

“The True Worshipers Worship the Father”

1

JOHN 4:21-24

“True Worshipers Worship”

2

- **Jesus Said This to the Samaritan Woman–**
 - She had asked what she thought was the most pressing question of religious concern.
 - The answer pointed her to the Kingdom of Messiah and the Reign of Righteousness.
 - “The hour cometh...”
 - “Now is...”
 - “Salvation is of the Jews...”
 - The woman perceived the import of what Jesus said: “I know that Messiah cometh...” (John 4:25).

Worship Words in the NT

3

Old Testament	Meaning	New Testament
ABAD (Exodus 3:12; 4:23; 7:16; Numbers 3:7–8; 4:23, 30)	To serve or to work	LATREUO (Acts 7:7; Luke 1:74; 2:37; Acts 24:14; Romans 12:1)
SHARATH (Exodus 28:35, 43; Numbers 1:50; Joel 1:9)	To attend as a priest	LEITOURGEO (Luke 1:23; Hebrews 8:3–6; Philippians 2:30)
SHACHAH (Exodus 34:14; Deuteronomy 4:19; 26:10)	Worship, an act of reverence	PROSKUNEIO (John 4:24; I Corinthians 14:25; Revelation 19:10)

“True Worshipers Worship”

4

- **PROSKUNEO Defines NT Worship–**
 - This is the word Jesus used in John 4:23–24.
 - The Greek word literally means to “to kiss the hand toward” and signifies “crouching or prostrating” oneself in reverence and worship.
 - W.E. Vine quoting the American Committee of the Revised Version of 1901 said, *“The Greek word denotes an act of reverence whether paid to man or to God.”*
 - What is actually involved in the worship must be determined from the context.

“True Worshipers Worship”

5

- **PROSKUNEO Defines NT Worship—**
 - As a part of speech it is a verb. There is no noun form.
 - The only noun is “*worshipper*,” meaning one who worships, doing the act of reverence (John 4:23).
 - Jesus knows the difference between a noun and a verb. He is precise in word choice saying: “True worshippers (noun) shall worship (verb)... they (pronoun) that worship (verb) Him must worship (verb)...”
 - Jesus releases us from a specific place—Jerusalem—but He does not redefine the nature of worship.” The word retains the sense of “doing an act of reverence.”

“True Worshipers Worship”

6

- **PROSKUNEO Defines NT Worship—**
 - Jesus uses this word in Matthew 4:10, et. al. which is a quotation of Deuteronomy 6:13.
 - Jesus further defines **PROSKUNEO** by using it as a synonym for **YARE**, the Hebrew word for “fear” or “reverence” (Deuteronomy 13:4).
 - The reverence required now is the same required of ancient Israel in their worship (Deuteronomy 11:13, 16). There is no reverence apart from obedience to God’s revealed pattern for worship (Deuteronomy 12:30–31).

“True Worshipers Worship”

7

- **“Worship” Is Activity in Time & Space:**
 - Believers come to worship in the OT: *Abraham* (Genesis 22:5); *Moses* (Deuteronomy 26:2, 10); *Elkanah* (I Samuel 1:3); *David* (Psalms 5:7); Ezra and Nehemiah (Nehemiah 8:6; 9:3).
 - Jesus recognized this truth (John 4:21–24).
 - The NT writers recognized it (Matthew 2:2, 8, 11; Luke 2:46–49; 24:52; John 12:20; Acts 8:27; 24:11; I Corinthians 14:25).
 - ***Worship is specific activity involving authorized actions which begin and end.***

“True Worshipers Worship”

8

- **The NT Church Assembled to Worship:**
 - It assembled to pray (Acts 12:5, 12).
 - It assembled to sing (Colossians 3:16).
 - It assembled for preaching (Colossians 4:16).
 - It assembled for the communion (Acts 20:7).
 - It assemble to lay by in store (I Corinthians 16:2).
 - If it can be demonstrated that these are authorized acts which when devoted to God reverence Him, then they are “worship” which the church assembles in order to do.

“True Worshipers Worship”

- **Conclusions to Consider:**
 - Worship is ***an authorized act of reverence to God***. Worshipers worship.
 - Jesus released us from a specific place to worship; ***He did not change the meaning of worship***.
 - The NT church assembled in order to worship. Their ***assembling was essential to worshipping***.
 - There are at least ***five activities the assembled church practiced*** which conform to the definition of worship.

“Ye Worship Ye Know Not What...”

1

JOHN 4:21-24

“Ye Worship Ye Know Not What...”

2

- **Jesus Said This to the Samaritan Woman–**
 - It was a reply to a question about worship (v. 20).
 - His answer based upon their religious history:
 - Israel apostatized (II Kings 17:7–23).
 - The immigrants feared other gods (17:24–27)
 - Their religion was not true (17:28–37); they feared the Lord and served graven images (17:38–41).
 - Jesus affirms what taught in the OT text, unless one knows God, he cannot worship God (cf. John 4:22).

