

Worship God's Way!

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In the first century, the church worshiped according to the apostles' doctrine (Acts 2:42). Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). He also promised the apostles that

when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:13).

Therefore, the apostles' doctrine is in complete harmony with the will of the Lord.

It is imperative that we continue to worship according to the New Testament pattern. Failure to do so renders our worship vain (Mat. 15:9). We read how

Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord (Lev. 10:1-2).

This example admonishes us not to substitute our desires in place of God's commands.

New Testament worship was always carried out with reverence and in an orderly manner (1 Cor. 14:30). The order of the worship is usually determined beforehand by the elders. Godly men take the lead in the assembly and direct us in the various acts of worship. These men often briefly explain the item of worship in order to help us better prepare our minds to

worship God. Extremism in worship is to be avoided. Ritualism or emotionalism should never characterize our worship. Today, many "new innovations" such as choirs, swaying with upraised hands, spontaneous singing, and hand clapping are being added to the worship. However, a casual reading of the New Testament will find that these acts are not authorized in worship.

Authorized worship includes the Lord's Supper, giving, singing, prayer, and teaching the Gospel. We dare not try to alter, substitute, add to or take away from the worship that God has authorized. As Christians, we are satisfied to worship God in the way that pleases Him. Any change on our part would be presumptuous and sinful.

During the singing, all members of the congregation are to join their voices together in psalms, hymns, and spiritual songs. In doing so, we not only praise God but also teach and admonish one another as well (Eph. 5:19; Col. 3:16). With the specific command to "sing" addressed to the individual, we do not add mechanical instruments of music in our worship songs. For the same reason, we do not have choirs, solos, or any type of mood music for entertainment.

During worship on the first day of the week, Christians are to give liberally as God has prospered them (1 Cor. 16:1-2). Our liberality in giving is evidence of our devotion to God (2 Cor. 8:1-8). Although there are many factors to determine the amount given, our money must always be given freely (2 Cor. 9:6-7). Guests are not required to give, but they may do so if they choose. The funds collected are used in the work of the church which includes evangelism, benevolence, and edification.

A vital part of any Christian's life is prayer. Through prayer the Christian gains strength, offers thanksgiving to God, makes requests, and intercedes on the behalf of others (1 Pet. 5:8; Phil. 4:6). When Christians come together to worship, prayers are offered frequently. During times of prayer, a

godly man speaks his prayer out loud with the rest of the congregation following him in silence (1 Tim. 2:8). Praying in this fashion allows us to maintain order, reverence, and avoid noise and confusion.

The Lord's Supper was instituted by Jesus as a memorial of His death on the cross (Mat. 26:26-29). The unleavened bread and fruit of the vine are emblems which represent our Savior's body and blood and help us to center our minds on the events of His death. In partaking of the Lord's Supper we have communion (fellowship) with Christ (1 Cor. 10:16). In Acts 20:7 we have the example of the first century church partaking of the Lord's Supper on the first day of each week. We do not practice closed communion, but each person must examine himself that he may partake in a worthy manner (1 Cor. 11:27-29). Guests are not encouraged or forbidden to partake; it is their choice. We must, however, point out that there can be no communion or fellowship with Christ unless we are faithful children of God (1 John 1:5-7).

Teaching is also part of our worship. The Bible is the inspired, authoritative, and all sufficient Word of God (2 Tim. 3:16-17). As such, we believe that if a man speaks it should be from the Word of God (1 Pet. 4:11). Therefore, our Bible class teachers usually teach directly out of the Bible. Sermons from the pulpit will be Bible centered with Scriptures given to enable the listener to check the Bible for oneself (Acts 17:11; John 5:39). At the close of each sermon an invitation will be given. This is an opportunity for the believing sinner to be reconciled to God by obeying the Gospel. This is done by repenting of sins, confessing Christ, and being baptized for the remission of sins (John 8:24; Luke 13:3; Mat. 10:32; Acts 2:38). The erring Christian also has the opportunity to repent and ask for the prayers of the congregation (Acts 8:22).

The foregoing is a brief account of New Testament worship. From the time of the apostles, men have sought to improve upon

the Divine pattern. All attempts to do so end in failure and sin. Let us stick with the pattern and worship God “in spirit and in truth.” We encourage all to accept the teaching of the New Testament and “Worship God’s Way!”

