

# The Worship Of The Lord's Church As God Would Have It

**Intro:** God created man with certain needs. We know well about our need for air, water, and food, but love, community, purpose or direction in life, creativity (putting something back into the world), etc. are often overlooked. Among those needs is the need to worship. God created man with a worshipping nature. Thus, we observe man worshipping from the beginning. Some of that worship was pleasing to God while some was not. Cain and Abel offered sacrifices. God had respect unto Abel's but not Cain's (Gen. 4). God revealed to the Israelites that if they worshiped idols or graven images, their worship would not be accepted. Therefore, we must learn what worship pleases God so we may be accepted of not rejected of Him.

## I. TYPES OF WORSHIP

### A. Vain Worship.

1. The Jews of Jesus day were transgressing God's commands by substituting their traditions for God's commands.
2. Mat. 15:9 "But in vain they do worship me, teaching *for* doctrines the commandments of men."

### B. Ignorant Worship.

1. Athens was completely given over to idolatry.
  - a. They had built altars to every god they could image.
  - b. Fearing they had left one out they built one to the unknown god.
2. Acts :17:23 "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

### C. Will Worship.

1. Col. 2:23 "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."
2. This worship is for self and to please self.
  - a. A worship which one devises and prescribes for himself.
  - b. It is generally contrary to God's revealed way.

### D. True Worship.

1. John 4:23-24 "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup>God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth."
2. Jesus establishes three great truths concerning our worship.
3. He also shows that He is ushering in a New Covenant and we are not under the Old.

## II. TRUE WORSHIP.

### A. Directed to the Father.

1. Exo. 20:3-5 "Thou shalt have no other gods before me. <sup>4</sup>Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: <sup>5</sup>Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;"
2. Satan tried to get Jesus to change the object of worship; Mat. 4:9-10 "And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup>Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

### B. Must be in spirit.

- a. This is the proper attitude in worship to God.

- b. Israel was often condemned by the prophets for going through the proper motions but not having their heart in it.
- c. We have a great deal of difficulty in this area.
  - (1) We often come to services with mundane things on our mind and choke our spiritual things.
  - (2) We sing songs without thinking about the words.
  - (3) We pray using the same expressions without thinking about what we are saying.
  - (4) Many never hear the sermon because they are sleeping, talking, passing notes, making faces at the nearby baby, etc.
  - (5) Fail to think about the Lord's sacrifice during the communion service.
  - (6) We are going through the externals but without the proper attitude of heart.

**C. Must be in truth.**

- 1. John 17:17 "Sanctify them through thy truth: thy word is truth."
- 2. Our worship must be according to God's Word.
- 3. God has authorized (commanded) certain acts by which we worship Him today.
  - a. We are under the New Testament.
  - b. We are not subject to the actions commanded under the Old Testament.
- 4. God has authorized five acts of worship for us today.

### III. ACTS OF WORSHIP

**A. Singing.**

- 1. We are concerned with New Testament worship.
  - a. The New Testament mentions actions both prior to and after the worship of the church today.
    - (1) Mat. 26:30 "And when they had sung an hymn, they went out into the mount of Olives."
    - (2) Mark. 14:26 "And when they had sung an hymn, they went out into the mount of Olives."
    - (3) Rev. 5:8-9 "And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. <sup>9</sup>And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;"
    - (4) Rev. 14:2-3 "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: <sup>3</sup>And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth."
    - (5) Rev. 15:2-3 "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. <sup>3</sup>And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints."
  - b. While these might be of interest to study, they have nothing to do with the worship of the church today.

