



House to House Heart to Heart

VOLUME 18 NUMBER 5

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A publication of the... Churches of Christ

Founder: Christ – Mt. 16:18
Place: Jerusalem – Isa. 2:1-3, Acts 2:5
Time: A.D. 33 – Dan. 2:44, Acts 2
Head: Christ – Eph. 1:22
Organization:
Christ as head – Eph. 5:23
Elders oversee local church –
Heb. 13:17, Titus 1:5
Deacons as servants –
Acts 6:1-6, 1 Tim. 3:8-13
Members compose body –
Col. 1:2

Name (group):
Church of God – Eph. 3:15
Body of Christ – Eph. 1:22-23
Churches of Christ – Rm. 16:16
Bride of Christ – Rm. 7:4

Name (individuals):
Disciples – John 15:8
Saints – Rm. 1:7
Brethren – Lk. 8:21
Children of God – Gal. 4:26
Christian – Acts 11:25-26

Creed: Jesus/Bible – Acts 8:37
Rule of Faith & Practice:
Word of God – 2 Tim. 3:16-17

Worship: Jn. 4:24
Sing – Eph. 5:19
Pray – Acts 2:42; 1 Thes. 5:17
Teach – Acts 5:42
Communion – 1 Cor. 1:23-26
Contribute – 1 Cor. 16:1-2

Mission: Save Souls – 1 Tim. 4:16
Warning: Be Faithful – 2 John 9

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Why Do Churches of Christ Not Use Instrumental Music?



Allen Webster

Churches of Christ love music. Singing is a prominent—and favorite—part of each service. Most congregations dedicate a Sunday night each month to learn new songs and to sing old favorites. Annual singings can draw thousands of people. Many Christians sing daily as they go about their tasks (James 5:13).

One prominent feature of music in churches of Christ is that it is unaccompanied by mechanical instruments. While a cappella singing is not unique to churches of Christ (more than 300 million in several religious groups sing exclusively a cappella), it does differ from many churches. Perhaps you are curious as to why. If so, read on.

Churches of Christ do not sing a cappella because we dislike other kinds of music. Most of us have as many songs on iPods as the next person. We do not lack financial means to purchase instruments or capable musicians to play them. We are not just trying to be different or stubbornly upholding a longstanding tradition.

Why, then, do we sing a cappella?

THE PRACTICE IS PREDICATED ON FOLLOWING THE NEW TESTAMENT INSTEAD OF THE OLD.

The church is a New Testament institution, purchased on the cross and established on Pentecost (Matthew 16:18; Acts 2:1-47; 20:28). Its rule of faith and practice is the covenant Jesus

delivered by the Spirit (New Testament), not the Law delivered to Moses at Sinai (Old Testament).

The New Testament records this transition:

- Hear Christ, not Moses (Matthew 17:5).
- Preach gospel to all nations (Matthew 28:18-20).
- Judged by Christ's words (John 12:48).
- Loosed/delivered from the law (Romans 7:1-7).
- "Christ is the end of the law" (Romans 10:4).
- "Engraven in stones" law abolished (2 Corinthians 3:7-14).
- Separating wall removed (Ephesians 2:14).
- Old nailed to cross (Colossians 2:14).
- Change in priesthood required change in law (Hebrews 7:12; 9:11).
- New effective after Christ's death (Hebrews 9:16-17).
- Christ came to take away the first law to establish second (Hebrews 10:9).

A new law changed humanity's response to God. Christians no longer offer animals, keep the Passover, observe Sabbaths and new moons, or avoid pork and catfish (cf. Colossians 2:14-17). Worship is not conducted by a special class of priests; blood is not sprinkled on a mercy seat; and unusual ceremonies involving goats, red heifers, and burnt animals are not required.

In the changeover, God omitted such things as burning incense, golden vessels, colorful tapestries, dancing before the Lord, bitter herbs, and instruments.



He kept unleavened bread, the fruit of the vine, prayers, and singing.

Incidental? Hardly. God always meticulously planned worship (Exodus 25–40; Leviticus 1–27). He spent more than six thousand years completing His plan for the church (Ephesians 3:11; Galatians 4:4–5) so nothing was left to happenstance.