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Controversy

George E. Darling, Sr.
July 1973

No man has ever accomplished anything of importance in shaping the destiny of the world unless he exhibited a great deal of *combativeness*. The truth of this proposition will not be questioned we presume, by any well-informed person. Yet the popular idea is that combativeness is no longer a virtue in the pulpit. Some actually prefer a preacher who studiously avoids controversy, believing that the interests of the church are best served by such a course.

In this we should let Christ and the apostles, with the reformers of every age, be our example rather than those “qualified, called, and sent” whose mission seems to be the popularizing of sectarianism by floating with the current of worldly opinion and catering to the fashionable follies and perverted tastes of a fickle, covetous generation, forever whining and whimpering about the sinfulness of controversy while availing themselves of every opportunity to slander their neighbors, and peddle their garbage and stale nonsense against those they do not understand, and whose arguments they have never heard nor read. Until people shall conclude to “walk by the same rule, to mind the same things” (Phil. 3:16)

there will and there *ought to be* conflict – a comparison of views and positions. That rule ought to be the Bible.

Jesus Was Combative

Jesus began His controversial career with the doctors of the law when He was but twelve years of age. In prosecuting the work His Father had given Him to do, the foundations of time-honored superstitions were torn up, false doctrines pierced with the arrows of truth, hypocrites exposed, and vain Rabbis and self-confident lawyers and doctors were silenced and put to shame in the presence of astonished multitudes. No man approached Him for discussion and went away empty.

He proved to be more than a conqueror of the learning, philosophy and theology of His age, until His fame as a disputant became such that “No man dared to ask him a question” (Luke 20:40). You may say, “Yes, but we can’t hope to succeed because He did.” Well, that depends on circumstances. If we preach what He taught and *nothing else*, we can succeed in spite of all opposition. We may lose our lives, as He lost His, but the truth will triumph.

The Apostles

The apostle who says, “I labored more abundantly than they all” (1 Cor. 15:10) was in constant controversy with all the theories, subversive to the Gospel then in existence. And to this fact we refer for a solution of the question, “Why are we more indebted to Paul than to any other apostle for our knowledge of Christianity?” With Paul it mattered little whether reasoning of a “judgment to come” (Acts 24:25) until Felix trembled, or reproofing the Athenian senators for their ignorance of the God that made them, or stilling the excited rabble at Jerusalem with a “wave of the hand,” or exposing the evil designs of Judaizing teachers, or withstanding Peter to his face “because he was to be blamed” (Gal. 2:11). He was

ever the willing advocate of that truth by which he had been made free – a *triumphant controversialist*. He shunned not to declare the whole counsel of God.

Uninspired Men

Martin Luther was perhaps the most combative man who has lived since the apostle Paul, hence he became the prince of the reformers. By controversy he roused Catholicism from her lethargy – shook the minds of thousands of slaves, and left the imprint of his character on half the world.

What would some of our modern preachers, who are afraid of “hurting someone’s feelings” if they exposed the errors of their neighbors’ religion in *plain* language do if they were placed where Luther was. I will tell you – *nothing!* Why did Philip Melancthon, the urban, eloquent, and learned compeer of Luther fail to lead the people as Luther led them when he became his successor? He was afraid of “hurting somebody’s feelings.” These are representative men, they stand at the head of two classes. Melancthon proved himself incompetent to wield the sword of Luther. Why? He was the equal, some might say superior, to Luther in every trait save one – combativeness. A good man without combativeness is like a dog without teeth or a fighting bull without horns – disposed to compromise.

“I like that word compromise, it sounds charitable” says a group of my brethren who have the backbone of a jellyfish. But not so fast gentlemen! Compromise is alright when you argue with your wives, but in religion Jesus speaks, we obey. The truth knows no compromise with error.

Alexander Campbell

How did Alexander Campbell accomplish his grand work? By “letting other peoples doctrines alone?” Don’t you believe it.

“Oh, we can’t all be Campbells” you say. That is true, but we can all “fight on the same line.” And we must do it or fail in our grand design of restoring New Testament Christianity.

