



PREACHER-SHEPHERD

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COMMENTARY CORNER: “THE SAMARITAN WOMAN—THE GOOD USE, MISUSE, ABUSE AND GODLY USE OF A STORY ABOUT BELIEF” “And many more believed on him because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world” (John 4:41-42).

Jesus appeared to be out of place. He apparently did not care for the historical, cultural or even spiritual norms of his day. He allowed himself to be in conversation with one whom others would deem unworthy of his presence. He assured a thirst driven woman what no one could have imagined. And all of this when a woman is poorly informed in the areas of proper place, posture, and prophetic understanding related to God (John 4:4-42).

These observances result from an exploration of the story often known by various phrases. Some speak of this record as the record of Jesus and the Samaritan woman. Others speak of Jesus and the woman at the well. Still others focus on teaching related to God’s desire for worship that is in spirit and in truth. Then there are some who prefer to see the story as one highlighting Jesus giving a woman reason to share how Jesus has touched her life. We acknowledge that there are many good uses of the passages detailing these events.

We applaud all who put this story of the Bible to good use. It is good use to note that Jesus interacted with a Samaritan, that he broke cultural norms and engaged a woman (John 4:9). It is good use to accept that though the woman had had five husbands, Jesus still promised her water by which she would never thirst again (John 4:14). It is good use to accept that God is to be worshipped in spirit and in truth (John 4:24). It is good use to know that the physical place of worship is not the defining criterion by which to judge our relationship with God. It is good use to note that the woman had truths that she did not keep to herself (John 4:29). And it is good use to witness the townspeople believing on Jesus as they witness him for themselves (John 4:42).

The children of God, know however, and already suspect that biblical stories that have good use can also become the objects of misuse. The truth about faith is that it does call for the sons and daughters of God to live with the reality that there are persons who seek to understand God, but somehow get a misunderstanding. Therein is the source for misuse.

Misuse occurs when one assumes that the story of Jesus interacting with people of Samaria, or employing people of Samaria as examples of faith is an isolated event with the woman. Jesus called disciples who wondered whether it was appropriate to call down fire on Samaria (Luke 9:54). At the same time, Jesus demonstrates through a Samaritan that the question is not about who is my neighbor, but rather whether I am a neighbor to others (Luke 10:33).

When Jesus spoke of one who understood that what is at the core of relationship with God is thankfulness, he highlights the actions of a Samaritan, once living as a leper, but glorifying God when healed (Luke 17:16). Samaritan stories provide us truth on grace given Samaritans, good Samaritans and glorifying Samaritans. These are to be taken into account with the story of the Samaritan woman.

It is also a misuse of the story when we make the story about this one encounter with a woman. Jesus interacted with women throughout his ministry. Of course, he was born of a woman (Matthew 1:18). And she was a woman who encouraged others to do whatever her son directed at the wedding in Cana of Galilee (John 2:5). He healed Peter’s mother-in-law—she was a woman (Matthew 8:14). Jesus healed a woman who had an issue of blood (Luke 8:44). Jesus raised a widow woman’s son (Luke 7:12-14). Jesus allowed a suspected woman to anoint him, to wash his feet with her tears (Luke 7:38). Jesus stayed in the home of the women, Mary and Martha (Luke 10:38). Jesus assured that whenever the gospel was preached, a woman who anointed him would be remembered (Mark 14:9). It is a misuse of the story of the woman at the well to make this a singular story about a woman.

It is a misuse, too, to take Jesus’s teaching on spirit and truth and use it to negate the importance of place in the prophetic expectations for Israel. There would certainly come a time when Jerusalem would not be the same focus point as some Jews had made it. But it would remain the prophetic expectation of Jesus during his earthly ministry and the early days of the church.

