

TEST YOUR BIBLE KNOWLEDGE

THE CHURCH

- Jesus said He would build how many churches?
 - one
 - two
 - many
 - the Bible does not say
- According to the Bible, which of the following is not synonymous for the church?
 - the body of Christ
 - the kingdom of heaven
 - the Catholic church
 - the household of God
- According to the Bible, which of the following is not a scriptural designation of the Lord's church?
 - the church of God
 - the community church
 - the church of Christ
 - the kingdom of His dear Son
- True False The church is a building where Christians worship.
- True False Everyone who worships with a church is going to heaven.

To receive a thorough explanation of the answer to any of these questions, please write, call or e-mail us at the number or address listed below (be sure to include the question number and answer you provided).

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.



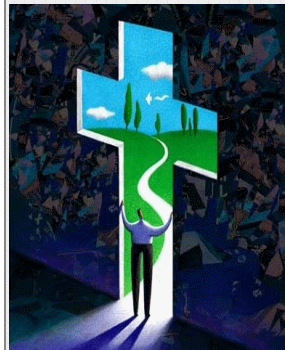
Navarre Messenger

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

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Thought To Ponder



In the Koran, salvation comes by merit to those who have been weighed in Allah's scales, whereas the Gospel is good news of mercy to the undeserving. The symbol of the religion of Jesus is the cross, not the scales.

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Jim Bell
Evangelist & Editor

CNN's Attack Upon the Lord's Church

If you were listening to CNN Headline News (3/27/06) and heard the Nancy Grace segment of it, you were treated to a travesty of misinformation as Nancy sought information about the church of Christ from Tom Rukala, a Baptist preacher. This came about as a result of the tragedy occurring at Selmer, Tennessee in which a minister's wife has been charged with his death.

Mr. Rukala told Nancy that the church of Christ "is a legalist sect." That's no new charge for when Paul stood trial before Felix, Tertullus, the Jew's lawyer, charged Paul with being "a ringleader of the sect of the Nazarenes," and Paul confessed "that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the law and written in the prophets," (Acts 24:5,14). Paul didn't acknowledge being a member of a sect but to a group "which they call a sect." Who charged that Paul was a member of a sect? A lawyer who was just as ignorant of what Paul believed and taught as Rukala is of us! Note that Paul said; "believing everything laid down by the law and the

prophets." Is this what makes one a part of a "legalistic sect?" If so, the Baptist church surely isn't one because one can follow every New Testament directive and it won't make him a Baptist!

Rukala is just as far off base about church history as he is about Biblical teaching. If Campbell started the church 150 years ago, how did Paul send greeting from "churches of Christ" (Rom. 16:16) to the Roman saints and since the Lord "added the saved to the church" (Acts 2:47) on Pentecost, whose church was it? And as to the validity of baptism depending upon being baptized by one of "their preachers," it may surprise Mr. Rukala to learn that Alexander Campbell was baptized by Mathias Luce, a Baptist preacher!

As to our use of "intimidation and pressure tactics," we promise to give book, chapter and verse for what we teach and practice in religion (1 Peter 4:11) and call upon others to do the same and that's intimidating to a denominational preacher! He can't do it.

— Lowell Blasingame

Check us out on the internet: www.navarrechurchofchrist

TWO MEN VIEW THEIR NEIGHBOR

Two men view their lost neighbor, but they see him from different perspectives. The first man sees him as a potential asset to the church. For years, the church with which he worships has struggled for want of manpower and leadership, and here's the very man who could fill the void. "if we could only win him over," the first man thinks, "what a help he could be to us."

The second man sees him primarily as one in need of salvation. He sees him as one who is lost, without Christ now, and doomed for hell eternally. True, the man could be an asset to the church if he were genuinely converted, but his need for Christ and salvation is infinitely greater than the church's need for him. "If we can bring him to Christ," the second man thinks, "he can be saved, go to heaven, and bring glory to the Lord."

The first man approaches the neighbor, telling him how much the church needs him and what an asset he could be. His appeal is built upon flattery and pride.

The second man approaches him with the gospel. He tries to bring him to an awareness of his sinfulness, hopelessness, and helplessness. He points him to Christ as the only answer to his greatest need. He knows that until this man is shaken from his lofty opinion of self, he cannot come to Christ; that until he comes with poverty of spirit, mourning, meekness, hungering and thirsting for righteousness, etc., he cannot have salvation or be fit for the Master's use. His appeal is therefore built upon persuasion and urgent conviction.

The first man would have his neighbor come down the aisle with a smile on his face to do the church a favor. The second man would have him come with bitter tears seeking that which he so desperately needs, The first man's concept of the church is primarily that of an organization seeking help for its basic needs. The second man's concept is that of people who have bowed in submission to Christ and have found in Him the answer to their needs. The first man's appeal is carnal; the second man's appeal is spiritual. The first man may be successful in getting his neighbor "into the church" and "winning him over," but the second man will be successful in saving a soul from death. Unfortunately, the first man may "win" more with his approach than the second man, for the carnal appeal seems far stronger than the spiritual in our day, but, in truth, he weakens the church with every one he "converts."

"The weapons of our warfare are not carnal but mighty in God for pulling down strongholds" (2 Corinthians 10:4). These mighty weapons must be used skillfully, but there is no room for substitutes. Fleshly appeals must be cast aside. Flattery and pride represent the very opposite spirit from that of the Lord's kingdom. Indeed, our second man uses the only approach that is pleasing to God.

- - - Bill Hall



APPLAUDING THE PRACTICE

Long ago at the Olympic Games in Athens, it is said a feeble old man came in late. No seats were left. As he passed their seats, the Athenians laughed at him. Then he passed two Spartans. Quickly they rose to offer him a seat, for they had been trained to be modest and courteous. When the Athenians saw this, they cheered the Spartans. "Ah," said the old man, "The Athenians admire what is right; the Spartans practice it."

A godly man died suddenly. People were shocked--- stunned by the unexpected. Brethren in Christ felt keenly the loss of a dependable worker and companion. Men of all classes and persuasions gathered in small groups to sadly shake their heads, recall the past, and applaud a good man.

"He was sure a hard worker--always tried to do more than was expected." That was true. He exemplified Paul's admonition: "... let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). It was not the statement that was amazing but who said it--a lazy fellow who did nothing he could get out of.

The applause continues: "He was a church going man. Surely if there was ever a Christian, he was one." Heads nod in agreement, but neither they nor the speaker are accustomed to filling a pew when people gather for worship.

They are more in the habit of walking roughshod over the principles of Christianity than in keeping them.

A preacher spoke to mourners of his dead friend and the Bible he lived by. "What a beautiful eulogy." Yet many who were impressed by the words spoken refuse to live so that such can honestly be said of them.

When the applause subsides, an observer is compelled to add a final word--- "Go, and do thou likewise" (Lk. 10: 37). No greater tribute can be paid a good man than to imitate his devotion to good. "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12).

I can't help thinking as a result of listening and observing: Many people pay little attention in life to the things that are so important when it comes time to die.

We are so prone to compliment others for the very virtues which we carefully avoid cultivating in ourselves. A godly man commands the admiration of all--- even the vile and irreligious.

There are far more people willing to applaud a good life than are willing to make the sacrifices necessary to live one. Some folk are content with the office of spectator---applauding good but not practicing it. - - - Joe Fitch

