

KNOW YOUR BIBLE

# WORSHIP

**Advanced Bible Study**



Jerry Bates

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# Contents

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1. What is Worship?

5 

2. Where should we Worship?

13 

3. Prayer

21 

4. Lord's Supper

31 

5. Singing

39 

6. The Collection of the Saints (Giving)

47 



## Introduction



Understanding important subjects of the Bible is easy. I am sure this book will make it much easier.

Since I have known the author of this Bible study book for a long time, who is well known for his simple and strong teaching on any Bible subject, I will be honored by introducing and publishing this book by him. Many times I have been astonished by the way the author of this book brother **Jerry Bates** handles his classroom teaching, to make one understand the Bible topics. The same method is used here by the author in writing also, to make us know the subject on “Worship” from the Bible. The author is very careful to make us understand this subject, based only on the Bible.

We welcome any such questions that arise, during the course of your study. Each lesson is followed by a question section, for you to answer and send it back to your Teacher. **Kindly send the filled in questionnaire sheet to the Senders Address (Your Teacher)** and keep the book for your future study. Be sure that, you will be rewarded with a beautiful certificate on completing this study. May God bless you, as you study and prove yourself worthy before God !

In the Service of the Lord,

**PHILEMON RAJAH**

Director - J.C. School of Evangelism  
(Madurai) India





# WHAT IS WORSHIP?



One of the most important activities in which Christians engage is the act of worship. Many of the actions that men have added to modern worship are without authority from the Word of God; yet, Paul writes in Colossians 3:17, **Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.** To do something in the name of Jesus is to do it by His authority. Worship, that is without Biblical authority is "vain" or empty worship according to Jesus (Matthew 15:9). Thus, we need to ascertain what is involved in biblical worship and be sure that our worship is acceptable to God.

## What is Worship?

The word usually translated Worship in the New Testament means to do obeisance, to prostrate or show deep respect. It denotes homage, reverence, or awe. The classic verses regarding worship are John 4:23-24, **But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.** Since Jesus speaks of true worshipers, that implies the existence of false worshipers. The object of our worship is God the Father. This denotes intimacy and love (Ephesians 1:3; Luke 11:2-4); however, we must never forget the

reverence and awe of which God is worthy. Two factors are involved in true worship, spirit and truth. Spirit filled worship is sincere worship from the heart, and to worship in truth is to worship as God directs in His word. Jesus said, **Thy word is truth (John 17:17)**; thus to worship in truth is to worship as instructed in His word.

Worship is an act of magnifying God. We must remember that God is the object of our worship, not ourselves! One preacher has defined worship as "recognizing God for who He is, recognizing yourself for who you are, and responding appropriately." This is a simple definition and will be used as a basis for understanding worship in this lesson. The first aspect of worship is recognizing who God is. God is the Creator of both heaven and earth and all therein (Genesis 1:1; Colossians 1:16). He is the only True God (Exodus 20:2-3). He is completely upright, righteous and just (Mark 10:18). Isaiah emphasizes this aspect of God when He calls Him the "Holy One of Israel". Isaiah uses the term "Holy One" in reference to God 29 times (for example, Isaiah 1:4; 43:15). This is the great paradox. The Holy One is in our midst. **Cry out and shout, O inhabitant of Zion, for great is the Holy One of Israel in your midst!** (Isaiah 12:6).

Secondly, we notice who we are. Paul quotes Psalm 14:1-3 and Psalm 53:1-3 in Romans 3:10-12 to summarize the plight of man. **There is none righteous, no, not one. There is none who understands; There is none who seeks after God. They have all turned aside; they have together become unprofitable. There is none who does good, no, not one.** Even after undergoing and passing the great trial of his faith, Job says, **Therefore I abhor myself, and repent in**

**dust and ashes.** (Job 42:6). When the faithful prophet Isaiah received his vision from God, he confessed that he was a **man of unclean lips** (Isaiah 6:5). Thus, we see that whereas we often see ourselves as very good men and women, compared to God, we are sinful creatures. God's standard is perfection, which is, of course, far superior to man's standard of goodness. Thus, in worship one recognizes his sinfulness and unworthiness to approach God (Luke 5:8; Isaiah 6:5). This promotes gratitude and humility on the part of the worshiper.

Thirdly, we must respond appropriately. What is the appropriate response? Several factors are involved in our appropriate response. (1) We must have a sense of dependence and humility. God is the creator of all, and all we have comes from Him. (2) We should have an attitude of thanksgiving. The Bible often encourages thanksgiving on the part of man. **Giving thanks always for all things to God the Father in the name of our Lord Jesus Christ** (Ephesians 3:20). (3) We should likewise be filled with joy. **Rejoice in the Lord always. Again I will say, rejoice!** (Philippians 4:4). **Now may the God of hope fill you with all joy in peace in believing, that you may abound in hope by the power of the Holy Spirit** (Romans 15:13). (4) We must surrender our lives in obedience to His will. **I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service** (Romans 12:1). It is not enough just to worship correctly; it must result in holy living. We cannot separate our worship from the way we live our lives. If our worship is not accompanied by holy living, God will hate our worship. **I hate, I despise your feast days. And I do not savor your sacred assemblies. Though you offer Me**

**burnt offerings and your grain offering. I will not accept them, nor will I regard your fattened peace offerings** (Amos 5:21-22). The problem in Amos' day was not that Israel was worshipping incorrectly; but their worship did not result in holy living, thus God refused to accept their worship.