2. Consider all the passages dealing with our music.
  - a. Acts 16:25 "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."
  - b. Rom. 15:9 "And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."
  - c. 1 Cor. 14:15 "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."
  - d. Eph 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;"
  - e. Col. 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
  - f. Heb. 2:12 "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."
  - g. Jam. 5:13 "Is any among you afflicted? let him pray. Is any merry? let him sing psalms."
  - h. Heb. 13:15-16 "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. <sup>16</sup>But to do good and to communicate forget not: for with such sacrifices God is well pleased."
3. Music and its subcategories.
  - a. There are two subcategories.
  - b. Vocal
    - (1) Communicable (a message)
      - (a) A foreign Language.
      - (b) One's mother tongue.
    - (2) Non-Communicable
      - (a) Making sounds with our voice but those sounds not communicating a message.
      - (b) Humming, whistling, making our voice sound like instruments of music, long sustained "Ah's" or "Oh's," etc.
  - c. Non-Vocal
    - (1) Mechanical (instrumental).
      - (a) Brass (trumpets, trombones, tubas, etc.).
      - (b) Woodwinds (clarinets, oboes, flutes, etc.).
      - (c) Percussion (bass drum, snare drum, castanets, timpani, etc.).
      - (d) Strings (violin, viola, cello, bass, etc.).
      - (e) Electronic Synthesizers (electric piano, organ, etc.).
    - (2) Non-mechanical (instrumental).
      - (a) Sounds that are humanly produced.
      - (b) Snapping fingers, stomping feet, hand boning, clapping hands, etc.
4. What God did authorize (considering the above).
  - a. He did not simply state to make music (if He had then anything would be permissible).
  - b. God did not simply state to use vocal music (which would authorize any type of vocal music).
  - c. The only thing God authorized is singing (which is communicable vocal music) whether in our native tongue or in a foreign language.
  - d. Nothing else is authorized.
    - (1) Instrumental music (mechanical or human—non-mechanical) is sinful.

- (2) Non-communicable vocal music is sinful.
  - (3) This corresponds to the command to teach and admonish; Col. 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
5. Other considerations:
- a. We must make sure that we sing the truth and not false doctrine.
  - b. The types of songs sung in worship to God are psalms, hymns, and spiritual songs: not country and western, patriotic or others like songs.
  - c. We are all to engage in the singing.
    - (1) Paul uses a reflexive pronoun (*heautou*), meaning that we are do it to each other and doing it simultaneously.
      - (a) Eph. 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;"
      - (b) Col. 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing **one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
    - (2) Choirs and choruses have no authority.
  - d. Singing may be done in our public assemblies or in private, but in either one we must only act by the authority of Christ.
    - (1) Private
      - (a) Acts 16:25 "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."
      - (b) Jam. 5:13 "Is any among you afflicted? let him pray. Is any merry? let him sing psalms."
    - (2) Public; 1 Cor. 14:15 "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

## B. Prayer.

- 1. Only Christians have the right of prayer.
  - a. Every teaching in the Bible (both Old and New) is applied to the child of God.
  - b. Pro. 15:29 "The LORD *is* far from the wicked: but he heareth the prayer of the righteous."
  - c. Pro. 28:9 "He that turneth away his ear from hearing the law, even his prayer *shall be* abomination."
  - d. Isa. 59:1-2 "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: <sup>2</sup>But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear."
  - e. Jam. 5:16 "Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."
  - f. 1 Pet. 3:12 "For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil."
    - (1) The righteous is the one who does or obeys God's commands.
    - (2) Psa. 119:172 "My tongue shall speak of thy word: for all thy commandments *are* righteousness."
    - (3) Rom. 1:16-17 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup>For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
    - (4) 1 John 3:7 "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

