

The Old Hickory Bulletin

Old Hickory Church of Christ

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Good Judgment

It's been said that good judgment comes from experience, and experience comes from using bad judgment. There is some truth to that. If only we would learn the dangers of using bad judgment, maybe we could avoid its painful (and sometimes tragic) consequences in the future. We are assisted in this by remembering that Jesus wants us to "judge righteous judgment" (John 5:24).

We all need to use good judgment in our lives. Parents need to use good judgment concerning the education, safety and training of their children (Eph. 6:4; Col. 3:21). When Christians enter the work force they must use good judgment in several ways. Will this job help or hinder my spiritual service to God and man? Will this job place me in situations of temptation? Will this job allow me the time I need to worship with the saints and care for my other spiritual responsibilities? (1 John 2:15-17; Heb. 10:25; Gal. 5:9-10). Young people will need good judgment as they develop their relationships. Good judgment is needed to choose the kinds of friends to have or the types of people they will date. Will your friends help you or keep you from obeying God? Will the boy or girl you date share your commitment to put Christ and His gospel first in life? Will he or she help you stay morally pure?

Experience can be an effective teacher to help us learn good judgment. I am not saying we must experience the depths of sin in order to learn the difference between right and wrong. I am suggesting that when we find ourselves in questionable (or sinful) circumstances because of using bad judgment, we ought to be wise enough to learn from our mistakes and change for the better. The prodigal son learned from experience that the advantages of living in his father's house far exceeded the glamour of riotous living. By "coming to himself" he drew on his past experiences in his father's house as well as his current situation, and made drastic changes in his life (Lk. 15:11-21). Wouldn't it have been better for him if he had valued his father and his blessings there before wishing he could eat the slop he was feeding the hogs? Yes, but even so, lessons learned the hard way can help us improve our judgment.

We should learn from our past experiences to put away sin from our lives (Col. 3:5-9). If you have not obeyed the gospel and become a Christian we urge you to use good judgment and put Christ first in your life; become a Christian. If you have squandered your time on things that led you away from God, then use good judgment and repent. Come back to Christ. Avoid sin and eternal death (Eph. 5:16; 1 Pet. 5:8; 1 Thess. 5:4-8). We can develop good judgment, even if we have used poor judgment in the past.

- Joe R. Price

Is All Of Life Worship?

That's what some are saying. In his book, *Unbroken Bread*, Mike Root says: "Worship is a life given in obedience to God. It's not a when or where proposition, but a what. It's what we are. You can't go to it or leave it, dress for it or from it, and you can't start it or stop it... it doesn't open and close with a prayer, and it doesn't have human leader or a special day" (115).

Appealing To the Scripture

The New Testament clearly teaches that a Christian is to present his body as "a living sacrifice" to God (Rom 12:1-2) and do everything in the name of the Lord (Col 3:17) and to the glory of God (1 Cor. 10:31). It is also true that a Christian can and should worship God apart from those times when the church assembles together (Acts 16:25; Heb. 13:15). Does this mean, however, that all of life is worship?

Just a few examples in the Bible clearly illustrate that all of life is not worship. Abraham told his servants that he and Isaac would "go yonder and worship, and we will come back to you" (Gen. 22:5). God told Moses to "come up to the Lord ... and worship from afar" (Ex. 24:1). After the death of his son, David "went into the house of the Lord and worshiped. Then he went to his own house ..." (2 Sam. 12:20). The wise men came to Bethlehem to worship Jesus (Matt. 2:2) and when they found him, they "fell down and worshiped Him" (Matt. 2:11). John "fell at his feet to worship" the angel (Rev. 19:10; 22:8). The Bible clearly teaches that worship has a beginning point (Matt. 8:2; 9:18; 14:33; 15:25; 28:9,17; Mark 5:6; John 9:38; Heb. 11:21) and an ending point (Luke 24:52) and that worship does involve a "when" and a "where" (John 12:20; Acts 8:27; 24:11).

In light of this kind of evidence, from where does this "all-of-life-is-worship" concept come? The proponents of this concept hang their hat on Paul's statement: "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship" (Rom. 12:1, NASB; cf. ESV, NIV, NRSV). Other translations say "which is your reasonable service" (KJV, NKJV) or "which is your spiritual service" (ASV). Although the original word translated "spiritual service of worship" (*latreia*) can refer to worship (Rom. 9:4; Heb. 9:1, 6), it more generally refers to service (John 16:2; Luke 1:74). In fact, the verb form (*latreuo*) is contrasted with the usual word for "worship" (*proskuneo*) (Matt. 4:10; Luke 4:8; Rom. 1:25), suggesting a difference between the two. This evidence indicates that while all of life is service, not all of life is worship.

What Is Behind the All-Of-Life-Is-Worship Concept?

