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# Gospel

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THIS ISSUE'S THEME:

## WORSHIP



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# Worship God!

Roy Davison

**M**an is obligated to worship his Creator. “Worship Him who made heaven and earth, the sea and springs of water” (Revelation 14:7). “You are worthy, O Lord, to receive glory and honour and power; for you created all things, and by Your will they exist and were created” (Revelation 4:11). “You shall worship the LORD your God, and Him only you shall serve” (Matthew 4:10).

## What is the Difference between Worshiping God and Serving God?

The Greek word for ‘serve’ in Matthew 4:10 (LATREUO) means to serve religiously. For serving in general, DOULEUO is used.

The word here for ‘worship’ (PROSKUNEO) means to express, by words or by bowing down, profound and submissive respect and adoration for God.

The two activities, worshiping God and serving God, are complementary because worship is vain unless it is supported by a life of dedicated service to God.

Paul writes: “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (LATREIA)” (Romans 12:1).<sup>1</sup>

Also under the Old Covenant, worship was to be verified by a life of daily service to God: “And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul” (Deuteronomy

10:12). The word here for ‘serve’ in the Septuagint Greek translation of the Old Testament is LATREUO.<sup>2</sup>

Serving God involves all that we do, walking in all His ways, both in the prescribed religious exercises and in a godly life, whereas worship (PROSKUNEO) is an expression of submissive adoration on specific occasions.<sup>3</sup>

PROSKUNEO in the New Testament can also refer to Old Testament worship<sup>4</sup> and to false forms of worship.<sup>5</sup>

## Only God May Be Worshiped

When the devil tempted Jesus to bow down and worship him<sup>6</sup> Christ told him to go away, “For it is written, ‘You shall worship the LORD your God, and Him only you shall serve’” (Matthew 4:10 // Luke 4:8).

Neither men,<sup>7</sup> nor angels,<sup>8</sup> nor anything created<sup>9</sup> may be worshiped. Angels, however, are commanded to worship Christ<sup>10</sup> which proves His deity. In the Gospels various people fell down at the feet of Jesus and worshiped Him.<sup>11</sup>

## True Worship Is in Spirit and Truth

Jesus defined genuine worship when He spoke with the Samaritan woman: “The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:23, 24).<sup>12</sup>

A common error is to suppose that rituals have value, regardless of the attitude of the heart. Jesus teaches that worship is genuine only if it is in spirit and in truth.<sup>13</sup> Both the inner and the outer aspects must be correct.

## What Is Worship?

Worship (PROSKUNEO) is a conscious glorification of God flowing from an inner attitude of lowly submission to His authority and awe at His majesty.

This glorification can be expressed by bowing down and by words. Since God can hear the thoughts of the heart, the words do not have to be audible.

The gospel commands all people on earth to worship God: “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth – to every nation, tribe, tongue, and people – saying with a loud voice, ‘Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water’” (Revelation 14:6, 7).<sup>14</sup>

## Majestic Examples of Worship Are Found in Revelation

We can learn how to worship from the heavenly host!

“And the four living creatures, each having six wings, were full of eyes around and within. And they do

*continued on next page*

<sup>1</sup> Not “worship” as in some translations. Our whole life is service to God but not worship.

<sup>2</sup> See also Deuteronomy 11:13 “serve Him with all your heart and with all your soul.”

<sup>3</sup> This article includes references to all New Testament occurrences of PROSKUNEO.

<sup>4</sup> John 12:20; Acts 8:27; 24:11; Hebrews 11:21.

<sup>5</sup> Acts 7:43; Revelation 9:20; 13:4, 8, 12, 15; 14:9-11; 16:2; 19:20; 20:4.

<sup>6</sup> Matthew 4:9; Luke 4:7.

<sup>7</sup> Acts 10:25.

<sup>8</sup> Revelation 19:10; 22:8, 9.

<sup>9</sup> Romans 1:25.

<sup>10</sup> Hebrews 1:5, 6.

<sup>11</sup> Matthew 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17; Mark 5:6; Luke 24:52; John 9:38. Because PROSKUNEO, in a purely human context, can also be used for showing great respect (Matthew 18:26; Mark 15:19; Revelation 3:9), the depth of meaning intended in a few passages is not clear, such as when the wise men worshiped the Christ child (Matthew 2:2, 8, 11).

<sup>12</sup> The center of worship under the New Covenant, is God’s temple in heaven (Revelation 11:1, 19).

<sup>13</sup> He does *not* state, however, as some claim, that worship is *exclusively* spiritual, without any outward expression whatever.

<sup>14</sup> The gift of prophecy in the early church could convict an unbeliever, and cause him to worship God (1 Corinthians 14:24, 25).

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not rest day or night saying: 'Holy, holy, holy, Lord God Almighty, who was and is and is to come!' Whenever the living creatures give glory and honour and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 'You are worthy, O Lord, to receive glory and honour and power; for you created all things, and by Your will they exist and were created'" (Revelation 4:8-11).

By falling down and casting their crowns before the throne, the elders show their submission. They "worship ... saying," and then follows a beautiful and majestic verbal expression of adoration. By definition, worship is directed to God, yet the glorification of God is magnified when words of adoration are heard by others.

Next we hear the saints worshipping Christ in song: "And they sang a new song, saying: 'You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by your blood

out of every tribe and tongue and people and nation, and have made us kings and priests to our God'" (Revelation 5:9, 10).

Then expressions of adoration follow in the third person, proclamations intended for others to hear. "Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: 'Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!' And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: 'Blessing and honour and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!' Then the four living creatures said, 'Amen!' And the twenty-four elders fell down and worshiped Him who lives forever and ever" (Revelation 5:11-14).

The praise of the saints is confirmed by the amen of the heavenly host! "After these things I looked, and behold, a great multitude which

no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, 'Salvation belongs to our God who sits on the throne, and to the Lamb!' And all the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, saying: 'Amen! Blessing and glory and wisdom, thanksgiving and honour and power and might, be to our God forever and ever. Amen'" (Revelation 7:9-12).

Worship includes thanksgiving: "And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying: 'We give thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned'" (Revelation 11:16, 17).

They who overcome the beast, sing the song of Moses and the Lamb: "Great and marvellous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for your judgments have been manifested" (Revelation 15:3b, 4).

These thrilling examples in Revelation demonstrate that worship is a conscious glorification of God flowing from an inner attitude of lowly submission to His authority and awe at His majesty.

**Let us worship the Lord!  
Amen.**

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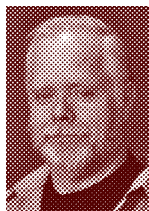
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## Herding Cats

Wayne Turner



One of the most ridiculous and impossible situations we might face is trying to herd cats. Normally, when we think of herding animals, we think of animals like sheep, goats and even horses. These are animals who naturally tend to move together in herds and flocks. Some are driven, others are led. Even dogs run in packs. However, cats are different. Cats are independent, individualistic. They do their own thing. Some people suggest that cats are among the most hedonistic (pleasure seeking) and narcissistic (self-serving) animals in existence. One of the great challenges of life is trying to get a cat to obey. (This only happens if the cat really wants to or it thinks there is some edible reward being offered). As difficult as it may be to work with one cat, imagine what is involved in trying to herd several cats! Cats do not seem to naturally want to agree with each other and move together. The same is true of people.