Though Jesus spoke about worship in spirit and truth, he still had to die in Jerusalem; prophetic expectation (Matthew 20:18). Though Jesus was the word, the word was to be preached, beginning at Jerusalem; prophetic expectation (Luke 24:47). Though Jesus ascended to heaven, he still encouraged his apostles to tarry in Jerusalem; prophetic expectation (Luke 24:49). Though Jesus was made Lord and Christ, the Spirit was poured out in Jerusalem; prophetic expectation (Acts 2:14). It is misuse to conclude that Jerusalem did not maintain a place of prominence and importance for carrying out God’s will through fulfillment of prophecy.

In addition to good use and misuse, the child of God must be aware of some abuse related to this story as well. These are often abuses driven by religious agenda mishandling the text to justify an inability to preach truth when the religious world needs cooperation and justification for all.

One of the abuses related to the story is seeking to promote justification for women preachers. This is an abuse. These lead people to think that because the woman shared her story, Jesus must have been giving her license to lead in worship by preaching. It begs the people of God to join a “square dance” adding an encouragement to “do the twist” to the usual steps of “Do Si Do.”

It takes an incidence of women’s interactions with the people of God and makes it nullify all other biblical teaching. It is the kind of reasoning that says because Mary advises wedding people to do what Jesus asks that the texts is saying Mary and other women directed the people of God, and should direct the church today. It is akin to saying that because the woman admitted that she touched Jesus, women should take worship service as time to tell their personal stories about Jesus. Then it might follow that if the woman at the well invited others to come see a man, asking if he were not the Christ, then this is teaching women to preach. It is an abuse of the text.

~ *Continued*



2020 THEME: "To Him Be Glory In The Church, By Christ Jesus..." (Ephesians 3:21)

CHURCH LEADERS

PREACHER-SHEPHERD
JEFFERSON R. CARUTHERS JR.

ASSISTANT TO THE MINISTER
RICHARD JONES

MINISTER EMERITUS
CLOYS R. CECIL SR.

SHEPHERDS
JEFFERSON R. CARUTHERS JR.
JOHN FOXWORTH
ROY OLIPHANT
WALTER WEATHERS, JR.

ELDER EMERITUS
FRANK W. DULIN
LEROY NELSON

DEACONS
MICHEAL CURRY
JAMES E. GADSON
GEORGE MCNAIR
BERNARD TERRY
JOE WILSON



ADMINISTRATIVE ASSISTANT
MARCELLA KENDALL

Welcome
WE'RE GLAD YOU'RE HERE

All Visitors!
You Are Our
Honored Guests!

CALENDAR OF EVENTS



MEN'S & LADIES' BIBLE CLASS

Please adjust your schedules accordingly, our Men's and Ladies' Bible class to be announced at a later date.

CARVER ROAD CHURCH OF CHRIST GOSPEL MEETING

This year's Spring gospel meeting will be rescheduled to coincide with our Fall gospel meeting. Information will be coming as we get past the current national concerns.



With Heartfelt Sympathy

We wish to express our deepest sympathy to the following members and their families in the passing of their loved ones: brother and sister George Leak in the passing of sister Leak's cousin; and brother and sister William Scott in the passing of brother Scott's cousin. May God continue to be with them during this time.

APRIL CHILD ABUSE



PREVENTION MONTH

April is child abuse prevention and awareness month.

READING SAFARI



Stay tuned for the next Reading Safari to be announced. Keep Reading! For any additional information please contact sister Felecia Caruthers at (336) 575-2972.



APRIL BIRTHDAYS

1st Annie Brimfield; 5th Chanel Foxworth, Cheryl Penn-Evans; 8th Joel Caruthers, Jonas Caruthers; 10th William Pouncey; 11th Bobby Robinson, T. J. Loyd, Jr., Caleb Williams; 13th Mary Terry, Imogene Bray, Gloria Brown, Mary Thompson; 14th Shundra McLaurin; 18th Josiah Downing; 22nd Annie Campbell; 24th Roy Izzard; 25th Amos Lewis; 29th Frances Mason



(26 years) Stanley & Heather King - 2nd
(7 years) James & Tara Floyd - 6th
(32 years) George & Kim McNair - 16th
(10 years) Roy & Sonya Izzard - 24th

CORNELIUS CORNER

You may be able to get VA health care benefits if you served in the active military, naval, or air service and didn't receive a dishonorable discharge. To find out more about health care eligibility go to www.va.gov/health-care/eligibility.