“Ye Worship Ye Know Not What...”

3

- **Paul Said Something Similar at Athens—**
 - “Whom therefore ye ignorantly worship, him declare I unto you” (Acts 17:23).
 - His statement provoked by an idol’s altar.
 - Began his sermon with an affirmation of the nature of the true God opposed to vanities (cf. Acts 14:15).
 - He is not as you suppose, but this (17:24–29).
 - Paul affirmed as Jesus did, you cannot worship God unless you know God (Act 17:30).

“Ye Worship Ye Know Not What...”

4

- **Modern Man’s View of God Is Corrupted–**
 - Evidence of a shallow view of God:
 - “Yo, Big Daddy upstairs” (Ebonics)
 - “What if God were a slob like us?” (Joan Osborne)
 - “The Big Man upstairs...”
 - TV & movies: *Joan of Arcadia*, *Bruce Almighty*, *God the Devil and Bob*, and *Oh God!*
 - International Blasphemy Rights Day (9/30)
 - Inevitably a shallow view of God leads to a shallow life (Romans 1:18–25; cf. II Timothy 3:1–5).

“Ye Worship Ye Know Not What...”

5

- **A Biblical View of God Essential to Worship—**
 - Holy and reverend is His name (Psalms 111:9).
 - Hallowed be thy name (Matthew 6:9).
 - God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him (Psalms 89:7, read context)
 - God is awesome, inspiring an overwhelming feeling of reverence, admiration, or fear (Exodus 5:2; Deuteronomy 28:58–62).

“Ye Worship Ye Know Not What...”

6

- **A Biblical View of God Essential to Worship—**
 - He is the Creator (Genesis 2:7; 3:19; Acts 17:25).
 - He is Holy (Deuteronomy 32:4; Job 4:17).
 - He is Omnipotent (Genesis 18:14; Job 42:2)
 - He is Incomprehensible (Job 11:7-9).
 - He is Jealous (Exodus 20:5; Isaiah 42:8).
 - He is the Judge of all the Earth (Genesis 18:25).
 - He is the Avenger (I Thessalonians 4:6).
 - He is the Redeemer (Psalms 19:14; 78:35).

“Ye Worship Ye Know Not What...”

7

- **A Biblical View of God Essential to Worship—**
 - Holy, holy, holy, is the LORD of hosts (Isaiah 6:3).
 - Woe is me...I am a man of unclean lips... (6:5).
 - Thine iniquity is taken away, and thy sin purged (6:7).
 - Here am I; send me (6:8).
 - I am Alpha and Omega... (Revelation 1:11)
 - I fell at His feet as dead (1:17).
 - Fear not...I am He that liveth and was dead (1:17, 18).
 - Write... (1:19)

“Ye Worship Ye Know Not What...”

8

- **Do You Know Who You Worship?**
 - Have you, like ancient Israel and the Samaritans, forgotten God?
 - Do you seek to worship a diminished god made in the image of sinful man?
 - Do you have a Biblical view of God?
 - Are you ready to worship and serve the One True God of Heaven and Earth?

“They That Worship Him Must Worship in Spirit and Truth”

1

JOHN 4:21-24

“Worship in Spirit & Truth”

2

- **Why Did Jesus Say These Words?**
 - The Samaritan woman asked what she thought was the most pressing question of religious concern.
 - These words are included in Jesus’ answer which pointed her to Kingdom of Messiah and the Reign of Righteousness.
 - Jesus is contrasting two things:
 - “The hour cometh when ye shall neither...”
 - “The hour cometh...when the true worshippers...shall”

“Worship in Spirit & Truth”

3

- **Jesus Is Contrasting Two Systems of Worship—**
 - In the first, place Jesus says, “The Jews are right.”
 - They followed the pattern for the Tabernacle (Exodus 25:40) and the Temple (I Chronicles 28:19–20).
 - The Samaritans believed in God but rejected the Temple and the prophets (2 Kings 17:1ff.).
 - Next, Jesus says, “A change is coming .”
 - A change in what?
 - The system that governed the worship in Jerusalem, the Old Testament (Hebrews 7:11–14; 8:5–7).

“Worship in Spirit & Truth”

4

- **The Mosaic System One of Types & Shadows—**
 - Jesus is explaining that there will be a change in covenants which will replace the Mosaic worship with that which is “in spirit and truth.”
 - The Tabernacle worship required both the right attitude of heart (Deuteronomy 30:15–18) and the properly authorized actions (Exodus 25:40).
 - What Jesus announced was a worship that is rooted in spiritual realities not types and shadows.