The Old Testament is written for our learning but not for our law (Romans 15:4). Going back to the Old Testament for study is helpful in understanding many things, but going back to the Old Testament for any practice obligates one to keep all its ordinances (Galatians 5:1–3; James 2:10).

THE PRACTICE COMES FROM OUR UNDERSTANDING OF WORSHIP AND PRIESTHOOD.

Os Guinness observed, “The modern world has scrambled things so badly that today we worship our work, we work at our play, and we play at our worship.”

Churches of Christ aim never to “play at worship.” Worship is the most important thing humans do. It is a privilege to worship—more specifically, to be one from whom God accepts worship. In the Old Testament, believers offered sacrifices through priests. In the New, all Christians are priests—a kingdom of priests (Revelation 1:6). As a holy priesthood we offer spiritual sacrifices to Him who called us out of darkness (1 Peter 2:5, 9).

Every faithful member can participate in worship. Congregational singing reflects this. Instrumentals, choirs, and solos hinder all-member participation.

Regardless of a congregation’s size, worship always has an audience of one. A God who has everything is in the market for little, but He seeks worship (John 4:23–24).

In those few minutes, we have God’s undivided attention. It is when we say thanks for His “unspeakable gift” (2 Corinthians 9:15) and put a smile on the face of the one who puts a song in our hearts.

The voice is a wonderful gift. You could say God gave each of us a musical instrument to use in His worship. We may not think we have a good voice, but God looks at (listens to) our hearts (1 Samuel 16:7). A sincere song from a faithful child pleases Him. The relevant question is not, “Do we have a voice?” but “Do we have a song?” God loves to hear His children sing.

How one approaches God in worship is of fundamental importance. Individually and congregationally, worship is either accepted or refused by God. We must not assume that God automatically accepts anything we offer. He doesn’t. God has always rejected worship He did not like (Genesis 4:4–7; Isaiah 1:13). He does not like vain worship (Matthew 15:9), which (in the context) ritualistically continues human traditions; ignorant worship (Acts 17:20–23), which results from not seeking God’s Word on the subject; and will-worship (Colossians 2:23), which offers what we want instead of what He wills.

True worship is done in spirit and in truth (John 4:24). Individually, God only accepts worship “in spirit”—that which comes from proper attitudes, such as reverence, thanksgiving, and humility (Hebrews 13:15). We must examine ourselves before worshipping (2 Corinthians 13:5).

Collectively, God only accepts “in truth” worship, which means according to His Word (John 17:17). We have no authority to put words in God’s mouth, or to ignore words from His mouth (Matthew 4:4; Revelation 22:18–19). Man is not at liberty to select a worship form that appeals to him. The danger for any church is to make wor-

ship entertainment oriented. The important thing is not what draws a crowd but what pleases God. Loving God supremely means acquiescing to His will (Matthew 7:21; 22:37–38; 23:23; John 7:17).

THE PRACTICE GROWS OUT OF OUR DESIRE TO REPRODUCE THE ORIGINAL CHURCH TODAY.

The church of Christ sang a cappella in the days of the apostles, so the church of Christ sings a cappella today. It really is as simple as that.

Churches of Christ today strive to be identical to the church in the New Testament (Romans 16:16). Before we practice anything, we verify that it was practiced by the first century church. Thus “proving all things,” we hold “fast that which is good” (1 Thessalonians 5:21; cf. Jeremiah 6:16). It is the safest approach one can take in religion—the way that is right and cannot be wrong.

No scholar (of whom I am aware) says early Christians used instruments. No Bible verse records it. The phrase *a cappella*, which now means “without instrumental accompaniment,” originally meant “as in church.” Instruments were available and widely used in pagan worship and theaters, as well as the Jewish temple, but they were not used by the church.

Standard reference works and music textbooks confirm this. Emil Nauman wrote in *The History of Music*: “There can be no doubt that originally the music of the divine service was everywhere entirely of a vocal nature” (Vol. 1, p. 177). *Wycliffe Bible Dictionary* says, “There is no record in the New Testament of the use of instruments in the musical worship of the Christian church.” *The Catholic Encyclopedia* reads, “The first Christians were of too spiritual a fiber to substitute lifeless instruments for or to use them to accompany the human voice.”

More than five hundred years passed before instruments were used. *Chambers Encyclopedia* notes, “The organ is said to have been introduced into church music by Pope Vitalian in 666 AD.”