OUR SICK AND SHUT-IN

Our Shut-ins

sis. Immogene Bray, sis. Gloria Brown,
sis. Beverly Crim, bro. Frank W. Dulin,
bro. Alvin Eaton, sis. Paula Evans, sis.
Magdalene Fleming, bro. Barry Harper,
sis. Dorris Jones, bro. Amos Lewis, bro. Leroy Nelson,
sis. Martha Reynolds, sis. Mattie Richardson

RESPONSIVE READING

1 John 3:12-17

READER: Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

CHURCH: Marvel not, my brethren, if the world hate you.

READER: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

CHURCH: Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

READER: Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

UNISON: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

PRAYER

Father in heaven, help us to live by the admonition and exhortation to lay down our lives for our brothers and sisters. In the name of Jesus, we pray, Amen.

PRAYER REQUEST

sis. Ann Brown, sis. Edolina Oliphant
sis. Diane Foxworth, sis. Carol Weathers,
bro. John Foxworth



SHEPHERD ON CALL FOR APRIL

BROTHER WALTER WEATHERS JR.
(336) 785-2520

ORDER OF WORSHIP

8:00 A.M.

SONG LEADER
SERMON

James Gadson
Jefferson R. Caruthers Jr.

10:00 A.M.

ANNOUNCEMENTS
INVOCATION
SONG DIRECTOR
SCRIPTURE
RESPONSIVE READING
PRAYER
SERMON
OFFERING
LORD'S SUPPER
READER
CLOSING PRAYER
GUESTS PRESENTATION

Ron Jessup
Tahjmel Brim
Christian Alexander
Sean Penn
Kobe Williams
Javar Jones
Jefferson R. Caruthers Jr.
A. J. Crim
Isiah Black
Javar Jones
Braxton King

6:30 P.M.

ANNOUNCEMENTS
INVOCATION
SONG DIRECTOR
SCRIPTURE
RESPONSIVE READING
PRAYER
SERMON
OFFERING
LORD'S SUPPER
CLOSING PRAYER
GUESTS PRESENTATION

Ron Jessup
Walter Weathers Jr.
Christian Alexander
Arnold Thomas
Todd Woods
A. J. Crim
Jefferson R. Caruthers Jr.
Roy Oliphant
George McNair
Ollie Carpenter

COMMUNION REFLECTION

(JOHN 10:14)

I am the good shepherd, and know my sheep, and am known of mine.



USHERS

Andrew Jackson	James Cherry
Bernard Wallace	Sean Penn
Javar Jones	A. J. Crim
Kobe Williams	Curtis Conner

EVENING USHERS

Braxton King Kobe Williams
Tahjmel Brim A. J. Crim

COMMENTARY CORNER

One other abuse. It is an abuse to teach that because God is worshipped in spirit and truth that "place" and "gathering" hold no significance. Even on the subject on correcting a brother or sister, Jesus assured that wherever two or three were gathered in his name he was there (Matthew 18:20).

Then there is the occasion when Peter and John were let out of prison and came to the gathering of the saints (Acts 4:23). When they got together, they prayed (Acts 4:24). But most enlightening for those who negate the significance of God's people gathered in place, the text reads, "And when they had prayed, the place was shak-

en where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). God has been known to show up at the place where his people are gathered praying.

Further thoughts on this passage are constrained to the space remaining for this message. In this place we reflect on godly use of the passage.

