

### A Plea From Martin Luther...

“I ask that men make no reference to my name, and call themselves not Lutherans, but Christians. What is Luther? My doctrine, I am sure, is not mine, nor have I been crucified for anyone. St. Paul, in 1 Corinthians 1, would not allow Christians to call themselves Pauline or Petrine, but Christians. How then should I, poor, foul carcass that I am, come to have men give to the children of Christ a name derived from my worthless name? No, no, my dear friends; let us abolish all party names, and call ourselves Christians after Him whose doctrine we have.”

The aforementioned quote was made by Martin Luther, the reformer who fought for change in the Catholic church. He began the Protestant movement, and in turn founded what has become known as the Lutheran church. This man beseeched those who followed him not to call themselves by his name. He simply encouraged them to call themselves by what every true follower of Christ should be called—Christians. This plea cannot be ignored. The Bible says in Acts 11:26, “and the disciples were first called Christians in Antioch.” Today, multitudes of professed “Christians” follow this man’s doctrines and call themselves by His name — Lutherans! Why not simply follow the doctrine of Christ and call ourselves by His Holy name? — Jonathan Perz

### Navarre News and Notes

**Remember In Prayer Those On Our Sick List:** Joyce Barrett recovering from her broke arm, Shelby Durfee, Jim Wetzstein, Francis Mansfield, Starr Wilkins, Carrie Hare, Gerry Wiemert. as she was in the Gulf Breeze Hospital this week.

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 3 Issue 2

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### Thought To Ponder

**What part does God play in your life - spare tire or steering wheel?**



**Exodus 34:14  
Romans 12:1  
Matthew 6:33**

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Jim Bell  
Evangelist & Editor

### CALLING ALL “AGED” CHRISTIANS

Paul indicated to Titus that certain commands as personal responsibilities are to be enjoined upon those who are older. They are to teach the younger people by word and deed (Titus 2:2-5) Notice: (2) *That the aged men be sober, grave, temperate, sound in the faith, in charity, in patience.* (3) *The aged women, likewise, that they in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;* (4) *That they may teach the young women to be sober, to love their own husbands, to love their children,* (5) *To be discreet, chaste, keepers at home, good, obedient, to their own husbands, that the word of God be not blasphemed.”*

It seems that there are some factors which are preventing these commanded activities from being fulfilled. For instance, in a culture which is infatuated with youth, it is harder and harder to find any men or women who consider themselves as “aged”. In past generations, those in their 40’s and 30’s (to say nothing of those in their 60’s and 50’s) would have regarded themselves as obligated by these duties. Today, folks are insulted if you hint where they ought to take these

commands as personal responsibilities. Maybe some of us need to “wake up” and realize that we aren’t “spring chickens” any more! There is clearly a job here that the older, wiser and more mature Christians need to be doing. But, there is another factor which also influences this situation. There’s a disturbing trend in which people isolate themselves from others who are not in their age group. The younger ones exclude the older ones, and vice versa. Certain ones only like to associate with others in their own “circle”. They prefer to exclusively interact with those of their “clique”. It especially seems that some of the younger ones never seek to engage those who are older. When this happens, many good and helpful relationships are never allowed to develop. We do not mean to imply that this is done intentionally. But, in so much as such situations do exist, young folks are missing out on an important influence that God desires for them to have. Let the “aged” ones realize who they are, and let them take their God-given responsibilities seriously. Let the younger ones realize the importance of a strong, positive relationship with those who are older.

— Greg Gwin

**Check us out on the internet: [www.navarrechurchofchrist.net](http://www.navarrechurchofchrist.net)**

## CHURCH GROWTH: FROM DECLINE TO GROWTH DEALING WITH DISAGREEMENTS

As Christians there are common elements that have brought us together as a congregation. We have embraced the gospel with its unifying principles (Eph. 4:1-6). Embracing these principles gives us a platform from which to continue our

spiritual growth as we study together the revelation of the apostles and prophets guided by the leadership and instruction of our pastors and teachers (Eph. 4:7-16). As a teacher in the church, I could wish that I would never say anything that anyone would disagree with; however, the truth is that everyone who teaches will eventually say something that someone in his audience will not accept as true. How we handle such disagreements in our understanding of the Scripture can have a profound effect on the congregation for good or bad. Let's consider the mature way to handle such differences as they arise.