“Worship in Spirit & Truth”

5

- **The Meaning of “in Spirit and in Truth”—**
 - If the meaning be “sincere and according to God’s revealed truth,” there is no contrast between the two systems (Deuteronomy 6:4–13; Matthew 4:10; 15:9).
 - If “truth” means “according to God’s truth,” how could Jesus say the Jews were right? (John 4:22).
 - The change in worship which Jesus announces cannot be a change from insincere to sincere and from unauthorized to authorized as both were required under the Law.

“Worship in Spirit & Truth”

6

- **The Meaning of “in Spirit and in Truth”—**
 - The contrast is between that which is carnal and that which is spiritual. It is between that which is shadow and that which is substance, between figure and real (Hebrews 8:1–5; 9:1–11).

The Contrast of John 4:21–24

7

First Tabernacle	True Tabernacle
Man Pitched (Exodus 33:7)	The Lord Pitched (Hebrews 8:2)
Worldly (Exodus 36:1 ff.)	Not Made of Hands (Hebrews 9:1, 11)
Laws of Divine Service (Hebrews 9:1, 6–10)	The New Testament (Hebrews 9:11–15)
The Blood of Bulls & Goats (Exodus 24:8)	The Blood of Christ (Hebrews 9:16–10:4)

“Worship in Spirit & Truth”

8

- **The Meaning of “in Spirit and in Truth” —**
 - The contrast is between that which is carnal and that which is spiritual. It is between that which is shadow and that which is substance, between figure and real (Hebrews 8:1–5; 9:1–11).
 - That which is “spiritual” is what the Spirit of God reveals in the Gospel and conforms to the realities of justification by grace through faith in the death of Christ (Philippians 3:3). That which is “true” is what is real and permanent (Colossians 2:10–18).

“Worship in Spirit & Truth”

- The Meaning of “in Spirit and in Truth”—
 - It is not sincerity and according to the divine pattern; ***God has always required this.***
 - Spiritual is that which the Spirit has revealed in the Gospel which conforms to ***truth about Christ as the Saviour and Mediator in Heaven.***
 - “In truth” is the real, the permanent, the heavenly.
 - “Worship in spirit and in truth” is that ***worship which Christ has authorized for His church*** (Philippians 3:3; Colossians 2:17–18).

The Assault on Worship

1

JOHN 4:21-24

The Assault on Worship

2

- **Satan Wants to Destroy the Church—**
- In modern times local churches have sustained serious efforts designed by Satan to disrupt and destroy through corrupting the organization.
 - The Missionary Society
 - The Sponsoring Church
 - Individually Supported Missionary Societies
 - Individualism
 - The Community Church Plan (satellite campus)

The Assault on Worship

3

- **Satan Wants to Destroy the Church—**
- These destructive efforts have also been directed toward the worship practice of the local church.
 - The Lord's Supper in the “at table setting”
 - Women teachers & servants in the assembly
 - Divided assemblies & house churches
 - Questions about prayer posture & raising hands
 - Changes in preaching style, drama & dialogue
 - Casual worship and the “come as you are” desire

The Assault on Worship

4

- **The Assault on the Definition of Worship—**
 - Jesus used the word PROSKUEO to define “worship” in the NT (John 4:23-24; Matthew 4:10).
 - The Greek word literally means to “to kiss the hand toward” and signifies “crouching or prostrating” oneself in reverence, to worship.
 - W.E. Vine said, *“The Greek word denotes an act of reverence whether paid to man or to God.”*

The Assault on Worship

5

- **The Assault on the Definition of Worship—**
 - Advocates of change redefine the word.
 - Worship is no longer expressing reverence through actions authorized in the New Testament.
 - Rather, everything the believer does is worship because “*We are worship.*”
 - Consider again John 4:21–24, worship as a part of speech is a verb, an action word; not a noun, the name describing a state of being.

The Assault on Worship

6

- Change Advocates Redefine Worship:

“If you are a Christian you are worship to God. The matter is not one of **doing** but rather of **being**.”

—Mike Root, *Spilt Grape Juice*, p. 20

The Assault on Worship

7

- **Change Advocates Redefine Worship:**
“New Testament Worship is not a place, time or event, but our life. The Christian assembly was never called or intended to be our worship. It is simply a togetherness tool to encourage, equip and edify one another, to help us be living sacrifices before God.”
—Mike Root, *Unbroken Bread*, p. 12

The Assault on Worship

8

■ Change Advocates Redefine Worship:

“We meet to perform ‘the Five Acts of Worship’ while the Troas brethren met to be together.

Instead of having ‘acts’ to perform, they had tools to use to enhance their edification in Christ... With no patterns to follow, no schedules to keep, and no check lists to mark off, they spent their time together ...”

—Mike Root, *Unbroken Bread*, p. 30

The Assault on Worship

- **Change Advocates Redefine Worship:**
 - The assembly does not gather for worship.
 - True worship is what we are, a life given in obedience to God. It does not require an assembly, a pattern to follow, only a loving heart.
 - Whatever we may do when we assemble is no more worship than any other manifestation of obedience to God and Christ.