It is a godly use to note that Jesus allowed the love of the Father to supersede human barriers constructed by people emphasizing cultural and religious norms. It is a godly use to notice how Jesus speaks to people whose lives have not been perfect, but troubled. It is a godly use to note that Jesus promises water that will give eternal

life. It is a godly use to note that Jesus encouraged genuine and sincere worship, worship that was in spirit and in truth. It is a godly use to note that Jesus can so impact a life that a person has a new story to tell. It is a godly use to note that when persons come to know Jesus for themselves, their lives are blessed.

It is godly use, too, to note that the Apostle John works his way through the life of Jesus demonstrating that in our time, not only must God be worshipped in spirit and truth, but that belief that is applauded falls under the words: "Blessed are they who have not seen, and yet have believed" (John 20:29c). The story of the woman at the well is a story about belief!

SCHEDULE OF ASSEMBLIES

SUNDAY

Early Morning Worship.....	8 A.M.
Bible School.....	9 A.M.
Morning Worship.....	10 A.M.
Evening Worship.....	6:30 P.M.

WEDNESDAY-MID-WEEK BIBLE STUDY

11 A.M. & 7 P.M.

MENS' & LADIES' BIBLE CLASS

5 P.M. (2nd & 4th Sunday)
(September-May)

MEETINGS & MINISTRIES

Teachers' Meeting.....	9 A.M.
(1st Saturday)	
Clothing Bank.....	10 A.M.-12 P.M.
(1st Saturday)	
Youth Fellowship Meeting.....	10 A.M.
(2nd Saturday)	
Husbands & Fathers' Support Group... ..	10 A.M.
(3rd Saturday)	
Young Adult Ministry.....	6:30 P.M.
(3rd Friday)	

WORSHIP TO THE SICK & SHUT-IN

FOR THE MONTH OF APRIL
BROTHER ROY OLIPHANT



BAPTISMAL TEAM

Bro. Anthony Clinton
Bro. Thomas Loyd, Sr.
Bro. George McNair
Bro. Walter Weathers, Jr.

Radio Broadcast Stations



Sundays @ 7:30 A.M.
Thursdays @ 3 P.M.
1340 AM
1400 AM
103.5 FM

YOU CAN BE SAVED TODAY!

To be saved today, you must hear the gospel (Romans 10:17; Acts 15:7). You must believe the gospel that assures us salvation through Jesus who is the risen Lord (Romans 10:9, 10). You must be willing to turn your life over to God through repentance (Acts 17:30; Romans 2:4). Those willing to live for God through repentance are ready for confession (Romans 10:9, 10).

The person who confesses is baptized into Christ (Romans 6:3, 4; Galatians 3:27). In baptism, the believer is washed, sanctified, and justified (1 Corinthians 6:11). Christ saves the baptized person in baptism (1 Peter 3:21).

If you believe that Jesus died for you and was resurrected, if you will repent and confess, then you can be baptized into Christ and be saved. Come to Jesus today!



CHILDREN'S WORSHIP

5th Diane Foxworth/Michelle Conner
12th Kendra Scott/Veronica Sides
19th Angela Weathers
26th Leah Adkins/Chanel Foxworth

NURSERY DUTY

5th Sherry Woods/Tamika Nelson
12th Tamah Williams/D'Asia Williams
19th Yolonda Crim/Brianna Crim
26th Sandra Jones/Tamika Nelson

GREETERS

Mary Terry

COMMUNION PREPARERS

Mary Terry

BAPTISMAL COMMITTEE

Rosalyn Evans/Shirlene Murray
Sherri Pilson



ZONES

ZONE #1 Capt. Bro. J. Wilson (661-1312)
ZONE #4 Co-Capt. Bro. B. Terry (720-9694)
ZONE #5 Capt. Bro. J. Gadson (650-9693)
Co-Capt. Bro. A. Rucker (924-5696)
ZONE #7 Capt. Bro. J. Foxworth (924-5029)
Co-Capt. Bro. R. Oliphant (765-3105)
ZONE #8 Capt. Bro. R. March (727-0052)