

### Why Summit School of Preaching?

When the Lord left this earth we are told He gave gifts to His Church. We are told this in **Ephesians 4: 8-12**, "8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"

Notice what those gifts were:

Two of those gifts were Apostles and Prophets. They were the revealers of truth and what they revealed was the foundation on which the Church was built as Paul shows in the same book. **Ephesians 2:20-22**, "20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit."



It must be obvious to any thinking person that Jesus is the cornerstone of His Church. Cornerstones then were the first stones laid and set the direction of the building. What Jesus, the Apostles, and Prophets revealed was a foundation on which the Church was built. They gave the faith and it was once and for all delivered to the saints. **Jude 1:3**, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."

On the other hand, the other gifts He gave are Evangelists and Pastor-teachers. These gifts are the teachers of that which the Apostles & Prophets revealed.

Evangelists and Elders have a mutual ministry. They work together.

The Ephesians passage informs us of their joint work together in the Church.

"12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: 16 From whom the

whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."  
**Ephesians 4:12-16**

The Apostles and Prophets were temporary gifts for revealing the truths of the Gospel, while the Evangelists and Pastor-teachers are permanent gifts to the Church.

Let us carefully list what Evangelist and Pastor-teachers mutually do in the congregation:

- They mature the Saints to do the work of the ministry and edify or build up the Body of Christ, which is the Church.
- The Evangelists and Pastor-teachers continue the work of the Apostles and Prophets by working together for the unity of the faith and knowledge of the Son of God and to bring the Saints to maturity to be Christ-like.
- They are to help the Church mature so that they will not be children who are tossed about by every wind of doctrine, caused by the sleight of men and the craftiness of deceivers who lie in wait to deceive the Church.

- They do this by speaking the truth in love by maturing the Saints in Christ, who is the Head of the Church.
- They work to get the Saints to work together with their various gifts and make the Church increase and edify itself in love.

We want in this study to look specifically at the work of the Evangelist. To this we look at two other Scriptures that mentions the Evangelist besides the above passage in **Ephesians 4:11**.

One is found in **Acts 21:8** where we find that Phillip, one of the original seven men who was called to serve tables in **Acts 6**, had become an Evangelist. This may help us understand **1 Timothy 3:13**, "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

When the Church was scattered by persecution, Phillip (one of the seven in **Acts 6**) ended up with a great reaping of souls in Samaria. However, he was called from that great evangelistic success in Samaria to preach to the Ethiopian Eunuch who was returning from worship in Jerusalem. He preached unto him of Jesus and the man was immersed. God then translated Phillip to Azotus and he preached in all the cities till he came to Caesarea. He stayed there and had his own home and family.

Later Paul abode or remained in Philip's house for many days. This was 20 to 25 years after he had served tables in Jerusalem. So we see an Evangelist is not, as often assumed, a man who necessarily moves from one church to another but can settle down with his family in one place.

**Acts 21:8**, "And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him." Notice that he is Philip **THE** Evangelist. It is a specific work.

The other mention of Evangelist is in **2 Timothy 4:5**, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

From these three passages it must be obvious to any unprejudiced mind that Evangelists have a clear-cut work. The word has the idea of a "one who brings good news". However it is not limited to that.

Here is the basis of my proposition. Timothy and Titus were not "Pastors". Regardless of the additional uninspired notes in our Bible following the books of Timothy and Titus, they were not Pastors.

They do not fit the qualification laid out for those qualified for that good work. Remember there are three Greek words and six English words for the work of Elders.

The names "Elders" and "Presbyters" are the same Greek words. It is *presbuteros*. They are older. The Presbytery is an assembly of old men. **This shows their age.**

The names "pastors" and "shepherds" are the same Greek word. It is *poimen*. They are feeders and shepherds of the flock. **This shows their work.**

The names "bishops" and "overseers" are the same Greek word. It is *episkopos*. **This shows their authority** of overseeing by visitation and maintaining the flock's spiritual welfare.