Try asking a group of people what and where they want to eat. Different and contradictory preferences immediately emerge. Because we are distinct individuals, we all make different choices. Some people seek the safe, familiar foods they have always eaten, some are eager to try something different. Some want foods that are bland, others want savory and even spicy. Some want fast food, others want a fine dining experience. Many of us have seen a larger group break into smaller ones as people head off in different directions, joining with like-minded people to pursue their mutual desires. We can no more herd people than we can herd cats. In such situations, there is no reason to expect people to follow the same tastes and preferences. We see similar diversity among people in other areas of life – like choosing a movie, choice of music, political views, and even religious expression. While there are many areas of life where we can legitimately express our individuality and self-expression, should faith and church be among them?

There are several passages in the New Testament that express God's desire for unity among His people. In John 17, Jesus prayed for his disciples to have "complete unity." Paul charged the Corinthians that there shouldn't be any divisions among them. Then, he told the Philippians (2:1-5) that they should have the "same love, being one in spirit and purpose" (NIV) speaking directly to that independent nature to pursue "selfish ambition or vain conceit." A divided religious world shows the cat-like nature of humans to be independent and self-serving.

This has become most evident in the "worship wars" that have plagued most religious groups over the past

decades. The desires, even expectations, that many people bring to church and the attitudes and actions that result, have led to countless tensions, even divisions. How does that compare with Paul's prayer in Romans 15:5,6: "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ" (NIV). What a powerful description of true worship – such a spirit of unity that all together with "one heart and mouth" are glorifying God!

Doesn't it seem that true worship should help bring us to unity, rather than being a cause of division. Why then does worship cause conflict and division? Perhaps we need to go back and review (if not even restudy) the Biblical concept of worship.

This issue of the Gospel Herald is a beginning point in a study of worship. We hope that as you read and study the articles, you will be encouraged and even refocused, that you will see the wonder and glory of worship. Roy Davison challenges us to "Worship God!" He reminds us that "only God may be worshiped." He defines worship as "a conscious glorification of God flowing from an inner attitude of lowly submission to His authority and awe at His majesty." Then, he takes us to the majestic worship in Revelation, showing that praise to God was also "intended for others to hear." In "Directing Worship," Peter Morphy addresses the challenge of personal preferences in worship. "There are those on both sides of the aisle that want worship to be directed toward them." We all need to be reminded that worship is directed at God, not

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# Directing Worship

*Peter Morphy*

Sometimes when I stop by the grocery store on the way home from work, I text my sweet wife, Judy, to see if she wants me to get something for her. She may ask me to get sour cream and onion potato chips. As I am wandering through the frozen food aisle, I spot some chocolate ice cream. I know that Judy has eaten chocolate ice cream in the past without complaint and since I enjoy it myself, I decided to get the ice cream instead of the chips. I would have sent a note to her, but her phone did not get a signal. When I return home we have a brief but direct discussion.

What could possibly be wrong with me making an impulsive decision about ice cream instead of chips. I believe I had good intentions. I tried to discern what was best. I even Googled “the world’s most favorite snack food” and ice cream was on top. What is wrong with people these days? Who is she to judge anyway? Really!

Regardless of whether you prefer chips over ice cream, the fact is Judy stated what she wanted. I could interpret the information on various levels and I could try to decipher what Judy really meant. “If only she knew ice cream was an option, I am sure she would have chosen it,” is what I kept telling myself. I actually got to the point where I believed my own allegations.

If I bought the chips, Judy could not have been upset with me even if she had changed her mind and actually wanted the ice cream. On the other hand, if I chose the ice cream, I really do not know if she really wanted the chips and she has grounds to be disappointed that I did not purchase the chips after I specifically asked what she wanted.

Using the same premise, how do we decide how we will worship God? What we offer to God in our worship is important. The first example of

worship in the beginning was the gift that Cain and Abel brought to God (Genesis 4). We don’t have all the initial details, but Cain offered his sacrifice to God contrary to what the Lord had commanded. The gift was unacceptable, which aroused anger in Cain, but stirred grace in Jehovah (4:4-5). God patiently offered the gift of opportunity, time and repentance so that Cain could do what was right and be accepted (4:6). Not only was Cain’s offering unacceptable, Cain was unaccepted (read verse 6 again). It seems from the beginning God asked for a specific sacrifice and a type of worship from the first family. Keep in mind that although God had specific instructions for Cain and Abel, we do not worship God in the exact same way today. God has told us how Christians are to worship Him.

Sometimes the worship becomes only self-centered and is driven by our pride. In Genesis 11, the people decided to build a tower to reach heaven. They did not desire to follow God, but they tried to make themselves gods. This can easily, but subtly, happen in our churches. We decide that we will build a community or organization in order to please ourselves, proclaim our independence, create a name for ourselves and oppose God. Yet all this is done in the name of Jesus, striving for church growth, keeping our people happy, while quoting a

Bible verse or two. In the days of Jeremiah, God’s people did not want to know or follow Jehovah (Jeremiah 2:7-8) and by following the worthless idols, became worthless people (2:5). In their unfaithfulness, they are not only called adulterous people but prostitutes (2:20). Ultimately, they became atheists and evolutionists as they declared their ancestors were the trees and rocks (2:27). This is what the religion of evolution teaches today. It does not require much foresight to conclude that God was not happy with their worship choices.

King Uzziah did a lot of good in the kingdom of Judah and did right in the eyes of the Lord and he was blessed by God (2 Chronicles 26:4-5). Through his success and power he became proud leading to his downfall (26:16). When he went into the temple to burn incense to the Lord he was unfaithful (26:16). He became angry when the priests and other leaders confronted him on his sin (26:17-19). King Uzziah was immediately disciplined by the Lord by having leprosy the rest of his life (26:19-21). From this time on, he was excluded from the temple because of his disease (26:21).

It is nothing new that people will arise wanting to worship the Lord on their own terms and conditions. Some may say that it feels right. Or that it makes me feel good. Or as long as each one has the right

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# Forgetting Self In Worship

Thayer Salisbury

I believe it was Bruce Ballinger who wrote the hymn that exhorts us “Let’s forget about ourselves, And magnify the Lord and worship Him.” The song continues to be sung occasionally, but I am not sure that its message ever did grip us. All too often, our approach to worship is anything but self-forgetful.

How many times have we heard (or spoken) thoughts like these? “I like the old songs.” “I wish we would sing more of the newer songs.” “I just did not get anything out of that service.” Did you notice the subject of each of those sentences?

Most of the time, our lives are all about us.

When we work, we work for ourselves. When I worked an hourly job, I did it for me. I would have been quite upset if the boss had paid someone else for my effort.

When we eat, we eat for ourselves. No one else is nourished by what I eat.

The difference in worship, the one thing that should set it apart from most other activities, is that worship must not centre on us. Worship, by its very nature is not supposed to centre on us. In worship, we come together to “ascribe worth” to God rather than to attend to our own needs or desires.

As a serendipity we often will get something out of the worship. We may, for example, be encouraged by engaging in worship. But, if we turn our attention away from God and direct it primarily to our own state of mind, we are no longer worshipping. Self-examination has replaced worship.

Attending to one’s own needs is certainly not a sin. Self-examination is a good thing. In fact self-examination is a necessary preparation for right worship. But if our times of worship become primarily self-focused, where is the worship? If our times of worship become primarily self-focused, how does our worship time differ from the rest of our week? We work for ourselves, we eat for ourselves, if we also attend a worship assembly for what we will gain from it, dissatisfaction is almost certain to occur – for what we will experience is not even a change of pace from the rest of our week.

“At the heart of Christian worship is God himself.”<sup>1</sup> Or at least that is the way it is supposed to be. But Satan has other plans. Subtly he is striving to turn our worship inward. He wants us to praise ourselves rather than our God. All too often we fall into the trap.