Opposed to controversy, are you? We are indebted to it more than any other moving cause for our civil and religious liberties. Protestantism was the child of controversy, and Protestantism gave birth to American freedom. Not only this, but we are indebted to the controversial teachings and writings of Campbell, Stone, Scott, and many others for our present position in light and knowledge. We do not depend on “the natural increase of baptized children” or any other human invention, but upon the Word of God that is “sharper than a two edge sword” (Heb. 4:12). No man can faithfully proclaim that Word without bringing it “as a fire and a hammer that breaketh the rock to pieces,” (Jer. 23:29) to bear on the corrupters which rear their ugly heads, professing to be followers of Christ. Jesus foresaw it and said, “I came not to bring peace on earth, but a sword” (Matt. 24:44). The man who seeks peace with the advocates of error, by concession of the truth, is not a friend of Christ. He who expects to gain anything by debate does not hesitate to engage in it, while he who fears the light of the truth shrinks from it like a cockroach does to a spotlight.

Let Them Alone

Our sectarian neighbor inquires, “Why don’t you just preach the Gospel and let others alone?” Well, the fact is we cannot do this. Can the sectarian preacher do it? No, and he does not do it. Watch this: Is Presbyterianism the Gospel? If it is the Baptist preacher does not preach it. Can a Lutheran preach his doctrine and let the Methodist, Episcopalian, et. at., alone? Why certainly not. If Lutheranism is the Gospel then all preachers are bound to preach what is called Lutheranism. But do all preachers preach it? If each particular sect were to preach the Gospel and nothing but the Gospel, there would be

no cause for contention. They may all teach some Gospel, but in addition they preach something else and it is this *something else* that the Christian objects to, and finds fault with.

If it is possible for a man to preach the Gospel and let others alone, how will he go about doing it? What kind of a Gospel will he preach? Certainly not the Gospel of Christ for that was not designed to leave any responsible creature alone. It is essentially aggressive. It knows no compromise. It recognizes no flag of truce. It demands an unconditional surrender.

Was it a rosy, milk and honey Gospel that the apostles preached? Did the Gospel in their hands please sectarians and infidels? What about the mobs, the murders, the exiles and confiscation that marked the apostolic era? What was said of Paul and Silas in Thessalonica? "These that have turned the world upside down are come hither also" (Acts 17:6). They openly attacked the Pharisees and the Sadducees, the idolaters and the heretical church members. The consequence was that Christians were soon distinguished as "the sect that is everywhere spoken against" (Acts 28:22). Why was it that the Romans who were troublesome to no nation on account of their religion, and who allowed the Jews to live under their own laws and follow their own method of worship, treated the Christians alone with such severity? Simply because Christians denounced the state religion of Imperial Rome.

We do not delight in controversy merely for the sake of controversy. In fact, we are anxious that it cease. We have gained ground in our struggles, yet we desire to make a Proposition for Peace. Here is our proposition: *If they will leave our affairs alone, we will leave them alone.* They say that we are always fighting them – we never preach a sermon without abusing them and that our publications are filled with articles assailing them. Perhaps they fail to understand our intentions. We have no right to assail them or to interfere

with their affairs as long as we are left at peace to perform our own work – which is to preach the Gospel of Christ and if we have any controversy with them, it must be because *they interfere in some way* with our work.

I say again, if they will leave us alone we will leave them alone. I think we have a right to demand that they shall not assail the things we hold sacred or misquote our authors. For instance, we believe the Bible to be the inspired Word of God, and should be so regarded by all men. We regard ourselves as being assailed when our religious neighbors call it a “dead letter,” “the mere word” and other slighting and opprobrious names. When it is rudely and violently dealt with, they ought not to wonder that we feel hurt.

And they misquote our authors. We hold the apostle Paul in high esteem and we have often been grieved to hear him misquoted and misrepresented – as in Romans 1:16 – “I am not ashamed of religion,” or Romans 5:1 – “Therefore being justified by faith only” – or Mark 16:16 – “He that believeth shall be saved.” We consider this as an offensive stab at us, since it attacks the constitution of the Lord’s church, and misrepresents one of its fundamental laws.

Matthew 15:14

The Savior Himself says, “Let them alone,” and He says it in reference to the Pharisees. If we should leave the sectarians and false teachers (liberals, etc.) alone, we would conclude that better people than the Pharisees should, by all means, be left alone. If we can determine in which we should leave them alone, we will understand our whole duty in the premises. The Lord’s own example should serve us well. Jesus was teaching that we should “let alone” those who are determined and persistent in following error and in His own words: “If the blind lead the blind, they shall both fall into the ditch.” In other words, leave them to the fate that awaits them. Being

religious teachers whose teaching was not authorized by the Word of God, their influence was destined to utter destruction. Being blind leaders, both they and those they were leading would be destroyed. Thus, we can see the error of those who conclude that if a man is a blind leader or a blind follower of a blind leader, that his blindness will save him from the ditch.