## Purposes of Worship

The Bible tells us that there are several purposes of worship. Of course, the main purpose is to glorify God. **Therefore, whether you eat or drink or whatever you do, do all to the glory of God** (1 Corinthians 10:31). Only God is worthy to be praised and glorified. Everything we do should reflect God living in us, and there is no better way to do this than in worship. In the Ephesian letter Paul prayed that **to Him {God} be glory in the church by Christ Jesus to all generations, forever and ever** (Ephesians 3:21).

A second purpose is to edify fellow Christians. **Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching** (Hebrews 10:25). This again emphasizes the importance of assembling, because, obviously, without assembling together we can never encourage one another. Paul also told the Corinthians in 1 Corinthians 14:26 to Let all things be done for edification. The words "build up" or "edify" are used seven times in 1 Corinthians 14. Paul was correcting abuses of worship including spiritual gifts, because edification requires instruction and intelligible speech. Nevertheless, we see that one of the main purposes is to edify fellow Christians.



Another purpose of worship is to commemorate or proclaim our salvation and our unity together as the body of Christ. **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? For we, though many, are one bread and one body: for we all partake of that one bread** (1 Corinthians 10:16-17). In the next chapter, when Paul was correcting the abuses of the Lord's Supper, he wrote in verse 26, **For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes**. Accordingly, when we partake of the Lord's Supper, we proclaim or teach to any non-Christians who may be in attendance, of the death and sacrifice of Jesus, as well as reminding fellow Christians of our mutual salvation and unity that we have as fellow members of the body of Christ.

## Conclusion

We have studied in this lesson what worship is and some of the purposes of worship. Much of the abuses in modern day worship have come about because we have forgotten the purpose of worship and turned it into something to please ourselves. In the next lessons we will look in detail at each action involved in our worship to God.



Name : ..... Enrollment No.: .....

## Questions

1. What are two factors of true worship?
2. What does it mean to worship in spirit?
3. What does it mean to worship in truth?
4. What are the three parts of true worship according to the definition used in this lesson?
5. God is the \_\_\_\_\_ of Israel according to Isaiah.

## True / False

1. Worship must be primarily directed to God. True/False
2. Worship denotes to give homage, reverence or awe. True/False
3. Worship is completely separate from the rest our lives; therefore, one's worship can be acceptable while living a sinful life. True/False
4. All we do in life should give glory and honor to God. True/False
5. Worship is primarily between an individual and God; therefore, we have little concern with our fellow Christians around us. True/False





## WHERE SHOULD WE WORSHIP?



Men and women have always approached God in worship. Even in the very beginning, we find Cain and Abel bringing offerings to God (Genesis 4:15). We read that while both brought an offering, only Abel's sacrifice was accepted by God. During the Patriarchal Age, each family offered their own sacrifices in worship to God. When God made his covenant with the children of Israel on Mount Sinai, God specified that all worship should be done in the tabernacle through the priests composed of the tribe of Levi. Later, with the establishment of the kingdom beginning with King Saul, the temporary tabernacle was replaced by the temple in Jerusalem. Thus, from that point on, worship was conducted in Jerusalem. However, under the covenant instituted by Christ, worship can be done anywhere. When Jesus was talking with the woman at the Samaritan well in John 4, she asked him where the correct place of worship was. Her ancestors had said that Samaria was the proper place, whereas the Jews claimed Jerusalem was the proper place. **Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father"** (John 4:21). In other words, the exact place we worship is unimportant. Now, God's people, composed of people of every nation around the world, can worship God in whatever nation they reside.

## When Should We Worship?

During the period of the Law of Moses, Israel was commanded to worship on the Sabbath Day. **Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work;... For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it** (Exodus 20:8-11). This covenant was given only to Israel. Later, Moses wrote, **The Lord our God made a covenant with us in Horeb. The Lord did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive** (Deuteronomy 5:2-3). This covenant, which included keeping the Sabbath day, was made only with the children of Israel and their descendants, not their ancestors or the Gentiles.

Jesus nailed this covenant to his cross. **Having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross** (Colossians 2:14). In Romans 7, Paul taught that we died to the law so that we can be married to another (Christ). Then, in verse 7, he specifically mentioned the commandment, "You shall not covet," as one of the commandments to which we had died. That is one of the Ten Commandments (Exodus 20:17). If one died to one of the Ten Commandments, then he must of necessity have died to them all. Thus, we are no longer commanded to keep the Sabbath day holy and to worship on the Sabbath day.

Under the new Covenant, we find that we are to worship on the first day of the week. The early church from the beginning worshiped on the first day of the week. Paul met with the church at Troas on the first day of

the week (Acts 20:7). However, he stayed there in the city for seven days, which indicates this was not a special meeting to hear Paul, but the normal and customary day of worship. They **came together to break bread** (partake of the Lord's Supper), not just to hear Paul preach. He was there on the Sabbath day, but he met to worship with them on the first day. Paul commanded the Corinthian church to take up an offering on the first day of the week (1 Corinthians 16:2), which again indicates that this was the customary day to worship.