At first, the organ was played only before and after the “liturgy” (worship service). Years later, it was moved into the service proper. Then it caused such controversy that in AD 1054 it led to a split between Catholic and Eastern Orthodox churches. (Orthodox Churches, with few exceptions, continue to use vocal music only to this day.)

Most Protestant churches did not use instruments until the 1800s. In the time

of the Reformation, churches opposed instruments in stronger language than we would likely use today. Martin Luther, founder of the Lutheran Church, called the instrument “an ensign of Baal” (*McClintock and Strong’s Cyclopedia*, from Luther, Martin, *Realencyklopadie Fur Protestantische Theologie und Kirche*). John Calvin, founder of the Presbyterian Church, wrote, “Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law” (Comments on Psalm 33). John Wesley (1703–1791), founder of the Methodist Church, said: “I have no objection to instruments of music, in our chapels, provided they are neither heard nor seen” (quoted by his personal friend, Adam Clark in *Clark’s Commentary*, Vol. IV, p. 686). Adam Clarke (1762–1832), prominent Methodist scholar, wrote: “Music as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor” (Comments on Amos 6). Charles Spurgeon, widely-recognized as the greatest Baptist preacher, wrote in his comments on Psalm 42: “We might as well pray by machinery as praise by it” (*Treasury of David*, Volume 1, 272). He never allowed instruments in

his ten-thousand-seat Metropolitan Tabernacle in London.

These quotations are not given as authority, and certainly not to offend, but simply

to show that church history is firmly on the side of a cappella singing.

THE PRACTICE STEMS FROM OUR CONVICTION THAT WE MUST ADD NOTHING TO THE SCRIPTURES.

Churches of Christ believe strongly in having divine authority (a scripture) for all we teach and practice. We do this because the Bible says, “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus” (Colossians 3:17). “Whatsoever” and “all” are comprehensive words. To do a thing “in Jesus’ name” means to do it by His authority. The Bible warns against venturing beyond “that which is written” (1 Corinthians 4:6) or adding anything to the Bible (Revelation 22:18–19). We must not go out of bounds (2 John 1:9).

What are the bounds regarding worship? The New Testament does not say much about music in the early church. The one time *music* is used (Luke 15:25), is not even talking about worship, but about the party held for the returning prodigal. A few verses mention pipes and harps (e.g., Matthew 11:17; 1 Corinthians 14; Revelation 14–15), but none in the context of church worship. Singing, however, is mentioned seven times in that context (Acts 16:25; Romans 15:9; 1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 2:12; James 5:13).

Singing is definitely “in bounds.”

- It is commanded (Ephesians 5:19).
- There are examples of Christians singing (Acts 16:25; 1 Corinthians 14:15).
- It is in the principle of offering God the fruit of our lips (Hebrews 13:15).

On the other hand, the New Testament is silent on playing songs for God. It is not commanded nor is there any example of the early church using it.

We pray that God will give all of us wisdom as we continue our spiritual journey toward eternity (James 1:2–4).

All who love the Lord share a delight in His praise. Truly may God in all things “be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen” (1 Peter 4:11).

Downgraded

When it came time to issue grades to my ninth grade civics class, I had to give one boy an F. He reacted: “How come?”—as though I had caught him by surprise.

“You didn’t pass a single test,” I explained. “You never turned in one homework assignment. You would not participate in classroom work.”

The boy stood in silence for a moment, then exclaimed, “And you mean you flunked me for that?” —Contributed by Robert Vasholz



Rabbit Gender

A teacher brought a rabbit to her first grade class. It was passed around to all the children and all were impressed. One boy raised his hand and said, “Is it a boy or a girl?”

The teacher replied, “I’m not sure.”

A little timid girl raised her hand. “I know.” “How?” questioned her classroom friends. “Let’s vote on it,” said the little girl.

—Cybersalt Digest

God’s Plan for Saving Man

God’s Grace	Ephesians 2:8
Christ’s Blood	Romans 5:9
The Holy Spirit’s Gospel	Romans 1:16
Sinner’s Faith	Acts 16:31
Sinner’s Repentance	Luke 13:3
Sinner’s Confession	Romans 10:10
Sinner’s Baptism	1 Peter 3:21
Christian’s Work	James 2:24
Christian’s Hope	Romans 8:24
Christian’s Endurance	Revelation 2:10

Home PAGE



What's for Dinner?

