

# THE GREENWOOD BULLETIN

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## **Urgent Needs In The Church** **Today**

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### **More knocking on doors and less knocking on each other**

The great commission demands that we busy ourselves in taking the gospel to others (Mark 16:15). The Bible says, "speak not evil of one another" (Jas. 4:11). It is so much better to be busy doing good rather than evil.

### **More sound heads and fewer soreheads**

Perhaps there has never been a time in the history of the church in which we have had a greater need for men sound in the faith and wise in judgment. Sometimes the voice of the wise goes unheeded and the voice of the foolish takes over (1 Kings 12:6-8).

### **More open heads and fewer open mouths**

All conduct proceeds from the heart. Prejudice closes the heart to a true consideration of the facts. If the heart was made right before the mouth was opened, most church problems locally and universally would cease to exist (Jas. 3:5-6; Prov. 26:20).

### **More seed-slinging and less mud-slinging**

The task of sowing the seed of the kingdom is so great that it should leave no time for the slinging of mud at a brother. There should be no division in the Lord's camp (1 Cor. 1:10).

### **More sacrifice of self and less sacrifice of others**

There are plenty of members of the church who are willing to sacrifice the other fellow - his talent, his time, his money and even perhaps his reputation. Sacrifice should begin at home (Luke 9:23).

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### **More concern over direction than speed**

This is the jet and missile age. Speed is being enthroned and multitudes bow before it. But in the Lord's work, the greater question is not: "How fast are we traveling?" But rather, "Which way are we going?" (John 14:6; Matt. 7:13-14). All speed is not progress. On the other hand, neither is standing still.

## **Doctrinal Gullibility**

T. Prater via, The Jackson Drive News and Notes.

***"O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified" (Gal. 3:1).***

Gullibility is one of those strange concepts. In children it is viewed as an endearing quality. It shows a level of innocence. The idea that children will believe almost anything they are told helps to remind adults of just how impressionable they are, and what an awesome responsibility we have to direct them in the way of the Lord. However, when we see an adult that will believe or accept anything they are told without question, it is rather pathetic. As a matter of fact, when dealing with matters pertaining to the word of God the quality is spiritually fatal.

While man's ability to understand God's word is often debated by those who would seek to 'bewitch' others, the exact opposite is presented to us in God's word. Our Heavenly Father expects us to study and understand His word. In the scriptures we have examples of those that studied the truths in God's word diligently compared to those who accepted false teaching without question. Over and over the gullible individuals are condemned.

Consider the noble Bereans in Acts 17 as opposed to the brethren in Thessalonica "*These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so*" (Acts 17:11). And what about those who would choose to believe a lie (2 Thes. 2:11) as opposed to those who "*by reason of*

*use have their senses exercised to discern both good and evil"* (Heb. 5:14)? And what of the Galatian brethren who allowed themselves to be bewitched? Time after time we see the negative example of doctrinal gullibility.

Brethren, we have an obligation to study and understand God's word. When we refuse to diligently study, we make ourselves vulnerable to doctrinal spin masters. Gullibility will no be viewed as an endearing trait of the children of old.

### **What Is The Purpose of The Sermon?**

#### **Taken From "Jacksonburg Light"**

"How did you like the sermon?" has become habitual as we inquire of strangers about the impression that they have of the service. The likes of individual listeners vary amazingly. It is fine to like a sermon, but is that the important thing?

Sermons are preached, not just to be liked, but to be accepted and lived by. Suppose you did not like the sermon. What of it? Suppose the hypocrite sitting near you went away in a rage. Does that mean that the sermon was no good? When the arrow penetrates a man's heart, curses come out. John the Immerser, Jesus, Peter, John, Paul and others were not anxious that their sermons be liked.

The crucial question is not, "Did you like it?" but, "Did it give you vision of duty?" "Did it bring you any nearer to the Lord?"

The sermon may be measured, not by enthusiasm or delight of the people, but by their response in action and praise of God.

### **The Joys of Worship**

#### **From the Gospel Light.**

*David said, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."*

(Psa. 16:11).

Somewhere some of us have gotten the idea that worship is not a thing to be enjoyed; but an act to be performed solely through the sense of duty, and the fear of judgment; hence, a grievous burden. Some feel that if they worship Sunday morning, they have done all the Lord expects of them and they can get to heaven on it. But, others are searching for a deeper spiritual life, a greater love for God, and they enjoy worshipping Him at every opportunity. What a joy it is for them to sing the hymns of Zion, to bow in humble prayer to God; and to feast upon the bread of life Sunday night and Wednesday night, as well as Sunday morning.

If one does not develop the proper attitude toward spiritual and heavenly things, while living in the church, he will be unfit for those things in eternity.

Yes, in the presence of God there is Joy! Worship is drawing near to God, hence it is a joyful thing. At His right hand there are pleasures. And the Lord has promised to be with us when we are gathered together in His name. This is not to say that worship is amusing or entertaining, but there is pleasure and joy in it for him who has set his love on heavenly things in which you find pleasure.