

Safford Church of Christ

3888 S Hwy 191, Safford, AZ 85546

6 April 2014

Topics

A.M. Bible Class:

Miraculous Catch of Fish (John 21)

A.M. Lesson:

Events from the life of John the Baptist
(Matthew 3)

P.M. Lesson:

God's Watchman (Ezekiel 33:1-20)

Wednesday:

Reflecting Back (2 Kings 8)

specified people did certain things in certain ways. We can say that whatever was God-approved was also God-regulated or God-restricted. Acceptable worship was revealed worship; and "thus saith the Lord" type. On that basis, the faithful worshiper did not have to guess about what God accepted or rejected.

Richard E. Wolfe, *Songs, Cymbals and Tambourines: The Music of Scripture* (Nashville: 21st Century Christian, 1998), 93-94.

Pulpit Evangelist

Ken Knowlton: 428-3494

Elders

Greg Briggs: 428-8756

John Cunningham: 428-0895

Worship: That's Entertainment!

Dan Chambers

When did the trend of framing public worship in an entertainment format begin? Although it may appear to be a relatively recent development, it is in fact a practice that is more than a century old—at least in American church history. Andre Resner notes that in the mid-nineteenth century, the frontier revival form of worship—which he said, "began to take on a circus atmosphere"—was beginning to be a burgeoning movement on the American continent.

He points out that this form of worship was adopted when the main function of the public assembly shifted from an occasion for worshipping God to an occasion for bringing in converts (i.e., evangelizing the unchurched. In order to bring the masses into the public assembly where they would be exposed to simple messages designed to convert, a fierce pragmatism began to shape the public assemblies. This pragmatic bent said do whatever in worship "works," and "works" was defined "primarily in terms of mathematics. If the numbers are up—attendance, baptisms, and contribution—then whatever formula is used in accomplishing such mathematical ballooning is acceptable." "Successful

Sunday Bible Class	10:00 A.M.
Sunday Morning Worship	11:00 A.M.
Sunday Evening Worship	6:30 P.M.
Wednesday Evening Class	6:30 P.M.
Thursday Ladies Bible Class	10:00 A.M.

Worshiping "My Way"

by Richard Wolfe

Richard Wolfe wrote an exhaustive study of music in Scripture. At the end of the section on the music of the First Temple, from Solomon to Hezekiah, he noticed that there was some temple music that required instrumental accompaniment. For different activities, different accompaniment was required. He observed:

It is of major significance that in the tabernacle, and later the temple, worship practices were carefully legislated. David did make changes, but his God-approved changes did not open the doors for "do-as-you-please" worship practices. Only certain,

worship," Resner notes, "became judged by the canons of numerical measurements."

Once this revision in public worship began, it did not take long for it to extend from the sparsely populated frontier landscape to mainstream churches in more populous areas. James F. White describes this transition:

In America, the Reformed tradition endured a fresh attack, this time from the new Frontier tradition.... Out of such occasions on the American frontier grew the practice of camp meetings, which fostered a new form of ministering ultimately systemized revivals. Ironically, it was an erstwhile Presbyterian, Charles G. Finney (1792-1875), who brought revival patterns into the mainstream of Presbyterian church life on the more sedate East Coast. The consequence was a further erosion of the historical consciousness among Presbyterians and a discarding of almost everything particularly characteristic of Reformed worship in favor of revivalistic patterns.

Toward the end of the century more and more mainstream Protestant churches were adopting an entertainment format or entertainment elements for their public services. Like their frontier counterparts a few years earlier, they saw it as a means of attracting the unchurched masses to the Christian faith. John MacArthur notes that these churches "were not trying to hit at the core of biblical faith; they were simply trying to make Christianity more palatable to a cynical world."

Dan Chambers, *Showtime! Worship in the Age of Show Business* (Nashville: 21st Century Christian, 1997), 29-30.

Cited:

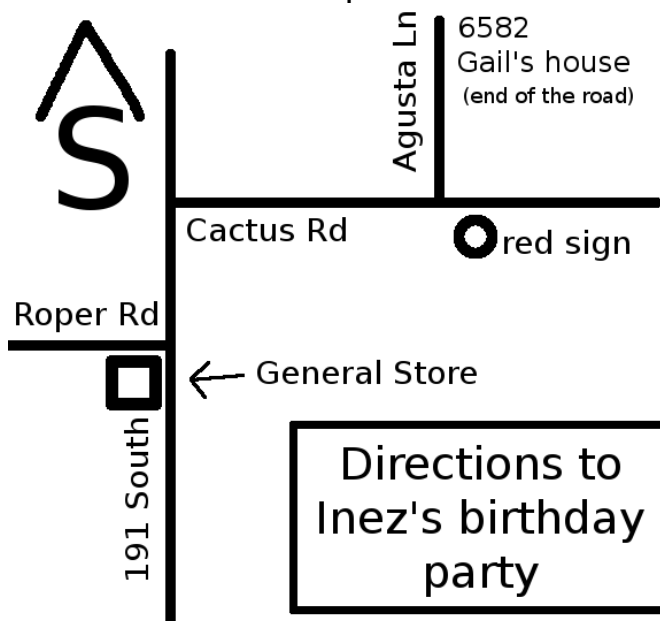
Andre Resner, "To Worship or To Evangelize? Ecclesiology's Phantom Fork in the Road," *Restoration Quarterly* Vol. 36 No. 2 (2nd Quarter, 1994): 67-68.

John MacArthur, Jr., *Ashamed of the Gospel: When the Church Becomes Like the World* (Wheaton, IL: Crossway Books, 1993), 23.

James F. White, *Traditions in transition* (Louisville, Kentucky, 1989), 72-73.

News

Jeannie Robinson's daughter's mother-in-law, Lee, was one of the thousands of IBM employees that were recently laid off. She was two years away from her pension. She is having a biopsy on nodules in her thyroid. Prayers for Lee would be greatly appreciated. Inez Clendenen will celebrate her birthday with a party at her daughter's home on **today** at 1:00 P.M. Here is a map:



April 26, 10 A.M. - 2 P.M.: Picnic @ the fairgrounds.

May 2: Elder Appreciation Dinner. Details TBA.

May 11: Donuts & Coffee @ 9 A.M. in the Anex.

Prayer List:

Healing: Hattie Hedrick, Della Phillips, H.L. Boling, Jerry Robinson's mother Norma, Mike and Sandy Cavasos, Faye Atchley, Nicolas and Annie Self, Jonda Gardner, Dave Morse, Richard Tuey.

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<http://saifordchurchofchrist.org>