A young couple invited their elderly preacher for Sunday dinner. While they were in the kitchen preparing the meal, the minister asked their son what they were having.

"Goat," the little boy replied.

"Goat?" replied the startled minister.

"Are you sure about that?"

"Yep," said the youngster. "I heard Dad say to Mom, 'Today is just as good as any to have the old goat for dinner.'"

Difference Makers

According to Dr. T. Berry Brazelton, a father's involvement with a child increases the child's IQ, the child's motivation to learn, and the child's self-confidence. In addition, children with involved dads are more likely to develop a sense of humor as well as an "inner excitement."

—Victor Parachin, "The Fine Art of Good Fathering"

When a woman is twenty, a child deforms her; when she is thirty, he preserves her; and when forty, he makes her young again. —Leon Blum

When asked what was the greatest need of France, Napoleon responded emphatically, "Mothers."



For more material on the home and family, fathers and mothers, husbands and wives, grandparents, and family finances, go to www.housetohouse.com.



The 3 Planes of Marriage

Marriage is made on three different planes. The first (*eros*) is the physical plane and is fulfilled in the sexual relationship.

The second plane is the mental or psychological relationship and relates to the companionship/friendship aspect of marriage (*philia*).

The third plane (*agape*) is the spiritual relationship and is enjoyed when Christians marry Christians. Many marriages never get beyond the first level—and many do not last long.

Elaine Walster, psychology and sociology professor at the University of Wisconsin, found that for most couples, intense passion lasts from six months to about two-and-a-half years. If this type of love is the only mortar holding the marriage together, trouble looms ahead.

When husbands or wives have only the second kind of love, they feel that an obligation exists, so they try to keep the marriage together because of duty. With a marriage license and a marriage certificate, they feel they are bound together, but they may lack an emotional connection.

Real love is binding, but it binds with the cords of voluntary service. "No cord or cable can draw so forcibly, or bind so fast, as love can do with a single thread" (Burton).

When a husband has only the second kind of love, he and his wife have a lot

of fun together. This love depends on worth and admiration. If more worth and admiration arises in somebody else, then he will change wives as he does bowling partners. But if it is a part of the whole of his love, it can add a great dimension to his marriage.

Ideally, when *eros* begins to lessen, *philia* can reinforce it, even enhance it. When a husband loves his wife with the deepest love, it is not based on good looks or legal backing or a flawless personality. It is based on no assignable causes, as God's love for people is not understandable.

The Bible commands, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25). God could have said, "Husbands, *eros* your wives" or "Husbands, *philia* your wives," but He did not. He used the word *agape*.

This word has to do with looking out for the other person's highest good. God's way to a successful marriage focuses on what husbands and wives put into it, not on what they can get out of it.

The wise man said "A threefold cord is not quickly broken" (Ecclesiastes 4:12). When you have God as the third partner in marriage, you can have a wonderful marriage.

"O magnify the Lord with me, and let us exalt his name together."

PSALM 34:3

How Can I Find Peace?

In Psalm 34, David is on his knees pouring out his heart to God in repentance, thanksgiving, faith, and in request to God for assurance, strength, deliverance, and instruction. He says, "I sought the Lord, and he heard me, and delivered me from all my fears" (34:4).

A main theme in this Psalm is peace: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it" (34:12-14).

Peace comes to those who refrain their tongues from evil. The tongue can be one of the most evil members of our bodies if we allow it to be so (Proverbs 18:8; Titus 3:2). It can make the whole body ugly. The tongue is not bad in and of itself. It is only the instrument used to convey thoughts

and feelings. James said: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6).

We must keep our tongues bridled (James 1:26). Our tongues will be used for good or for evil (Proverbs 13:3; 21:23). Our tongues will be used to gossip or to tell the good news. It is important to ask, "How do we use our tongues?"

Peace comes to those who depart from evil. Christians must shun evil every time they come in contact with it. We must never follow that which is evil (3 John 1:11; John 7:7). Real peace is found in our relationship with God. That relationship is established when we oppose the things of the world (2 Timothy 2:3-4; 1 John 2:15-17). We are warned to "abstain from fleshly lusts, which war against the soul" (1 Peter

2:11). Attain real peace by departing from evil.