These three Greek words are used interchangeably and are never used of the Evangelist.

Now, it is obvious that Timothy and Titus were men that Paul considered his sons in the faith. The responsibilities he lays and the admonishments he gives them show them to be young men. This is especially seen in **1 Timothy 4:12**, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Again **2 Timothy 2:22**, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Obviously they were not Elders.

**THE MOST IMPORTANT THING THAT WILL CHANGE YOUR UNDERSTANDING OF THE POLITY OF THE CHURCH IS TO REALIZE THAT THE THREE BOOKS WRITTEN TO TIMOTHY AND TITUS ARE NOT PASTORAL EPISTLES, BUT EVANGELISTS EPISTLES. THEY TELL WHAT AN EVANGELIST IS TO DO IN THE LOCAL CHURCH.**

**1 Timothy 3:15**, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

To **Titus 1:5**, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Evangelists were ordained by Elders and were approved by the churches. **2 Timothy 1:6** shows that Timothy received the miraculous gifts by the apostle Paul's hand but his ordination was from the hands of the presbytery, or Eldership. **1 Timothy 4:14**, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

A unique word is used for this because it was done simultaneously. According to Arndt and Gingrich, the word "with" is in the genitive case, "among in company with someone, denoting the company within which something takes place". So it is plain that Paul gave him the miraculous gifts and the Elders set him apart to the

office of Evangelist. In the Scriptures, Evangelists ordain Elders, and likewise, the Elders ordain Evangelists. They are thus accountable to each other and share a mutual ministry in the local Church.

So when you read Timothy and Titus, do not forget you're reading the job description of an Evangelist, not a Pastor. It tells the Evangelist what to preach and teach and be in the local Church. He is to do so with all authority. **Titus 2:15**

In light of this let's ask a question...Is the work of the Evangelist needed today?

The answer must be obvious to those who think about it. A little satire may help us see the ludicrous position of those who believe there is no necessity for the Evangelist today.

**The work is not needed today because:** (Satire)

The entire world has already heard the Gospel so a "good news bearer" is no longer needed.

Everyone has already believed the Gospel.

No new churches need to be planted, as there is enough.

Those churches that do exist do not need set in order **Titus 1:5**

No Elders need to be ordained today. **Titus 1:5** and **1 Timothy 5:22**

No one is needed for Christians to bring their accusations against an Elder. **1 Timothy 5:19-20**

There are no false teachers whose mouths must be stopped. **Titus 1:11**

All Christians have already come to the unity of the Faith, in **Ephesians 4**.

Men can hear without a preacher so there is no need for any to be sent. **Romans 10:14-15**

There is no need of someone being guided to understand the Scriptures, like Phillip the Evangelist did for the Eunuch. **Acts 8:35**

It no longer pleases God by the foolishness of preaching the Gospel to save those that are lost. **1 Corinthians 1:21**

There is no need for men to be edified or comforted today. **1 Thessalonians 3:2**

There is no need for laborers to enter in to fields that are white to harvest. **Luke 10:2**

No one needs to be taught not to teach any other doctrine such as fables and endless genealogies, which gender questions. No one does that anymore like they did in the first century. **1 Timothy 1:3-4**

No one needs to be taught about praying for government leaders. **1 Timothy 2:1-3** and **Titus 3:1-2**

Women do not need to be told to dress modestly, since today all women are modest. **1 Timothy 2:9**

No one needs to see to it that women do not teach men or have authority over men. **1 Timothy 2:11-12**

No one needs to stress that qualified men be placed in the Eldership. **1 Timothy 3**

No one needs to put the brethren in remembrance of false teachers who teach the doctrines of men. **1 Timothy 4:7,11**

No examples are needed for believers. **1 Timothy 4:12**, **Titus 2:7-8**

No one needs to see to it that only qualified widows are supported. **1 Timothy 5:3,16**

No one needs to see to it that Elders are paid if they labor in the Word. **1 Timothy 5:17**