It is only natural that the early church would worship on the first day of the week, because all the important things that resulted in the establishment of the church happened on the first day. Jesus arose from the dead on the first day of the week. The women came to the tomb early in the morning on the first day of the week (Luke 24:1). While at the tomb, two men in shining garments (24:4) reminded them of the words of Jesus, **The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again** (24:7). Since Jesus was crucified on Friday, the third day would be Sunday, according to the way the Jews calculated time, counting any part of a day as a whole day. That same day, two men were traveling to a village called Emmaus (24:13), and Jesus appeared to them but they did not realize who He was. During the conversation, these men stated, **But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened** (24:21). Thus, we see that the Christians knew that Christ had prophesied that he would rise on the first day of the week.

Jesus met with His disciples on the first day of the week (John 20:19), but Thomas was absent on that occasion. On the next first day (20:26),

Jesus again appeared to His disciples, this time including Thomas. The church was established on Pentecost, which always came on the first day of the week (Leviticus 23:15-16). It was on this day that the Holy Spirit came upon the apostles, and the first gospel sermon was preached in fulfillment of Isaiah 2:2-4. That same day, 3,000 souls were baptized, thus establishing the church (Acts 2:41). From that point, we only read of the church worshipping on the first day of the week, even though initially Christians were all Jews, who had always worshipped on the Sabbath day.

## Preaching or Teaching

One important part of our worship is the study of God's word. Customarily, one person delivers a sermon or exhortation on a portion of God's word, but that is not the only way we might study God's word together. The important thing is that God's word is taught so that the church can be edified. Many passages emphasize the teaching of God's word. Paul preached to the church in Troas until midnight (Acts 20:7). **For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church (1 Corinthians 4:17). I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and His kingdom : Preach the word! Be ready in season and out of season, convince, rebuke, exhort, with all longsuffering and teaching (2 Timothy 4:1-2).**

God chose preaching as the way to spread His saving gospel. **For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe (1**



Corinthians 1:21). Paul said that he determined not to know anything among the Corinthians except Jesus Christ and Him crucified (1Corinthians 2:2), and he did not preach it with persuasive words of human wisdom (1 Corinthians 2:4). In 1 Corinthians 14 Paul was writing to correct the wrong use of the gifts of prophecy and tongues. The important purpose was that the church be edified (14:4-5), which could only occur if people understood what was said. Notice Paul's conclusion in verse 26, **Let all things be done for edification.** Only by understanding God's word can one be spiritually edified, so we can see the importance placed upon preaching or teaching God's word in a worship assembly.

Preaching or teaching is an important part of worship. Preaching is not a form of entertainment or a time for someone to show off his oratorical ability. Preaching enables the worshipper to see and hear God. The teacher is to bring a message from God for his listeners. Preaching will enable one to personally apply the Word to his life. Preaching also enables one to see God, see ourselves, and to see our mission in light of God's word. We must remember that preaching is not limited to someone with some specialized training in preaching. While biblical education is needed and very much helpful, anyone can preach. If one has the ability, and the desire to prepare himself by serious study, then he should be allowed to preach, even if he might be self-taught. Preaching is not limited to the "clergy." That idea is man's invention and not taught in the Bible.



Name : ..... Enrollment No.: .....

## Questions

1. On what day were the Jews commanded to worship?
2. When was that old covenant taken away?
3. On what day did Jesus rise from the dead?
4. On what day did Jesus meet with his disciples after his resurrection and between his ascension?
5. What is the primary purpose of the teacher in our worship?

## True / False

1. In the Patriarchal age, each family brought their own sacrifices to God and offered it themselves. True / False
2. The early church worshipped on the Sabbath since they were mostly Jews. True / False
3. The day of Pentecost was always on the first day of the week. True / False
4. An important principle to remember in our worship is that everything should be done for edification. True / False
5. Preaching should be limited to those who are especially trained, i.e., the clergy. True / False





## PRAYER



Prayer is obviously an important part of our worship to God, and the Bible often stresses its importance. Notice a few general verses regarding prayer. **Then he spoke a parable to them, that men always ought to pray and not lose heart"** (Luke 18:1). **Rejoicing in hope, patient in tribulation, continuing steadfastly in prayer** (Romans 12:12). **Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints** (Ephesians 6:18).

### What is Prayer?

First and foremost, we must remember that prayer is the avenue by which we speak to God. It is to be directed toward God, with complete trust in God. It is to be sincere or from the heart. It is not just saying the right words, such as a magical incantation. It should also be a characteristic of our behavior. Paul wrote in 1 Thessalonians 5:17 that we should pray without ceasing. Certainly, Paul is not saying that we should have a prayer in our minds and on our lips 24 hours a day. To **pray without ceasing** simply means that God is never far from our minds, and that our hearts, lives, and minds should be such that prayer is a natural part of our lives. At all times, we may silently pray a short prayer asking God for

guidance, help, etc. The early church continued steadfastly in prayer (Acts 2:42).

