

**WORSHIP**  
**Outline for "First Principles Class"**  
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**INTRODUCTION:**

1. We are now in the 21<sup>st</sup> century and many changes are taking place.
2. The moral climate of this society has undergone considerable change and in most cases this change has not been for the better.
3. The United States has become much like the nation of Israel during the time of the Judges in that every man desires to do things his own way (Judges 17:6; 21:25).
4. The description of the Gentile world by Paul seems in many ways to describe the people who today live in the United States (Rom. 1:20ff).
5. The church has also faced men who have attempted to completely change it.
6. Currently voices are calling for change to keep up with the changing times.
7. Men are calling for a change in worship.
  - a. Some are calling for a lifting up of hands.
  - b. Some are calling for choirs and solos, plays and skits, etc.
  - c. Some are calling for women to be more involved in a leadership role.
  - d. Some are even claiming that everything one does is worship.
8. Man has a great need to worship.
  - a. The history of mankind exhibits that he has always been a worshipping creature.
  - b. Every civilization, group of people, known to history has worshipped something or someone.
9. During the Old Testament times God instructed His children the what, when, how and why of worship.
  - a. He expected them to carry out his commands.
  - b. Man had to try his own way and attempt to change God's way.
    - 1) Cain and Abel (Gen. 4).
    - 2) Aaron and the golden calf (Ex. 32).
    - 3) Nadab and Abihu (Lev. 10:1,2).
    - 4) Jeroboam and the divided kingdom (I Kings 12).
10. In our study of worship let us look at the Who, What, When, Where, Why and How of Worship.

**I. WHO IS TO BE WORSHIPPED?** Let us look at worship from God's view point.

- A. God deserves our worship.
  1. God is our creator (Gen. 1,2).
  2. God is the one who gives every good and perfect gift (James 1:17).
  3. Everything belongs to God (Psa. 50:10-12).
- B. God desires our worship (Ex. 20:3; Rev. 22:8,9; Psa. 95:6; 100:1,2; John 4:23).
- C. God describes our worship.
- D. God demands our worship (Heb. 10:22-25; I Cor. 15:58; John 14:15; I John 2:3,4).
- E. God denounces vain, ignorant and will worship (Matt. 15:9; Mark 7:6-9; Acts 17:23; Col. 2:23).

## II. WHO IS TO WORSHIP?

- A. God's children were commanded to worship Him according to His laws during the Old Testament times.
- B. Today Christians are to worship God (John 4:23; I Peter 2:5,9). God is the audience and every Christian is a worshiper.
- C. If you have never obeyed the gospel of Christ you cannot be worshipping God in spirit and in truth (John 9:31).
- D. If you are an erring child of God (James 5:19,20) before you can worship God in spirit and in truth you must repent of your sins (I John 1:7-10; James 5:16; I Peter 3:12; II Peter 2:20-22).

## III. WHO IS TO LEAD IN PUBLIC WORSHIP?

- A. Men are the ones who are to lead in worship (I Tim. 2:8).
- B. Men and women are equals (Gen. 1:26,27) and both become Christians by obeying the gospel of Christ (I Cor. 12:13; Acts 2:38), both become new creatures (II Cor. 5:17), both become sons of God (Gal. 3:26-29), yet both are subject to Christ (Matt. 28:18).
- C. Men and women have separate roles in life and in worship.
- D. What about in the Old Testament?
  - 1. Cain and Abel's sisters did not offer sacrifices (Gen. 4:1f).
  - 2. Noah's wife or daughters did not offer sacrifices (Gen. 8:20).
  - 3. Sarah was a great woman of faith and worshiped, Abraham offered the sacrifices (Gen. 12:8; 13:4).
  - 4. Under the law of Moses, only men (Aaron and his sons) served as priests (Ex. 28:1).
  - 5. Ezra the priest read the book of the law when Israel returned from captivity (Neh. 8:1-8).
- E. In the church in the New Testament, women prayed and prophesied (Acts 2:18; I Cor. 11:5), however, for them to have done so in the public assemblies would have violated I Timothy 2:8ff and I Corinthians 14:34.
  - 1. Women could teach under certain circumstances (Titus 2:1-4) but not under others (I Tim. 2:8f).
  - 2. In I Corinthians 11:2-16 one observes a headship, leadership principle, which goes all the way back to creation (I Cor. 11:3).
  - 3. The order is: God, Christ, man, woman. It has nothing to do with culture, but is an eternal principle.
- F. Paul said, "I will therefore that men (aner) pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).
  - 1. The word (aner) which is translated men means "a man as distinguished from a woman or child (Matt. 14:21; 15:38; I Cor. 13:11), a man as related to a woman, a husband (Matt. 1:16; Mark 10:2; John 1:13; 4:16-18).
  - 2. Vine says this word is never used of the female sex.
  - 3. This word is translated man 156 times, husband 50 times, sir 6 times, and fellow one time (Acts 17:5).
- G. The man is to lead and the woman is to learn in silence with all subjection (I Tim. 2:11).
  - 1. The word (hesuchi'a) which is translated silence means "quietness; descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of other (II Thess. 3:12)...silence (Acts 22:2; I Tim. 2:11,12)."

2. In religious areas, a woman is not to have authority over or govern a man.
- H. In I Corinthians 14:33-35, the woman is not allowed to speak, or to utter a sound, but to keep silent.
1. This does not rule out a woman singing (Eph. 5:19; Col. 3:16).
  2. In harmony with I Timothy 2:8ff, they are forbidden to have authority, to speak over the man.
  3. Why? Was it a cultural thing?
  4. NO! It was "...as also saith the law," the law of creation, in which the woman was created for and from and after the man.
- I. Why did God give this regulation (I Tim. 2:13)?
1. This was not a cultural matter.
  2. Paul by inspiration went all the way back to creation for the pattern.
  3. Paul illustrated what happens when the standard is violated, describing the disastrous results of Eve's assuming the lead – a strong warning against the woman's taking the authority.

#### IV. WHAT IS WORSHIP?

- A. Webster defines worship as "an act of paying homage to God. Coming together to praise God, to pay homage, to honor, etc."
- B. How does the Bible define worship is the important question?
1. The Bible declares that one is to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). The Psalmist declared "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Psa. 119:160). The words "worship," "worshipped," "worshipper," "worshippers," "worshippeth," and "worshipping" are found 198 times in the Bible (118 times in the Old Testament and 80 times in the New Testament).
  2. Therefore for one to understand what worship means requires study.
- C. What does the word "worship" mean in the Old Testament?
1. The word worship or forms of it are found 118 times in the Old Testament but is translated from at least four different Hebrew words.
  2. One word (cegid) which is translated worship means "to fall down in worship of idols...yet the meaning does not seem to be confined to the act of prostration, but to imply all profound adoration" (Dan. 2:46; 3:5,6,7,10,11,12,14,15,,18,28).
  3. Another word (atsab) which is translated means "to form, to fashion...an image...to have to do with images, to worship" (Jer. 44:19).
  4. Another word (abad) which is translated worship means "to work, to serve, to serve God, to worship him" (II Kings 10:19,21,22,23).
  5. Another word (shachah) which is translated worship means "to bow down, to bow down before God, to worship, to pay adoration, even without prostration" (Gen. 22:5; 24:26,48,52; Ex. 4:31; 12:27; 24:1; 32:8; 33:10; 34:8,14; Deut. 4:19; 8:19;11:16; 17:3; 26:10; 29:26; 30:17; Josh. 5:14; Judges 7:15; I Sam. 1:3,19,28; 15:25,30,31; II Sam. 12:20; 15:32; I Kings 9:6,9; 11:33; 12:30; 16:31; 22:53; II Kings 5:18; 17:16,36; 18:22; 19:37; 21:3,21; I Chron. 16:29; 29:20; II Chron. 7:3,19,22; 20:18; 29:28,29,30; 32:12; 33:3; Neh. 8:6; 9:3,6; Job 1:20; Psa. 5:7; 22:27,29; 29:2; 45:11; 66:4; 81:9; 86:9; 95:6; 96:9; 97:7; 99:5,9; 106:19; 132:7; 138:2; Isa. 2:8,20; 27:13; 36:7; 37:38; 44:15,17; 46:6; 49:7; 66:23; Jer. 1:16; 7:2; 8:2; 13:10; 16:11; 22:9; 25:6;