2. Christians have need of prayer.
  - a. Jesus praying shows the Christian's life should be characterized by prayer.
    - (1) Jesus prayed before any major event in his life.
    - (2) If He, being God in the flesh, realized the need of prayer, how much more should we recognize that need.
  - b. We are encouraged to pray.
    - (1) Rom. 12:12 "Rejoicing in hope; patient in tribulation; continuing instant in prayer;"
    - (2) Eph. 6:18 "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"
    - (3) Phi. 4:6 "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."
    - (4) Col 4:2 "Continue in prayer, and watch in the same with thanksgiving;"
    - (5) 1 The. 5:17-18 "Pray without ceasing. <sup>18</sup>In every thing give thanks: for this is the will of God in Christ Jesus concerning you."
3. Some conditions or requirements for acceptable prayer.
  - a. A faithful child of God (as has already been seen).
  - b. Offered in faith.
    - (1) Mat. 21:22 "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."
    - (2) Jam. 1:6-7 "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup>For let not that man think that he shall receive any thing of the Lord."
    - (3) Faith in what God says about prayer and that He will give us what we request.
  - c. With sincerity of heart.
    - (1) 1 Cor. 14:15 "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."
    - (2) Mat. 6:5 "And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."
  - d. With fervency.
    - (1) Jam. 5:15-18 "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. <sup>16</sup>Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. <sup>17</sup>Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. <sup>18</sup>And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."
    - (2) Col. 4:12 "Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."
      - (a) Laboring fervently is the Greek *ajgwnizomai* (*agonizomai*) which is agonizing.
      - (b) It shows all of ones being embraced in the prayer.
  - e. Persistent.
    - (1) Luke 11:5-8 "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup>For a friend of mine in his journey is come to me, and I have nothing to set before him? <sup>7</sup>And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. <sup>8</sup>I say unto you,

Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.”

- (2) Luke 18:1-8 “And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; <sup>2</sup>Saying, There was in a city a judge, which feared not God, neither regarded man: <sup>3</sup>And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. <sup>4</sup>And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; <sup>5</sup>Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. <sup>6</sup>And the Lord said, Hear what the unjust judge saith. <sup>7</sup>And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup>I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”

f. With a forgiving spirit.

- (1) Mat. 6:12, 14-15 “And forgive us our debts, as we forgive our debtors....<sup>14</sup>For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup>But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”
- (2) Mat. 18:23-35
- (3) Mark 11:25-26 “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup>But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”
- (4) We only have the right to forgive is the person is repentant.
- (a) Luke 17:3-4 “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. <sup>4</sup>And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”
- (b) Col. 3:12-13 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; <sup>13</sup>Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.”
- i) Christ forgives on the basis of repentance.
- ii) We follow His pattern.

g. With the understanding.

- (1) 1 Cor. 14:15 “What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”
- (2) This is giving understanding to others (in public prayer).
- (a) The one leading the prayer must do so that others can hear and understand.
- (b) They can then say Amen (meaning “let it be so” or “so be it”).
- (c) Those leading in prayer need to be careful what they say; we have many phrases picked up over the years that are not scriptural.
- (3) Means that we should be thoughtful about our prayers.
- (a) Not say meaningless phrases but give deep thought.
- (b) Mat. 6:7-8 “But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. <sup>8</sup>Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

- h. With the right motive.
- (1) Jam. 4:3 “Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.”
    - (a) They were not receiving because of the wrong motive.
    - (b) “Lusts” is the Greek ἡδονή (*hedone*) meaning pleasures.
  - (2) For what can we pray. Not a complete list but:
    - (a) daily sustenance, or necessities of life; Mat. 6:11 “Give us this day our daily bread.”
    - (b) Physical infirmities or sickness
      - i) 2 Cor. 12:7-9 “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup>For this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup>And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”
      - ii) Jam. 5:14 “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:”
    - (c) Wisdom; Jam. 1:5 “If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.”
    - (d) For our enemies; Mat. 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”
    - (e) For rulers; 1 Tim. 2:1-2 “I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; <sup>2</sup>For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”
    - (f) For peace so we might spread the gospel.
      - i) 1 Tim. 2:2-4 “For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. <sup>3</sup>For this *is* good and acceptable in the sight of God our Saviour; <sup>4</sup>Who will have all men to be saved, and to come unto the knowledge of the truth.”
      - ii) Not simply for peace sake.
    - (g) For preachers.
      - i) Luke 10:2 “Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.”
      - ii) Eph. 6:18-20 “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; <sup>19</sup>And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, <sup>20</sup>For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”
    - (h) For help in overcoming temptation.
      - i) Mat. 6:13 “And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”
      - ii) 1 Cor. 10:13 “There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you