Prayer is not a magic formula or shortcut for materialism and selfishness. While God has promised to hear the prayers of His people (Matthew 21:22), we must remember that all things are subject to His will. In James 4:1-6, James talked about some Christians who asked for things from God, yet they still did not receive. James pointed out that their prayers were not answered because their prayers were selfish, wanting those things only to spend it on their pleasures. Thus, we must not look upon prayer as if it is a blank check from God, and all we need to do is ask and we will receive.

Prayer is not an ultimatum. An ultimatum is when we try to bargain with God such as saying, "If you will bless me, I will start serving you." God deserves our service based on what he has already done, and we cannot somehow pressure God into further blessing us by making empty promises of our service. Nor should we look upon prayer as something useful only for emergencies. When troubles come, many instantly turn to God in prayer. However, when troubles pass, they forget God and go on living their lives as before.

## Who Should Pray ?

Most people would quickly answer that everyone should pray, and

while certainly I would not discourage anyone from praying, we must realize that prayer is ultimately a blessing reserved for God's children. Those who do not belong to God's spiritual family have no promise that God will listen to their pleas. **The Lord is far from the wicked, but He hears the prayer of the righteous** (Proverbs 14:29). In 1 Peter 3:12, Peter quotes from Psalm 34 these words, **for the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil.** Other verses could be added to these, but remember that all verses that deal with prayer are written to God's people or Christians. Furthermore, only those Christians who are living a righteous life have the privilege of prayer. John wrote in 1 John 3:22, **And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.** Notice that John writes that those who keeps God's commandments are promised that God will answer their prayers, which implies that those who do not live obedient lives do not enjoy such promises.

Christians are commanded to pray for one another. **Confess your trespasses to one another, and pray for one another, that you may be healed. The effective fervent prayer of a righteous man avails much** (James 5:16). These words are written to all Christians, and we are told that the prayers of a righteous man are powerful, not just those of a preacher or priest. Nowhere are we commanded to confess to a priest, nor is it ever implied that the prayers of a preacher or priest are somehow more powerful or more effective than the prayers of anyone else. What is important is a

person's life, not what position he may hold. Prayer is also not a replacement for obedience. There are a few times when God actually told someone to stop praying (e.g., Exodus 14:15; Acts 22:16).

In 1 Timothy 2:8 Paul writes, **I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting.** The Greek term for men in this passage refers only to men. There are other terms used for women or mankind in general. Thus, Paul restricts public prayer to be led by men. People often ask about lifting up hands in prayer. While nothing would be wrong with praying with uplifted hands, that is certainly not commanded. In Scripture people are mentioned praying in a variety of positions, but most often they are mentioned as kneeling or completely prostrate. Physical posture is not important in our prayers; rather, Paul is emphasizing the holiness of our lives. The men that pray must be holy, living obedient lives.

## For What Should We Pray?

Many things should be included in our prayers. Most importantly, we offer praise to God. God and only God is worthy to be praised. Connected with this is our thanksgiving for His blessings, both materially and especially spiritual. **Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus (Philippians 4:6-7).** Continue earnestly in



**prayer, being vigilant in it with thanksgiving** (Colossians 4:2). Notice that Paul also includes personal requests in our prayers. It is not necessarily selfish or sinful to ask God for personal blessings. We should also ask God for guidance and wisdom (James 1:5). We should pray for others, such as the poor, sick, kings, other Christians, etc. (James 5:16). An especially important part of our prayers is confession, confession of our faith and our sins. 1 John 1:8 says that if we confess our sins, God is faithful to forgive us. Obviously, connected with confession would be repentance and a request for forgiveness. God is faithful, reliable, or trustworthy. God has promised to forgive us, and we can trust God to do what He has promised. However, we must remember that if we do not forgive others, neither will God forgive us (Mark 11:26).

## How Should We Pray?

The most important part of our prayers is our attitude. Our prayers must arise out of a strong faith in God and a sincere heart. **These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me** (Matthew 15:8). Included in a sincere heart is humility and praying with a right motive. It is not necessary to make long prayers. In Matthew 6:5-8 Jesus condemned the heathen for their vain repetitions. Saying the same things over and over again does not make our prayers more effective. The recorded prayers of the great men of faith are very brief. We should pray to God with reverence. We must remember that

God is God and we are only men. **Do not be rash with your mouth, and let not your heart utter anything hastily before God. For God is in heaven, and you on earth: therefore let your words be few** (Ecclesiastes 5:2).

We are to pray to God in the name of Jesus as our Mediator. Paul wrote, **For there is one God and one mediator between God and men, the Man Christ Jesus** (1 Timothy 2:5). A mediator is one who goes between two parties, in this case, God and man. A good mediator knows the situations of both parties; thus, one could have no better mediator than Jesus. He knows God, because He is God; He knows man, because he became flesh as a man (Philippians 2:5-11). Paul also assured us that the Holy Spirit has a part in presenting our prayers to God. **Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God** (Romans 8:26-27). These groanings are not some kind of spiritual language known only to God; rather they are the Spirit's groanings, not man's. While we may not understand all that the Spirit does, we can be assured that the Spirit and Christ takes our appeals and present them before God according to His will. This should be a great encouragement to us.

