

It Does Not Feel Like Worship

I grew up as a Roman Catholic. When I entered the church building as a child it was very quiet. The building was ornate with stain glass windows, intricate wood carvings, and statues of Jesus, Mary, and a number of “saints”. Shortly before mass began, the organist would play a few hymns. The priest and altar boys would enter the building dressed in colorful robes in a procession to begin the service.

In high school I was invited to a Gospel meeting at the true church. I did not hear the silence when I entered. People were visiting and talking at normal volume. There was no organ. The preacher dressed in a regular business suit. The building was plain. The service was simple. The preacher spoke for thirty minutes or more. The priest usually talked less than ten. The message was from the Bible. It was designed to instruct and encourage obedience to God.

When I was asked what I thought about the service, I said, “It did not feel like worship to me.” The ceremony and sanctimoniousness of the assembly was missing. It did not even look like any church building I had ever been in. I had grown up believing the ornate décor and rituals of the Catholic church were proper and anything else was strange.

In time I realized that what felt like worship to me and what was acceptable worship to God were very different things. His word clearly explains how the church is suppose to worship. We should be patient with visitors who are a bit put off by what appears odd to them. Their past, like mine, led them to believe something other than what the Bible teaches. *Ron Roberts*

Mooreville church of Christ

720 N. Indianapolis Road

Mooreville, IN 46158

March 12, 2017

Assemblies

Sunday:

9:30 a.m. Bible Study

10:30 a.m. Worship

5:00 p.m. Worship

Wednesday:

7:00 p.m. Bible Study

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Announcements

Our Gospel meeting with Dan Starr (April 9-12) is quickly approaching. This is a Sunday through Wednesday meeting. Make plans to attend.

We recently attended a singing at Decatur. 195 were present. Folding chairs had to be set up behind the pews. In our last business meeting it was suggested that we should reduce our quarterly singing to an annual one (like Decatur) due to poor attendance of our members. The change was not made, but the reason for the suggestion should be: Attend brethren!

Continue to pray for Mary and her family. Also remember Jill, Dewey, Bob, the Dickeys and Connie.

The men met Wednesday night and decided to assist Paul Hollingsworth (Josh’s dad) with some medical bills.

**“...Holy and
Reverend
is His name”.
Ps. 111:9**

“Why Do You Call Me Good?”

Ron Roberts

Many lessons can be learned from Jesus' exchange with the rich young ruler. This man ran to Jesus with great enthusiasm in Mark 10:17. He came to the right source, Jesus Christ. He came with the right question, “*Good Master, what shall I do to inherit eternal life?*” He received the right answer. Jesus was not holding back to spare the man's feelings. He needed to let go of his possessions in order to obtain eternal life. This answer produced the wrong response. He went away in sorrow because he had many possessions, and he was unwilling to part with them.

Jesus takes this occasion to teach the Apostles about how hard it is for those who trust in riches to reach heaven. Not **everyone needs to get rid of everything** he owns to reach eternal life. If **anything** in our life becomes an idol to us, that is the thing we must unload.

But the lesson we want to look at today involves this man's salutation and Jesus' response to it. The young man calls Jesus, “*Good Master*”. This always appeared to be an appropriate title to me. Yet Jesus does not seem to appreciate the label. He asks, “*Why callest thou me good? There is none good but one, that is, God*” (Mark 10:18).

Some of our religious neighbors believe that this question proves that Jesus was not God. He was denying that He was entitled to such a description. God alone was good, and Jesus should not be called “*good*”. But is this really what's going on? John 1 tells us clearly “*in the beginning was the Word,*” and ***the Word was God***. He then tells us ***the Word became flesh***. Jesus existed before the world was created. In heaven His name was “The Word”. When He became flesh His parents were instructed to name Him “Jesus”. This name means Savior. It is the Greek form of the Hebrew name “Joshua”. Jesus was God and still is. So why did He seem to correct the rich young ruler for calling Him “*good*”? I believe the reply does not come as a correction to the truth, but as a response to the young man's understanding of who Jesus was.

People will refer to preachers today as reverend . The Bible uses that term for God only (Ps. 111:9). It appears the ruler was giving Jesus (whom he saw as a preacher) a title that should be reserved for God. The situation was not Jesus' deity in fact, but in this young man's understanding of that deity. He was not testifying Jesus was God, but giving whom he thought was a man, the religious compliment of the day.

In written form we cannot always tell what words are being emphasized like we can in speech. The volume, inflection, and tone are greatly involved in our communication process. We can determine sincerity from sarcasm by the tone to voice. This is not the case in written form. Some feel Agrippa was being sarcastic when he told Paul “You almost persuade me to be a Christian.” Others believe the king was being genuine in his comment. It is hard to tell in the written form.

Those who question Jesus deity would read the question with the emphasis on Jesus identity. “Why do you call **Me** good?” This suggests that Jesus thought He was unworthy of the title and was denying His equality with God. This is not the case as it would make Jesus guilty of lying and the Bible replenished with contradictions.

No, I believe the emphasis is on the young ruler's understanding. Jesus was asking, “Why do **you** call Me good?” Do you understand that I am the Christ? Are you aware that this title is reserved for God? Just as Jesus asked the Apostles, “*Whom do men say that I the Son of man am?*” and “*Whom say ye that I am?*” (Matt. 16:13-15). He was questioning the young man's knowledge. Do you know I am the Son of God like the Father revealed to Peter (Matt. 16:17)? and therefore you call me “*good*”. Or do you see me like the world sees me (John, Elias, Jeremiah, or one of the prophets) and mistakenly call me “*good*” thinking the term can be used for any religious man (Matt. 16:14)?

I was recently asked what title should be used to describe me in a funeral program. Often I have been labeled “reverend” despite my protests. I have also been called, “brother” and “pastor”. If you need a title just call me Mister. If not, I go by “Ron”.