The Pharisees were to be left to their fate; but whether the meaning is that they were not to be annoyed by telling them of their sins and their coming destruction, or that no further effort was to be made to save them from it, or whether they were to be let alone in some other way, we cannot scripturally say unless we look further into the context. The statement of Jesus was spoken in response to the remark: Matt. 15:12 "Knowest not that the Pharisees were offended after they heard this saying?" Instead of being permitted to appease the wrath of the Pharisees the disciples are told to let them alone, and another statement is made, which, if it comes to the ears of the Pharisees will but make them more angry. The letting alone consists of neither doing nor saying anything to atone for the offence which had been taken.

We can justly appreciate this case when we consider the saying of Jesus, at which the Pharisees had taken offence. It is this: "Ye hypocrites! Well did Isaiah prophecy of you, saying, This people draw near to me with their mouth and honor me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:7-9). What kind of letting alone was this? Not the kind that is urged today. It is not what we understand by letting people alone is it? Very few false teachers want to be left alone this way. He was simply telling His disciples to let them alone when they were inclined to make some apology for what He had said that offended the Pharisees. The lesson then is this – that when men become offended at the truth, they should be left unmolested to all the enjoyment they can

find in their ill-humor. Of course, this is only when the rebuke is just. You do not have to insult a man to teach him the Truth. Jesus did not rebuke the Pharisees every time He saw them, nor did He always rebuke them as severely as on this occasion. Their false teaching He sometimes refuted by calmly exhibiting the truth, and some times, without an attempt at refutation, He denounced it in tones of thunder.

When the good of the people, the defense of the truth, the exposure of false teaching, can be best accomplished with all fearlessness, and if men become offended—let them alone. The same sword is still on its mission. *Preach* the Word, brother.

Deceased

The Glorious Gospel of Christ

The Glorious Gospel of Christ

Danny Douglas

Gospel is translated from the Greek euangelion, and it means: “glad or joyful tidings, good message, good news.” Indeed, the Gospel is good news (Rom. 10:15). It is the God-given duty of the Lord’s church to proclaim it to a lost and dying world (Mark 16:15-16). And, as wonderful as the Gospel is, the soul who refuses to obey it will not be saved, but eternally destroyed (2 Thes. 1:7-9). Now, let us consider why it is such good news, and why it is so urgent for us to obey and teach it.

“As cold waters to a thirsty soul, So is good news from a far country” (Prov. 25:25). The good news of God, the Gospel, was brought down from heaven to earth by the Holy Spirit (1 Pet. 1:12). Inspired men have recorded this message for us in the Scriptures (2 Tim. 3:15-17). Man is lost and condemned without

the Gospel (Rom. 1:16). To downcast man, lost in sin, hungry and thirsting for salvation—the Gospel has come! If we really appreciated the Gospel of Christ, then we will be willing to: (a) suffer for it, like Paul (2 Tim. 1:8-9); (b) sacrifice for its proclamation, and realize that carnal things are very small in comparison to the spiritual blessings brought forth by the preaching and teaching of the Gospel (1 Cor. 9:11-18; Eph. 1:3-7; 3:8); (c) “be fellowhelpers to the truth” (3 John 8); (d) be “fellowlabourers” in the Gospel (Phil. 1:17); (e) spread the Gospel message ourselves (Acts 8:4; Prov. 11:30); (f) help others to be trained to preach and teach it (2 Tim. 2:2). *In the Lord’s church today, we urgently need to have a greater love and devotion to the “glorious gospel of the blessed God” (1 Tim. 1:11), which is the “glorious gospel of Christ” (2 Cor. 4:4).*

Why Is the Gospel Such Good News?

1. *The Gospel is good news because it tells man of the Savior who came to earth to save him (Luke 2:10-12; 19:10). As the song says: “Why Did My Savior Come To Earth...Because He Loves Me So” (1 John 4:8-10; Phil. 2:5-11; Rom. 5:6-11; Rev. 1:5). In the Gospel we learn about: “the Son of God, who loved me, and gave himself for me” (Gal. 2:20b). A wonderful Savior is Jesus my Lord.*

The Gospel announces: “how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures” (1 Cor. 15:3-4). Man, under the condemnation of sin, has a Savior who loves him, and who shed his precious blood to save him and wash away his sins (Mat. 1:21; Rev. 1:5; 1 Pet. 1:19). Man does not have to be lost in hell (Rom. 5:8-9). Now that is truly good news!