Peace comes from doing good. We glorify God by our good works (1 Peter 2:12). I realize that there are some who believe that good works are not important, but the Bible clearly teaches otherwise (Matthew 5:16; Ecclesiastes 3:12; James 4:17; 3 John 1:11). As Christians we must set our minds to do good things. What is good? Anything and everything that God has chosen for us to accomplish (Ephesians 2:10). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

To have peace we must speak no evil, depart from evil, and do good. Seek peace. —*Toney L. Smith*

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Bible QUIZ

HTH Issue 18:5



Send us your answers (address on front) to receive a FREE Bible bookmark. We'll grade and return your questions and enclose the How We Got the English Bible bookmark as a way of saying "thanks" for spending time in the Word (quantities may be limited).

Name: _____

Address: _____

Phone: _____

Questions Taken from the King James Version

Answers to Last Issue: *The Ever Popular Story of Job:* 1. Uz (1:1); 2. F (7 sons, 3 daughters, 1:2); 3. Burnt (1:5); 4. T (1:6); 5. Earth, upright, evil (1:8); 6. Curse (1:11); 7. F (Wind caused house to fall, 1:18-19); 8. F (Sabeans stole oxen; fire from heaven burned up sheep, 1:14-16); 9. T (1:17); 10. Shaved, worshiped (1:20); 11. T (2:4-5); 12. Foot, crown (2:7); 13. F (She encouraged him to curse God and die, 2:9); 14. Eliphaz, Bildad, Zophar (2:11). 15. F (miserable comforters, 16:2); 16. F (whirlwind, 38:1); 17. Vile, mouth (40:4); 18. Do (42:2); 19. F (twice as much, 42:10); 20. T (42:13).

O Worship the King!

Answers: Matthew 2:2; 15:9; John 4:24; Acts 2:42; 20:7; 1 Corinthians 11:23-29; 16:1-2; Colossians 3:16-17; 1 Timothy 2:8; Hebrews 10:25; 13:15; James 5:13; Revelation 22:18-19

- "God is a Spirit: and they that worship him _____ worship him in _____ and in _____."
- "Where is he that is born _____ of the Jews? for we have seen his star in the east, and are come to _____ him."
- "In _____ they do worship me, teaching for doctrines the commandments of _____"
- "They continued stedfastly in the _____ doctrine and fellowship, and in breaking of _____, and in _____."
- "Upon the _____ day of the week, when the disciples came together to _____, Paul preached unto them."
- "I will therefore that _____ pray every where, lifting up holy hands, without wrath and _____."
- T/F Jesus instituted the Lord's Supper the same night that He was betrayed.
- T/F The Lord's supper was to be done in remembrance of Jesus' crucifixion.
- T/F The bread represents His blood.
- T/F One is to practice self-examination before partaking in the Lord's Supper.
- When we eat the "bread, and drink this cup, [we] do shew the Lord's _____ till he _____."
- "He that eateth and drinketh _____, eateth and drinketh _____ to himself, not discerning the Lord's body."
- T/F An offering is to be taken the same day that the Lord's Supper is kept.
- "Upon the _____ day of the week let _____ one of you lay by him in store, as God hath prospered him."
- "_____ and admonishing one another in psalms and hymns and spiritual songs, _____ with grace in your _____ to the _____."
- "_____ ye do in word or deed, do all in the _____ of the Lord Jesus."
- "Not _____ the _____ of ourselves together, as the manner of some is."
- Is any afflicted? "let him _____. Is any merry? let him _____ psalms."
- T / F Man is permitted to add to or take from God's Word to fit the culture.
- "Let us offer the sacrifice of _____ to God continually."

To Look Is One Thing...

A management axiom illustrates a spiritual truth that is important to keep in mind as we read God's Word:

*To look is one thing.
To see what you look at is another.
To understand what you see is a third.
To learn from what you understand is something else.
But to act on what you learn is all that really matters.*

It is action based on faith that ultimately counts.

"Be ye doers of the word, and not hearers only, deceiving your own selves."

