

5 Things we do to Worship God on The Lord's Day

Worship Summaries:

Hebrews 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Deuteronomy 6:4-5 Hear, O Israel: The LORD our God *is* one LORD: 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might

Verses 4-16 Here is a brief summary of religion, containing the first principles of faith and obedience, found in verse 4-5. These two verses the Jews reckon one of the choicest portions of scripture: they write it in their phy'lact-eries, and think themselves not only obliged to say it at least twice every day. They have this saying among them, *Blessed are we, who every morning and evening say, Hear, O Israel, the Lord our God is one Lord.* But more blessed are we if we duly consider and improve,¹. What we are here taught to believe concerning God: that *Jehovah our God is one Jehovah.* (1.) That the God whom we serve is Jehovah, a Being infinitely and eternally perfect, self-existent, and self-sufficient. (2.) That he is the one only living and true God; He only is God, and he is but one. The firm belief of this self-evident truth would effectually arm them against all idolatry, which was introduced by that fundamental error, that there are gods many. It is past dispute that there is one God, and there *is no other but he,*

Mar 12:28-32 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 12:29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. 12:31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Happy are they that have this one Lord for their God; for they have but one master to please, but one benefactor to seek to. It is better to have one fountain than a thousand cisterns, one all-sufficient God than a thousand insufficient ones.

What we are here taught concerning the duty which God requires of man. It is all summed up in this as its principle, *Thou shalt love the Lord thy God with all thy heart*. He had undertaken to teach them to fear God in verse 2; and, in pursuance of his undertaking, Moses here teaches them to love him, for the warmer our affection to Him the greater will be our veneration for him; the child that honours his parents no doubt loves them.

Did ever any prince make a law that his subjects should love him? Yet such is the divine grace that this is made the first and great commandment of God's law, that we love Him, and that we perform all other parts of our duty to Him from a principle of love. *My son, give me thy heart*. We must highly esteem Him, be well pleased that there is such a Being, well pleased in all his attributes, and relations to us: our desire must be towards him, our delight in Him, our dependence upon Him, and to Him we must be entirely devoted. It must be a constant pleasure to us to think of Him, hear from Him, speak to Him, and serve Him. We must love Him,

John 4:23-24 . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. The time is at hand, says the Lord, when a worship of forms, or at holy places, will not meet the demands of the Father. *He must* be worshiped with the heart, in spirit and in truth. Spiritual worship can be offered in any land, wherever the soul can humble itself before God.

V:24 God is a Spirit. Rather, "God is Spirit." This declaration is fundamental. Since he is Spirit, he must receive spiritual worship, and is everywhere present.

Acts 2:42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers

Having been baptized simply upon their repentance and faith in Jesus Christ, these young disciples had many teachings of the faith called Christianity to

become acquainted with, and many duties yet unknown, in which they needed to be instructed.

In giving an account of these matters, Luke is brief. He closes this section of the history found in Acts with a brief notice of the order established in the new Church, first describing their order of worship. (42) "*And they continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers.*"

The apostles were the only teachers of the early Church, and in this work they were executing the second part of their commission, which required them to teach those whom they baptized all things that Jesus had commanded. The same command which made it their duty to teach, made it also the duty of these new Christians to learn from the Apostles and to abide by their instruction. This duty the early Jerusalem brethren faithfully complied with, but it has been grievously neglected by their brethren of later ages and today the change movement departs from the Apostles doctrine.

For the purpose of being taught by the apostles, they must have assembled together, and this was the occasion for manifesting their *fellowship*, which term expresses their common participation in religious privileges.

It has been urged by some writers, that the term *koinonia* should here be rendered *contribution*, instead of *fellowship*, and that it refers to contributions which were regularly made in the public assemblies, for the poor. That the term is used in this limited sense in at least two places in the New Testament, must be admitted, viz.: in Rom. 15: 26, "It hath pleased them of Macedonia to make a certain *contribution* for the poor of the saints in Jerusalem;" and in 2 Cor. 9:13, where Paul says the saints "glorify God for your liberal *contribution* to them and to all men."

But such is not, by any means, its common usage. It usually occurs in such connections as the following: "You were called into the *fellowship* of his Son Jesus Christ." "The favor of our Lord Jesus Christ, the love of God, and the *fellowship* of the Holy Spirit be with you." "And truly our *fellowship* is with the Father and with his Son Jesus Christ." "We have *fellowship* with one another."

The radical idea in this term is that of *participation in common*. We have fellowship with God, because we are made *partakers* of the divine nature, as we escape the corruption which is in the world through lust.

We have fellowship with the Son, because of the common sympathies which His life and sufferings have established between himself and us; and with the Spirit, because we partake of the strengthening and enlightening influences of his teachings, and because he dwells in us. We have fellowship with one another, because of the mutual participation in each other's affection and good friendship. The term is also used in reference to the Lord's supper. "The cup of blessing which we bless, is it not the *fellowship* of the blood of Christ? The loaf which we break, is it not the *fellowship* of the body of Christ?" We *partake in common* of the benefits of his broken body and shed blood, which are symbolized in the fruit of the vine and the breaking of bread.

Seeing that Christians enjoy fellowship with so many sources of happiness, the term unrestricted must embrace them all. In the present instance the context imposes no limitation upon its meaning, and it would be quite arbitrary to restrict it to the sense of contribution.

Still, the idea of contributing to the wants of poor brethren is involved in the fellowship of Christians, and by the statement that they continued steadfastly in the fellowship, we understand that they continued in the common participation of religious enjoyments, *including* contributions for the poor.

Together with the apostles' teaching and the fellowship, Luke enumerates "breaking of bread and prayers," as part of the exercises in which the first Christians continued steadfastly. The frequency with which the bread was broken is not mentioned here. It will be discussed later. This brief statement shows merely that this institution, according to the Savior's command, was observed from the very beginning of the Church.

The prayers mentioned are those there were offered in public. The number of prayers offered on any occasion, or the order in which the prayers, the instruction, breaking the loaf, and the other acts of fellowship followed each other, is not told. Luke's silence in reference to these particulars may have arisen from the fact that there was no invariable order of exercises; or may

have been intended to prevent the order in the Jerusalem Church from being regarded as an authoritative precedent. It shows clearly the intention of the Holy Spirit that the assemblies of the saints should be left to the exercise of their own discretion in matters of this kind, and furnishes a most singular rebuke to the hundreds of party leaders who have since attempted to impose authoritative rituals upon the congregations.

If the example of the Church in Jerusalem, in this respect, even though it was directed by all of the apostles, was not binding upon other Congregations, what body of uninspired men shall have the presumption to bind what God has purposely left free?

Hebrews 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching.

1. Lord's Supper:

Exo. 12: 1-15, 22-27 & 29-30,

Matt. 26:17-30,

Mark 14:15-26,

Luke 22:13-20

I Corinthians 11:23-32.

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight

2. Preaching:

Mark 16:15-16

I Corinthians 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

II Timothy 3:14-4:5.

3. Singing:

Matthew 26:30 And when they had sung an hymn, they went out into the mount of Olives.

I Cor. 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Hebrews 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee

James 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms

II Chronicles 29:25-30 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets. 29:26 And the Levites stood with the instruments of David, and the priests with the trumpets. 29:27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel. 29:28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished. 29:29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. 29:30 Moreover Hezekiah the king and

the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

4. Praying:

Luke 18:1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Luke 11:1-13.

5. Giving:

I Corinthians 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 16:2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

II Corinthians 9:6-9 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 9:7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. 9:8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.