2. *The Gospel is for all people (Rom. 1:16; Acts 15:7). Jesus commanded His disciples: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be*

damned" (Mark 16:15-16). Indeed, Christ "by the grace of God" tasted death "for every man" (Heb. 2:9).

3. *The Gospel is good news because it is the "gospel of the grace of God" (Acts 20:24). "For the grace of God that bringeth salvation hath appeared to all men, Teaching us" (cf. Tit. 2:11-12). Because of God's grace, man has the privilege of being taught the Gospel of Christ. Moreover, the Gospel is the message of God's grace, and the grace of God has made the Gospel possible. By it we have access to God's grace (Tit. 2:11-12; Eph. 2:8; Rom. 5:1-2; 10:17; Tit. 3:4-7; 1 Cor. 15:1).*

4. *The Gospel is good news because by it we are begotten by God—we become His children (1 Cor. 4:15; James 1:18; 1 Pet. 1:23). When one obeys the Gospel of Christ, he is begotten by God and born into His house, the church of Christ—the kingdom of God (1 Tim. 3:15; John 3:3-5; Col. 1:13-14). As physical children are begotten by their fathers, God's children have been begotten by His seed, the Word of God (Luke 8:11; 1 Pet. 1:23). What a privilege to be a child of God (John 1:12-13)! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).*

5. *The Gospel is of God. It is the "gospel of God" (Rom. 1:1; 15:16; 2 Cor. 11:7; 1 Thes. 2:2, 8-9; 1 Pet. 4:17). It is from God—not men! Inspired men received it from God; they did not receive it from man (Gal. 1:11-12; 1 Cor. 2:6-16). Unlike the teachings and inventions of man, it is perfect and eternal (Eph. 1:13; John 8:32; Tit. 1:14; Mat. 15:9; 15:13; 2 John 9; 1 Pet. 1:25; Rev. 14:6). "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thes. 2:13).*

6. *Christ's Gospel is good news because it tells man of heaven and makes the hope of heaven possible (Col. 1:5). Yet, we must be steadfast and faithful, and be not moved away from the Gospel hope if we are to reach Heaven.*

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel... And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister (Col. 1:3-5, 21-23).

7. *The Gospel of Christ brings peace. It is the "gospel of peace"* (Eph. 6:15; Rom. 10:15). By the Gospel, God has made peace between Jew and Gentile, and between Himself and man (cf. Eph. 2:11-22). Because of the Gospel, man is able to have his sins remitted by the blood of Christ, and therefore have access to God the Father (Eph. 2:13-18). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). By the Gospel "we have peace with God through our Lord Jesus Christ" (Rom. 5:1), which the world cannot provide! (John 14:27; 16:33).

8. *We are called unto God by the Gospel, and by it we are able to obtain "the glory of our Lord Jesus Christ"* (2 Thes. 2:14). "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Thus, the Gospel is the only means by which God calls men to Him. Thus, we can understand why God wants all men to hear the Gospel of Christ (Mat. 28:19-20; Mark 16:15-16). What are we doing about it?

9. *The Gospel of Christ is good news because it is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"* (Rom. 1:16; cf. 1 Cor. 15:1-2). Our "Saviour Jesus Christ...hath brought life and immortality to light through the gospel" (2 Tim. 1:10), "the gospel of your salvation" (Eph. 1:13). It informs man that to be saved, he

must: hear and believe the Gospel (Acts 2:38; 15:7; Rom. 10:14-17); repent (Acts 2:38; 17:30); confess Jesus Christ as the Son of God (Acts 8:37; Rom. 10:9-10); and be baptized in His name for the remission of sins (Acts 2:38; 22:16). Having put on Christ (Gal. 3:27; Rom. 6:3-4), one must remain faithful (Rev. 2:10; John 8:31-32; 14:15, 21-24; 1 John 1:7). The sacrifice of Christ has made Gospel preaching possible (1 Cor. 1:18-25; 2:2; Eph. 2:13; 3:8)! How great it is!

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