JAMES 1:22

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- ▶ Instrumental Music in Worship —Guy N. Woods
- ▶ Instrumental Music and the Bible —Michael Shepherd
- ▶ Common Arguments Made in Favor of the Instrument —Wesley Simons
- ▶ Crux of the Matter: Is Instrumental Music a Salvation Issue? —Alan Highers
- ▶ The Power of Music —Allen Webster

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It Will Be Worth It

A ninety-year-old man approached a preacher after worship. The man had been blind from birth and told the preacher he wanted to “see” him. He ran his fingers over the minister’s face and then began to cry.

He asked, “When I open my eyes for the first time, you know who I will be looking at, don’t you?”

The preacher said, “Yes, you will be looking at Jesus.”

The man then cried out with joy, “It is worth being blind for ninety years to know that the first time I open my eyes, I will be looking at Jesus!”

“Behold, he cometh with clouds; and every eye shall see him.”

REVELATION 1:7

Jesus “Moved”

Three buddies were discussing death, and one of them asked the others, “What would you like people to say about you at your funeral?”

One said, “I would like them to say about me, ‘He was a great humanitarian, who cared about his community.’”

The second said, “I want them to say, ‘He was a great husband and father, who was an example for many to follow.’”

The third guy said, “I want them to say, ‘Look, he’s moving!’”

Jesus “moved” . . . He is alive today!

“He is not here: for he is risen.”

MATTHEW 28:6

How We Got the English Bible

1500 bc - ad 1800

The Bible came by the inspiration of God (2 Timothy 3:16) and was preserved by the providence of God (1 Peter 1:25). The Holy Bible is the best documented, most accurate book in all of history. The journey of the text from the original Hebrew, Aramaic, and Greek into modern English is both interesting and informative.

1500 bc - ad 100
The Holy Spirit inspired the original authors.

Early 400s
Latin Vulgate translated primarily by Jerome.

c. 709
Aldhelm translated portions of Psalms from the Vulgate into Old English.

1382
John Wycliffe translated the Bible into Middle English from the Vulgate. It was banned and burned.

c. 1450
Gutenberg invented the printing press. He published the Bible in Latin (1455).

1525 (NT), 1535 (OT)
William Tyndale published the Bible in English, translated from Hebrew and Greek. For this he was captured, imprisoned, and burned at the stake.

1769
The revision to the King James Version that is commonly used today was completed.

ad 100-400
Early fragments, scrolls, and codices along with citations and quotes from Anti-Nicene Christian authors.

c. 678
Caedmon translated some biblical texts into Old English songs and poems.

c. 890
Alfred the Great translated portions of Exodus, Psalms, and Acts into Old English.

1408
It became illegal to translate the Bible into English.

1522
Martin Luther published the Bible in German.

Early English Translations
1535 • Coverdale
1537 • Matthew’s Bible
1539 • Great Bible
1560 • Geneva Bible
1582 • Douai-Rheims
1611 • 54 Scholars divided into six teams completed the King James Version. It became the most popular version for over 400 years.

He Never Published a Book

The effect of Jesus' teaching upon the world has been unsurpassed. All of time dates from His birth in that barn in Bethlehem.

How did He accomplish such an amazing reach?

Remember that He founded no colleges to promulgate His doctrines. He committed His name and teaching to a few

humble fishermen who lacked education and influence (Acts 4:13).

Looked at from the human side alone, how great was the probability that everything He had said would be forgotten within a few years?

He never wrote a sermon. He published no books. Not a thing He said was engraved upon stone or inscribed upon brass so far as we know, yet His doctrines have endured for 2,000 years. They have gone to the ends of the earth and have changed the world wherever they have gone. They have lifted nations out of darkness and degradation and sin, and they have made the wilderness to blossom as a rose.

Jesus painted no pictures; yet some of the finest paintings of Raphael, Michelangelo, and da Vinci received their inspiration from Him.

Jesus wrote no poetry; but Dante, Milton, and scores of the world's greatest poets were inspired by Him.

Jesus composed no music; still Haydn, Handel, Beethoven, Bach, and Mendelssohn reached their highest perfection of melody in the music they composed in His praise.

Every sphere of human greatness has been enriched by this humble Carpenter of Nazareth (Henry G. Bosch, *Our Daily Bread*).

"Come and see" (John 1:46).



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There are very few subjects in the religious world that captivate our attention like that of angels. What do they look like? What do angels do? Do guardian angels exist? Does Satan have angels?

Travis Quertermous conducts a thought-provoking two-lesson biblical study on angels addressing these questions.