The Assault on Worship

10

- **Consequences of the Proposition:**
 - Worship becomes subjective, a matter of personal preference provided it is not sinful.
 - All of what was once thought of as “secular” activity now becomes “spiritual” and “worship”.
 - The mundane activities of human experience are elevated to worship.
 - Reverence, godly fear, awe, glorification, the majesty of God are removed from worship.

The Assault on Worship

- **Consequences of the Proposition:**
 - Any act of compassion, a good deed, sharing, hospitality or righteous activity is worship.
 - For example, the Lord's Supper, taking food to a shut-in and a common meal shared with friends or brethren are equally worship.
 - There is absolutely no activity in the life of the believer that is not worship. This is the social gospel for non-institutionalists.

The Assault on Worship

12

- **The Assault on the Assembly—**
 - It cannot be denied that local churches assembled on a consistent basis (Hebrews 10:25).
 - These assemblies, as needed, were daily (Acts 5:42) & at least weekly (Acts 20:7; I Corinthians 16:2).
 - Saints worshipped in these assemblies (Acts 2:42; I Corinthians 14:25; Acts 20:7).
 - I can think of no assembly in which worshipping God would not occur (cf. Hebrews 10:22–25).

The Assault on Worship

■ Change Advocates Alter the Assembly:

“We meet to perform ‘the Five Acts of Worship’ while ***the Troas brethren met to be together.*** Instead of having ‘acts’ to perform, they had tools to use to enhance their ***edification*** in Christ...With no patterns to follow, no schedules to keep, and no check lists to mark off, they spent their time ***together...***”

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The Assault on Worship

14

■ Change Advocates Alter the Assembly:

“New Testament Worship is not a place, time or event, but our life. ***The Christian assembly... is simply a togetherness tool*** to encourage, equip and edify one another, to help us be living sacrifices before God.”

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The Assault on Worship

15

■ Change Advocates Alter the Assembly:

“We don’t have to go anywhere to praise God because we continually offer up a sacrifice of praise to God... ***[Christians] never went anywhere for the express purpose of doing obeisance.*** They led lives of obedience. *Proskuneo* was what they were, not what they did.”

—Mike Root, *Spilt Grape Juice*, pp. 22–23

The Assault on Worship

16

- **Consequences of the Proposition:**
 - The assembly is unnecessary to worship.
 - Nothing in our assemblies is directed toward God.
 - The assembly is only about edifying one another; it is never about reverencing or worshipping God.
 - Assemblies as they are currently conducted are strictly about tradition, manmade custom, human rituals and unnecessary schedules.

The Assault on Worship

17

- **Consequences of the Proposition:**
 - There is no pattern for the assembly just available “enhancements” from which to choose. There are no “rituals” to be observed.
 - Reverence of God is not a concern in the assembly only the comfort and pleasure of the attendees.
 - The Lord’s Supper, preaching, music, et. al. are subject to reimagining and selective use.

The Assault on Worship

18

- **The Assault on Worshipping—**
- The Scripture reveals true worshippers worshipping according to a divine pattern (John 4:23–24).
- These worshippers:
 - Pray (Acts 12:5, 12)
 - Sing (Ephesians 5:19)
 - Study the Bible (Acts 5:32)
 - Commune at the Lord’s Table (Acts 20:7)
 - Give into the Common Treasury (I Corinthians 16:2)

The Assault on Worship

■ Change Advocates Mock Worshipping After a Pattern:

“We meet to perform ‘the Five Acts of Worship’ while the Troas brethren met to be together. Instead of having ‘acts’ to perform, they had tools to use to enhance their edification in Christ...With **no patterns to follow**, no schedules to keep, and no check lists to mark off, they spent their time together...”

—Mike Root, *Unbroken Bread*, p. 30

The Assault on Worship

20

- **Change Advocates Mock Worshipping After a Pattern:**

“Our religion has become a performance of a series of acts that have become the objects of our worship instead of pointing us to the object of our worship.”

—Mike Root, *Spilt Grape Juice*, p. 31

The Assault on Worship

21

- **Consequences of the Proposition:**
 - Complete abandonment of a rational hermeneutic of Biblical interpretation.
 - What applies to worship must also be applied to all aspects of the identity of the church of Christ.
 - This is a charge of idolatry and will worship.
 - Ultimately, being joined to a local church is unnecessary. You can be a Christian, not assemble, and worship God as well on the creek bank as in a Sunday assembly.

The Assault on Worship

22

- **Why Are We Having This Trouble?**
- We may have lost our enthusiasm for worshipping God (Psalms 122:1).
- We may have diminished in reverence and awe for the holy God we worship (Psalms 111:9).
- We may not properly understand what we are doing when worshipping (I Corinthians 11:28).
- Worshipping may become empty because our hearts are far from God (Matthew 15:9).