D. What does the word “worship” mean in the New Testament?

1. The word worship or forms of it are found eighty times in the New Testament and are translated from several different Greek words (doxa; eusebeo; theosebes; therapeuo; threskeia; latreu; neokoros; proskuneo; sebadzomai; and sebomai).
2. **Doxa** means “opinion, judgment, whether good or bad, concerning someone...in the sacred writing always, good opinion concerning one, and as resulting from that, praise, honor, glory.” This word occurs 168 times in the New Testament but is translated worship only once (Luke 14:10).
3. **Eusebeo** means “to act piously or reverently (towards God, country, magistrates, relations, and all to whom dutiful regard or reverence is due).” This word is translated “worship” only one time (Acts 17:23) and “shew piety” one time (I Tim. 5:4).
4. **Therapeuo** means “service, rendered by anyone to another...body of attendants, servants, domestics.” This word occurs 44 times in the New Testament and is translated “worship” only one time (Acts 17:25), but is translated “heal” 38 times and “cure” five times.
5. **Threskeia** means “religious worship, esp. external, that which consists in ceremonies.” This word is translated “religion” three times (Acts 26:5; James 1:26,27) and “worshipping” one time (Col. 2:18).
6. **Latreuo** means “to serve for hire...to render religious service or homage, to wroship...to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship...of the priests, to officiate, to discharge the sacred office.” This word occurs twenty-one times in the New Testament. It is translated “worship” three times (Acts 7:42; 24:14; Phil. 3:3), “worshipper” one time (Heb. 10:2), “serve” sixteen times (Matt. 4:10; Luke 1:74; 2:37; 4:8; Acts 7:7; 26:7; 27:23; Rom. 1:9,25; II Tim. 1:3; Heb. 8:5; 9:14; 12:28; 13:10; Rev. 7:15; 22:3), and “do the service” one time (Heb. 9:9).
7. **Proskuneo** (means “to kiss the hand toward one, prostration to do homage...(fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully.” This word occurs sixty times and is always translated “worship.” This word is found thirteen times in Matthew (2:2,8,11; 4:9,10; 8:2; 9:18; 14:33; 15:25; 18:26; 20:20; 28:9,17), two times in Mark (5:6; 15:19), three times in Luke (4:7,8; 24:52), eleven times in John (4:20,21,22,23,24; 9:38; 12:20), four times in Acts (7:43; 8:27; 10:25; 24:11), one time in I Corinthians (14:25), two times in Hebrews (1:6; 11:21) and twenty-four times in Revelation (3:9; 4:10; 5:14; 7:11; 9:20; 11:1,16; 13:4,8,12,15; 14:7,9,11; 15:4; 16:2; 19:4,10,20; 20:4; 22:8,9).
8. **Sebadzomai** means “to fear, be afraid...to honor religiously, to worship.” This word occurs only one time in the New Testament and is translated “worship” (Rom. 1:25).
9. **Sebomai** means “to revere, to worship.” This word occurs ten times in the New Testament and is translated “worship” six times (Matt. 15:19; Mark 7:7; Acts 16:14; 18:7,13; 19:27), “devout” three times (Acts 13:50; 17:4,17), and “religious” one itme (Acts 13:43).
10. Of these words translated worship only three (**proskuneo, threskeia and sebomai**) refer to worship in the strictest sense of the word. The other words apply to “service” or to “serve.”
11. **“Proskuneo”** is by far the most frequently used word for worship.
  - a. It never refers to service in a general sense but to a definite, distinct, described

kind of honor and reverence directed toward God.

- b. **“Proskuneo”** is the word used in the Septuagint as the Greek equivalent for the Hebrew word “shachah.” These words always mean worship.
- c. **“Proskuneo”** is the word Jesus used to describe acceptable worship under the New Testament system (John 4:24).
  - 1) What did Jesus mean by these words?
  - 2) Here Jesus described the fundamental foundation of acceptable worship.
  - 3) Acceptable worship must involve the correct object (God), the correct attitude (spirit), and the correct actions (truth).

E. Worship is not merely inside but it must be an outward thing (I Cor. 14:15; John 4:24; James 5:13; Heb. 10:25; Acts 2:42; I Cor. 16:1,2).

F. Worship must be from the heart but must be seen outwardly, and worship must be accomplished in spirit and in truth.

G. Thus the only acceptable worship to God is that which is done in accordance with His Word.

H. What is Vain worship (Matt. 15:9)?

- 1. The word (mat'en) means “folly, fault, with the prep. eis in front of it...in vain. In a causal sense, groundless, invalid; and in a final sense, objectless, useless, futile, and according to circumstances may combine both idle and vain...Untrue, false (Matt. 15:9; Mark 7:7).
- 2. This word is translated “in vain” only two times (Matt. 15:9; Mark 7:7).
- 3. The Jews had a show of devotion to God but it was merely with their mouths and hands, they were in reality hypocrites.
- 4. They spoke words and engaged in acts that were designed to demonstrate to other men that they were honoring God, but in their hearts they had little or no regard for God.
- 5. Jesus referred to Isaiah 29:13.
- 6. Vain worship then is an attempt to worship God man's way.

I. What is Will worship (Col. 2:23)?

- 1. The word (ethelothreskei'a) which is translated “will worship” means “voluntary, arbitrary worship...worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to God...said of misdirected zeal and practices.”
- 2. This is the only time this word is used in the New Testament.

J. What is Ignorant worship (Acts 17:23)?

- 1. The word (agnoe'o) which is translated “ignorantly” means “from a negative, not to recognize, not to know, to be unacquainted with...”
- 2. This word is translated “be ignorant” 7 times (Rom. 10:3; 11:25; I Cor. 10:1; 14:38,38; II Cor. 2:11; I Thess. 4:13), “ignorant” 4 times (Rom. 1:13; I Cor. 12:1; II Cor. 1:8; Heb. 5:2), “know not” 4 times (Acts 13:27; Rom. 2:4; 6:3; 7:1), “understand not” 3 times (Mark 9:32; Luke 9:45; II Peter 2:12), “ignorantly” 2 times (Acts 17:23; I Tim. 1:13), and “unknown” 2 times (II Cor. 6:9; Gal. 1:22).