- to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.”
- (i) For forgiveness of our sins.
    - i) 1 John 1:9 “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.”
    - ii) Mat. 6:12 “And forgive us our debts, as we forgive our debtors.”
  - (j) For anything we want.
    - i) Mark 11:24 “Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.”
    - ii) 1 John 5:14-15 “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: <sup>15</sup>And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”
      - a) Asking amiss would be to consume it on our own pleasures.
      - b) We can ask for anything if the motive (purpose) is to better do the will of God.
- i. Directed to the Father through Christ.
- (1) Mat. 6:9 “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”
  - (2) To His apostles; John 16:23-24, 26 “And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. <sup>24</sup>Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full....<sup>26</sup>At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you.”
  - (3) Repeated for all saints; Eph. 5:20 “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;”
  - (4) Praying to Jesus (songs that encourage such) Mary, a departed loved one, or anyone other than the Father is sinful.
  - (5) They must be in the name of Christ.
    - (a) This is not a statement but an action.
    - (b) It is praying as He has authorized (commanded).
- j. According to God’s will.
- (1) John 15:7 “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”
  - (2) 1 John 5:14 “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:”
  - (3) Bringing our will into harmony with the Father’s will’ Mat. 6:10 “Thy kingdom come. Thy will be done in earth, as *it is* in heaven.”
  - (4) To pray according to God’s will we must first know God’s will, and do everything possible to accomplish His will.
4. God acts providentially to bring about our request.
- a. God often uses humans to accomplish His will.
  - b. Paul prayed for the salvation of the Jews, then did all he could to save them; Rom. 10:1-3 “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. <sup>2</sup>For I bear them record that they have a zeal of God, but not according to knowledge. <sup>3</sup>For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”

### C. Contribution.

1. God has instructed man to give to the work of the church.
  - a. 1 Cor. 16:1-2 "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup>Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come."
  - b. This is a command for all churches everywhere.
    - (1) 1 Cor. 1:2 "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:"
    - (2) 1 Cor. 4:17 "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church."
    - (3) 1 Cor. 7:17 "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."
2. What is to be done.
  - a. The church is to take up a collection to put into the common treasury.
  - b. It is to be done on the first day of the week—Sunday.
    - (1) This is the day Jesus rose from the dead; Mark 16:9 "Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."
    - (2) The church was established on Sunday; Acts 2.
    - (3) It is the Lord's day; Rev. 1:10 "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,"
    - (4) It is the day of the regular assembly of the church to worship God; Acts 20:7 "And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."
  - c. Principles from 2 Cor. 8-9
    - (1) Give according as God has blessed us
    - (2) Give with a willing mind
    - (3) Give liberally
    - (4) Give bountifully
    - (5) Give cheerfully
    - (6) Give sacrificially
    - (7) Give as we have purposed
    - (8) Not sparingly
    - (9) Not grudgingly
  - d. Remember:
    - (1) All things belong to God.
      - (a) By right of creation; Gen. 1:1 "In the beginning God created the heaven and the earth."
      - (b) We have been entrusted with its care; 1 Cor. 4:1-2 "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup> Moreover it is required in stewards, that a man be found faithful."
    - (2) What God has done for us in giving His Son
      - (a) John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

- (b) 2 Cor. 8:9 “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”
3. Through giving properly we lay up treasures in heaven.
- a. Mat. 6:19-21 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup>For where your treasure is, there will your heart be also.”
- b. Phi. 4:17-18 “Not because I desire a gift: but I desire fruit that may abound to your account. <sup>18</sup>But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.”
4. Illustration of the Macedonians
- a. 2 Cor. 8:1-5 “Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup>How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup>For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; <sup>4</sup>Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. <sup>5</sup>And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.”
- b. They were in deep poverty, but gave liberally.
- c. They went beyond their power.
- d. They viewed giving as an opportunity, not an imposition.
- e. They entreated Paul to accept their gift.
- f. They first gave themselves to God; Mat. 6:21 “For where your treasure is, there will your heart be also.”
5. Purpose of the collection.
- a. Paul was dealing with a specific need—the poor saints at Jerusalem.
- b. The church still have needs which arise and the church needs money to meet those needs.