No one needs to stress that employers treat employees fair and that employees be good workers. **1 Timothy 6:1-2** and **Titus 2:9-10**

No one needs to warn men about the dangers of trying to get rich and falling into many foolish lusts. **1 Timothy 6:9**

No one needs to warn those already rich that they not trust in uncertain riches, but to share with others. **1 Timothy 6:17-18**

No one needs to commit the Word to faithful men who will teach others also. **2 Timothy 2:2**

No one needs to charge people to not strive about words that are unprofitable and that subverts hearers. **2 Timothy 2:14**

No one needs to instruct those who oppose themselves so they can recover from snares of the devil. **2 Timothy 2:25-26**

The traits of backsliders and apostates are not needed to be brought to the attention of believers anymore. **2 Timothy 3:1-7**

No one needs to reprove, rebuke, and exhort with longsuffering and sound doctrine. **2 Timothy 4:2**

No one in this day and age has itching ears and heaps to themselves teachers. **2 Timothy 4:3**

No one needs to remind the Church of apostolic precedent. **I Corinthians 4:17**

There are no heretics anymore. **Titus 3:10-11**

So it is very clear that no one needs to do the work of an Evangelist today. **2 Timothy 4:4-5.**

It should be remembered that Paul called the Elders (*presbuteros*) of the Church at Ephesus to meet him at Miletus. **Acts 20:17**

They came and he said to them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (*episkopos* or Bishops), to feed (*poimaino*) the church of God, which he hath purchased with his own blood." **Acts 20:28**

Listen to what he warned these Elders, Bishops, or Pastors of Ephesus in 57 AD: **Acts 20:29-30**, "29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 **Also of your own selves** shall men arise, speaking perverse things, to draw away disciples after them."

In 65 AD Paul had the Evangelist Timothy to remain in Ephesus to correct that Church. In 66 AD he sent Tychicus to Ephesus since Timothy was leaving. **II Timothy 4:12**, "And Tychicus have I sent to Ephesus."

In **Titus 1:5** he left Titus in Crete to set the churches in order. He did so but he would send Artimus or Tychicus to replace him so Titus could come to be with him in Nicopolis.

Obviously a Church without an Evangelist is not the Church in the Bible. It is so sad that preachers today have taken the name "Pastors" for though the work of an Evangelist is complimentary to that of a Pastor, their work differs exceedingly. He cannot obey the commands of what to preach and do if they are not in the local Church.

I guess we can be thankful they chose to call themselves "Pastors" imitating denominational preachers. They could have started calling themselves "Bishops" since Biblically speaking Pastors and Bishops are the same work.

In reality they have as much authority to be called Bishops as Pastors.

Perhaps this article will help you understand why Summit Theological Seminary is training men to be Evangelists or Preachers.

We want to avoid the typical one-man Pastor system. It is unbiblical and shows disdain to restoring God's vocabulary and polity in the New Testament.

## Dear Brother Faull,

I was wondering what you would do when you got to the judgment and

you stood before the judgment seat of Christ and He told you, "Depart from me, you worker of iniquity I NEVER knew you," the way that many will be told in that day"



## ANSWER:

Of course I do not know for sure. Right now my feelings would be these:

Since I believe so strongly in the Holiness and justice of God, I would hope that I would not accuse Him of unfairness.

I would hope that I would say, "Let God be true and every man a liar."

I would hope that I would remember He is all wise and that since He can read my heart and knows more of me than I know myself, that I could accept His verdict without rebellion and complaint. I know full well that the heart of man is deceitful above all things and desperately wicked.

I would hope I would not forget that He was not willing that I perish. That He is just. That He came to die for me and that perhaps my motives were not as pure as I thought, my obedience was not as complete in some area that I sinfully overlooked due to pride. Perhaps my doctrine was false, and that my commitment was not thorough.

Of course I would try to understand how I failed Him. I would be broken-hearted that I did not get to spend eternity with Him.