“They That Worship Him”

1

JOHN 4:21-24

“They That Worship Him”

2

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 - Jesus uses this word (John 4:23–24; Matthew 4:10).
 - The Greek word literally means to “to kiss the hand toward” and signifies “crouching or prostrating” oneself in reverence and worship.
 - W.E. Vine said, *“The Greek word denotes an act of reverence whether paid to man or to God.”*
 - What act is involved in the worship *must be determined from the context.*

“They That Worship Him”

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- **PROSKUNEO Defines Worship in the NT–**
 - As a part of speech it is a verb.
 - The only noun is “*worshipper*,” meaning the one who worships, doing the act of reverence (John 4:23).
 - Jesus knows the difference between a noun and a verb. His word choice is precise: “*True worshippers* (noun) *shall worship* (verb)... *they* (pronoun) *that worship Him must worship* (verb)...”
 - Jesus does not redefine the nature of worship. Men worship by “doing an act of reverence.”

“They That Worship Him”

4

■ Points to Ponder:

- Worship is an authorized act of reverence toward God:
Worshippers worship GOD.
- Jesus did not change the definition of worship; rather,
Christ changed the covenant defining how worshippers worship GOD.
- ***All acts of reverence which the NT approves*** constitute worshipping “in spirit and in truth.”
- There are at least ***five activities which disciples practiced*** which conform to the definition of worship.

“They That Worship Him”

5

- **Christians Worshipped Praying to God–**
 - Christians often gathered to pray (Acts 4:31; 6:4, 6; 12:5, 12; I Corinthians 14:13–15).
 - Is prayer worship?
 - It is to the Father (Matthew 6:9; Psalms 111:9).
 - It is in the name of Christ (Hebrews 13:15; Ephesians 5:20; Colossians 3:17; Hebrews 7:25).
 - It is in the Holy Spirit (Jude 20; 1 John 5:14; Romans 8:26; Ephesians 6:18).
 - Prayer is indeed worship (II Corinthians 9:12–15).

“They That Worship Him”

6

- **Brethren Worshipped Singing to God–**
 - Brethren gathered to sing (Acts 2:47; cf. Hebrews 13:15; Colossians 3:16; I Corinthians 14:15, 23).
 - Is singing worship?
 - It is fruit of our lips in praise to God (Hebrews 13:15).
 - It is melody in the heart to the Lord (Ephesians 5:19).
 - It offers spiritual songs to the Lord (Colossians 3:16).
 - Singing is indeed worship (Acts 16:25; Hebrews 2:12; Revelation 5:9; 14:3; 15:3).

“They That Worship Him”

7

- **Believers Worshipped Studying the Bible—**
 - Believers gathered to study (I Thessalonians 5:27; Colossians 4:16; Acts 15:30–31; Ephesians 3:4–21).
 - Is preaching worship?
 - True preaching calls men to worship God (Acts 14:15).
 - It reverences God (Hebrews 12:9, 25–29; Luke 6:46).
 - It effects worship by changing hearts (I Corinthians 14:24–25; Romans 10:8; II Corinthians 4:5–18).
 - Preaching was always regarded as worship (Nehemiah 9:3; 8:7–8; Exodus 4:31; Deuteronomy 31:10–13).

“They That Worship Him”

- **Disciples Worshipped at the Lord’s Table–**
 - Disciples came together to break bread (Acts 2:42; 20:7; I Corinthians 11:33; II Peter 2:13; Jude 12).
 - Is the Lord’s Table worship?
 - It requires reverence (I Corinthians 11:27–29).
 - It is a memorial of Jesus (I Corinthians 11:25).
 - It is not common or social (I Corinthians 11:21–22, 34).
 - The Lord’s Table is most certainly worship unto God (I Corinthians 11:28–29; I Corinthians 10:16, 21–22).

“They That Worship Him”

9

- **Saints Worshipped in the Fellowship of Giving—**
 - Saints came together to lay by in store (I Corinthians 16:1–2; Acts 2:42; 4:34–35; 11:29–30).
 - Is giving into a collection worship?
 - It demonstrates love for Christ (II Corinthians 8:8).
 - It proceeds from: the devoted self (II Corinthians 8:5), the willing mind (8:12), the purposeful heart (9:7) and the subjected soul (9:13).
 - Giving is worship to God (II Corinthians 8:2; 9:13–14).