1. Informality. Of the assembly in Troas (Acts 20:7), Mike Root says: "This 'first day of the week assembly was as unstructured and informal as an unplanned reunion of college friends" (*Spilt Grape Juice*, pp. 50-51). Who says so? Luke certainly doesn't say

anything like that, and since Paul taught the same things in all the churches (1 Cor. 4:17; 7:17), there is every reason to believe that the assembly in Troas followed the principles of decorum that Paul taught the church in Corinth (1 Cor. 14:26-40).

2. Pep-rally religion. For the promoters of the all-of-life-is-worship concept, it's all about me (or to be as charitable as possible, it's primarily about me); it's not about God. Root says: "Encouragement is the glue that keeps us close, the rah-rah that keeps us going, and the hook that keeps us coming back for more. It's a drug we can't get enough of and a gift that we never tire of giving" (Spilt Grape Juice, p. 73). The New Testament teaches, however, that worship is not about me; it's all about God (Matt. 4:10; John 4:21-24; Rev. 14:6-7).

3. Eating together. That sounds pretty innocent until you learn that this includes, in Root's theology, the eating of a common meal when Christians assemble. All of this despite the fact that Paul told the Corinthians, after they had turned the Lord's Supper into a common meal, to "eat at home" (1 Cor. 11:22, 34).

4. An expanded role for women. With a touch of sarcasm, Root writes, ... women can talk all they want before and after those magical opening and closing prayers, because being silent in the church is referring to the formal assembly. Five minutes before that opening prayer, the same women in the same building, sitting in the same seats, could comment, share, and edify others, simply because it was called "a Bible class," and everyone knows that's not the same as the formal worship. There is some sense of consistency in this; neither Bible classes nor formal worship are found in the New Testament, so we can make up the rules as we go (Unbroken Bread, p. 128).

Root suggests that Paul's restrictions on women (1 Tim. 2:11-12; 1 Cor. 14:34-35) were "just dealing with specific first century problems in Corinth and Ephesus" (Unbroken Bread, p. 180); but in the context Paul instructs men "everywhere" (1 Tim. 2:8) and his instructions for the Corinthians were the same "as in all the churches of the saints" (1 Cor. 14:33-34, ASV, ESV, NIV, NRSV). Others argue that these restrictions were based on first-century culture, and, therefore, have no application in twenty-first-century America; but Paul bases his restrictions on women on Creation (1 Cor. 11:7-9; 1 Tim. 2:13), the Fall (1 Tim. 2:14) and the Law (1 Cor. 14:34)—three things that have absolutely nothing to do with culture.

Brethren, some preachers are trying to affect radical change in the church as we know it today. The all-of-life-is-worship concept is a step in that direction. This concept, however, lacks divine foundation and must be rejected.

- Kevin Kay

What Is That to You?

Jesus asked Peter, "What is that to you?" when Peter was asking about another apostle. Jesus continued His answer with this advice, "You follow Me." Too often we are concerned about others when we need to be taking care of ourselves. The apostle Paul offered this inspired admonition, "But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. For each one shall bear his own load." (Gal. 6:4,5).

It is important that we care about one another and show that care by sharing our love in doing things for each other. Yet, unless our brother or sister is clearly sinning and in need of correction, we should work hard to make sure we are personally taking care of our own actions.

God's word offers some instructions in this matter of taking care of ourselves while not worrying about what other brethren are doing. The obvious first step should be an honest consideration of Jesus' question, "What is that to you?" The Lord has given us different responsibilities (Rom. 12:3-8). You do your work and service, and let your brothers or sisters do theirs. Every one of us must follow Jesus in whatever we do (Col. 3:17).

When we are busy doing the work God has given us to do, we will not have time to evaluate what others are doing. Paul wrote to the Thessalonians, "that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you" (1 Thess. 4:11).

Humility calls us to not think too highly of ourselves. We should readily admit that we don't know everything other people are doing. We need to set our minds on seeing other people better than ourselves (Phil. 2:3,4).

Live by these guidelines: do your work for Jesus, stay busy in Christ while minding your own business, and be a humble worker for Jesus. Doing this will help us be obedient to Jesus' instructions, "What is that to you? You follow Me."

- Ron Drumm

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- > A narrow mind with a wide mouth often causes trouble!
 - > When children get on the wrong track, it's time to use the switch!
 - > Man did not come from the monkey, but many people are going to the dogs!
 - > Adverse criticism from a wise man does one more good than the enthusiastic praise of a fool!
 - > The church that is described in the Scriptures can be described by the Scriptures!
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THIS WEEK'S LESSONS: Sunday morning: "*Home & Family!*" #3 (*The Bible Directs Husbands!*) (Text: Eph. 5:25, 28); Sunday evening: "*The Bible Directs Husbands!*" (Part 2) [Text: 1 Pet. 3:7].