Prayer also implies that we will do what we can to answer our prayers. Prayer is not an easy way to help others without doing anything. James warned against this attitude in James 2:15-16; **If a brother or sister is**

**naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?** In other words, it does no good to simply pray for someone; we must give to those who are needy. God answers prayers through His servants; therefore, we cannot simply pray for someone while not actually doing anything and think that we have fulfilled our duty.



Name : ..... Enrollment No.: .....

## Questions

1. What is prayer?



2. What does it mean to pray without ceasing?

3. To whom should we confess our sins?

4. What are some things that should be included in our prayers?

5. How does the Spirit make intercession for us?



## True / False

1. Prayer is a blessing reserved only for God's children.  
True/False
2. The prayers of a preacher or priest are especially powerful and meaningful.  
True/False
3. In today's modern world, anyone should be able to lead a public prayer.  
True/False
4. Our prayers should be prayed in the name of Jesus, who is our mediator.  
True/False
5. Making any personal effort to help the poor after praying for them illustrates a lack of faith in God and the power of prayer.  
True/False



# 4

## LORD'S SUPPER



To any Christian, the Lord's Supper, which might also be called the communion, should be an important part of our worship. The main texts which instruct us concerning the Lord's Supper are **Matthew 26:26-29**; **Luke 22:14-20** and **1 Corinthians 11:23-34**. There are several ideas associated with the Lord's Supper. (1) It is a thanksgiving. When Jesus instituted the Lord's Supper, he gave thanks. We should be thankful for the great sacrifice of Christ for us. (2) It is a memorial. A memorial serves to take our minds back to some action in the past, and the communion takes our mind back to the cross of Jesus. In **1 Corinthians 11:25**, we are told to partake of it in remembrance of Jesus. (3) We show forth or proclaim the Lord's death. **For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes** (**1 Corinthians 11:26**). Thus, the Lord's Supper to some extent is a way of preaching. When others see us partaking of the Lord's Supper, we are pronouncing by our actions our faith in the great sacrifice of Jesus, who shed his blood for us. (4) We have fellowship one with the other. Notice **1 Corinthians 10:16-17**. **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? For we, though many, are one bread and one body; for we all partake of that one bread.** The word communion means a fellowship. In this context, Paul said that eating in

the temples of idols established a fellowship with demons. In like manner, in eating the Lord's Supper we have fellowship with Jesus and each other. We recognize and emphasize our unity through our mutual allegiance to Christ.

## Contents and Meaning of Lord's Supper

The contents of the Lord's Supper are very simple. Man wants to make memorials out of some long lasting materials, such as granite, gold, etc. However, God made his memorial out of perishable materials such as bread and grape juice. It is our hearts that give meaning to the materials. Jesus used unleavened bread (Luke 22:1, 8-9). The Jews had been commanded to use unleavened bread in their Passover feast, so Jesus took that familiar substance and gave it new meaning. It now represents the fleshly body of Jesus, which was sacrificed on the cross for us. Jesus also took the fruit of the vine (Matthew 26:29), which would have been grape juice, and said that it now represents His blood that soon would be shed on the cross.

In Matthew 26, Jesus said in regard to the bread, **This is my body** (26:26). In regard to the fruit of the vine he said, **This is my blood of the new covenant, which is shed for many for the remission of sins** (26:28). Based on these words, some have mistakenly concluded that when the bread and juice are blessed, they literally become the body and blood of Jesus. They look the same, taste the same, have the same physical properties as before, except that they are not the same. That is not the meaning of this passage. Jesus simply meant that they symbolize His body and blood. In John



10:9 Jesus said, "I am the door." Jesus was not saying he was a literal door, but spiritually he was the door to heaven. Just two verses later, He said that He was the 'good shepherd'. Jesus was not and never was a shepherd of physical sheep, but spiritually He is the Chief Shepherd of our souls (1 Peter 5:4). Jesus is like a door or a shepherd. In like manner, the simple contents of the Lord's Supper symbolize to us the body and the blood of Jesus.

In 1 Corinthians 11:24-25, Paul reminded the Corinthians of the words Jesus uttered on the night when He instituted the Lord's Supper with His disciples. Jesus told his disciples, **Do this in remembrance of me.** Since Jesus instituted the Lord's Supper, it is important. It is not merely a church ordinance that was established many years later by the church to help Christians remember Christ's sacrifice. It was given by Christ himself and has been observed by faithful Christians from the very beginning of the church. We partake of it in remembrance of Christ's sacrifice. However, we should not look upon it as a time of mourning. It is serious, for sure. Nevertheless, in 1 Corinthians 10:16, it is called a "cup of blessing." For us, Jesus' death is not a great tragedy; rather, it is the greatest gift, the greatest blessing we have ever received.

## When do we Partake of the Lord's Supper?

There are many different times that churches partake of the Lord's Supper. Some may do it once a month, once a quarter or only on special occasions. Some churches partake of it every week. Often people will say that there is no command in the Bible that specifies how often to

partake of it. It is true there is no command specifying exactly how often we should observe the communion. But if there is no expected time, then if one does it once in a lifetime, he is just as Scriptural as anyone else.