- K. If one is going to understand what worship is he needs to understand the difference between worship and service.
1. How are the words “service” and “serve” used in the Old Testament?
    - a. The words “service,” and “serve,” or forms of them are found over 300 times in the Old Testament.
    - b. There are sixteen different Hebrew words translated “serve” or “service” but the word most often translated serve is abad.
      - 1) This word means “to labour, to work, to do work; to serve another, to serve in a religious sense; to be subject to a conqueror; to impose service on any one...a servant; sometimes a title of office, with an idea of subordinate ruling; so of a king, his ministers, officers...service...”
      - 2) This word is translated “serve” 157 times, “served” 59 times, “servedst” (Deut. 28:47), “serveth (Mal. 3:17,18), “serving” (Ex. 14:5; Deut. 15:18), and “service (Num. 3:41; Jer. 22:13).
    - c. The word most often translated “service” is abodah or abowdah.
      - 1) This word means “act, bondage, bondservant, effect, labour, ministering...office, service...work...”
      - 2) This word is translated “service 97 times and “servitude” (II Chron. 10:4; Lam. 1:3).
  2. How are the word “service” and “serve” used in the New Testament?
    - a. There are at least seven different Greek words translated “serve” or “service” (diakoneo, douleuo, latreuo, hupereteo, diakonia, latreia, leitourgia).
      - 1) **Diakoneo** means “to minister to one; render ministering offices to...to wait at tables and offer food and drink to the guests...to minister...to relieve...to serve as deacons...attend to, anything...to serve one with or by supplying any thing.” This word is translated “minister unto” 15 times (Matt. 4:11; 8:15; 20:28a; 25:44; 27:55; Mark 1:13;31; 10:45a; 15:41; Luke 4:39; 8:3; Acts 19:22; Rom. 15:25; II Tim. 1:18; Phe. 1:13), “serve” 10 times (Luke 10:40; 12:37; 17:8; 22:26,27; John 12:2,26; Acts 6:2), “minister” seven times (Matt. 20:28b; Mark 10:45b; II Cor. 3:3; Heb. 6:10b; I Peter 1:12; 4:10,22), “administer” (II Cor. 8:19,20), “use the office of a deacon” (I Tim. 3:10,13) and “minister to” (Heb. 6:10a).
      - 2) **Douleuo** means “to be a slave, serve, do service...obey, submit to...to yield obedience...to obey one’s commands and render to him the services due...” This word is translated “serve” 18 times (Matt. 6:24; Luke 15:29; 16:13; Acts 20:19; Rom. 6:6; 7:6,25; 9:12; 12:11; 14:8; 16:18; Gal. 5:13; Phl. 2:22; Col. 3:24; I Thess. 1:9; Titus 3:3), “be in bondage” four times (John 8:33; Acts 7:7; Gal. 4:9,25), and “do service” three times (Gal. 4:8; Eph. 6:7; I Tim. 6:2).
      - 3) **Hupereteo** means “to act as rower, to row...to minister, render service.” This word is translated “serve” (Acts 13:36), “minister unto” (Acts 20:34), and “minister” (Acts 24:23).
      - 4) **Latreia** means “any service or ministration...the service of God...to perform the sacred services.” This word is translated “service” four times (John 16:2; Rom. 9:4; 12:1; Heb. 9:6).
      - 5) **Latreuo** – see worship D. 6.
      - 6) **Diakonia** means “serviceable labor, service, assistance...involves compassionate love towards the needy...the vocation of those who preach

the Gospel and have the care of the churches...an office or ministrations...generally as a total concept including all branches of service." This word is translated "ministry" 16 times (Acts 1:17,25; 6:4; 12:25; 20:24; 21:19; Rom. 12:7a; I Cor. 16:15; II Cor. 4:1; 5:18; 6:3; Eph. 4:12; Col. 4:17; I Tim. 1:12; II Tim. 4:5,11), "ministrations" 6 times (Acts 6:1; II Cor. 3:7,8,9,9; 9:13), "ministering" 3 times (Rom. 12:7b; II Cor. 8:4; 9:1), "serving" (Luke 10:40), "relief" (Acts 11:29), "office" (Rom. 11:13), "service" (Rom. 15:31), "administration" (I Cor. 12:5; II Cor. 9:12), "do service" (II Cor. 11:8), "to minister" (Heb. 1:14) and "service" (Rev. 2:19).

7) **Leitourgia** means "a public office which a citizen undertakes to administer at his own expense...any service...the service or ministry of the priests relative to the prayers and sacrifices offered to God...a gift or benefaction, for the relief of the needy." This word is translated "service" 3 times (II Cor. 9:12; Phil. 2:17,30), "ministry" 2 times (Heb. 8:6; 9:21) and "ministrations" one time (Luke 1:23).

- b. Knowing the meaning of words is very important but if one is to understand the message he must know the context of the word.
- c. How is the word used in its context? How are the words "worship," "serve" and "service" used in context?
- d. Is there a difference between "worship" and "service?" Some today are attempting to teach that everything a Christian does is worship. This is a false doctrine.
- e. This false teaching of "Everything a Christian does is worship" will be discussed later in this lesson.

I. All worship is service but not all service is worship.

## V. WHEN ARE CHRISTIANS TO WORSHIP?

- A. When did Cain and Abel worship (Gen. 4)? Was there a certain day assigned to worship?
- B. When did Abraham worship God (Gen. 12:8; 13:4)? Was there a certain day assigned to worship?
- C. When did the Israelites worship God (Ex. 20:8; Lev. 23)?
- D. When are Christians to worship God?
  1. Christ came to fulfill the law of Moses (Matt. 5:17).
  2. The Old Law was nailed to the cross of Christ (Col. 2:14).
  3. Christ arose from the grave the first day of the week (Matt. 28:1; Mark 16:1-8; Luke 24:1-12; John 20:1-10).
  4. The kingdom/church was established on the first day of the week (Acts 2:1-47).
  5. Christians met on the first day of the week to worship (Acts 20:7; I Cor. 16:1,2).
  6. Some during the first century were forsaking the assembling together (Heb. 10:25).
  7. Christians are to assemble together on the first day of the week for worship. Worship on the first day of the week must include (singing, giving, Lord's Supper, hearing the Word of God, and prayer).
  8. Christians can assemble together any other day of the week to worship. Worship another day should include (prayer, singing, and hearing the Word of God). It is unscriptural to partake of the Lord's Supper other than the first day of the week,

because there is not authority for doing so.

9. A Christian can worship privately. A Christian should regularly pray (I Thess. 5:17), that does not mean that everything he does is worship.

## **VI. WHERE ARE CHRISTIANS TO WORSHIP?**

- A. Before God gave Moses the Law where did the children of Israel worship (Gen. 12:7,8; 22:6)?
- B. God gave the children of Israel the instructions, pattern for the tabernacle and they were to worship there, later they were to worship in the temple (Acts 8:27).
- C. Today Christians are to worship in the church (I Peter 2:5,9; Eph. 3:21).

## **VII. WHY ARE CHRISTIANS TO WORSHIP?**

- A. God desires and commands it.
- B. Jesus commanded it (John 14:15; 4:24).

## **VIII. HOW ARE CHRISTIANS TO WORSHIP (John 4:24)?**

- A. One act of worship is prayer.
  1. Pray is not:
    - a. A button one pushes in time of crisis.
    - b. A substitute for obedience (Matt. 7:21; Acts 2:21,37,38).
    - c. A substitute for Bible study (James 1:5-8; II Tim. 2:15).
  2. What is pray?
    - a. The nature of prayer rests in ones understanding of God. God is personal. God is all-wise, ever present. God is the Father who loves and cares for His children. Even when one sins God is still concerned.
    - b. Prayer is the physical act of speaking to God in His appointed way for the purposes described in His Word.
      - 1) Prayer is communion with God – it implies that God is a person able and willing to hear, who has created the universe and still preserves and govern all His creatures and all their actions.
      - 2) What labor cannot do prayer can, prayer changes things and men.
    - c. The purpose of prayer is to:
      - 1) Praise and glorify God.
      - 2) Express thanks.
      - 3) To confess sins and receive forgiveness.
      - 4) Seek God's guidance.
      - 5) Request God's continued blessings.
      - 6) Make requests for others.
    - d. An acceptable prayer is addressed to God the Father, it is offered in the name of Christ (John 14:14; 16:23,24,26).
      - 1) Christ gave His disciples a model prayer (Matt. 6:5-13).
        - a) The disciples had requested that Jesus teach them to pray (Luke 11:1).
        - b) Must not pray to be seen of men (Matt. 6:5,6).
        - c) Not use vain repetitions (Matt. 6:7).
        - d) Cannot tell God anything He does not already know (Matt. 6:8).
        - e) After this manner a model not a ritualistic form.
      - 2) A model in:

- a) Brevity
- b) Scope includes man's needs, physical and spiritual
- c) Simplicity easily understood
- d) Directness; not vague
- 3) Analysis of the prayer:
  - a) Addressed to God
  - b) Three petitions concerned heavenly things
  - c) Four petitions concerned earthly things.
- e. James taught one how to pray (James 5:13-18).
- f. What are the conditions of an acceptable prayer?
  - 1) Faith (Matt. 21:22; James 1:5-8).
  - 2) Humility (Luke 18:10-14).
  - 3) Reverence (Heb. 12:28,29).
  - 4) Obedience (John 9:31; James 5:16).
  - 5) Sincerity (Matt. 6:5).
  - 6) Submission (Matt. 26:36-39).
  - 7) Thankfulness (Phil. 4:6,7).
- g. There are some hindrances to prayer (Isa. 59:1,2).
  - 1) Lack of faith
  - 2) Wrong attitude
  - 3) Lack of concentration
  - 4) Insufficient time
  - 5) Sin in one's life
  - 6) Improper motive
  - 7) Selfishness
- 3. Who is to pray?
  - a. Righteous people have always been a praying people.
    - 1) Abraham (Gen. 15:1-3; 17:18,19; 18:22-33).
    - 2) Moses (Ex. 32:11; 33:13).
    - 3) Samuel (I Sam. 7:4-10).
    - 4) Daniel (Dan. 2:17-19; 6:4-28).
    - 5) Christ (Mark 1:35; 6:46; John 17; Matt. 26:36-44).
    - 6) Disciples (Acts 1:14; 1:24; 2:42; 6:4; 12:5; 16:25; 20:36).
    - 7) Paul believed and taught prayer (Rom. 1:9; I Cor. 14:15; I Thess. 5:17,25; II Thess. 3:1).
  - b. Christians are commanded to pray (Matt. 9:38; 5:44; Rom. 15:13; Matt. 7:7,8; 21:22; Phil. 4:6; Col. 4:2; I Tim. 2:1-4).
  - c. Who is to lead in prayer?
    - 1) Men (I Tim. 2:8-15).
    - 2) Men with holy hands (I Peter 3:12; Isa. 59:1,2).

## B. One act of worship is giving.

1. What does the Old Testament teach concerning giving?
  - a. Abraham gave to Melchizedek (Gen. 14:18-20; Heb. 7:4ff).
  - b. Jacob promised to give a tenth (Gen. 28:22).
  - c. All of Israel was to give a tenth (Lev. 27:30-34).
  - d. There was the second tithe at Jerusalem during the feast (Deut. 14:22-27).
  - e. There was the third tithe for the poor every third year (Deut. 14:28,29).
  - f. The children of God were to forgive other Jews their debts every seven years

(Deut. 15:1-3).

- g. The land was to rest every seven years (Lev. 25:3,4).
  - h. Every fiftieth year was to be a Jubilee; debts again forgiven (Lev. 25:10).
  - i. It has been estimated that 30 to 40% of the Jews' income was devoted to the Lord one way or another.
  - j. The Jews did not keep the law when it came to giving (Malachi 1:6-9).
  - k. Jesus rebuked the Pharisees for their type of giving (Matt. 23:23).
2. What does the New Testament teach concerning giving?
- a. The first thing one must give is himself (Matt. 6:33, 19-33; II Cor. 8:1-5).
  - b. One must follow the example of Jesus (Heb. 5:8,9; Phil. 2:5ff; I Peter 1:21).
    - 1) What did Jesus give?
    - 2) What did He do for us? One who sacrifices his life to save that of another is greatly to be admired and honored among men; but all the sacrifices of men and by men do not compare with the supreme gift of God's Son (Gal. 1:4).
  - c. Paul encouraged the early Christians to give (II Cor. 8:9).
  - d. The early church is a pattern for giving (Acts 2:44,45; 4:32-35; 11:27-30; Gal. 6:2,6,10; II Cor. 8:1-6,13-15; Phil. 1:5; 4:15).
  - e. What is the New Testament pattern for giving (I Cor. 16:1,2; II Cor. 9:7)?
    - 1) Periodically "upon the first of the week."
    - 2) Personally "let everyone of you."
    - 3) Providently "lay by him in store."
    - 4) Proportionately "as God prospers him."
    - 5) Preventively "that no collections be made when I come."
    - 6) Purposefully "as a man purposeth in his heart."
    - 7) Pleasingly "God loveth a cheerful giver."
  - f. There are examples of giving in the New Testament.
    - 1) One woman gave all that she had (Mark 12:41-44; Luke 21:2-4).
    - 2) The rich farmer is an example of one not willing to give (Luke 12:15-21).
    - 3) Ananias and Sapphira furnish an example of God's knowledge of our hearts (Acts 5:1-11).
    - 4) Jesus said it plainly "it is more blessed to give than to receive" (Acts 20:35).

C. One act of worship is the Lord's supper (I Cor. 11:23-32).

- 1. When is one to partake of the Lord's Supper?
  - a. Upon the first day of the week (Acts 20:7).
  - b. Does this mean every first day of the week? YES!
  - c. Christians are commanded to gather together on the first day of the week (I Cor. 16:2; Heb. 10:25).
  - d. Justin Martyr, Tertullian testified of the early church keeping the Lord's Supper weekly.
  - e. The weekly observance continued until the 7<sup>th</sup> century in the Greek Catholic church.
  - f. As late as the 16<sup>th</sup> century John Calvin was lamenting the fact that the weekly observance of the Lord's supper was being neglected.

2. Who is to partake of the Lord's supper (Acts 20:7; 2:42)?
3. Where are Christians to partake of the Lord's Supper?
  - a. In the kingdom (Matt. 26:26-29).
  - b. When Christians come together into one place (I Cor. 11:20).
    - 1) This does not mean that Christians the world over are to come together into one place.
    - 2) Paul was writing to the church at Corinth thus they were all to be together in the same place to worship and part of that worship was partaking of the Lord's supper.
    - 3) This verse points to the sinfulness of the divided assembly. Christians are divided when some are meeting in one part of the building and others are meeting in another part of the building.
4. What is the Lord's Supper?
  - a. Names:
    - 1) Called the Lord's Supper (I Cor. 11:20).
    - 2) Breaking of bread (Acts 2:42).
    - 3) To break bread (Acts 20:7).
    - 4) Table of the Lord (I Cor. 10:21).
    - 5) Communion of the body and the blood of the Lord (I Cor. 10:16).
  - b. Instituted by Christ (Matt. 26:26-30; Mark 14:22-26; Luke 22:14-20; I Cor. 11:2-30). Look at the events leading to the institution of the Lord's Supper (Matt. 26:1-19; Mark 14:3,13; Luke 22:8-13).
  - c. To understand the Lord's supper it helps to know about the passover (Ex. 7-12).
    - 1) Before the 10<sup>th</sup> plague the Israelites were to prepare for the passing over of the Lord by putting blood on the side post and lintel.
    - 2) The passover took place on the 14<sup>th</sup> day of the first month.
    - 3) God specified the elements of the passover – Lamb (without blemish, killed between the evening, the blood procured salvation, not a bone broken, eaten without leaven).
    - 4) The passover was to be a memorial throughout their generations.
  - d. What did Christ use to institute the Lord's supper?
    - 1) Bread – unleavened.
    - 2) Fruit of the vine (cup). Notice Matthew 26:29; Mark 14:25; Luke 22:18 – not the word for wine but a phrase (fruit of the vine). The word translated vine (ampelos) means “vine.” It is translated vine eight times in the New Testament (Matt. 26:29; Mark 14:25; Luke 22:18; John 15:1,4,5; James 3:12; Rev. 14:19).
      - a) Strong drink is condemned by God (Prov. 20:1; 23:31).
      - b) The Bible word for wine does not necessary mean that which intoxicates (Isa. 65:8; Amos 9:13).
      - c) To give someone that which intoxicates is a sin (Hab. 2:15).
  - e. The Lord's supper is a memorial to remember the Lord's death.
    - 1) The theory of transubstantiation is a false theory.
    - 2) The bread and the fruit of the vine do not literally become the body and the blood of the Lord.