How is it that we start out appearing to praise God’s love toward us, and end up bragging to God about how good and devoted we are. At times I wonder how we can sing some of the songs we sing with a straight face. I like several of Stephen Curtis Chapman’s songs. But what was he thinking when he made this claim? “So if You listen to my heart, every beat will say, ‘Thank You for the Life. Thank You for the Truth. Thank You for the Way.’” Seriously? Can any of us really claim that?

What a contrast we find in lyrics such as these (by John Newton), “Weak is the effort of my heart, And cold my warmest thought; But when I see Thee as Thou art, I’ll praise Thee as I ought.”

## Helps to Self-forgetfulness

The temptation to turn worship into a self-serving activity will always be there, no matter what style of music we prefer, no matter what theological positions we supposedly espouse. Satan will always be tempting us to put ourselves, rather than the Lord, at the centre of worship. So what are we to do?

**Confess to God!** If leading prayer, be sure that confession of sins is a part of the prayer. Make the confession plain and prominent. If selecting the songs, be sure that confession is given a prominent place in at least some of the singing. If speaking before the Lord’s Supper, confess our need, never brag on our orthodoxy. We are not to commend ourselves for taking the

*continued on next page*

<sup>1</sup> P.D. Manson, “Worship” in *The New Dictionary of Theology*, p. 730.



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Supper more often than others, but to admit our striking need – both of the sacrifice and of the weekly reminder. If preaching, stand with the congregation as a fellow struggler, not above them as one who has arrived.

**Plead with God!** Ask for strength, seek the gift of faith. Do not claim to be strong, but ask the Lord to grant you strength. Do not exaggerate your faith (in song or prayer or preaching) but cry, “Lord, I believe. Help my unbelief” (Mk 9:24).

**Listen to God!** There is far too little scripture in our singing and our worship in general. Direct reference to scripture is also lacking in a lot of preaching. How can the people hear the word of God and focus on his message when so much of what they hear is the production of human minds rather than coming direct from the divine word? Yes, we strive to speak the very oracles of God when we preach. Yes, most of our songs are fairly well grounded in scripture. But that scriptural grounding is often too subtle for the average worshipper to notice. A larger proportion of our time ought to be spent in reading the inspired words of the Bible. We probably ought to sing more songs that are directly taken from scripture. And our sermons ought to be more directly grounded in scripture. Otherwise human wisdom, rather than the Lord’s wisdom, is what is being conveyed.<sup>2</sup>

### Let’s Forget About Ourselves

Worship is of great benefit to us. Worship clears our thinking (Ps 73:16-17) and lifts our spirits (Ps 122:1). But it does these things best when we think about ourselves least. We worship the Lord, not ourselves. So “Let’s forget about ourselves, and magnify the Lord and worship Him.”

Toledo, Ohio

<sup>2</sup> Here at Flanders Road, we have two readings of approximately 10 verses each, at each Sunday service. That is really not much, but sadly it is a lot more scripture reading than many congregations.

*Directing Worship... continued from page 5*

intentions and is sincere. Or that so many others are going this way. Or our church is growing by attracting the community and by keeping our young people. Some may even speak for God by stating that our loving heavenly Father is not that concerned about the details - do what you want!

Does the New Testament say anything to Christians about how we are to worship? Some will say that directions and instructions are not clear. Others assume that as generations and cultures change so do the practices of worship. Our challenge is the same issue that the Israelites had in the Old Testament: we want to fit in to our culture; we want to be accepted by our neighbours; we don’t want to offend our guests; and we want to keep our young people. If they enjoy our worship more than the other places that they have visited in recent months, the might come back ... even become members.

So we realize that our worship is directed at someone. There are those on both sides of the aisle that want the worship to be directed toward them. What do I enjoy? Will they sing my style of music? Will we end on time? Should the schedule be the same every week or should we change the order?

In recent decades some churches have directed their worship around the non-Christian visitor. What would they like? Can we have music that they can relate to? Let’s have communion on Wednesday because we have too many visitors on Sunday morning.

While we might take some of these ideas into consideration, the main and central focus of our worship should be on what God wants. Has God said anything to the New Testament church about how we conduct ourselves in worship? What about the frequency and emblems of the Lord’s Supper? Is there any references about our singing? What about adding a variety of other elements

into our worship? Does it matter if we meet on Saturday evening instead of Sunday?

Jesus told the woman at the well (John 4) that there was a time coming when true worshippers will worship the Father in spirit and in truth (4:23-24). Since Jesus speaks of a future and current time, it would indicate that it would be different from the previous practice and traditions of the Samaritans and the Jews. Something new was coming.

Jesus did not give all the details about the new worship at the well of Sychar. However, by stating that it must be done in truth implies that previous practice and traditions would be a false or wrong way to worship. Coming to God based solely on our personal feelings, logical reasoning or sincere motives would not be the ultimate test of whether it is accepted by the Lord. Instead, we must do what our Creator has revealed in the New Testament since He is the one we are worshipping. Not ourselves. Not our young people. Not our unsaved guests.

So now it is your turn to open your Bible and see what the Lord has said about how Christians worship when they come together as the Body of Christ. Look at the examples of how the early Christians worshipped (since they were inspired by the Holy Spirit). Why not just follow the word and deeds of the apostles and the churches they established? When we go beyond what has been revealed we just might be: (1) worshipping the Lord in a false way; (2) offering a sacrifice that is rejected by our God; (3) unsure in our own mind and heart if this is pleasing to the Father.

“Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our ‘God is a consuming fire’ (Hebrews 12:28-29).

Royal Oak, Michigan

# 24/7 Worship

Paul Birston

**W**e live in a 24/7 world. Banker's hours were 10-3. Now we can bank 24 hours a day online or at an ATM. Casual conversation between customer and merchant in a physical shop was once an everyday part of the social exchange in shopping. Now we can shop alone 24/7 from home without talking to anyone. Personal contact is no longer required for many things we do.

What about worship? We can easily broadcast worship services to be viewed alone. Thousands of sermons are posted online weekly. One person recently told me they had no need to "go to church." If they had a spiritual need they could just talk to a "religious" friend. Still for many others in materially affluent western countries there is no "need" to believe in God or worship Him. Sunday for them is just another 24 hour shopping/work day or "funday." Most people perceive Sunday as part of the "week-end" instead of what it is, the first day of the week, the "week beginning." For those who still choose to worship God can we worship Him 24/7 by ourselves?

To start answering this question, what about 24/7 worship in the early church? While electricity was yet to be discovered, first century Christians did have great oil lamp technology perfected over thousands of years that would allow them to see each other through the night. We have the example of Paul speaking until midnight at Troas (Acts 7:7). The Hebrew writer exhorted early Christians to "encourage one another *day after day*, as long as it is still called '*Today*,' so that none of you will be hardened by the deceitfulness of sin" (Hebrews 3:13). Without electronic technology in the first century obeying this seven day a week exhortation to encouragement required personal contact which was much easier in their smaller denser cities and farms. Letters were an alternative for the literate.

We see a vivid picture of early church worship in Acts 2:42-47a: "They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. *Day by day* continuing with one mind in the temple, and breaking bread from

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***There are dimensions of worship we offer to God that can and should take place anytime 24/7***

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house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favour with all the people."

From Luke's description we see the fundamental dimensions of worship pleasing to God: hearing the Apostle's teaching in public preaching (first century believers heard it directly from the Apostles, now we have Jesus' and their teachings in writing), fellowship, breaking of bread, prayer, sharing with all through gracious acts of charity, praising God publicly witnessed by others and encouraging one another *day by day*. "Having favour with all the people" meant a real presence in their wider community.

Which of these key aspects of worship may we do alone without other Christians? Well, on our own we can certainly read the Apostles' teachings, pray, praise God and share what we have with others in our communities. And, we can, and should, do the first three anytime, 24/7.