#### D. Lord's Supper.

1. The institution of the Supper.
- a. Jesus instituted it just prior to His crucifixion.
- (1) Mat. 26:26-29 “And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. <sup>27</sup>And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; <sup>28</sup>For this is my blood of the new testament, which is shed for many for the remission of sins. <sup>29</sup>But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. <sup>30</sup>And when they had sung an hymn, they went out into the mount of Olives.”
- (2) Mark 14:22-25 “And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. <sup>23</sup>And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. <sup>24</sup>And he said unto them, This is my blood of the new testament, which is shed for many. <sup>25</sup>Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.”
- (3) Luke 22:19-20 “And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. <sup>20</sup>Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.”
- b. Summary of it.
- (1) He took the unleaven bread and blessed it (gave thanks for it), break it, gave it to the apostles to eat.

- (2) He took the cup (metonymy for the contents of the cup which is the fruit of the vine), blessed it (gave thanks for it), gave it to the apostles to drink.
  - (3) The unleaven bread and fruit of the vine represented His body and blood.
2. Terms used to identify the Supper.
- a. Lord's Supper; 1 Cor. 11:20 "When ye come together therefore into one place, *this* is not to eat the Lord's supper."
  - b. Communion; 1 Cor. 10:16 "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"
  - c. Lord's Table; 1 Cor. 10:21 "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."
  - d. Breaking of bread; Acts 2:42 "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."
  - e. Break bread; Acts 20:7 "And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."
  - f. Some terms used that are not Biblical terms.
    - (1) Eucharist
      - (a) The word means "thankfulness, gratitude, to show favor to."
      - (b) It comes from the presiding bishop of the apostate church *consecrating* the elements.
    - (2) Sacrament (Holy Sacrament)
      - (a) Comes from a Latin term meaning "oath, solemn obligation."
      - (b) Apostate groups use it to mean "an outward and visible sign of an inward and spiritual grace."
      - (c) There is no such thing biblically being the imagination of apostate groups refusing to stay with the Bible.
3. Purpose of the Supper.
- a. Done in the remembrance of Christ.
    - (1) Luke 22:19 "And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."
    - (2) It is a memorial done to remember the body and blood of Jesus (not his burial and resurrection).
  - b. To have communion (participation, fellowship, or sharing):
    - (1) With the Father, and Son; 1 Cor. 10:16 "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"
    - (2) With each other
      - (a) 1 Cor. 10:17 "For we *being* many are one bread, *and* one body: for we are all partakers of that one bread."
      - (b) Congregational division and malice between Christians prevent this communion so "it is not possible to eat the Lord's supper" (1 Cor. 11:20 ASV).
  - c. To proclaim the Lord's death.
    - (1) That He died for our sins; Mat. 26:28 "For this is my blood of the new testament, which is shed for many for the remission of sins."

- (2) That He will come again; 1 Cor. 11:26 "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."
  - (3) The covenant He made by His shed blood
    - (a) Mat. 26:28 "For this is my blood of the new testament, which is shed for many for the remission of sins."
    - (b) 1 Cor. 11:25 "After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me."
4. The manner of partaking.
- a. Worthily as we examine ourselves.
  - b. 1 Cor. 11:27-29 "Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup>But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. <sup>29</sup>For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."
    - (1) *Unworthily* is an adverb (not an adjective) describing the manner of partaking, not the worth or non-worth of the partaker.
    - (2) We are to center our minds upon the Lord's death.
    - (3) If our minds are elsewhere, then we become guilty of Christ's death and stand condemned.
5. When we partake.
- a. Scriptures:
    - (1) Acts 2:42 "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."
    - (2) 1 Cor. 11:26 "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."
      - (a) Both of these show a regular practice, but not specifically **when**.
      - (b) The wider context is chapters 11-16.
      - (c) In connection with the contribution; it was upon the first day of the every week.
      - (d) Thus, the Lord's Supper was to be upon the first day of every week.
  - b. Acts 20.
    - (1) Paul was intent on being in Jerusalem by Pentecost; Acts 20:16 "For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."
    - (2) He arrives in Troas on Monday and delays his journey for 7 days.
    - (3) The purpose is to partake of the Communion with these brethren.
    - (4) Paul knew that the only day the disciples would be partaking of the Supper would be Sunday (the first day of the week).
    - (5) After partaking of the communion with them, he immediately departed, continuing his journey.
    - (6) Acts 20:6-7 "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. <sup>7</sup>And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

- (7) If they had partaken of the Supper on any other day, Paul would not have had to wait 7 days.
  - (a) We can only do what the Bible authorizes; Col. 3:17 "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him."
  - (b) Thus, Sunday (the first day of the week) is the only day we may partake of the Supper.