5. How is one to partake of the Lord's supper (I Cor. 11:24-26)?
- a. Retrospective: The Lord's supper is a living monument. Look at the cross of Christ:
    - 1) One Lord (Eph. 4:4-6).
    - 2) Two thieves
    - 3) Three crosses (cross of rebellion, cross of repentance and a cross of redemption).
    - 4) Four parts of garments (John 19:23,24).
    - 5) Five wounds
    - 6) Six hours of pain 9am - 3pm
    - 7) Seven saying on the cross (Luke 23:34; 23:43; Matt. 27:46; John 19:26,27; 19:18; Luke 23:46; John 19:30).
  - b. Prospective:
    - 1) The passover was a yearly enactment which taught children and reminded adults of God's deliverance of Israel from Egypt.
    - 2) The Lord's supper weekly observed teaches children and reminds adults of the death of Christ.
    - 3) Each time the Lord's supper is taken, let it be a reminder that Christ is coming again. It is full of hope, faith and points upward toward heaven.
  - c. Introspective: self examination (I Cor. 11:27-30).
    - 1) Some have thought that an unworthy or sinful person ought not to partake of the Lord's supper, this is true, but this passage speaks not about the condition of the life of the one who partakes, but about the manner of partaking.
    - 2) Unworthily or in a worthy manner simply means discerning the meaning and understanding the significance of partaking.

D. One act of worship is singing.

1. What does the Old Testament have to say concerning music?
  - a. The first mention of music in the Bible is Genesis 4:21.
  - b. Laban was upset with Jacob about leaving (Gen. 31:27).
  - c. Moses and the children of Israel sang praises to God (Ex. 15:1).
  - d. When God gave Moses the pattern for the tabernacle and the commands of how the children of Israel were to worship nothing is said of instrumental music.
    - 1) It is often said that the tabernacle is a type.
      - a) Most Holy place a type of heaven.
      - b) Holy place a type of the church.
      - c) Outer court a type of the world.
    - 2) Later when the temple was built by Solomon the same would apply.
    - 3) The Old Testament described that the instruments of music were always in the outer court, never in the holy place or the most holy place.
  - e. Instruments of music were introduced into the worship of God by David (I Chron. 15:15,16).
  - f. The dedication of Solomon's temple (II Chron. 5:12,13).
  - g. Hezekiah restored worship to God in the temple (II Chron. 29:18ff).

- h. The Old Law is no longer in force (Col. 2:14-17; Gal. 3-5; Heb. 7-10).
2. What about music in the New Testament.
- a. There are thirteen verses that mention music (Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; James 5:13; Rev. 5:9; 14:3; 15:3).
- b. The word (psallo) which is translated sing (Rom. 15:9; I Cor. 14:15; James 5:13) and make melody (Eph. 5:19) had different meanings depending upon the time in history it is used.
- 1) It means “to pluck the hair; to twang the bowstring; To twitch a carpenter’s line; To touch the chords of a musical instrument, that is, to make instrumental music; to touch the chords of the human heart, that is, to sing, to celebrate with hymns of praise.”
  - 2) There are five separate and distinct meanings of the word growing out of the original idea.
  - 3) Out of five well-defined and distinct meanings, shall we select one of them, and then affirm, regardless of the time when used, or any other circumstance, that this is the meaning of the word?
  - 4) If so, which one of the five meanings of the word will it be?
    - a) Many today want to make it mean to pluck the strings of an instrument.
    - b) But from 200 BC unto AD 1100 the word meant only to sing not to sing and play.
    - c) Let us chose the original meaning to pluck the hair. Does that mean that we can come together and worship God by pulling out one another’s hair?
  - 5) This is the word used in reference to Nehemiah 13:25.
- c. The word (ado) which is translated sing (Col. 3:16; Eph. 5:19; Rev. 5:9; 14:3; 15:3) means to sing and throughout history its meaning has been to sing.
- d. Thus God has commanded Christians to sing not to sing and play a instrument of music.
3. What are Christians to sing?
- a. Psalms, hymns and spiritual songs (Col. 3:16; Eph. 5:19).
  - b. Psalms were those like David wrote; the hymns are songs of praise; and the spiritual songs are more general in nature embracing songs in general that are spiritual.
  - c. God has therefore described the kind of songs Christians are to sing in worship to Him.
4. When and where are Christians to sing? Christians are to sing when they come together to worship God.
5. Why are Christians to sing?
- a. It is a command of God.
  - b. Christians are to speak to themselves in psalms and hymns and spiritual songs (Eph. 5:19).
    - 1) The word (lale’o) translated speaking (Eph. 5:19) means “to speak, to use the tongue or the faculty of speech; to utter articulate sounds; to talk; of sound and outward form of speech.” The word is translated “speak” 244 times, “say” 15 times, “tell” 12 times, “talk” 11 times, “preach” 6 times, “utter” 4 times, “speak of” (Mark 14:9), “talk with” (Luke 24:32), and “speak after” (Heb. 3:5).

2) Therefore singing (music in worship) requires speaking words that can be understood.

3) This would eliminate humming, hand clapping, etc.

c. Christians are to teach and admonish one another in psalms, hymns and spiritual songs (Col. 3:16).

1) The word (didasko) translated teach means “to teach instruct by word of mouth. It has inherent in it the calculation of influencing the understanding of the person who is taught.” This word is translated “teaching” 93 times, and “taught” 4 times in the New Testament.

2) The word (noutheteo) translated “admonish” means “to put into the mind, instruct and warn.” This word is translated “warn” 4 times (Acts 20:31; I Cor. 4:14; Col. 1:28; I Thess. 5:14) and “admonish” 4 times (Rom. 15:14; Col. 3:16; I Thess. 5:12; II Thess. 3:15).

d. Therefore singing requires words that can be understood, and it requires songs that teach God’s Word and not the doctrines of men.

6. How are Christians to sing (I Cor. 14:15)?

a. Christians are to sing with grace in their hearts, making melody in their hearts to the Lord and with understanding.

b. Songs that teach error must not be sung – examples “Jesus is coming soon” or “Just A Little Talk With Jesus.”

7. What about mechanical instrumental music in worship to God?

a. The use of Mechanical Instruments of music during worship is sinful. Why?

1) It is not commanded.

2) It is not by faith.

3) It not in the Name of Christ.

4) It is not according to the doctrine of Christ.

5) It is not according to truth.

6) It did not come by hearing the word of God.

7) It has no apostolic example.

8) It was not practiced in the New Testament.

9) It is not mentioned in the New Testament pattern of Worship.

b. The use of mechanical instruments of music in worship to God is strange worship (Lev. 10:1,2).

c. The use of mechanical instruments of music in worship to God is vain worship (Matt. 15:4-9).

d. The use of mechanical instruments of music in worship to God is will worship (Col. 2:23).

e. The use of mechanical instruments of music in worship to God could be ignorant worship (Acts 17:23).