Fellowship, on the other hand, is something we share with others. So is encouragement. The root meaning of "church" (*ekklesia*) in the first century was "assembly," being together, closely akin to synagogue,

"gather together." The word *ekklesia* was commonly used for trade guild members meeting together, for public and official meetings (Acts 19:32,39) and the church assembled on earth and in heaven (Hebrews 12:23). The church of Christ is those assembled in Him: "For where two or three have gathered together in My name, I am there in their midst" (Matthew 20:12).

The richness and depth of fellowship *in Christ*, sharing joys and sorrows, are best when we are physically present with one another. Encouragement is also something we can do well in each other's presence. It is true too that many other forms of encouragement are possible through "snail mail," a card or letter, and electronically.

When it comes to encouragement and developing deep and lasting relationships, including our relationship with God, there are advantages and disadvantages to our 24/7 world.

On the downside, every technology comes with a hidden price not advertised on the box like the warnings on cigarette packaging. In some of our provinces, for example, traffic deaths from texting have surpassed deaths from impaired driving. Yet cell phone packages do not have images of dead teenage or adult texting drivers on them.

On a less ominous more positive note, young people have said publicly in the media and to me in person that even with all the modern means of connectivity: texting, Facebook, Twitter, Instagram, Snapchat, email, Skype, ooVoo, etc., personal face to face conversation while we "hang out" together is still essential in developing rewarding and deep lasting relationships.

Further on the plus side, we see the dynamic 24/7 nature of our relationship with God in Romans 12:1, "Therefore I urge you, brethren, by the mercies of God, to present your bodies a *living and holy sacrifice*, acceptable to God, which is your *spiritual service*



of worship.” A dead sacrifice was good one time. As living sacrifices, our bodies are with God for His service 24/7. We are engaged in His mission 24/7. Being “transformed by the renewing of your mind” can happen 24/7 through His Word and Spirit.

Paul’s use of plural imperatives, pronouns and nouns, recognizes this living sacrifice is something that applies to all of us Christians together. English is a great language but it doesn’t distinguish between singular and plural second-person pronouns. In an individualistic culture we tend to read “me, myself and I” when Paul literally writes you plural, all of us together. When he says, for example, in Philippians 2:12, “Work out your own salvation,” “your” is plural as is the imperative command. We work on our salvation together. We need the strength we draw from each other to live faithfully until death when we receive the crown of life (Revelation 2:10). This is especially true when we are engaged in the challenging work

of interpersonal evangelism which, like night shifts and trench warfare, can be exhausting.

So what about 24/7 worship today? People of all generations living in this 24/7 world have learned that, notwithstanding marvels of technology, personal presence remains the best way to share the deepest parts of our souls with one another. Our worship as the living body of Christ has unique spiritual synergy that is encouraging and uplifting and of course pleasing to our Father in heaven who commanded it for our edification and His glory.

As we worship together we can use technology to connect and maintain relationships with members of Christ’s body who are infirm, ill or isolated. It was a joy for us to connect with worship in our home congregation from eight time zones away when we were travelling by the Sea of Galilee, another week when we had worshiped with the church in Nazareth in the morning, and on other occasions

of travel to remote areas where no congregations meet. Technology also enables us to reach out to internet searchers looking for God.

There are dimensions of worship we offer to God that can and should take place anytime 24/7: prayer, praise, digging into Scripture and acts of compassion to those in need anywhere. Reading Jesus’ and the Apostles’ teaching and the presence of God’s Spirit are two of God’s 24/7 instruments for “the renewing of your minds.” We should also use our technology to “encourage one another *day after day* as long as it is still called ‘Today.’” As we offer our total selves as living sacrifices in these ways and expend ourselves in God’s 24/7 mission we will be eager to assemble with our brothers and sisters in Christ to encourage each other, renew our souls and worship Him together as the body of Christ whenever the doors are open!

Winnipeg, Manitoba

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Edmonton Church of Christ

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Chris Swinford  
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Friday 7 October 2016 ~ 7 p.m.  
More Praise and Harmony Workshop led by Keith  
Lesson 1: **Ascribing Glory to the Lord** taught by Chris

Saturday 8 October 2016 ~ 2 p.m. and 7 p.m.  
More Praise and Harmony Workshop led by Keith  
Lesson 2: **Glorifying the Lord Together** taught by Chris  
Lesson 3: **Glorifying the Name of the Lord** taught by Chris

Sunday 9 October 2016 ~ 9:30 a.m.  
Teen and Adult Bible Class led by Keith  
Worship led by Keith  
Lesson 4: **Glorifying the Lord in Holiness** taught by Chris

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The Praise & Harmony Workshop is made possible by the Western Christian College Legacy Fund.

# THROUGH A WOMAN'S EYES

Articles for this page or reactions to it should be sent to:  
 editorial@gospelherald.org  
 Virginia Hipwell, Editor



## With Joyful Song

A few years ago, while shopping at a local plaza, the tee shirt I was wearing sparked a conversation with a stranger. In the course of our discussion, the lady stated her belief that bringing contemporary music into worship services was necessary for churches to be able to attract and keep young people. Her definition of contemporary music was a rock band – guitars, drums, etc. While their description of contemporary music may be a bit more conservative, I have heard brethren within our fellowship express similar sentiments. As I attempted to tactfully explain to the lady at the plaza, there are two major problems with that premise.

First of all, large crowds in the building do not translate to large numbers of souls won to Christ. While the music she referred to may contain some uplifting lyrics, it is by and large a form of entertainment and therefore has no real staying power. Those brought in by the “show” will

leave whenever they tire of the show or whenever they find a better show elsewhere.

People who came to Jesus for the wrong reasons, those who were not sincerely seeking God’s will, left when He said things they did not like. **“From this time many of his disciples turned back and no longer followed him”** – John 6:66. We do our young people a great disservice with entertainment rather than **“the words of eternal life”** (John 6:68).

Secondly, and what should be the most obvious flaw in her line of thinking, is that it is based on a misconception about worship services. Perhaps this faulty thinking has developed, at least in part, from the use of the term “audience” to refer to those assembled. The dictionary defines audience as an assembly of listeners or spectators, as at a concert.<sup>1</sup> While there are times during the service that we need to be listening, we should not be like concert attendees.

When we gather each week for worship, worshipping is what we should be doing. Worship is “adoration, homage, or veneration given to a diety”.<sup>2</sup> I like the way Leslie Williams explained it. It is our response of praise to God because of who He is and what He has done as we live in covenant with Him. It is our response to God. It is God oriented. God is addressed. We ascribe worth to God (worth-ship). We give God His due.<sup>3</sup> We are not the audience – God is!

Have you ever left a Sunday morning service and heard someone complain, “I didn’t get anything out of that.”? Chances are that person has missed the point of the service. We come together to worship. We come **“to offer to God a sacrifice of praise – the fruit of lips that confess his name”** – Hebrews 13:15. We do not gather for the purpose of entertaining the people in the pews.

In our worship services we offer our sacrifice of praise through songs. Singing is a natural and effective way to praise God. Many of the psalms speak of singing praise to God. Psalms 5:11; 33:1; 47:6, 7; 69:3; 96:1, 2; 146:1, 2; 147:1; 149:1 are just a sampling of such. James says, **“Is anyone happy? Let him sing songs of praise”** – James 5:13b.

