

SOME THOUGHTS ON PRAYER

"If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me." (Robert McCheyne)

Arguments never settle things, but prayer changes things.

Prayer is profitable whenever it is practiced.

Nothing lies beyond the reach of prayer except that which lies beyond the will of God.

He stands best who kneels most.

Without prayer no work is well done.

God's answers are wiser than our questions.

Do not face the day until you have faced God.



Navarre News and Notes

Remember In Prayer Those On Our Sick List: Tracy Cauley, Carrie Hare, Felis Larson, Francis Mansfield, Jim Wetzstein, Starr Wilkins, Gerry Wiemert, J.D. Mosely in West Blocton and Connie St. Pierre's granddaughter. Keep Houston Perry in your prayers also as he is away.

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



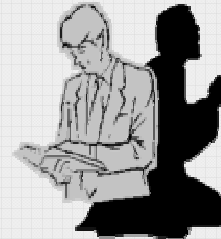
"Behold, I send my messenger before thy face, which shall prepare thy way before thee." Matthew 11:1

Volume 3 Issue 9

May 13, 2007

Thought To Ponder

The closer we come to God, the more we realize how far we were from Him.



**Isaiah 59:1-2
James 4:8
Psalm 32
Psalm 34:15-19**

Inside This Issue:

Page 2 - "Is All Of Life Worship?" (continued)

Page 3 - "Permissive Parents"

Page 4 - "Some Thoughts on Prayer"

Jim Bell
Evangelist & Editor

IS ALL OF LIFE WORSHIP?

That's what some are saying. In his book, Unbroken Bread, Mike Root says: "Worship is a life given when or where proposition, but a what. It's what we are. You can't go to it or leave it, dress for it or from it, and you can't start it or stop it... it doesn't open and close with a prayer, and it doesn't have human leader or a special day" (115).

Appealing To the Scripture

The New Testament clearly teaches that a Christian is to present his body as "a living sacrifice" to God (Rom 12:1-2) and do everything in the name of the Lord (Col 3:17) and to the glory of God (1 Cor. 10:31). It is also true that Christian can and should worship God apart from those times when the church assembles together (Acts 16:25; Heb. 13:15). Does this mean, however, that all of life is worship?

Just a few examples in the Bible clearly illustrate that all of life is not worship. Abraham told his servants that he and Isaac would "go yonder and worship, and we will come back to you" (Gen. 22:5). God told

Moses to "come up to the Lord ... and worship from afar" (Ex. 24:1). After the death of his son, David "went into the house of the Lord and worshiped. Then he went to his own house ..." (2 Sam. 12:20). The wise men came to Bethlehem to worship Jesus (Matt. 2:2) and when they found him, they "fell down and worshiped Him" (Matt. 2:11). John "fell at his feet to worship" the angel (Rev. 19:10; 22:8). The Bible clearly teaches that worship has a beginning point (Matt. 8:2; 9:18; 14:33; 15:25; 28:9,17; Mark 5:6; John 9:38; Heb. 11:21) and an ending point (Luke 24:52) and that worship does involve a "when" and a "where" (Jn 12:20; Acts 8:27; 24:11).

In light of this kind of evidence, from where does this "all-of-life-is-worship" concept come? The proponents of this concept hang their hat on Paul's statement: "Therefore I urge you, brethren, by the mercies of God, present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship" (Rom. 12:1, NASB; cf. ESV, NIV, NRSV). Other translations say "which is your reasonable service" (KJV, NKJV) or "which is your spiritual service" (ASV). Although the (continued on page 2)

IS ALL OF LIFE WORSHIP? (continued)

original word translated "spiritual service of worship" (latreia) can refer to worship (**Rom. 9:4; Heb. 9:1, 6**), it more generally refers to service (**John 16:2; Luke 1:74**). In fact, the verb form (latreuo) is contrasted with the usual word for "worship" (proskuneo) (**Matt. 4:10; Luke 4:8; Rom. 1:25**), suggesting a difference between the two. This evidence indicates that while all of life is service, not all of life is worship.

What Is Behind the All-Of-Life-Is-Worship Concept?

1. Informality. Of the assembly in Troas (**Acts 20:7**), Mike Root says: "This 'first day of the week assembly was as unstructured and informal as an unplanned reunion of college friends" (**Spilt Grape Juice, pp. 50-51**). Who says so? Luke certainly doesn't say anything like that, and since Paul taught the same things in all the churches (**1 Cor. 4:17; 7:17**), there is every reason to believe that the assembly in Troas followed the principles of decorum that Paul taught the church in Corinth (**1 Cor. 4:26-40**).

