

## WORSHIP GOD'S WAY Continued from page 2

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 (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; Phi. 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 (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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*Ye are the light of the world" (Matthew 5:14)*  
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## Worship God's Way!

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 (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.

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Most have probably heard the story of King Canute of England, back in the 11<sup>th</sup> century before the days of William the Conquerer, sitting on the shore commanding the tide to turn as the waves lapped around his feet with the tide continuing to come in. The story that is usually told gives us the impression that we have a maniacal who thought he had the power to control the tide.

However, this popular notion does not fit with all the information that is available. Evidently, King Canute was surrounded by flatters and sycophants at court who sought to convince him that he was so powerful that the sea would obey his commands. To prove that he was a mere mortal with limited powers as king, he had his courtiers come with him to the edge of the water in order to prove that he did not have the power to control the tide.

According to the Anglo-Saxon chronicler Geoffrey Gaimar, Canute was at Westminster in London, beside the river Thames (The Thames is a tidal river and although the tide is now held back from coming into the pool of London in the heart of the city by the Thames barrier, such was not the case until recent years). Gaimar writes in his *History of the English* in 1140 that the king “held his sceptre in his hand, and he said to the tide, ‘Return back, flee from me lest I strike thee.’ The sea did not retire from him, more and more tide rose. The king remained and struck the water with his sceptre. The river retired not for that, so it reached the king and wetted him. The king had proved his human fallibility.

Another 12<sup>th</sup> century chronicler, Henry of Huntington records that King Canute retreated from the waves of the rising tide with this statement: “Let all men know how empty and worthless is the power of kings, for there is none worthy of the name, but He whom heaven, earth and sea obey by eternal laws.”

There is a lesson that can be learned from the story of king Canute that some modern day leaders need to learn as well as others. Man is limited in that which he can control. However, some believe that they can completely control nature and act like gods while ignoring or even denying the existence of God. They need to learn the lesson that “*there is a God in heaven*” Daniel 2:28 just as did King Nebuchadnezzar who had to learn “*that the most high ruleth in the kingdom of men.*”

For those who would deny that “*there is a God in heaven,*” the Psalmist has a message: “*The heavens declare the glory of God; and the firmament sheweth his handywork*” (Psalm 19:1). The apostle Paul, in writing to the church at Rome stated: “*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse*” (Romans 1:18-20).

Like king Canute may we “know how empty and worthless is the power of kings, for there is none worthy of the name, but He whom heaven, earth and sea obey by eternal laws.”

*Ken Chumbley*

**NEWS AND NOTES**

Keep in your prayers the following: Helen Culpepper, Pam Gossett, Lavonne McClish, Linda Chumbley, and Rachel Fitzpatrick’s aunt (Eula Baker) who has cancer, Maomi Aaron’s sister, Leann Rogers, who is having health problems, Myrtle Grimsley, Lanny Niver together with his daughter, and Tim Smith.

Kath Treadway was not able to be out Sunday or Wednesday as a result of back pain. She is to have an MRI this week.

Sister Grimsley is still having health problems with some days better than others.

Ken and Linda Chumbley will be out of town for a few days this week.

**A GOOD EXAMPLE IS THE BEST SERMON**

Young people are inclined to feel they’re always being preached to, if not by their parents then by others. All of us have a spirit of independence. We certainly don’t want others dictating to us our every move. Some times parents are slow or reluctant to give up their parental control of their young adult offspring. On the other hand young adults would be wise in seeking advice from their parents and other responsible older adults concerning important decisions they must make.

It is easier to follow a good example in the life of one in whom we respect than the advice of one who is inconsistent in their conduct. You’ve probably heard of the old boy who said, “Son, don’t do as I do, but do as I say do.”

If we want younger generations to conduct themselves in a proper manner then we need to provide them good examples. Young people need more models than critics.

We should adhere to the following words of Jesus in setting an example unto others. “*Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*” (Matt. 5:13-16). We must also teach on doctrinal matters

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