Scripture gives us no criteria other than we are to sing psalms, hymns and spiritual songs. (Ephesians 5:19) What musical style these are sung in is up to us. If there are two or more gathered for worship, there will be differences in personal preferences as to style and song selection. There have been many disagreements in recent years as to singing traditional hymns versus contemporary songs. Much of this debate could be avoided if we remember what the purpose of our singing is and who we are singing



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for. The purpose of our singing is to praise God and to edify our brethren. We are not singing to please ourselves but rather to honour God and encourage others. Purpose needs to take precedence over personal preference. There are elements of the songs we use in worship which are more important than whether they are labelled as contemporary or traditional. Here are three.

1. The words of the song need to be meaningful. Do they praise God? Express thanksgiving? Encourage or teach? Or are they so repetitious as to be boring and seem more like the pagan babbling Jesus spoke of in Matthew 6:7 than praise to God?
2. The words need to be understandable. Some newer songs have different lyrics for each of the various voice parts and this sometimes ends up as an unintelligible jumble. Certainly God can understand our singing, but can

the singers? Some older hymns contain archaic words or expressions which are meaningless to modern singers.

3. The songs need to be suited to the singers. Four part harmony can add beauty and interest to a song. However, if it is unfamiliar to the group or too intricate, those attempting the song may be forced to focus more on the mechanics of the music than on the message of the song. And it is the message that is the most important element of the songs we sing in worship.

Music in the form of a cappella singing is an important part of our corporate worship. Like all elements of our worship, it needs to be done in spirit and in truth (John 4:24). Genuine worship from hearts fully committed to the Lord is more effective at attracting our young people to Christ than are rock bands. We need to seriously consider why we sing and

what we sing. Do you truly mean the words you are singing? When you sing songs of praise, remember this. Praise that does not come from the heart is not praise at all but merely flattery.

Shout for joy to the LORD, all the earth.

Worship the LORD with gladness; come before him with joyful songs. Know that the LORD is God.

It is he who made us, and we are his; we are his people, the sheep of his pasture.

Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name.

For the LORD is good and his love endures forever; his faithfulness continues through all generations. –Psalm 100

All Scripture quoted from NIV 1984.

<sup>1</sup> Funk & Wagnalls Canadian School Dictionary; Fitzhenry & Whiteside, 1974

<sup>2</sup> Ibid.

<sup>3</sup> From presentation by Leslie Williams at Great Lakes Lectureship, November 2015.

*You are cordially invited to*

*Barrie Church of Christ  
2016 Ladies Day*

## **FOOTPRINTS OF JESUS**

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Shannon Jackson*

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The **Thessalon**, ON Church of Christ is seeking applications for the position of **full time evangelist**.

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by Don Hipwell and Harold Bruggen  
Church of Christ, Box 416  
Fenwick, ON L0S 1C0  
Email: Harold Bruggen at  
hbruggen@gmail.com

### NEW YORK

**Niagara Falls – LaSalle:** In 2016 we have been reading the New Testament and discussing questions each Sunday evening. In 2015 we read through the Psalms and spent time in prayer and discussion on Sunday evenings. Our ongoing events (items being collected) are (1) personal care items for the vets at the V.A. Hospital in Buffalo and (2) collecting non-perishable food items for Casey House on Cedar Ave. in Niagara Falls.

### ONTARIO

**Fenwick:** Glen Robins was guest speaker in the morning on July 31 and the men of the congregation participated in a spontaneous worship time in the evening. Men's and ladies' meeting for August is usually a corn roast but this year it became a potluck because of the outdoor burning ban. The neighbourhood BBQ at the church building was August 20. Kids for Christ begins September 9. We look forward to a gospel meeting about seniors and the church with Mark Daley beginning October 23.

**Oshawa:** On Sunday August 7, Debbie Sue Chung was baptized at Strathmore Blvd building by Marlon Molina. She and her family attend at the Cedar Park Church of Christ in Oshawa. We pray God will bless her in her new life in Christ. Marlon & Santiago Molina share in the preaching and teaching duties at Oshawa.

**Thessalon:** On Saturday, July 23 we lost one of long-time members with the passing of Ron Seabrook after a courageous and trying battle with cancer. Ron was seventy-nine years old; and died a little over

a month before both his eightieth birthday (Sept. 12) and his sixtieth anniversary (Sept. 1). He was deeply loved and respected; and will be greatly missed. Our hearts go out to his wife, Rachel, and the rest of the family with whom we fellowship in sorrow and loss.

**Tintern:** An Ice Cream Social took place at the end of June to celebrate the end of the school year and the start of summer holidays. Thanks to Cindy Whitfield for organizing the evening and the TRUTH (one of our youth programs) kids for all their help. Tintern had 226 kids attended Bible Day Camp, one day or more. Almost 200 of them were from the community. Please pray for open doors as we seek to be people of peace in our neighbourhood. A big thank you to our 100+ volunteers and helpers. Tintern's Sunday School picnic was at Charles Daley Park in July. Thanks to Angela Kanellopoulos for organizing the event, especially all of the games that were enjoyed by all who attended (even when they didn't realize they were actually part of a game). Pictures of the event are on Tintern's Facebook account. The men's Bible study group, Wings

& the Word, continues to meet every other week at Neighbourhood Pizza in Beamsville. If you are interested in more details, contact Noel (noel.walker@gmail.com). End of summer celebration was on August 31st at Hilary Bald Splash Pad in Beamsville. We begin and end summer with ice cream! For more information on what's happening at Tintern: [www.facebook.com/TinternChurchOfChrist](http://www.facebook.com/TinternChurchOfChrist)

**Toronto (Bayview):** Nine women attended the Ladies' Class on May 14 to participate in the final class on "God's Plan for Women". We have been using many articles taken from The Spiritual Sword, which has dedicated an issue to the in-depth study of this topic. Thanks are due to Theresa Brenner and Bonnie Porter who served as co-ordinators this year. Bayview was pleased to have 48 in attendance at worship service on May 29. This included 12 visitors. Our service was followed by our fifth Sunday potluck, which 36 attended. A fine time of fellowship was enjoyed by all present.

**Toronto (Strathmore Blvd):** The family of Marvin and Mildred Johnson hosted a come and go tea in honour of their parents 60th wedding anniversary at the Strathmore building on August 13. The celebration brought many friends and family from far and near to enjoy the event. May God bless Marvin & Mildred richly in the days ahead.

**Windsor (West Side):** We continue our look through the books of the New Testament as the Living Witness to Jesus. We had a congregation BBQ the evening of August 14. Mike Miles the associate minister from the Livonia Church of Christ visited with us on July 24. Jim Mackenzie from the Church of Christ care center preached for us in the morning of August 21. We continue our series on Romans 9-11, "When It's God's Choice, What do you do?" Remember the most important question we could ask in this series is what does God want us to do? July 31 marked Steve & Diane Hoover's 40th anniversary.

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(BC news supplied by Barbara Lewis)

### ALBERTA

**Edmonton:** Marion Waugh and Linda Ross, from the north and south-side congregations in Edmonton, were in Cambodia from July 9 to August 6, serving alongside Canadian missionaries Kevin and Catharine Carson, also from Edmonton. In the city of Siem Reap, they taught one-on-one English-Bible lessons using World English Institute material. Many young Cambodians in their early 20's are attending university and also working in the hotels and restaurants in Siem Reap, the country's main tourist city, and they are very eager to improve their English. Most have no experience with Christianity and have never seen nor read the Bible so they also find it interesting. On their busiest days, Marion and Linda taught ten hours of Bible studies each. - Submitted by Kevin Carson

### BRITISH COLUMBIA

**Abbotsford (Central Valley):** Norm and Jen had an enforced break from their travels (due to various medical exams) which gave them an opportunity to visit all the sick and ailing in the Abbotsford area before making a trip to North Bend. This included the seventeen year-old daughter of one of our members who was severely injured in an automobile accident. In their camper loaded from top to bottom like the settler's wagons of old, they left for the First Nations villages of Ft. Ware (now called Kwadacha) and Tsay Key on August 5. As the weather was

good and with less concern for forest fires this year, they expected to arrive in Tsay Key in time to conduct the Sunday morning service. Unable to have a Bible camp for the children this summer, they planned to spend two weeks in delivering their gifts for new babies and elderly people, working with the children they know individually, and taking care of whatever repairs and other problems may have come up since last summer's visit.