## E. Preaching.

1. In the worship there was preaching taking place.
  - a. Acts 20:7 "And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."
  - b. Acts 2:42 "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."
2. The preacher's work.
  - a. 2 Tim. 4:1-2 "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup>Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."
  - b. Preaching must be done whether or not people like it.
  - c. It involves:
    - (1) Reproving: bringing something to light, exposing, and then convict someone or something and thus to correct them.
    - (2) Rebuking:
      - (a) To charge or admonish sharply.
      - (b) Our Lord rebuked:
        - i) evil spirits; Mat. 17:18; Mark 1:25; 9:25; Luke 4:35, 41; 9:42
        - ii) the wind; Mat. 8:26; Mark 4:39
        - iii) a fever; Luke 4:39
        - iv) the disciples; Luke 9:55
    - (3) Exhorting; giving comfort, encouraging, strengthening, and admonishing.
3. All the Word must be preached.
  - a. Paul; Acts 20:26-27 "Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. <sup>27</sup>For I have not shunned to declare unto you all the counsel of God."
  - b. Eze. 3:17-21 "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. <sup>18</sup>When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. <sup>19</sup>Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. <sup>20</sup>Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. <sup>21</sup>Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."
  - c. Eze. 33:1-9 "Again the word of the LORD came unto me, saying, <sup>2</sup>Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: <sup>3</sup>If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; <sup>4</sup>Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him

away, his blood shall be upon his own head. <sup>5</sup>He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. <sup>6</sup>But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. <sup>7</sup>So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. <sup>8</sup>When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. <sup>9</sup>Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

4. He must hold to sound words.
  - a. 2 Tim. 1:13 "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."
  - b. Warning against false doctrine.
    - (1) 1 Tim. 1:3 "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,"
    - (2) 1 Tim. 4:1, 6 "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;...<sup>9</sup>If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."
  - c. This includes exposing the person doing the false teaching.
    - (1) 1 Tim. 1:20 "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."
    - (2) 2 Tim. 1:15 "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."
    - (3) 2 Tim. 2:17-18 "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; <sup>18</sup>Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."
    - (4) 2 Tim. 4:10 "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia."
    - (5) 2 Tim. 4:14 "Alexander the coppersmith did me much evil: the Lord reward him according to his works:"
5. He must not be an ear-tickler.
  - a. 2 Tim. 4:3-4 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup>And they shall turn away *their* ears from the truth, and shall be turned unto fables."
  - b. He is to please God, not man; Gal. 1:10 "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."
  - c. He will preach the powerful gospel knowing that it alone can save.
    - (1) Rom. 1:16-17 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup>For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
    - (2) Jam. 1:21 "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."
  - d. He will not change or alter God's Word.
  - e. He will recognize the solemnity of the occasion.
    - (1) He will not simply give good after-dinner speeches, nice moralistic lessons, nice little stories, etc.
    - (2) He knows it is not a time for entertainment.

- f. He recognizes the spiritual nature of the church to save souls.
  - (1) He will not be preaching a social gospel (even though preaching the gospel will deal with social issues) dealing with the social ills of society.
  - (2) John 18:36 "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."
  - (3) Luke 19:10 "For the Son of man is come to seek and to save that which was lost."
6. The preacher will: 1 Tim. 4:16 "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

**Conclusion:** God has granted unto us a wonderful opportunity and privilege to worship the God of the universe. However, to worship God acceptably we must follow the pattern God established and do those things with the proper attitude of heart. May we ever set our mind to worship God in spirit and in truth.

Return

# Kinds Of Music