### Some things we shouldn't do

- We shouldn't assume that our own understanding of every Bible subject is perfect (2 Pet. 3:18). Is it not possible that the idea with which you disagree is the very thing you may need to learn!?
- We shouldn't approach the study of Scripture with a creedal mindset (Ac. 17:11). Is our purpose for gathering together to simply rehearse the conclusions of those who've taught us and perpetuate some unwritten creed, or is it to continue an honest and open-minded study of the truth?
- We shouldn't start a propaganda war against the teacher with whom we disagree (2 Cor. 10:10). Give others credit for being sincere in

*“with all lowliness and gentleness,  
with longsuffering, bearing with  
one another in love, endeavoring to  
keep the unity of the Spirit in  
the bond of peace.”  
Ephesians 4:2,3*

their search for truth just as you want them to do for you (Mt. 7:12).

• We shouldn't feel the need to leave a congregation because we disagreed with something someone taught (Rom. 15:7). The truth is, you won't go anywhere where

you will always agree with all who teach! Instead we ought exhaust every effort to come to agreement with one another!

### Some things we should do!

- Realize that it is impossible for anyone who speaks often to say what everyone believes all the time (Rom. 14:5)! In almost any sermon or class someone can take issue with something that is said!
- Make sure that what you think you heard is what was said (Jn. 7:51). Sometimes we don't really understand what others are saying or why they are saying it. Go to the person for clarification about his views.
- Consider the spiritual immaturity of the person who is teaching (Heb. 5:14). As a gospel preacher, I've heard brethren unwittingly teach numerous unscriptural things in their talks, lessons, and Bible classes. In many cases, it is better to give people time to grow in their understanding rather than make an issue of every perceived incorrect statement.
- Have respect for the experience and study of those who have spent many years in teaching (1 Thes. 5:12-13). Sure, older Bible students can be wrong; but shouldn't we at least proceed cautiously in charging those with far more knowledge and experience with false teaching?

— Johnny Felker



## CASTING PEARLS BEFORE SWINE

Sometimes preachers, elders and other concerned Christians spend too much time on those who do not appreciate the gospel. We are often hesitant to “give up” on someone whom we believe to be a good prospect for the gospel. However, when our Lord sent out the apostles on the limited commission, He said, “And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them” (Mark 6:11).

In the sermon on the mount Jesus said, “Do not give what is holy to the dogs, nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces” (Matt. 7:6).

“The Christian must not be censoriously judicial, but he should be discriminately judicious. He must know dogs and swine when he sees them, and must not treat them as priests and kings, the fit objects for the bestowal of holy food and goodly ornaments. Dogs and swine were unclean animals. The former were usually undomesticated and were often fierce. In the East they are still the self-appointed scavengers of the street. The latter were undomesticated among the Jews, and hence are spoken of as wild and liable to attack man. Meats connected with the sacrificial service of the altar were holy. Even unclean men were not permitted to eat of them, much less unclean brutes. What was left after the priests and clean persons had eaten was to be burned with fire (Lev. vi. 24-30; vii. 15-21). To give holy things to dogs was to profane them. We are here forbidden, then, to use any religious office, work or ordinance, in such a manner as to degrade or profane it. Saloons ought not to be opened with prayer, nor ought adulterous marriages to be performed by a man of God. To give pearls to swine is to press the claims of the gospel upon

those who despise it until they persecute you for annoying them with it. When such men are known they are to be avoided. Jesus acted on this principle in refusing to answer the Pharisees, and the apostles did the same thing in turning to the Gentiles when their Jewish hearers would begin to contradict and blaspheme.” (J.W. McGarvey, *The Fourfold Gospel*, pp. 263, 264).

How can we tell when it is time to “give up” on someone and turn to other fields? It should be after we have taught, prayed and exercised all longsuffering — but remember that even the longsuffering of God has limits (cf. 1 Pet. 3:20).

We need to realize that, despite our best efforts, many people will perish “because they did not receive the love of the truth, that they might be saved” (2 Thess. 2:10). Some people simply prefer their own way to the Lord's way (Matt. 15:8-15). Other people will simply close their eyes to the truth (Matt. 13:15). Some Christians will fall away and it will be impossible for us to “renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame” (Heb. 6:6).

The kingdom of God is precious indeed — our Lord compared it to a treasure hidden in a field and a pearl of great price (Matt. 13:44-46). The Jews in Antioch of Pisidia rejected the gospel and judged themselves “unworthy of everlasting life” — so Paul turned to the Gentiles (Acts 13:47). When people ask us to leave them alone we need to respect their wishes and move on. We cannot force them to be converted! I believe that we degrade the gospel when we take the very best that we have and lay it at the feet of swine!

— David A. Padfield (Moody Bulletin)