**Delta:** Our summer has been blessed with focused and enlightening sermons from three different speakers. Jim Hawkins' series of lessons has been placed on our website. On July 17, Jay Don Rogers was here to present the gist of important lessons to be learned from Daniel 2. This was followed the following Sunday by Erol Dogan, who gave us a "Walk Through the Valley of Elah", which covered some of the highlights of his and Debra's month in Israel this summer. Emily Ikponmwosa received the honour of becoming a Junior Cadet when she was able to spend three days at an RCMP camp where she was taught about the importance of our Police, Firefighters and First Responders. She and three more of our girls enjoyed being part of "Cave Quest" during Junior week at the Spruston Road Bible Camp.

**Oakridge (Vancouver):** Oakridge families who are able to participate in our annual camping retreat Sept 2-5 always feel blessed. As we have a number of Spanish-speaking members, Brother Diaz said that the True North Helping Hands organization is hoping more of them will be able to go to participate in the Mexican work being done on a regular basis twice a year in Mexico. This summer two schools were built in Los Cordova, a small town in the Baja Peninsula. They are the first permanent buildings the school has had in five years. To show their gratitude the community prepared an extra- special meal for the workers before their departure. An agenda for the coming year's trips has not as yet been finalized.

**Salmon Arm:** We are gearing up to start our small groups in September. Doug Kendig is hoping to do an early afternoon group in the seniors' complex where one of our members is living. Maurice and Marie Taylor, who have been in their new home about a year, are having an evening meal and study with the hope of being able to interest some of the new neighbors they have met. We are trying to figure out a way to get a better facility for our meetings. At the present time we can use it only on Sundays, so we are not able to have any other activities to reach into the community. We are again volunteering as a church to maintain and clean the Fall Fair this month, as we have done this for several years and are appreciated for our effort. Also, we are still volunteering at the community church thrift store. If there is a need for extra hands they know they can count on our group to rise to the occasion. We've been using a series by Bob Russell which is very encouraging and challenging for our study on the book of Genesis.

**Surrey:** Edwin Bacani arrived from the Philippines on August 4 to teach young adults and give lectures over the course of 10 days, starting with a singing and study on Friday evening. Saturday was reserved for meetings with the elders, deacons and other church members, with Brother Bacani on Sunday giving a report of his mission work and achievements in his radio and podcasts at the worship service on Sunday. The following week was devoted to youth meetings and encouragement each evening. Visitors were invited to lectures on Saturday when a catered lunch was served. Our youth were given some final lessons on Sunday. Brother Bacani left for the Philippines to continue his work there on Aug. 16. The church here has contributed to his support for several years, and provided his travel insurance, ticket and lodging while here in order for him to come. Approximately 60 members and guests attended our church picnic at the Bear Creek Park in July.

*Editorial... continued from page 4*

us. As some have pointed out, God is the only audience of worship! Thayer Salisbury challenges us to forget ourselves in worship. "Most of the time, our lives are all about us." Yet, worship should be different. "Worship, by its very nature, is not supposed to center on us...we come together to 'ascribe worth' to God rather than attend to our own needs or desires." Paul Birston, who plans and co-ordinates our theme issues, writes about "24/7 Worship." He reminds us that while we can do most of the

activities of worship alone, that an important part of our worship is expressed in fellowship and encouragement. "...personal presence remains the best way to share the deepest parts of our souls with one another. Our worship as the living body of Christ has unique spiritual synergy that is encouraging and uplifting."

We appreciate the work and thought these brethren have shared with us, and pray their work will both encourage and inspire all of us to worship God with the same heart and voice.

# MISSION NEWS

Barbara Lewis  
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e-mail: ray-bjl@comcast.net



**ETHIOPIA:** "I witnessed the coming of Muslims into our community and converting everybody. We did not have any religion," he says, "then we had this." It wasn't until a man, trained and equipped by Bible League International, visited the village, that Rungano heard of salvation. "I remember that day very well, when he took his time to explain the Bible. People asked questions and he was very patient with us." And, Rungano adds, "I accepted Jesus. I am now a free man. I do not want to hear of the old ways because there is so much confusion in the teachings. I embraced Christian faith because it is full of love and compassion". Rungano admits that before he was always upset, "I was always fighting my wife, children, my neighbors and even the wind," he says with a laugh. Now, at age 79, Rungano is learning to live with love and forgiveness. "Like Noah, I want to walk with God. I want to have a personal relationship. The evil that I used to do, I am doing it no more." Studying God's Word through Project Philip in his local language (Shona) Rungano says gladly, "I can read and understand the lesson. I'm so thankful." (From July issue of Bible League International). Rungano Treasures a Bible in His Local Language.

**MADAGASCAR:** "God blessed this world in a very special way recently when He allowed His people to dedicate a new facility with which two-thirds of the world can be reached with the message of Christ! After several years of work and overcoming set-backs, World Christian Broadcasting has been successful in attaining the "Madagascar World Voice", with 200,000 watt short wave radio transmitters now reaching numerous nations that have banned Christianity and persecuted all who tried to follow Christ. They can no longer keep the gospel message outside their borders. It is being carried over the airwaves to throngs of listeners who were already writing for more information within hours of its dedication. E-mails and test messages began to pour in to

the Franklin, TN office saying "we are listening and are eager to learn about the Christ". The editor of the publication called "Partnering" in Little Rock, AR, said that in his opinion, this was the greatest thing Christians have ever achieved in order to evangelize the world. "God has opened the doors of heaven to welcome multitudes into His Kingdom, as they are now able to learn of the hope of salvation through this medium," he wrote.

**MYANMAR (BURMA):** Partners in Progress, the organization of "volunteers for a better world" which was spearheaded by Bill Mc Donough, a man who has reached out to nations all over the world has, for the last eight years, been working with the Buddhist community in the delta region of this country. Although evangelism was forbidden by the government, several thousand people that had been saved from starvation on two occasions began to ask who was feeding them and why were they receiving this help? Simply by answering the questions, 180 people were taught and obeyed the gospel. They began meeting in groups in different homes. Although foreigners were forbidden to visit the delta, due to the recent relaxation of many old restrictions, the newly elected government gave permission to the McDonoughs to visit the churches for the first time. They met with a large congregation of over 70 people on Sunday morning, later visiting in some of their homes. With very little help from the outside, they are continuing to study and grow in Christ as they teach their neighbors and bring them into the fold.

**PAPUA NEW GUINEA (Lae):** Ruth Zimmerman sent her last report at the end of May as she began her furlough, on June 5. She was looking forward, after THREE years this term, to being home for a few months and visiting with many. She continued with thanks to you for your prayers this year for the Melanesian Bible College and its students. "The school year ended well on May 19th. Elizabeth and Jab – both struggling with typhoid at the time of the last report – have both recovered. Graduation was held on May 21st, with seven second year students receiving their basic certificates.... In addition, two part-time students also received certificates for the classes they audited. They are Jeremiah Honeo from the

Tampawi congregation in Lae, and John Mou, our new brother in Christ from West New Britain, whom I told you about in the last report. Jeremiah, and one of our first year students, Nickolas, are second generation M.B.C. students. Nickolas' family were in school in the late 1990s, and Jerry's family attended M.B.C. in the 2000's."