I would know that anger would not be justified. I could not accuse Him of prejudice or respect of persons. I would have to think my doctrine of Him was either incorrect, or that I had loved the things of this world too much, or that I had somehow been sidetracked from eternal things and did not seek first His Kingdom, or in fear had hid my talents in the ground.

One thing I preach and am absolutely positive about. Sincerity is not enough. Paul persecuted the Church and thought that he ought. He said that he lived in all good conscience. "There is a way that seemeth right unto a man but the end thereof is the way of death."

Do not let this article let you think that I do not believe that you can know that you are saved because John wrote a book in which he said, "I have written unto you that

believe on the name of the Son of God that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." **1 John 5:13.**

It is just that some of us do not test ourselves by that book or we lie to ourselves when we are taking the test. I have no doubt of my salvation, but I have tried to answer your question.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?."

**Numbers 23:19**

I believe His promises but that is not to say that my own lusts may throw me a curve down the road and I could turn bitter, unforgiving, hateful, and lose faith in God. Millions have, and it is absurd to talk about them never being saved in the first place.

If, for example, hatred of a brother occurred in my life and it is not repented of, I know if I hate my brother I am a murderer and I know no murderer has eternal life abiding in him.

A woman may know she is pregnant today, but she can not know she will be pregnant tomorrow. Likewise, I do not doubt that I am saved today.

I do not know if I will be saved ten years from now. That is why I must give diligence to make my calling and election sure.

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## PREACHER'S RESPONSE TO A SOCIAL DRINKER



Preacher Dave had been speaking to a social drinking member called S.D. in his congregation. He had been making many Scriptural points with him, who was bound to try to defend his practice.

S.D. had a son who had taken his father's arguments seriously throughout his youth. He had become a more than serious drinker and often had embarrassed the Church by his drinking. S.D. was feeling the weight of Preacher Dave's argument. We are coming into the discussion at a particular part of the argument and it went like this...

"Preacher, what do you weigh?" asked S.D.

"I weigh 245. Why do you ask?" said Preacher Dave, with a surprised look on his face.

S.D.: "Because there is not any difference between you being overweight and my social drinking."

Preacher Dave winced. He had heard that excuse before and he felt bad that his weight could be used to defend social drinking. He asked S.D., "So you think those two things are equal to one another?"

S.D.: "Sure, your overeating with your friends is absolutely no different than my having social drinks with my friends."

"You think so?" asked Preacher Dave.

"Yes I do," said S.D.

PREACHER DAVE: "Well let me ask you a few questions then. Have you ever known me, or any obese person, to need a designated driver to get home from a restaurant because we overate? I know you and your son have had to have one a couple of times because you both exceeded the State limit."

S.D.: "Well..."

"Another thing", said overweight Preacher Dave, "Let me tell you some things that I have never experienced or heard of any other overweight person happen to them. I have never had a policeman pull me over for suspecting from my driving that I have overeaten. I have never had them make me get out of the car and to walk a straight-line. I also have never had them give me a breathalyzer test to see if they smell onions on my breath."

"That's plain crazy," retorted S.D.

PREACHER DAVE: "Is it now? Let me ask you some other questions. Have you ever heard of an obese person who ran over someone because he ate too much?"

How about forgetting their way home? Or going into his neighbor's house thinking he was in his own home? Have you ever known a fat man like me who tried to get too friendly with someone else's wife because he had eaten too much?"

S.D.: "You're being absurd, preacher!"

PREACHER DAVE: "You think so? Have my heavy friends, or I been late to work due to a hangover from overeating? Have I ever bought so much food for myself that I could not feed my family, pay the rent, get behind in my car payments or mortgage? Have I ever said anything because I ate too much that it got me into a brawl at a restaurant?"

S.D.: "No, but what does that have to do with it?"