“They That Worship Him”

10

- **Disciples Worship GOD—**
 - When they assemble to pray.
 - When they assemble to sing.
 - When they assemble to study the Bible.
 - When they commune at the Lord’s Table.
 - When they assemble to lay by in store.
- **This Is the Worship of the True Worshippers which the Father Seeks (John 4:23–24).**

New Testament Assemblies

1

HEBREWS 10:24

New Testament Assemblies

2

- **Change Advocates Redefine Worship:**
“New Testament Worship is not a place, time or event, but our life. The Christian assembly was never called or intended to be our worship. It is simply a togetherness tool to encourage, equip and edify one another, to help us be living sacrifices before God.”
—Mike Root, *Unbroken Bread*, p. 12

New Testament Assemblies

■ Change Advocates Redefine Worship:

“We meet to perform ‘the Five Acts of Worship’ while ***the Troas brethren met to be together.*** Instead of having ‘acts’ to perform, they had tools to use to enhance their edification in Christ...With no patterns to follow, no schedules to keep, and no check lists to mark off, they spent their time together breaking bread...”

—Mike Root, *Unbroken Bread*, p. 30

New Testament Assemblies

4

■ Change Advocates Redefine Worship:

“Worship is a life given in obedience to God. It’s not a when or a where proposition, but a what. It’s what we are. ***You can’t go to it or leave it, dress for it, and you can’t start it or stop it...*** It doesn’t open and close with a prayer, and it doesn’t have a human leader or a special day...and it isn’t ‘five acts,’ and it’s not so much about what we do to God as what we do for (in the name of) God”

—Mike Root, *Unbroken Bread*, p. 115

New Testament Assemblies

- **Change Advocates Redefine Worship:**
 - The assembly gathers for mutual edification only.
 - There are no authorized activities which occur in the assembly in which we worship God.
 - “Our” assemblies are based on “our” tradition and are not scriptural.
 - True worship is what we are, a life given in obedience to God. It does not require an assembly or a pattern to follow.

New Testament Assemblies

- **The Church Met for Many Purposes—**
 - The first assembly was for worship (Acts 2:42, 47)
 - They assembled for the collection (Acts 4:32–37)
 - They assembled for teaching (Acts 5:42)
 - They assembled to choose servants (Acts 6:1–6)
 - They assembled to plan a work (Acts 11:28–30)
 - They assembled for prayer (Acts 12:5, 12)
 - They assembled to hear reports (Acts 14:23)
 - They assembled to discuss critical issues (Acts 15:2, 4)

New Testament Assemblies

7

- **The Church Met for Many Purposes—**
 - They assembled to study scripture (Acts 16:4–5)
 - They assembled for mutual comfort (Acts 16:40)
 - They assembled for the Lord’s Supper (Acts 20:7)
 - They assembled for receive preachers (Acts 21:17–22)
 - They assembled to discipline (I Corinthians 5:4–5)
 - They assembled to sing (I Corinthians 14:15–16)
 - They assembled for evangelism (I Corinthians 14:24–25)

New Testament Assemblies

8

- **An Assembly Is Essential to Some Worship—**
- An assembly is required for the Lord's Supper.
 - “Ye do shew the Lord's death” (I Corinthians 11:26)
 - “When ye come together to eat” (I Corinthians 11:33)
 - “Tarry one for another” (I Corinthians 11:33)

New Testament Assemblies

- **An Assembly Is Essential to Some Worship—**
 - Some singing requires an assembly.
 - “One another” (Colossians 3:16)
 - “Speaking to yourselves” (Ephesians 5:19)
 - “Sing with the understanding” (I Corinthians 14:15)

New Testament Assemblies

10

- **An Assembly Is Essential to Some Worship—**
- Laying by in store requires an assembly.
 - Giving has always been in that context (Acts 4:34–35)
 - “Upon the first day of the week” (I Corinthians 16:2)
 - “Shew ye to them” (II Corinthians 8:24)
 - “Your zeal hath provoked many” (II Corinthians 9:2)

New Testament Assemblies

- **Rules Governing Assembling (I Corinthians 14)—**
 - “Let all things be done unto edifying” (vv. 5, 12, 26)
 - “Understanding” (v.15)
 - “All learn...all comforted” (v.31)
 - “God is not the author of confusion but of peace as in all churches of the saints” (v. 33).
 - “Let your women keep silence” (v. 34).
 - “It is a shame for women to speak ...” (v 35).
 - “Let all things be done decently and in order” (v. 40).

New Testament Assemblies

12

- **The Church Assembled for Many Purposes—**
 - Among them were frequent assemblies in which worship occurred.
 - How could worship be legitimately excluded from any assembly? (e.g. Acts 21:20)
 - Therefore, all assemblies were characterized by the principles of I Corinthians 14.

The Significance of The First Day of the Week

1

JOHN 20:1-9

The First Day of the Week

2

- **Many Do Not Realize the Significance—**
- The church from its founding assembled on the first day of the week.
 - On Pentecost (Acts 2:1–4)
 - In Galatia (I Corinthians 16:1)
 - At Corinth (I Corinthians 16:2)
 - At Troas (Acts 20:7)
 - All the churches (I Corinthians 4:17; cf. 7:17; 14:33)
 - And continued to do so...

