



Worship

Notes

Scriptures are from the New American Standard Version, unless otherwise noted. If you use the 1995 edition of the NASB, it will read differently in a few places. You can check the copyright date in the front of your Bible to see if it is the 1995 edition.

Italicized words in the text indicate words that have been added by the translators to assist the reader. For example, Col. 4:2 reads, “Devote yourselves to prayer, keeping alert in it with *an attitude of* thanksgiving.” There is nothing in the original manuscript for “an attitude of.” This is added by the NASB translators. If you have a KJV, NKJV, or ASV, compare these—they do not have the italicized words in this verse. However, like the NASB, they do employ this tool in other verses.

Instructions will say, “Mark...” Use highlighters to mark the indicate words and phrases in the texts printed on these pages, not in your Bible. **It would probably be a good idea to bring a couple different color highlighters to class.** Later, you want to go back and do similar marking in your Bible. If you do, be sure and use dry markers so they do not bleed through the page.

Do not take the encouragement to marking text in this study as an encouragement to do the same marking in your Bible. While we hope the exercises in this study will encourage practices like marking that can help in Bible study, the marking we are doing for this study may not be the marking you want to do in your Bible, as we are focusing on special points.

Instructions may say to mark a “family” of words. For example, in lesson 9, the instructions say to “mark the ‘edification’ family of words.” This would include “edification,” “edifies,” “edifying,” and “edified.”

When marking words and phrases, be lean. That is, try to mark only the words and phrases that particularly pertain to the point. Marking too much dilutes the effect. For example, in lesson 7, the instructions read, “Requests may be **DENIED**. In the following scriptures, mark the request and God’s answer. Mark as few words as possible to show the request and the denial.” For the request you could mark from, “O Lord God...” to “...Lebanon,” and for the denial you could mark from, “Enough! ...” to “... Jordan.” But, it would better focus on the point of requests denied to simply mark, “Let me, I pray, cross over,” and then mark, “you shall not cross over.” See the examples below.

Marking too much

Dt 3:23 “I also pleaded with the LORD at that time, saying, 24 ‘O Lord GOD, Thou hast begun to show Thy servant Thy greatness and Thy strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Thine? 25 ‘Let me, I pray, cross over and see the fair land that is beyond the Jordan, that good hill country and Lebanon.’ 26 “But the LORD was angry with me on your account, and would not listen to me; and the LORD said to me, ‘Enough! Speak to Me no more of this matter. 27 ‘Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see it with your eyes, for you shall not cross over this Jordan.’

Lean marking

Dt 3:23 “I also pleaded with the LORD at that time, saying, 24 ‘O Lord GOD, Thou hast begun to show Thy servant Thy greatness and Thy strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Thine? 25 ‘Let me, I pray, cross over and see the fair land that is beyond the Jordan, that good hill country and Lebanon.’ 26 “But the LORD was angry with me on your account, and would not listen to me; and the LORD said to me, ‘Enough! Speak to Me no more of this matter. 27 ‘Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see *it* with your eyes, for you shall not cross over this Jordan.

Sometimes the instructions will call for marking, and then “underlining in the same color” in which you did the marking. In these cases, it is best not to use too light a color, like yellow, for marking, because the underlining will hardly show up. Also, you may find it will show up better to do the underlining with a colored pencil of the same color rather than with the highlighter you marked the text with.

Table Of Contents

Lesson 1: Men Ought to Pray	7
Lesson 2: Prayer in the Life of Jesus	9
Lesson 3: Prayer in the Life of the Apostles.....	12
Lesson 4: What is Prayer?.....	14
Lesson 5: Length and Circumstances of Prayer.....	17
Length	17
Circumstances	18
Lesson 6: Right Attitude in Prayer.....	20
Regard as Holy (Reverence, Respect, Honor)	20
Sincerity	21
Humility	23
Faith	23
Spirit of Obedience	25
Alertness	25
Forgiving Spirit.....	26
Gratitude	27
Lesson 7: Answer to Prayer	28
Denied	28
Delayed	28
Granted.....	29
Lesson 8: Posture in Prayer.....	31
Lesson 9: Public Prayer	33
Assembly participation / How to be lead.....	33
Who should lead	34
What should be said.....	35
Lesson 10: The God Appointed Music for His Worship Today	37
Authorized worship.....	37
Eight witnesses.....	38
Lesson 11: Arguments Used to Justify Instrumental Music	40
“psallO” includes playing on an instrument	40
Natural talent – Ought to use your talent.....	42
Bible does not say, “Thou shalt not have instrumental music.”	42
Lawful to use mechanical music in worship at home	45
An aid, as blackboard, song books.....	45
Mechanical music in heaven.....	47
Had mechanical music in the O.T., e.g. Psa. 150	48
We like it and intend to have it	52
Lesson 12: Songs and Singing	55
What kind of songs are to be used in worship?	55
Attitude of the singer	56
Singing Together Should be Edifying.....	59
Lesson 13: The “Lord’s Supper”	61
“Supper”	61
“Lord’s Supper”	62