E. One act of worship is hearing the Word of God, preaching.

1. Jesus commanded the apostles that they go into all the world (Matt. 28:18-20; Mark 16:15,16).

2. Paul told Timothy to preach the word (II Tim. 4:1-5).

3. What kind of preaching was accomplished by the inspired men of the first century? They preached the very word of God.

4. What kind of preaching is needed today (I Peter 4:11)?

5. Bible preaching is needed today. What is Bible preaching?
6. When one preaches the Bible he speaks with divine authority (Titus 2:15; Heb. 1:1,2).
7. When one preaches Book, chapter and verse he is following the example of Christ, the apostles and other New Testament preachers.
  - a. More than 10% of the New Testament text is composed of quotations from or direct allusions to the Old Testament. There are about 350 direct quotations from the Old Testament, or about one in 23 passages.
  - b. Jesus quoted from the Old Testament (Mark 10:6; John 8:44; Luke 17:29-32; 4:25-37; 11:29-32; Luke 4:1-2; Matt. 4:1-11; Deut. 8:3; 6:11,16; Luke 23:34; Isa. 53:12; Mark 15:34; Psa. 22:1; Luke 23:46; Psa. 31:5).
  - c. Peter's sermon on the day of Pentecost as recorded in the book of Acts contains 27 verses and 17 of those are either allusions or direct quotations from the Old Testament.
  - d. Stephen defended himself by quoting the Old Testament. Luke records 60 verses of which 50 are direct quotations or allusions to a detailed account of Hebrew history (Acts 7).
  - e. Philip and the eunuch (Acts 8:26-38).
  - f. When Paul encountered the philosophers of the Epicureans and Stocis on Mars Hill, he referred to the book of Genesis, Deut. Psalms and Job to explain to them the unknown God (Acts 17).
7. When one preaches book, chapter and verse he is following God's divine commands (I Peter 4:11; II Tim. 4:1-5).
  - a. One is preach the Word of God.
  - b. The Word of God is equal to:
    - 1) The will of God (II Tim. 1:1).
    - 2) The gospel (II Tim. 1:8,10).
    - 3) The testimony of our Lord (II Tim. 1:8).
    - 4) The word of God (II Tim. 2:9).
    - 5) The word of truth (II Tim. 2:15).
    - 6) The faith (II Tim. 4:7; Jude 3).
    - 7) Holy scriptures (II Tim. 3:15).
    - 8) Scripture (II Tim. 3:16).
    - 9) Sound doctrine (II Tim. 4:3).
    - 10) The preaching (II Tim. 4:17).
  - c. One must be set for the defense of the gospel, the faith (Jude 3; Phil. 1:7,17).
8. Book, chapter and verse preaching releases the almighty power of God (John 6:63; Heb. 4:12; Rom. 1:16; James 1:21).
  - a. The gospel has convincing power (John 6:63).
  - b. The gospel has power to convict of sins (Heb. 4:12; Gal. 5:19-21; Rom. 1:20-32; Acts 2:36,37).
  - c. The gospel has changing power (James 1:21; John 3:3-8; I Peter 1:23).
  - d. The gospel has confirming power (I John 5:13).
  - e. The gospel has calling power (II Thess. 2:14; John 5:28,29).

## **IX. WHAT ABOUT THE USE OF CHOIRS AND/OR SOLOS IN WORSHIP TO GOD?**

- A. The use of choirs and/or solos in worship to God is sin.
- B. God has authorized congregational singing (Col. 3:16; Eph. 5:19). That is the singing that

- is authorized by God involves a plurality of individuals, entire congregations.
- C. Does Ephesians 5:19 teach congregational singing?
1. Paul said, “Speaking to yourselves (heautou’) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19).
    - a. Speaking requires words that can be understood.
    - b. The word (heautou’) which is translated yourselves is a reflexive pronoun of the third person.
      - 1) This word is translated “yourselves” 36 times, “themselves” 57 times, “ourselves” 20 times and “one another” 5 times.
      - 2) This word represents an interchange of action.
      - 3) The reflexive nature of this pronoun emphasizes the idea of corporate unity.
    - c. The word (ad’o) which is translated singing means to sing, chant.
  2. Paul describes congregational singing – that is everyone Christian has the responsibility to sing at the worship assembly.
- D. Does Colossians 3:16 teach congregational singing?
2. Paul said, “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” (Col. 3:16).
    - a. The phrase “one to another” is translated from the same words as yourselves (Eph. 5:19).
    - b. The teaching and admonishing is reciprocal.
    - c. Therefore when the church sings, there is speaking one to another, there is teaching and admonishing one to another.
    - d. Congregational sings is commanded by the Lord.
    - e. When one group or one person is active (special singing groups - Choirs, or one person - solo), and another group is passive (the listening audience), there is no interchange of action.
- E. Congregational singing (singing by every member of the congregation) was the practice of the first century church.
- F. Why do some within the church desire to use choirs and/or solos?
1. Some seem to have the feeling that worship must be entertaining.
  2. Some have found themselves “going to church more, but enjoying it less” so efforts are being put forth to add the “missing thing,” in worship.
  3. Many today do not seem to understand the silence of the scriptures.
    - a. Many contend that special singing groups are permissible since the Bible is silent regarding them.
    - b. The Word of God commands that Christians sing, there are specific and general commands concerning singing.
    - c. Special singing groups are sinful:
      - 1) They were never commanded by the Lord.
      - 2) No apostle ever authorized them.
      - 3) No New Testament writer ever sanctioned them.
      - 4) No New Testament congregation ever attempted to worship God using them.
    - d. When the Lord specifies the acts of worship He does not need to give a long list of “thou shalt nots.”

## **X. ARE CHRISTIANS TO LIFT UP HOLY HANDS IN WORSHIP? YES! But what does it mean to lift up holy hands (I Tim. 2:8)?**

- A. The Bible describes different postures for prayer.
  - 1. Standing – head bowed (Gen. 24:26,48; Neh. 8:6; Luke 18:13; I Kings 8:22; I Sam. 1:26; Matt. 6:5; Mark 11:25).
  - 2. Kneeling (Psa. 95:6; I Kings 8:54; II Chron. 6:13; Ezra 9:5; Matt. 26:39; I Kings 18:42; Dan. 6:10; Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5; Eph. 3:14).
  - 3. Unspecified (Ex. 12:27; 34:8; II Chron. 29:30; Gen. 24:52; John 17:1; 11:41; Ex. 9:29,33; Psa. 28:2; 63:4; 134:2; 141:2; Lam. 2:19; 3:41; Job 11:13; Joshua 7:6,10; Num. 16:45; Ezra 10:1).
- B. The posture of prayer appears to be of minimal concern.
- C. The attitude and motivation is what is important when one attempts to prayer to God.
- D. The Bible depicts “lifting up hands” as one authorized prayer posture (I Kings 8:22; Neh. 8:6).
- E. Some (the change agents) within the Lord’s church today are calling for a raising of hands when praying.
  - 1. This seems to be based more on the influence of denominations than upon the Scriptures.
  - 2. Holding up hands in religious assemblies and swaying them from side to side is extremely faddish and high profile behavior on religious telecasts around the country and in “community church” circles.
  - 3. If the “change agents” were attempting to be biblical and desiring to please God, why have they not given comparable attention to the Bible’s other prayer postures, such as kneeling, etc. ?
- F. Does I Timothy 2:8 teach that those leading in prayer and those who are being lead in prayer should lift up their hands? NO!
  - 1. The phrase “lifting up holy hands” in I Timothy 2:8 is actually a figure of speech known as metonymy.
  - 2. In this case, a posture of prayer is mentioned in place of prayer itself.
  - 3. Paul is stressing the necessity of a holy life of the one who leads public prayer.
  - 4. Prayer is effective only if one is at peace with God, that is a faithful follower.
  - 5. If one wishes to use I Timothy 2:8 as justification for lifting up hands in worship, then, only the males are to lift up holy hands.

## **XI. IS HAND CLAPPING SCRIPTURAL IN WORSHIP? NO!**

- A. It seems that current culture has conditioned people of our society with the mind-set of being entertained.
- B. It seems the same is and has been creeping into the worship services of the church, that is worshippers are driven by what is “better felt than told.”
- C. Handclapping is occurring in two forms: as applause and as a rhythmical accompaniment to singing.
- D. When handclapping occurs as a rhythmical accompaniment to singing it is clearly unacceptable on the scriptural grounds that clapping hands is parallel to the use of mechanical device that might be used to supplement to singing.
- E. What about hand clapping as applause in worship to God?
  - 1. Often times some congregations are drawn into applause following baptisms, sermons, and other worship activities.
  - 2. Those who are supporters of this activity say:
    - a. What’s wrong with it?

