 Tim. 4:1-4)?

Another reason that many have spurned the preaching of Biblical doctrine is that it is by nature often more tedious, and requires greater concentration and deeper thought than subjects of a more mundane nature. In an age of having our information spoon-fed to us over the television, we have often become lazy students of God's word. Fewer Bibles are opened, and fewer notes are taken because we have become lazy listeners.

Others find such preaching too boring. We have come to demand of our preaching that it be entertaining, or it is not considered good preaching. And why not, when one considers the competition of the entertaining media that surrounds us daily. Frankly, the burden of "rightly dividing the word" (2 Tim. 2:15) is burden enough, without strapping preachers with the added burden of entertaining their audiences.

Most tragically, doctrinal preaching is thought by many to be irrelevant, or at least less relevant to modern daily needs. We have failed to see how these doctrines profoundly affect our spiritual and moral well-being. We have been too influenced by the idea "it doesn't matter what one believes anyway."

The preaching of sound doctrine is the only way we can preserve a pure faith. The great doctrines of the Word are needed to keep our thinking straight. False practice stems from false thinking. We will never be able to bring others out of error and into the true service of Christ, without first being grounded ourselves. We need to maintain a healthy balance. To stray from God's word is harmful. Our "hang-ups" regarding what we have called "doctrinal" preaching, dislike of controversy, laziness, or shallowness must be reckoned with. Let us learn to love the great doctrines of God's Word.

-- Dan Petty (edited)