PREACHER DAVE: "Well, you said one was as bad as the other. Have I or any other overweight person like me ate so much that we went home and beat our wives and kids? Has anyone ever been put in jail overnight because he ate too much? Do they arrest a waiter for serving a fat man too much food like they do a bartender who serves a man more liquor because he had too much to drink?"

S.D.: "Your arguments are absurd."

PREACHER DAVE: "I do not think so. You said one was as bad as the other was. If I eat too much I do not fight, kill, insult, run over people and make a general fool of myself and say hurtful things that can never be taken back. My wife does not beg me to stop eating because I am hurting her and the kids. If I overeat, I'm not hurting anyone but myself.

If I have a refrigerator of food in my house and leave for the evening I do not have to worry that my teenage son will eat it and go out driving with his friends and kill them or himself because he ate my food.

I might also add that men are not on skid row because they ate too much. The man laying in the gutter is not there because he had too big a supper. I've also not known of a fat man who was set up by people trying to get him to eat too much so that they could rob him. Or getting a woman to overeat so they could seduce her. Overeating does not rob someone of their reasoning faculties."

S.D.: "Well no, but it still shows a lack of self-control."

PREACHER DAVE: "That's true. Sometimes it does, but sometimes it doesn't. Many heavy people do eat too much but eating is normal. It is necessary. You have to do it to live. None of us have the same metabolism. You and

I both know a man in our congregation who eats twice as much as I do. I fight the battle of the bulge every day. He eats anything he wants, when he wants and as much as he wants. You never accuse him of being a glutton. You like to talk about my belly hanging over my belt. You assume all fat guys overeat but some of them have better self-control in eating than you do."

S.D.: "I still say that there is nothing wrong with social drinking. Even Jesus was called a winebibber. He drank or they would not have called him a winebibber."

PREACHER DAVE: "Yes and they called Him a glutton too. Was He? No, He was neither. They also called Him a Samaritan, that He had a demon, and that what He did was by the power of Beelzebub. None of it was true. He ate with sinners and drank the common watered down wine of His day. It did not even contain as much alcohol as your bottle of beer. One would had to have drank all day to get drunk on their everyday watered down wine. I have proven that to you before many times," said the Preacher.

S.D.: "No, wine is wine, and it's always alcoholic in the Bible."

PREACHER DAVE: "Now brother, you know good and well that Jesus said no man puts new wine (*onios*) in old wineskins lest it burst the wineskins. It is obvious that the new wine would expand upon fermentation and break open the wineskins that had already been expanded by the old previous wine. I have shown over and over again that "*onios*" is used of grape juice on down to the most potent stuff that you can drink. Only context determines if it was fermented.

The fact is, there are many fat people who are not fat due to overeating. But even the ones who overeat do not go out and kill, maim, fight, beat their wives, rob their children of necessities because they overate. That cannot be said of those who drink liquor or even beer. In my opinion you're just trying to remove your guilt by trying to make those who oppose social drinking appear to be hypocrites. It is like comparing a kitten to a lion and you know it."

S.D.: "Well, I have to go, preacher. See you Sunday."

PREACHER DAVE: "Okay, I will see you at church. Can you guarantee me you will be sober after you and your friends watch the game at the Sports Bar Saturday night?" He smiled at his friend.

S.D.: "You're a rascal, preacher. I promise I will think over what we have talked about. See ya."

Preacher Dave thought, "You know, if I could punch a button or pay a thousand dollars not to be so heavy and lose all my desire for food, I'd do it. However, I don't think S.D. would punch a button or pay a dime to lose his desire for a social drink. I think that's probably the biggest difference."

## MY GRANDFATHER'S CLOCK AND WORSHIP

I remember my grandma and grandpa Volner! When we would visit them, I slept on a small bed in the corner of the living room next to the stove. The stove sat on a metal mat covering the linoleum floor. I remember sometimes waking up in the night and feeling the warm glow of that stove and hearing the clock ticking. Soon its nice, comforting "dong" would chime.