- b. I like it!
- c. It's just an updated, modern way to say, "Amen."
- 3. What is the significance of hand clapping in American culture?
  - a. The primary function of applause is to indicate personal approval.
    - 1) People applaud performers at football, baseball, and basketball games.
    - 2) People applaud musicians.
    - 3) People applaud actors and actresses.
  - b. Another reason for hand clapping is to show recognition.
    - 1) By applauding performers, one expresses his appreciation for their skill, proficiency and talent.
    - 2) People are saying you're good, you've done well and acknowledge talent.
  - c. Another function of handclapping is expression of excitement.
  - d. Another function of handclapping is to manifest courtesy.
- 4. Is handclapping a legitimate replacement for saying Amen? NO!
  - a. The English word "amen" is a transliteration of a Hebrew word which means "firm." The root word means to show oneself firm and dependable; to know oneself to be secure, have faith. The term "amen" means "certain and true."
  - b. In the New Testament the word "amen" is found 51 times.
    - 1) The word (amen) means "firm, faithful...it came to be used as an adverb by which something is asserted or confirmed...surely, of a truth...at the close of a sentence; so it is, so be it, may it be fulfilled."
    - 2) This word is translated "amen" 51 times (Matt. 6:13; 28:20; Mark 16:20; Luke 24:53; John 21:25; Rom. 1:25; 9:5; 11:36; 15:33; 16:20,24,27; I Cor. 14:16; 16:24; II Cor. 1:20; 13:14; Gal. 1:5; 6:18; Eph. 3:21; 6:24; Phil. 4:20,23; Col. 4:18; I Thess. 5:28; II Thess. 3:18; I Tim. 1:17; 6:16,21; II Tim. 4:18,22; Titus 3:15; Phe. 25; Heb. 13:21,25; I Peter 4:11; 5:11,14; II Peter 3:18; I John 5:21; II John 13; Jude 25; Rev. 1:6,7,18; 3:14; 5:14; 7:12,12; 19:4; 22:20,21) and "verily" 101 times (all in Matthew, Mark, Luke and John).
  - c. In contrast to the emphasis of hand clapping being upon the person presenting the message or entertainer, the word amen focuses upon the message.
  - d. The use of the word "Amen" enables the worshipper to assert publicly the truthfulness of the spoken word.
  - e. God desires that one place his attention on the Word of God not upon the one declaring that word (Rom. 1:16).
  - f. Handclapping is, therefore, not a suitable alternative to or replacement of "amen."

## **XII. IS IT SCRIPTURAL TO SING DURING THE LORD'S SUPPER OR THE CONTRIBUTION? NO!**

- A. Observance of the Lord's Supper and singing are two separate and distinct acts of worship, involving different, physical, mental and spiritual participation.
- B. There are things one must do to properly partake of the Lord's Supper (I Cor. 11:25-28).
  - 1. One must examine himself (I Cor. 11:28).
  - 2. One should remember the events of Calvary (I Cor. 11:25).

- C. There are things one must do to properly sing praises to God (I Cor. 14:15).
  - 1. Must sing in spirit and in truth.
  - 2. One must follow the music to which the lyrics are set to properly sing with others.
- D. Neither act – singing or partaking of the Lord’s Supper – can be properly observed while attempting to do the other.
- E. The same can be said of singing during the contribution.
- F. Only those who partake mechanically and ritualistically of the items of worship would want to attempt singing in connection with either the Lord’s Supper or the contribution.
- G. This is usually attempted by those who want to create some emotional situation.
- H. The practice of singing during the Lord’s Supper or the contribution is without apostolic precedent and wholly unacceptable to those who are content with the New Testament pattern, order, of worship.

### **XIII. IS IT SCRIPTURAL TO ATTEMPT TO WORSHIP GOD WITH PLAYS AND/OR SKITS? NO!**

- A. This activity is simply not according to New Testament authority.
- B. The use of plays, dramas, skits and dramatic readings are practices which find no authority in the New Testament.
- C. Even without authority many today within the Lord’s church are advocating the use of these unscriptural acts.
- D. It pleased God that through preaching those who would listen and obey would be saved (I Cor. 1:18-21).
- E. The great commission does not say “Go into all the world and ACT the gospel to every creature.”
- F. Those pushing for drama in the worship assembly are essentially declaring to God that His way of communicating His will is inadequate, defective, and culturally obsolete.
- G. What did Paul Timothy do (II Tim. 4:1-5)? Paul did not tell Timothy to go an act out the Word of God.
- H. Lynn Anderson is one of the leading spokesman in churches of Christ promoting the use of drama in worship (consult his book Navigating the Winds of Change, pp. 84,201).
- I. There is simply no room for drama, skits, plays, or acting in the worship of the church.

### **XIV. THE “EVERYTHING A CHRISTIAN DOES IS WORSHIP” DOCTRINE IS TOTALLY FALSE.**

- A. What does it mean to declare that everything a Christian does is worship? Does it really mean everything or does it mean everything as defined by some?
  - 1. Those who support this error generally uphold that worship is as wide as the Christian life, the assembly is not for performing five acts of worship, worship is not confined to an assembly or place or time, and that all service to God is worship to God.
  - 2. Concerning this error brother Curtis Cates put forth an excellent definition:  
The argument goes like this. Just as we assemble around the Lord’s table to honor and serve the Lord, just so is the Christian’s whole life praise to God: everything a person does in living each day is worship. His very style of life (every activity, every thought, every word, every motive, every attitude) is worship, whether in recreation, personal hygiene, working on the job, driving one’s car, studying in school, fulfilling one’s role as a spouse or as a parent, and so forth. The advocates of this argument make no distinction between worship and service; they are identical, they aver. Worship, they say, is continual and perpetual, just as one is to “pray without ceasing” and “rejoice always” (I Thess. 5:16-17).
  - 3. When this error begin to be put forth some begin to question it by asking:

- a. Are you sure everything means everything?
  - b. Is a person worshipping God when he commits adultery?
  - c. Is a person worshipping when he commits robbery?
  - d. Is a person worshipping when he tells a lie?
  - e. Is a person worshipping when he curses God?
  - f. Is a person worshipping when he goes to the bathroom?
  - g. Is a person worshipping when he is asleep?
  - h. On and on the list could go.
4. In an attempt to answer these questions and still uphold this false doctrine some attempted to modify the word everything by place their own definition on it or by attempting to say “Everything One Does is Worship” except when sin is involved.
- B. The discussion concerning service and worship has been on going for many years.
1. Brother answered a question concerning “Worship” and “Service.” This was published in Questions by Lipscomb and Sewell” in 1957.
  2. Brother Guy N. Woods answered a question concerning Worship and Service in 1976. His answer can be found in Questions and Answers Open Forum Freed-Hardeman College Lectures, 1976, p. 335.
- C. There have been several throughout the years that have attempted to teach this error of Everything a Christian does is Worship (Ervin Bishop – 1973; Waymon D. Miller – 1986; Dave Hogan – 1987; Jim Martin – 1997; Buster Dobbs – 1998).
- D. What are the consequences of this error being taught and upheld?
1. Brother Cutris Cates has pointed out some of the consequences of this error. Such perversion of Bible teaching is an attempt to permit anything and everything to be done in worship; there would be nothing which is unauthorized...Does it not become clear as to why such an inane argument is being made, that “all of life is worship?” Not only would it permit mechanical instrumental music in worship, but also such activity as shouting, clapping, dancing, women preachers, choirs, drams, and any number of other things.
  2. Brother Robert Taylor Jr. listed several consequences of this error:
    - a. It will surely result in a total failure and reverence God’s specified five acts, items, or avenues of our worship directed to Him under Christianity.
    - b. It will encourage people to consider that nay act of service to man becomes an act of worship to God. Ultimately, it will blind men to what the real worship of God entails.
    - c. It will encourage the very disposition that Saul and the people displayed in I Samuel 15 as the people’s voice will decide on what is to be done or not done for God’s worship. But note what Samuel says I Samuel 15:22ff. Please read it for yourself.
    - d. It will encourage people to practice a totally subjective approach (that they like and enjoy) instead of an objective (the biblical one) approach to how God would be worshiped and served.
    - e. It will encourage to substitute what they want to do and count it as worship instead of doing what god has commanded.
    - f. If all service is worship, we need to apologize to our religious neighbors for opposing all of their worship innovations across the centuries. They were both doing in attitude and action precisely what many now contend for – that all we do is worship to God.
    - g. It contains the seeds to destroy our public worship periods of congregational settings. Here is how. The golfing enthusiast will count his game of golf as his worship, the fisherman will do the same for his fishing; the hunter will do the same for his hunting; the picnic lover will do the same for his picnics, etc.
- E. Refer to the part of the outline concerning the definitions of Worship and Service.
- F. The Bible declares that men went to worship.
1. Abraham went to worship (Gen. 22:2-5). If he had been worshipping God while traveling to the mount why tell the young men to remain while he and Isaac went to

worship? The answer is clear Abraham and those with him were serving God while they were traveling, but for Abraham to be worshipping correctly required the proper place, the proper performance and the proper perspective.