**UKRAINE (KIEV):** "Well, as God always works in His timing, Natasha had just learned that one of our graduate's family was here in Kiev with their 4- year-old daughter who isn't speaking yet. They have just now concluded she may be deaf! (They don't do testing on babies in Ukraine like we do.) Well, immediately John generously offered the help of getting her a top quality hearing aid when the testing was completed and the parents were overjoyed as they have no money. Through your generous donations we bought her a temporary hearing aid to last until June when hopefully the other one will be brought over. It's always amazing to see how God works through so many of His people in so many different areas to do good for the hurting and helpless." (Just one incident from the last report from Mary Lee Rogers in Kiev before school was dismissed for the summer.)

**JAPAN:** Joel Osbourne had a long and interesting report of numerous activities which he and Hiro Akahoshi have been engaged in since their return from a Canadian-U.S. tour made shortly after their fall marriages. They completed their second year of ministry at Iberaki Christian University and decided on a theme for this year would be centered on "Going Forward Together". In May they were sent to two cities on the island of Kyushu which had experienced recent earthquakes, to assess the damage and learn what was needed to help the people recover from their destruction. In June they attended the annual Nationwide Ministers' Conference at the Shinshu Bible Camp where it was decided that a Disaster Relief Organization ought to be formed to assist those who have been devastated by natural disasters. It was decided to raise funds to send with one or two teams to Kyushu later this year. As mentioned in the June issue of the Gospel Herald, both Joel and Hiro are still in need of funds to be able to carry on their work in Japan and Cambodia, and funds for the earthquake victims may also be sent to their addresses.



# Ready!



# Set!



# Go!



**Keynote Speaker: Mitch Wilburn**  
of Park Plaza Church of Christ, Tulsa, OK.

## Harvest Fellowship

**Weyburn Church of Christ**  
**October 14-16, 2016**

**Class Teachers:**

**Craig Ford (Billings, MT), Paul Moore (Moose Mountain)**  
**Murray Ververda (Vernon, BC), Dan Wieb (Dauphin, MB)**  
**Ladies: Alice Williams**

**Full schedule available at**  
**<https://weyburncofc.wordpress.com/>**

# OBITUARIES

## Seabrook, Earl Ronald

September 12, 1936 –

July 23, 2016

Ron Seabrook was born in the Thessalon area on September 12, 1936. He was one of eleven children, seven boys and four girls, that were born to Frank and Alma Seabrook. Ron was raised and spent his entire lifetime around Thessalon. On September 1, 1956, Ron married the love of his life, Rachel Weir. Together they shared almost sixty happy, contented, fulfilling years. Sadly, Ron passed away on Saturday, July 23 after a courageous, tiring battle with cancer. He would have been eighty on his next birthday.

Ron was a man of character. He was sweet, humble, caring, gentle, kind, generous, and loving. He was always ready to help; and was willing to do whatever he could. Ron was also soft-spoken and was a man of few words.

He was not one to go on and on or berate anyone. He had his opinions, and would express them when it was appropriate, and he extended the same courtesy to others. Ron was a man of honesty and integrity; and believed in keeping commitments, unless it became impossible to do so. Most of all, Ron loved his wife and family dearly; and he was proud and appreciative of all of them. He particularly enjoyed family times, especially the times that were shared at "camp" on Bright Lake, not far from home.

Ron enjoyed nature and being outdoors. He enjoyed hunting, fishing, and gardening. A great many family, friends, and neighbours were blessed with the fruit of his labours. Ron enjoyed watching the birds that came to their well-stocked feeders; and, in addition,

every day, he would take out feed for the numerous deer that would frequent their property. They seemed to know instinctively when it was time to come for a visit. Ron's love for the outdoors was reflected in his choice of occupation which was spent working for the Ministry of Natural Resources/Department of Lands and Forests for most of his career. Ron had various responsibilities with D L F; and was, in particular, involved with the fire-fighting crew. It was while fighting one particular fire that Ron had to walk several miles out of the bush so he could be present to give his sister-in-law, Georgina, away when she and Les were married. Over the years, Ron and Rachel and Les and Georgina shared and treasured a special relationship.

Ron was involved and respected in the community. He served as a director for the Thessalon Jr. B Hockey time and was also involved in various capacities with the Little Rapids Rebels athletic organization. He was an excellent builder; and helped con-

struct numerous houses in the area. He was especially famed for his ability as a well witcher. Many spoke of his uncanny ability and astounding accuracy. One of his hazel gad witching wands was placed in his coffin. Ron and Rachel were also active members of the Thessalon Township Heritage Association; and were involved in the various activities of this group. Additionally, they were also supporters of the numerous activities and events in the community; and were always ready to contribute.

He was a man of faith and conviction with a strong belief in God and he dearly loved his Christian brothers and sisters. He was deeply concerned for the church; and, in private moments, would express these concerns. He and Rachel were regular in their attendance and were involved in the various activities of the congregation. They could be counted on to do what they could.

Ron is survived by his wife, Rachel, and their four children; Kevin (Brenda)

of Thunder Bay, Ontario, and Brenda (Andy) Lang, Marvin (Mary Ann), and Linda (Dennis) McLeod, all of Thessalon. He was the loving, doting grandfather of eight grandchildren, Sara, Tyler (Heather), Megan (Damion), Kirk, Nathan, Lindsay (Jordan), Chelsea, and Spencer; and great grandpa to Reid and Brin. Ron also leaves behind his brother, Reg (Shirley), and four sisters-in-law, Addie (late Ivan), Shirley (late Harold), Effie (late Jerry) Vine, and Georgina (Les) Smith.

Ron's funeral was conducted from the Thessalon church building on July 27. During the service, family tributes were brought by Ron's daughter, Linda, on behalf of the children, and his grandson, Nathan, on behalf of the grandchildren.

~Randy Morritt



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## A Letter in Support of a Work in Pakistan

(Note from Earle Rattai of Kenora, ON (erat-tai@sympatico.ca): I have been communicating with Naeem for several months getting details of his work as well as some brethren in the US who have supported his work. I spoke with the elders at two congregations in Tennessee who previously supported this work but had to stop because of financial limitations. They spoke highly of the work of brother Naeem)

**W**e have a brother who risks his life every day to preach and teach the Gospel of Christ in Pakistan.

His name is Naeem Sabir. He preaches to a congregation of 180 and teaches a Bible school with sixteen students. The congregation and the Sahiwal Bible School are in the city of Sahiwal, Punjab Province, Pakistan. Due to a "blasphemy law" that prohibits the evangelization of

Muslims, Sabir and other Brotherhood preachers build the church through family, existing Christians, Hindus, Buddhists and any other non-Muslims. Naeem holds a Master's degree but because of his age and Christian status is prohibited from secular work. Christians are prohibited from public fountains and considered unclean. Go to a website called "Open Doors" for extensive info on what Christian life is like in Pakistan.

The School which has 16 Preachers in training operates on a budget of \$400 per month. It is not enough and funds are becoming harder to raise. This school is the only Church of Christ school in Pakistan. We must help to keep it open!

Naeem has asked for prayer and support in that order. Non-Muslims are the poorest of the poor in Pakistan, persecuted for their faith, often murdered for their faith. Please consider how you can help his work. You can contact him via Facebook or directly by email: sahiwalbiblecollege43@yahoo.com

## Guidelines for News Pages

**T**he News Pages give fellow Christians a glimpse into other congregations and their good works along with the spreading of the Good News in their little corner of God's kingdom. When you help and encourage God's servants, you become a fellow worker with them in spreading the truth. The brotherhood faces a challenging moment. Twisted doctrines fly from congregation to congregation. Denominational and postmodern influences flow freely.