The First Day of the Week

3

■ The Early Church Continued to Assemble—

“Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead.”

—Justin Martyr, *Apology I*, [67.1–3, 7]

The First Day of the Week

4

- **The Early Church Continued to Assemble—**
“Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because ***it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity.***”

—Tertullian, *To the Nations*, [1.13]

The First Day of the Week

■ The Early Church Continued to Assemble—

“They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food...”

—Pliny, *Letter to Emperor Trajan*, [10.96]

The First Day of the Week

6

■ Change Advocates Redefine Worship:

“***Worship*** is a life given in obedience to God. ***It’s not a when or a where proposition***, but a what. It’s what we are. You can’t go to it or leave it, dress for it, and you can’t start it or stop it... It doesn’t open or close with a prayer, and it doesn’t have human leaders or ***a special day***.”

—Mike Root, *Unbroken Bread*, p. 115

The First Day of the Week

7

■ Change Advocates Redefine Worship:

“Worship cannot be isolated or relegated to just one place, time or segment of our lives...”

Worship as the word of God presents it is internal, sacrificial, active, and productive. That is not at all the world’s concept of worship, yet ***it is the only kind of worship God recognizes. It is the purest kind of worship...”***

—John MacArthur, (as quoted with approval by Mike Root in *Spilt Grape Juice*, p. 34)

The First Day of the Week

8

■ Change Advocates Redefine Worship:

“He didn’t say one single word about performing a Sunday morning ritual...God never gave any instructions to the church... there is not a single instance where God, an apostle, or any inspired writer ever instructed the church to come together to perform a worship service.”

—R. L. Kirkpatrick, *Ensign* (21:1:1993)

The First Day of the Week

- **It Is the Day Upon Which Jesus Was Raised—**
- The NT declares Sunday, the first day of the week, as the day of resurrection (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1).
- Luke 24 is very precise in identifying Sunday as the third day (Luke 24:1, 13, 21; cf. 24:7).
- It was on the morning of the first day of the week that the women, Peter and John found the tomb of Jesus empty.

The First Day of the Week

10

- **It Is the Day Jesus Appeared to Disciples—**
 - He appeared to Mary first (Mark 16:9).
 - He appeared to two going to Emmaus (Luke 24:13–31).
 - He appeared to other women (Luke 24:10).
 - He appeared to Peter on that first day (Luke 24:33–34).
 - He appeared to the 11 w/o Thomas (John 20:19–25).
 - The next Sunday He appeared to Thomas with the 11 (John 20:26–29).

The First Day of the Week

- **The Holy Spirit Descended on this Day—**
 - The Spirit came when the Day of Pentecost was fully come (Acts 2:1–4).
 - Leviticus 23:15–16 reckons the Feast of Weeks or Pentecost as the morrow after the seventh Sabbath from the Sabbath of the Passover week.
 - Therefore, 50 days determined by seven Sabbaths plus one day, and the day after a Sabbath is always the First Day of the Week, that is, Sunday.

The First Day of the Week

12

- **The Holy Spirit Descended on this Day—**
 - The Spirit on the first day of the week gave undeniable proof that Jesus is Lord and Christ (Romans 1:4; Acts 2:32–36).
 - He could not come until Christ returned to the Father and was glorified (John 7:37–39; 16:7–11).
 - His coming signaled the coronation of the King of Kings (Mark 9:1; Matthew 19:28; Hebrews 1:1–8; 8:1; 10:12; 12:2; I Peter 3:22; Ephesians 1:20).

The First Day of the Week

13

- **The Gospel Preached as Fact the First Time—**
 - The resurrection of Jesus Christ was declared “with power” on the first day of the week (Romans 1:4).
 - The first Gospel converts were made (Acts 2:41).
 - Water baptism in the name of Christ first practiced and seen on the first day of the week (Acts 2:41).
 - The first men “raised to walk in newness of life” did so on the first day of the week (Romans 6:1–11; Colossians 2:11–12; 3:1).

The First Day of the Week

14

- **The Church Was Established & Assembled—**
 - Christ promised to build His church and reign over His Kingdom (Matthew 16:18–19).
 - Christ came into His Kingdom and salvation in His name was made known on the first day of the week (Acts 2:32–36).
 - The first worship offered to the new King occurred on that day. They prayed, sang, broke bread, gave and studied the Scriptures (Acts 2:42, 47).

The First Day of the Week

- **Why We Assemble Every First Day—**
 - Bible examples authorize assembling to obey certain commands which Christ has given His church.
 - Giving is limited to the first day of the week and requires an assembly (I Corinthians 16:1–2).
 - Likewise, we know the church assembled on the first day of the week for the Lord's supper and other acts of worship (Acts 2:42; 20:7).
 - Therefore, to do so is right.