The example of the early church shows that one main reason of assembling is to partake of the communion or "break bread." We read in **Acts 20:7, And upon the first day of the week, the disciples came together to break bread, and Paul preached to them until midnight.** Here we see that the church came together to break bread, which is another term for observing the Lord's Supper, and not just to hear Paul preach. We also know from early Christian writings that the church took communion every week. In **1 Corinthians 11:20** we find that the Corinthian church came together for the purpose of eating the Lord's Supper. The commanded assembly time was the first day of the week (**1 Corinthians 16:2**). We meet every first day, so we should partake of the Lord's Supper every first day.

Some would argue that to observe it so often would take away the meaning and make it only a ritual that one goes through. That is a possibility, but the same thing would be true of all aspects of worship, but no one argues that we should only worship occasionally. Paul addressed this problem in **1 Corinthians 11:28-29. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.** These verses are often misunderstood, and people decide every week whether they are worthy or not, based on how holy they feel they have lived the past week. The word unworthily is an adverb that modifies the way the supper is taken. We are to examine ourselves, that

is, be sure that we remember Christ's body and blood that were given for us. This is a very serious matter, because Paul said that if we partake without thinking about it, we drink judgment to ourselves. We have not just lost a blessing; we have sinned !

## Who Should Partake?

The question sometimes is asked, "Can non-Christians partake of the Lord's Supper?" We must remember that this is a communion with God and Jesus. Jesus is eating it with us in the kingdom. The kingdom is the church, the spiritual body of Christ; thus, this is a blessing reserved only for members of Christ's kingdom. Some brethren want to limit who may partake, and they refuse to allow those whom they consider to be outside of Christ to participate. This places ourselves in the role of judges, and we are not allowed to judge. We do not know the condition of a person's heart. It is the Lord's Supper, not my supper or the church's supper. It is a communion. If one is not in fellowship with Christ, he is lost, and there is no communion with Christ. All one does is eat a little bread and drink a little juice. His soul is not any better or worse off since he is already lost. We need to concentrate on ourselves and our relationship with God and our mindset when we partake, and not be a judge of others.



Name : ..... Enrollment No.: .....

## Questions

1. Name the four main ideas associated with the Lords Supper.
2. What are the two items of the Lord's Supper?
3. On what should our minds be centered as we partake of the Lord's Supper?
4. What two examples were given to illustrate that the bread and fruit of the vine were symbols.
5. How often did the early church partake of the Lord's Supper?

## True / False

1. When the bread and juice are blessed, they become the literal body and blood of Jesus. True/False
2. Jesus took the familiar elements of the Jewish Passover feast and gave them new meanings. True/False
3. For one to examine himself means that he decides how holy he has been in the past week. True/False
4. Since the Lord's Supper is only for Christians, the leaders of the church must be on guard to be sure that only faithful Christians actually eat of the Lord's Supper. True/False
5. The church in Troas in Acts 20:7 primarily came together to hear Paul preach. True/False



# 5

## SINGING



All of the acts of worship should be enjoyable to a Christian, but if there is one act that is more enjoyable to most people, it would be singing. Many times people hum or sing a familiar song to themselves, either audibly or silently in their mind. Singing is an important part of Christian worship, yet it is also one of the most controversial. Open your mind and simply let God through the Bible speak to you.

The two classic verses in the New Testament concerning singing are Ephesians 5:19 and Colossian 3:16-17. They are very similar to each other. **Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord** (Ephesians 5:19). **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. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him** (Colossians 3:16-17).

### Purposes of Singing

Singing is a way of teaching. By the words of the songs that we sing, we are teaching one another. Only words teach; therefore, we must make sure the words are clearly understood, and that they teach a Scriptural lesson. It would be just as wrong to sing a false doctrine as to teach one. We can usually remember principles much easier if we can put them to music. One of the best ways to teach children is to teach them songs.

They can learn easier, and it is fun as well. Thus, singing is an excellent way to teach. This idea even makes melody secondary, since only the words teach and edify. We are to sing spiritual songs, not just songs that we like or sound good to us. People often ask about the difference between psalms, hymns and spiritual songs. It is difficult to determine a precise difference. These words are often used interchangeably; therefore, it seems that no effort should be made to distinguish the different types of songs.

We also teach one another, which emphasizes the reciprocal aspect of our worship. The result is our mutual edification. Few things can encourage a person more than songs that emphasize an important Scriptural principle. Since we are to teach one another, this emphasizes the whole congregation being involved in the singing, rather than only a few people, such as a choir or other small groups, in which a few sing and the others listen. Singing is the only act in which the whole congregation participates with harmonious voices.

Singing is a spiritual sacrifice. **Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name (Hebrews 13:15).** This verse refers back to the Old Testament sacrificial system and declares that singing is our spiritual counterpart to the physical sacrifices offered in the Old Testament. In our songs we praise God for His wonderful works as well as offering thanks for those great blessings. Thus, we must remember once again that we are communicating with God in our singing. Singing involves our whole being: spirit, mind, heart, and lips. Ephesians 5:19 commands us to make melody in our hearts. When we sing, our minds and hearts must be in tune with the message of the song; otherwise, our singing is nothing but an empty ritual. God has never been pleased with empty rituals.