2. Pep-rally religion. For the promoters of the all-of-life-is-worship concept, it's all about me (or to be as charitable as possible, it's primarily about me); it's not about God. Root says: "Encouragement is the glue that keeps us close, the rah-rah that keeps us going, and the hook that keeps us coming back for more. It's a drug we can't get enough of and a gift that we never tire of giving" (Spilt Grape Juice, p. 73). The New Testament teaches, however, that worship is not about me; it's all about God (**Matt. 4:10; John 4:21-24; Rev. 14:6-7**).

3. Eating together. That sounds pretty innocent until you learn that this includes, in Root's theology, the eating of a common meal when Christians assemble. All of this despite the fact that Paul told the Corinthians, after they had turned

the Lord's Supper into a common meal, to "eat at home" (**1 Cor. 11:22, 34**).

4. An expanded role for women. With a touch of sarcasm, Root writes, "...women can talk all they want before and after those magical opening and closing prayers, because being silent in the church is referring to the formal assembly. Five minutes before that opening prayer, the same women in the same building, sitting in the same seats, could comment, share, and edify others, simply because it was called "a Bible class," and everyone knows that's not the same as the formal worship. There is some sense of consistency in this; neither Bible classes nor formal worship are found in the New Testament, so we can make up the rules as we go (Unbroken Bread, p. 128).

Root suggests that Paul's restrictions on women (**1 Tim. 2:11-12; 1 Cor. 14:34-35**) were "just dealing with specific first century problems in Corinth and Ephesus" {Unbroken Bread, p. 180}; but in the context Paul instructs men "everywhere" (**1 Tim. 2:8**) and his instructions for the Corinthians were the same "as in all the churches of the saints" (**1 Cor. 14:33-34, ASV, ESV, NIV, NRSV**). Others argue that these restrictions were based on first-century culture, and, therefore, have no application in twenty-first-century America; but Paul bases his restrictions on women on Creation (**1 Cor. 11:7-9; 1 Tim. 2:13**), the Fall (**1 Tim. 2:14**) and the Law (**1 Cor. 14:34**)—three things that have absolutely nothing to do with culture.

Brethren, some preachers are trying to affect radical change in the church as we know it today. The all-of-life-is-worship concept is a step in that direction. This concept, however, lacks divine foundation and must to be rejected.

— Kevin Kay (North Charlottesville bulletin)



PERMISSIVE PARENTS

Children can influence their parents just as parents can influence their children. The following story about an imaginary couple may have been duplicated in the lives of many of our readers.

George and Mary were a wonderful couple as they began their life together. Throughout their youth they had received strong teaching concerning worldliness, and their conduct showed the effects of that teaching.

They had been taught faithfulness in attendance, and they never missed a service for "anything." In character and conviction, they were blameless.

This young couple failed, however, to instill into the hearts of their children these same convictions. Consequently, as the children reached their teens, they began to put pressure on their parents to let them do what all the other young people were doing. Gradually the will of the parents was broken down, and they began to permit their children to do things they never dreamed their children would do.

Rationalization came easy for George and Mary. "After all, the Bible is not specific in these matters," they thought. "The Bible says 'modest apparel,' but it doesn't define modesty." "And, they're only planning to go to the dance; they aren't planning to dance." "We can't say 'no' to everything," they said. When Junior began to show unusual athletic ability, the question of attending services became a problem. At first they took Junior out of games and brought him to midweek services, but then the team began to depend more and more on him. The play-offs came, and the team's only hope in the play-offs was for Junior to play. George and Mary gave in. And once they had given in, they had no more argument for the future. Junior never missed another game to "go to church."

George and Mary often found themselves on the defensive in Bible classes. They began to argue for their children's behavior. And, the more accustomed they became to their children's actions, the more innocent their actions seemed to be. Eventually, their own conduct became affected. They reached the point where they thought nothing of missing on Friday night during a meeting to see Junior play ball. Mary even adopted some of the daughter's dress habits, although remaining sufficiently "discreet" to stay in the good graces of the brethren. Yes, George and Mary are still in good standing in the church, and their change has been so gradual that many fail to realize that they are not the strong Christians they formerly were. What happened to George and Mary? Instead of bringing their children "up" in the nurture and admonition of the "Lord," their children brought them "down" in the nurture and admonition of the "devil."

Our children may do wrong, but they must not do wrong with our permission! We do not seek anger, but repentance. Parents, would your names fit in the place of "George" and "Mary" in the above story?

— Bill Hall

Take every opportunity to study and learn from God's Word.



**"Your word is a lamp to my feet
And a light to my path."
Psalms 119:105**