We, as a board of directors and editors of the Gospel Herald, seek to serve a brotherhood that sets Scripture as its infallible and only guide, that finds in the New Testament its pattern for work and worship and that depends upon the power of God's Spirit to function in the world in following our Saviour. We also seek to highlight those congregations and saints who follow those convictions. It is a difficult task, one for which we are all too aware of our inadequacies. Here are some guidelines we would like you to refer to when presenting news for the news pages.

- 1) Significant Birthdays 80 +
- 2) Significant Anniversaries 50 +
- 3) Baptisms
- 4) Deaths
- 5) Good news/Outreach that the congregation wants to share with others
- 6) Good works to share with others
- 7) Gospel Meetings
- 8) Special days (homecomings, friend days, etc.)
- 9) Results of your good works, gospel meetings, etc.



### Alumni of the Year

**Wayne & Laurie Whitfield**

('73 and '77, respectively)

48 years of combined  
Service to GLCC



## GREAT LAKES HOMECOMING WEEKEND

**October 21-23, 2016**

**4875 King Street, Beamsville, Ontario**

**Friday:** Interactive Activities

**Saturday Morning:** Chapel and light lunch

**Saturday Afternoon:** Class Reunions ('1s and '6s)

**Saturday Evening (5:30 p.m.):** Homecoming Banquet

**Sunday Morning:** Light Breakfast and Worship

**Homecoming Banquet:** \$25 Pre-registered ~ \$35 at the door (limited)

*Please register before October 16, 2016*

**Online:** <http://goo.gl/tqkcHN> **Email:** alumni@glchs.on.ca **Phone:** 905-563-5374 Ext.228



# God's Secrets

Don England

When I was a child of less than ten years of age, I attended a summer vacation Bible school and committed to memory Deuteronomy 29:29 in the KJV: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." The fact that God has secrets was a tantalizing concept for my small mind and little did I realize how much I would rely on this scripture over the next seven decades as I matured in my understanding of God's word and learned how to walk by faith and not by sight.

Some years after memorizing the above verse, I learned a corollary poetical passage found in Isaiah 55:8-9 which also supports the idea that there are some things that God simply has chosen not to reveal:

*For my thoughts are not your thoughts,*

*neither are your ways my ways, declares the Lord.*

*As the heavens are higher than the earth,*

*so are my ways higher than your ways*

*and my thoughts than your thoughts (NIV).*

In the former passage, Moses assured the Israelites that in the law given at Sinai, God had revealed to them all the information essential to their well-being. We may safely conclude that this is true not only for the Israelites but for all succeeding generations as well. The word "secret" in the Deuteronomy passage connotes "a thing hidden, kept closed, or concealed" in the mind of God. It is what God knows that we do not need to know. Hence, we may safely conclude that those things that God has chosen not to reveal are unessential for our spiritual well-being and eternal destiny.

In the Isaiah passage, which is

part of a broader messianic text, Isaiah lauds the omnipotence and omniscience of God whose thoughts and ways are infinitely beyond the thoughts and ways of man. Not only does he imply that there are things God has chosen not to reveal, but he also suggests that, independent of revelation, the mind of man cannot possibly penetrate the mind of God. In this respect, those things that are truly God's secrets will remain secrets forever. Indeed, relative to

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***"It is the glory of God to conceal a matter; to search out a matter is the glory of kings" (Prov. 25:2).***

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the sovereignty and otherness of God, we His creatures, are like mere "grasshoppers" before Him (Isa. 40:22). This recommends a spirit of humility any time we approach God's word with the desire of discovering its intent. Bible study should be accompanied by prayer. The Isaiah passage is incredibly beautiful and goes on to state that when God's thoughts are verbalized, His word goes forth, accomplishes His will, and returns to Him validated.

On the other hand, there are things that God has not clearly revealed but which He invites us to discover for ourselves. Were it possible, I could easily ask God one hundred questions pertaining just to Genesis 1:1 alone. My mind runs amok when I think of that possibility. Since that is impossible, I must content myself with the fact that I have an open ended invitation from my Creator to search all avenues to which He has given me access to learn as much as I can about the world in which I live. I have long reveled in Proverbs 25:2, "It is the glory of God to conceal a matter; to search out a matter is the glory of kings" (NIV). This scripture, beautifully calligraphed by a former student of

mine, hangs on the wall before me as a testimony to my partiality for the passage.

Among students of apologetics, it has long been understood that God has written two books. Through divine inspiration we have been given a written revelation, the Bible. Additionally, in the things that have been created, we have been given natural revelation. In written revelation we learn God's will for us, His plan for our redemption, and everything we need for our spiritual well-being. In nature we learn that God is mighty and divine (Rom. 1:20) and how God's world works. I like to think of Proverbs 25:2 as a divine invitation to search out everything that God has concealed but is willing for us to know in both aspects of revelation.

When searching out God's truths in written revelation we, like Timothy, are admonished to present ourselves to the scriptures as skilled craftsmen who "handle correctly the word of truth" (2 Tim. 2:15). A delicate balance between exhausting the full meaning and intent of scripture without "going beyond what is written" (1 Cor. 4:6) is a challenge that should be honored by every student of the Bible.

In nature, God has hidden vast stores of information in every stratum of rock and each star of the heavens. Furthermore, each one of the millions of species in the plant and animal kingdoms has its "secrets" inviting investigation and discovery. Second to probing the hidden things of God in scripture, I relish probing the hidden things of God in nature. The most fortunate of all research scientists are those who approach nature in reverence and humility understanding that we live in God's created universe which He invites us to explore.

— Searcy, Arkansas

# GREAT LAKES PARTNERSHIP DINNER

5:30 p.m., Saturday, September 24, 2016

Great Lakes Christian High School - 4875 King St., Beamsville, Ontario



Great Lakes Bible and Christian Colleges invite you to our annual fundraising dinner. This year we honour **Max and Cledith Craddock** who have been servant-leaders in Ontario since their arrival in Canada in July 1961. As they enter semi-retirement this year, we give them our best wishes and recognize their contributions to the work of our schools and the church.

Just as we recognize these servant-leaders as partners in Kingdom service, we also recognize the many Partners who constitute the Great Lakes Community and who make possible the ongoing efforts of our schools.

**Admission:** \$25.00 pre-registered

\$30.00 at the door (supply limited)

Please **register** by **September 20, 2016**

**Online:** <http://goo.gl/TVXAN5>

**Email:** [lmackenzie@glchs.on.ca](mailto:lmackenzie@glchs.on.ca)

**Phone:** 905-563-5374 Ext.228



November 10-12, 2016

## ***The Great Lakes Lectureship***

# CHRIST and Culture

### Keynote speakers:



**Ralph Gilmore**  
Henderson, TN,  
*Moderns and Millennials:  
Who Are We?*  
*The Church in Transition,  
How Did We Get Here and  
What Do We do?*



**Walter Hart**  
Waterloo, ON  
*Building Generational  
Bridges - Strategies,  
Following our Leader*



**Jim Holston**  
Waterloo, ON  
*Evangelism in the Cana-  
dian Culture*

Classes related to the theme will be taught by:

Jamie Azzoparde, Dave Knutson, Greg Toohey, Randy Morritt, Nathan Pickard, Shirley Straker, Walter Straker, and Mike Toohey

For detailed program information see [www.glbc.ca](http://www.glbc.ca)

*Please join us for the lectures, worship times, classes, and fellowship at*  
Great Lakes Christian College, 4875 King Street, Beamsville, ON

*For more information or housing contact* Art Ford  
289-696-2538 or [Administration@glbc.ca](mailto:Administration@glbc.ca)