2. The eunuch from Ethiopia is another example that displays the distinctive difference between worship and service (Acts 8:27-37).

G. Jesus proves the distinctive difference between worship and service (Matt. 4:1-11).

1. Satan said unto Jesus “all these things will I give thee, if thou wilt fall down and worship [altreuo] me” (4:9).
2. Jesus answered Satan quoting Scripture from the Old Testament “...for it is written, Thou shalt worship [proskuneo] the Lord thy God, and him only shalt thou serve [latreuo].
3. Jesus makes a distinction between worship and service.

H. All worship to God is service to God, but all service is not worship to God.

I. Are there things one does in this life that are neither worship or service? YES!

1. Does that mean that the things that are neither worship nor service sin? NO! (Rom. 12:1,2).
2. Is Paul saying that everything in the life of a man is either service or sin? NO!
3. Should every infinitesimal function in the life of a man be examined to determine if it is either worship or service?
4. Is so, where would one place getting dressed for work, getting ready for bed, taking a shower, eating, fishing, etc.?

## **XV. IS IT A SIN WHEN A CHRISTIAN CHOOSES NOT TO ASSEMBLE WITH THE SAINTS FOR WORSHIP? YES!**

A. There seems to be much confusion concerning this statement.

1. Some seem to consider “church attendance” an optional matter.
2. Some seem to think this statement applies only to those who have completely abandoned the “worship services” or “Sunday worship services.”

B What does the word “forsaking” mean?

1. Webster defines “forsake” as: “to quit, to abandon.”
2. The word (engkatalei’po) [1459] which is translated “forsaking” means “(a) to leave behind (Rom. 9:29) (b) to forsake, abandon, leave in straits, or helpless, said by, or of Christ (Matt. 27:46; Mark 15:34; Acts 2:27,31); of men (II Cor. 4:9; II Tim. 4:10,16); by God (Heb. 13:5); of things, by Christians negatively (Heb. 10:25).” “Not leaving behind, not leaving in the lurch.”

C. What does “assembling of ourselves together mean?”

1. “Assembling together” is translated from a word (episunagoge) [1997] which means “to gather together...a being gathered together (II Thess. 2:1, cf. I Thess. 4:17). An assembling together at one place (Heb. 10:25). In Heb. 10:25 it does not merely denote the worshipping assembly of the church from which some were likely to absent themselves, but the assembling for corporate worship, not as a solitary or occasional act, but as customary conduct.”
2. This word is translated “gathering together” (II Thess. 2:1) and “assembling together” (Heb. 10:25).

D. The early church met together even during the time of persecution.

E. If the early church members were willing to suffer persecution and many personal hindrances to assemble for services, what about today?

F. How many assemblies must one choose to miss or forsake before he has abandoned,

deserted or left behind the assembling (gathering together into one place) of the saints?  
Just One!

1. When one has the ability to assemble with the saints and chooses not to do so, he has abandoned that assembling together of the church.
2. That means he has sinned.

G. When one is not able to assemble with the saints because of sickness, etc. he has not forsaken the assembly.

H. Does Hebrews 10:25 apply or have reference to the Lord's Day (Sunday) assembly or to every assembly of the church?

1. Notice this verse DOES NOT read "not forsaking the LORD'S DAY assembling or ourselves together as the manner of some is.
2. This verse applies to any assembling of the church together.

I. What are the consequences of choosing not to assemble with the saints?

1. Choosing not to assemble with the saints for worship involves choosing not to do that which is known to be good (James 4:17).
2. Choosing not to assemble with the saints for worship is choosing not to give and receive needed provocation in living the Christian life (Heb. 10:23-25).
3. Choosing not to assemble with the saints for worship contributes to ignorance (Hoses 4:6; II Peter 1:5; Acts 3:17; Rom. 10:3).
4. Choosing not to assemble with the saints for worship set a bad example (I Tim. 4:12).
5. Choosing not to assemble with the saints for worship is a failure to let one's light shine (Matt. 5:13-16).
6. Choosing not to assemble with the saints for worship is an affront to God personally (Matt. 22:37).
7. Choosing not to assemble with the saints for worship is the only thing it would take to destroy the church if everyone did it.
8. Choosing not to assemble with the saints for worship is a symptom of the disease of unbelief.

## **XVI. WORSHIP REQUIRES PREPARATION (Psalm 50).**

A. Psalm 50:1-6 describes the attributes of God.

1. The Psalmist speaks of a great calling (summons) (50:1,2).
2. The Psalmist speaks of God's coming (50:3).
3. The Psalmist stresses that God calls.
4. Therefore God is going to judge their worship as Israel is before God with their sacrifices (50:5,6).
5. Selah – pause – take time to think (50:6).

B. Psalm 50:7-21 deals with the problem of formalistic worship.

1. Why is God going to testify against them (50:7-9).
2. God was not pleased with them and their sacrifices (50:10-15).
3. The Psalmist discusses God's message to the wicked, those who are offering sacrifices but should not be (50:16-21).

C. The Psalmist describes the acceptable sacrifice (50:22,23).

D. How does this Psalm help one learn to properly prepare for worship?

1. This Psalm emphasizes the importance of one's having the right attitude toward God. Even the authorized act without the right attitude behind it is not acceptable to God. However the unauthorized act – regardless of attitude behind it is wrong.

2. Psalm 50:16-21 describe how one can be prepared for worship.
  - a. You are not prepared for worship on the first day of the week if:
    - 1) You have not taken time to study the word of God during the week (II Tim. 2:15).
    - 2) You have not been obedient to the gospel of Christ (John 9:31; I Peter 3:12).
    - 3) You have been in fellowship with sinners (I Cor. 15:33; Eph. 5:11; I John 2:15-17; James 4:4).
    - 4) You have been using your tongue in the wrong way.
      - a) One is not to speak evil (Ex. 22:28; Psa. 10:7; 12:3,4; 52:2-4; 59:12; 64:2-5; 106:33; 140:3,11; Prov. 4:24; 6:16-19; 8:13; 10:11,19,31; 11:11; 12:5,6,13,17,18,19; 13:3; 14:25; 15:1,4,28; 16:27,28; 17:4,9,20; 18:8,21,23; 19:1,22,28; Eccl. 7:22; 10:11; Isa. 32:6,7; Jer. 20:10; Matt. 5:22; 12:34-37; Acts 23:5; Rom. 1:29,30; 3:13,14; I Cor. 6:10; Eph. 4:25,29,31; 5:4; Titus 1:10,11; I Peter 2:1; 3:9,10; II Peter 2:7-10; Jude 8).
      - b) One is not to be a busybody (Prov. 20:3; II Thess. 3:11,12; I Tim. 5:13).
      - c) One is not to be a talebearer (Lev. 19:16; Psa. 15:1-3; Prov. 11:13; 16:28; 17:9; 18:8; 20:19; 26:2-22; I Tim. 5:13).
    - 5) You have not been living the Christ life (I John 1:7-10; Isa. 59:1,2; James 5:19,20).
  - b. Some seem to think that they are doing right as long as nothing is going wrong in their lives – not so (Psa. 50:21).

E. How then is one to prepare himself for worship?

1. Study God's Word during the week.
2. Take time during the week to be an example to those around you.
3. Put God first (Matt. 6:33).
4. Start on Saturday preparing for Sunday morning. Don't stay up until the dawn breaks and then remember that today is Sunday.