**I have always felt that that was one of the most comforting sounds in the world. It made me feel safe, content, and happy! Maybe that is one of the reasons I bought a grandfather clock. My grandparent's clock was only a fireplace mantle clock but they make the same kind of comforting sound.**



Last night I was lying awake in the middle of the night. I began to pray about my family, my friends, my church and even my enemies. (Thank God the latter was not any of the former.) Then I prayed for my country and the mess we are in for violating the Word of God and the desire of the founders of the Constitution. I began to fall back to sleep when I heard the "dong, dong, dong" from my grandfather clock. I was half-asleep and thought for a moment that I was at my grandparent's house.

My childhood security and peace came back into my soul...so beautiful, so nostalgic and so comforting. Good memories are such a great comforter. I had not thought about that feeling for years. After all, it had been over 60 years but the security of it flooded in on me like I would not have thought possible. I found myself wishing it would have chimed a dozen times instead of only three times.

Why am I telling you this? Because it's a good illustration from my life. I preferred that the chimes would have been wrong so that I could hear it chime twelve times. It is pretty sad when one prefers that the chimes prolong their comforting and beautiful sound rather than achieving the purpose of the clock by telling them the correct time.

I wonder if many a churchgoer does not prefer the comforting nostalgia of their childhood worship rather than having Biblical truth, faith, and practice! I have met many people who prefer their childhood memories of church over a doctrinally correct church.

The Pentecostal folk want their hand clapping, hand raising, and exciting and lively services. The Southern Baptists want their loud gasping for air yelling style preaching. The Episcopalians want their high church worship. The Lutherans want their liturgy. The Catholics want their Georgian Chant choirs and their sermons in

Latin. (Remember how upset they were when they went to English in the Mass?) The Holiness folk want their four part Stamps-Baxter songbooks.

Other churches want only the old Hymns. Some remember the robed choirs, the singing of the doxology after the offering and the repetition of the Lord's Prayer. Some churches want their Sunday tradition of "who had a birthday or anniversary this week"?

Some feel they have not experienced church if these things are not part of the weekly program.

Form, familiarity, and the soothing sounds and sights of their childhood church services take precedent over what God really wants us to experience.

Kids today raised in junior church already have a problem when they get older because they have heard contemporary songs all their youth and they want to import it into the adult services. They expect their kind of music to continue. If it does not, then they drop out of Church because the "old fogies" are dead and singing only funeral dirges.

They know nothing of meaningful hymns and quiet worship. Their songs must be repetitious and loud. They like the sounds and decorum of the worship of junior church. Their attitude is like mine in listening to the "chimes" of my old grandfather clock. Who cares if the clock is correct? I just want to hear the chimes sounding out the beautiful and calming childhood memories.

Likewise, the oldsters will not welcome anything but their nostalgic hymns. Both are in error. Even those who use no music can fall prey to this selfishness. A chiming clock is for sounding out the correct time. Worship is toward God and not for our nostalgia. The grandfather clock gives me a warm and fuzzy feeling. So does worship of one's childhood.

Worship should sound out that "NOW is the Time of Salvation". We may have to lay aside the type of service we like and let the worship of God be pleasing and true to God instead of our own feelings of what constitutes "good and pleasant sounds and memories" to us.

**Let worship edify the listener and Glorify God!**

--This first appeared in the June 29<sup>th</sup>, 2008 subscription of Christian Standards', "The Lookout".



## Summit's Resident Hall Progresses



**THE FIRST FLOOR IS ALMOST DONE AND READY FOR THE SEMINARS THIS SPRING!**

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The total unsolicited gifts to-date for the renovation towards the first Resident Hall is over \$201,318.50. The donors come from 16 states. One man gave one thousand dollars which furnished a Preachers' quarters. It paid for the bed, mattress, chest of drawers, lamp, desk, chair, nightstand, refrigerator, and microwave.

It makes me think of the lady in **II Kings** who prepared for God's Prophet. **II Kings 4:9-10**, "9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. 10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

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