The First Day of the Week

16

- **Why We Assemble Every First Day—**
- However, the significance of the day in relation to these authorized activities is apparent.
 - Only the first day of the week conveys any significance with the Lord's Supper (I Corinthians 11:24–26).
 - Only the first day of the week conveys the significance associated with giving (II Corinthians 8:8).
 - What better day to preach the power of His resurrection to those raised to walk in newness of life than on the first day of the week?

Feast Divine or Common Meal?

1

I CORINTHIANS 11:17-34

Feast Divine or Common Meal?

2

- **The Lord's Supper Often Controversial–**
 - It has always been misused and abused:
 - It was abused at Corinth (I Corinthians 11).
 - It was abused in Asia Minor (II Peter 2:13).
 - Its abuse a general concern near the end of the First Century (Jude).
 - The earliest departures surrounded it.
 - It was at center of Reformation controversy.
 - It continues so till the present.

Feast Divine or Common Meal?

3

- Reimagining the Lord's Supper:

“Perhaps the most universally overlooked feature of the Lord’s Supper as practiced in the primitive church is that—from all appearances—it was observed in conjunction with a fellowship meal.”

—F. LaGard Smith, *Radical Restoration*, p. 128

Feast Divine or Common Meal?

4

■ Reimagining the Lord's Supper:

“Without question, on the occasion of its inaugural introduction—there in the upper room on the night Jesus was betrayed—the memorial was part of an actual meal being shared, which included bread, wine, and whatever ‘dish’ it was that Jesus dipped bread before handing it to Judas.”

—F. LaGard Smith, *Radical Restoration*, p. 129

Feast Divine or Common Meal?

5

■ Reimagining the Lord's Supper:

“The breaking of bread on that occasion [Acts 20:7] seems to have had the double connotation of a meal and memorial. Whatever form it took, ***it was a memorial within a meal—a time to remember the Bread of Life while breaking bread with one another.***”

—F. LaGard Smith, *Radical Restoration*, p. 130

Feast Divine or Common Meal?

6

■ Reimagining the Lord's Supper:

“For the early Christians gathering around the Lord's Table was not the token ritual with which we are familiar, but ***an actual food and drink meal***...For good or ill, it is not the first century Lord's Supper we eat today. ***Our highly ritualized version comes no where near capturing the vibrant essence of the Lord's Supper in the model church.***”

—F. LaGard Smith, *Radical Restoration*, p. 132

Feast Divine or Common Meal?

7

I Corinthians 11:17–34

■ What Is Abused?

- The Assembly (17)
- The Lord's Supper (20)
- The Poor Brethren (21)

■ What Is Corrected?

- The Assembly (22)
- The Lord's Supper (23)
- The Brethren (28)

■ What Is Ordered?

- On the Assembly (33)
- On the Supper (23)
- To the Brethren (33)

■ ***Is This a Common Meal Eaten by the Church to Promote Togetherness?***

Feast Divine or Common Meal?

10

Luke 22:13-20

- **What Meal Is Eaten?**
 - The Passover (13–14)
 - Exodus 12:8
 - The cup (Lev. 23:13)
- **What Was Established?**
 - The Lord's Supper (20)
 - A memorial (19)
 - Not a meal (Ex. 12:43)

- **Elements Used:**
 - Unleavened bread (19)
 - Fruit of the vine (18)
 - This bread...this cup...
- **When Established?**
 - “After supper” (20)
 - “Supper being ended” (John 13:2)

Feast Divine or Common Meal?

11

- **What Is the Agape or “Love Feast”?**
 - A church social meal joined to the Supper
 - A church social meal apart from Supper
 - A church benevolent meal
 - A private social meal
 - A private benevolent meal
 - The Lord’s Supper (the view supported by the context of the whole)

Feast Divine or Common Meal?

12

Jude

- “Feasts of charity” (12)
- “Feast with you”
- “Feeding themselves”
- “Speak evil of things they understand not” (10)
- “Corrupt themselves”
- “Clouds without water, carried about of winds” (12)
- “Have compassion...others save with fear” (22–23)

1 Corinthians 11

- “The Lord’s Supper” (20)
- “Together to eat”
- “His own supper” (21)
- “Eateth and drinketh unworthily” (29)
- “Damnation to himself”
- “Many are weak and sickly ... and many sleep” (30)
- “When we are judged we are chastened ...” (32)

Feast Divine or Common Meal?

13

“The gathering of saints together at stated times [is] the duty of Christians. When wicked men meet with you, their excesses are so great they are like black spots upon a clean white surface. They regard not the holy character of the feast, and the love of the master in obedience to whose command it is observed, but as gluttons feed without reverence.”

N.T. Caton

Commentary on Jude, p. 207