Singing emphasizes the unity of the church. In Romans 15:6, Paul pleads with the Roman Christians to glorify God with "one mind and one mouth." Several New Testament passages emphasize the unity of the church, but singing is one way of developing the close relationship we should have with each other. Even more importantly, one's worship to God is greatly affected if unity cannot be found among our spiritual family. Few things are more uplifting than united Christians singing songs together as if they are coming from one mouth.

## How God Authorizes!

Many misunderstand how we obtain authority for our actions, especially our worship. There are two types of commands: generic or general commands and specific commands. A general command is a general statement authorizing the performance of an action without specifying how it should be done. On the other hand, a specific command specifies exactly how an action should be done. Notice some common examples. God commands us to go and teach the gospel, which are general commands because no specific methods of going or teaching are mentioned. Noah was told to build an ark of gopher wood. The type of wood was a specific command, thus he was forbidden from using any other kind of wood. Music is the general term which includes all kinds of music. If God had said to simply make music, Christians would have had the option to use any kind of music. However, God specified singing, which automatically rules out all other kinds of music. Thus, instruments are excluded, even though God never specifically told us not to use the instrument.

## The Instrument in History

Most religious groups use musical instruments to accompany their singing. This has become so common that few even question whether it is right. However, that has not always been the case. Only within the last couple of centuries has the use of the instrument become so widespread and unquestioned. In the New Testament we are only told to sing in worship, since there is no mention of musical instruments in worship. There are two types of music, vocal and instrumental. The emphasis in worship is to be spiritual, whereas the emphasis of instrumental music is on us or the temporal. Paul did command playing, but he specified that the instrument was the heart.

**Colossians 3:17** commands man to do everything in the name of Jesus, that is, by the authority of Jesus. How can we sing by the authority of Jesus when we add the instrument for which there is no authority? The Scriptures are completely silent on the instrument, thus many claim that since they are not condemned, it is perfectly acceptable to use them. However, silence does not constitute authority. We see two examples of this in the book of Hebrews. In **Hebrews 1:4-5** the writer is seeking to establish the supremacy of Christ over the angels. To do so, he asks to which of the angels did God say, "You are My Son." Of course, the answer is none. Therefore, Christ is superior to the angels. In **Hebrews 7:13-14** the writer is seeking to confirm the necessity of a new priesthood. In order for Jesus to be a priest, a new law had to come into existence because the old law said nothing about a priest coming from the tribe of Judah. Rather, the law specified that all priests would come from the tribe of Levi. Since Levi is specified, that automatically rules out all other tribes. Thus, Christ could not be a priest according to the Mosaic Law, because He was not from the tribe of Levi. In like manner, since

singing is specifically authorized, all other types of music are ruled out. In other words, we have no authority for the instrument.

Throughout the history of Christianity, the instrument has been consistently opposed. The church fathers consistently resisted the addition of the instrument to their worship. For many centuries no church used instruments of music. The first organ is believed to have been first introduced in the late 7th century. The Jews used instruments in their temple worship, and the Greeks used them in their idol worship. Therefore, the early Christians most certainly would have been familiar and comfortable with the instrument, yet it is admitted by practically everyone that the early church used no instruments in their religious worship.

Additionally, the founders of most of the modern denominations also opposed the use of the instrument. Notice a few quotes :

- ❖ Martin Luther: "The organ in the worship to God is an ensign of Baal."
- ❖ John Calvin: "It is no more suitable than the burning of incense, the lighting of tapers, or revival of other shadows of the law. The Roman Catholics borrowed it from the Jews."
- ❖ John Wesley: "I have no objection to the organ in our chapels provided it is neither seen nor heard."
- ❖ John Knox called the organ a "kist (chest) of whistles."

Our purpose is to restore the New Testament church, which never used and greatly opposed the use of instruments of music in worship. Therefore, if one is seeking to be simply a New Testament Christian, he will worship without the instrument.



Name : ..... Enrollment No.: .....

## Questions

1. What is the main purpose of singing?

2. Singing is a \_\_\_\_\_ sacrifice.

3. What are the two types of commands?

4. We are commanded to make melody in our \_\_\_\_\_.

5. Why was it impossible for Christ to be a priest according to the Mosaic Law?

## True / False

1. There is little difference between a psalm, a hymn, or spiritual song.  
True/False
2. The most important part of a song is that it sound beautiful and moving.  
True/False
3. From the very beginning of the church, the use of the instrument in worship has been highly debated.  
True/False
4. Since the Bible never forbids us from using the instrument, we know God is pleased with its use.  
True/False
5. The founders of most of the modern denominations also opposed the use of the instrument.  
True/False





## THE COLLECTION OF THE SAINTS (GIVING)



The giving or collection is an important blessing as well as a duty for the Christian. Of course the greatest example of giving is Jesus dying on the cross for us. In Mark 12:41-44 we find probably the greatest example of human giving. Jesus was watching people put money into the temple treasury. One poor widow came and contributed two mites, which was the smallest coin in circulation at the time. Of course, the exact amount in today's currency would vary, but let me just say that it would be worth almost nothing. Yet, Jesus said that this poor widow gave more than all of them, because they gave out of their abundance, while she gave all she had.

### Motives for Giving

Motives are always important to God. First, let us look at some wrong motives for giving. We should not give merely out of a sense of duty, desire for prestige or the praise of men, or to ease our conscience for a lack of personal involvement. Giving some money will not alleviate one's need to do something personally. One cannot hire someone else to serve God for him.

Giving is primarily an act of faith, love and devotion to God on the part of the Christian. By our giving we prove our love for God. As we

give, we also grow. We become partakers of the Divine nature by being generous. Giving also opens the way for God to bless us. Finally, we give in order for the church, God's kingdom, to grow. Money is needed for various needs of the church, and it is God's plan for His children to support the kingdom.

## 1 Corinthians 16:1-2

**Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also. On the first day of the week, let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.**

In these verses we find a commandment to give or to lay something aside. Since we are commanded to do it on the first day of the week when the church came together, this indicates that the laying aside was a contribution given to the church and not just at home. If the laying aside was something one did at home, that could be done at any time, and not when one assembled with the church.

- ❖ This was a personal command. Each one should participate, not just the rich, the older, those with little debt, etc.
- ❖ We are to lay by in store. We often think of this as money, but it could also involve other things, depending on what one may have. Just because one has little cash does not mean that one cannot give. The Bible never specified that only cash can or should be given.
- ❖ We are to give as we have prospered. God does not specify a



certain amount that we must give. The Jews were commanded to give a tenth, but considering the various sacrifices and other things, they actually gave much more than that. With a better law and better Savior, should we give less? The important point here is that we cannot compare ourselves to others. Giving is an individual matter, thus we should avoid trying to justify ourselves by comparing our giving to others who may contribute much less.

- ❖ This was preventative. They were to collect a contribution so that there would be no gatherings when Paul came. This was in reference to Paul's immediate coming to Corinth. They were to have their contribution ready for Paul when he arrived. This shows that we need to have money available for needs that may arise and not to always wait for the need to arise to take up a contribution.

## 2 Corinthians 9:5-7

**Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation. But this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity, for God loves a cheerful giver.**

- ❖ We are to give cheerfully and willingly. God is not pleased if we give just because we feel like we have to give. We give out of a spirit of love and not compulsion. Giving should never be

considered a hardship or drudgery. Some churches attempt to force their members to give by taking pledges and then sending a bill if they do not give all they had pledged. This removes the cheerful component out of giving, thus making it a hardship.

- ❖ We are to give as we purpose in our hearts. This means that we make a conscious decision with thought beforehand as to what we give. We decide what to give to God first then spend the rest, not give whatever we have left on Sunday.
- ❖ This passage also gives us motivation for giving. One major reason why giving should not be considered a hardship is because God has promised to bless us with even more than we give. We should not give out of covetousness, that is, out of a desire to get more; nevertheless, God has promised to bless us as we give. Some, especially TV evangelists, misuse this passage by appealing to one's desire to get more. They may encourage one to send them "seed money" and thus, one will soon have all he may need. This appeals to the wrong motive as well as being unscriptural. 2 Cor 9:8 tells us that God will bless us so that we can use it for other good works, not to merely use it for our own ease and pleasure.
- ❖ The size of the gift is not important. **For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have (2 Corinthians 8:12).** In other words, God does not merely look at the size of one's gift. This explains why we cannot compare our gifts. God judges according to one's ability, and only God is able to truly determine that.

## Results of Giving

One obvious result of giving is that the needs of the church are filled. We find no authority in the Bible to have various money raising ventures or to engage in business in order to have money to fund the various programs of the church, nor should the church be engaged in pleading for contributions from non-members, as is common on most TV programs today. The work of the church should be supported by the efforts of its members.

Giving produces thanksgiving and glory to God. By completing our ministry to God, many others see the proof of our ministry and glorify God due to our obedience to God's command. We see Christ talking about this in Matthew 5:16, **Let your light so shine before men, that they may see your good works and glorify your Father in heaven.**

In Giving, the church and we grow spiritually. When we give as we can, the church has the funds to do her work, which then leads to the conversion of lost souls in many places. Few want to be a part of a church in which nothing is going on. As people see churches working, God is glorified, and people will want to be a part of a church where good things are happening.



Name : ..... Enrollment No.: .....

## Questions

1. How much money did the poor widow give to the temple treasury?



2. How much were the Jews commanded to give to God?

3. What does it mean to give as one purposes in his heart?

4. God loves a \_\_\_\_\_ giver.

5. Giving produces \_\_\_\_\_ and \_\_\_\_\_ to God.



## True / False

1. Generous giving to God is a great way to increase one's wealth, because Jesus has promised to bless those who give generously.  
True/False
2. Only those with some "extra" money should give to support the work of the church.  
True/False
3. Giving is primarily an act of faith, love and devotion to God.  
True/False
4. It does not really matter why we give, just so long as we give.  
True/False
5. The size of our gifts is a major factor in knowing whether our gift is acceptable to God.  
True/False