Lesson 14: The Lord's Supper—"Communion"	65
"Communion"	65
With whom?	65
How?	65
Lesson 15: The Lord's Supper—"Breaking of Bread"	68
General meaning of "break bread"	68
Special meaning of "break bread"	68
Acts 2:42	68
Acts 2:46	69
Acts 20:7,11	70
Lesson 16: "Eucharist"; "Mass"; "Sacrament"	79
"Eucharist"	79
"Mass"	79
"Sacrament"	79
Lesson 17: The Elements of The Lord's Supper	82
The Elements	82
Significance of the Elements	83
Lesson 18: Frequency of Observance of the Lord's Supper	87
Continual	87
Memorial	87
Frequency	88
Lesson 19: Giving—A Matter of Grace	91
Lesson 20: Giving—To Participate	96
Lesson 21: Supporting a Gospel Preacher, Philippians 4:10-20	99
A matter of Caring, v. 10	99
A matter of Sharing, vv. 14-16	99
A matter of Growth, v. 17	100
A matter of Worship, v. 18	100
A matter of Trust, v. 19	100
A matter of Glory To God, v. 20	100
Lesson 22: Giving, 2 Corinthians 8-9	102
A matter of Grace, 8:1-4, 9:5-7	102
A matter of Priorities, 8:5	103
A matter of Importance, 8:7	103
A matter of Honesty, 8:8	104
A matter of Discipleship, 8:9	104
A matter of Service, 8:13-15	104
A matter of Faith, 9:8-11	104
A matter of God's Glory, 9:12-15	104
Lesson 23: Tithing	106
Tithing in Biblical History	106
Tithing and the New Covenant	108
Lesson 24: Governing Principles in Giving, 1 Corinthians 16:1-2	110
Periodic	110
Personal	110
Provident	110

Proportionate.....	111
Propitious	112
Review	113
Prayer	113
Singing	113
Lord's Supper.....	114
Giving	114

Lesson 1: Men Ought to Pray

Lk 18:1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,”

Mark Jesus' admonition about prayer.

- In the scriptures in the left column, mark the phrases that exhort to prayer
- In the right column, make notes about what we lose when we do not pray as we ought. The first one is given as an example.

Ro 12:12 rejoicing in hope, persevering in tribulation, devoted to prayer,

See vv. 1-2, 9...21. Lose evidence of devotion to a transformed life and genuine brotherly love, and divine aid to reach those goals.

Eph 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

See vv. 10f. Strength in our fight against sin.

Php 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

Power against anxiety.

Col 4:2 Devote yourselves to prayer, keeping alert in it with *an attitude of* thanksgiving;

See vv. 2-6. Opportunities to teach God's Word, and the boldness and wisdom to use them.

1 Th 5:17 pray without ceasing;

Avenue for and attention to joyous thanksgiving to God. See vv. 16...18.

1 Tim 2:1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,

See vv. 1f. Appeal to Ruler of nations for a tranquil and quiet life.

Heb 4:16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

Strength and mercy in time of temptation.

Jam 5:13 Is anyone among you suffering? **Let him pray.** Is anyone cheerful? Let him sing praises.

Comfort in the face of suffering.

1 Pe 4:7 The end of all things is at hand; therefore, **be of sound judgment and sober spirit for the purpose of prayer.**

Preparedness for calamity, tumultuous times.

1 Jn 1:9 If we **confess our sins**, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Fellowship with God.

Jude 1:20 But you, beloved, building yourselves up on your most holy faith; **praying in the Holy Spirit;**

A means to keep us in the love of God as we earnestly contend for the faith under the assault of error.

For self-examination:

- *How often do you pray?*
- *How often should you pray?*
- *If we do not pray who is to blame if we fail?*

Q: Do the above scriptures describe our practice of prayer?

Suggestions for parents and teachers:

1. Anonymous survey

No names to be put on the papers. Just circle answers. Share results with the class or family.

Pass out sheets of paper with the following questions:

- On the average, how often do you pray (not counting prayers of thanksgiving for food)
 - In a week? more than 20; 10-20; 1-10; none
 - In a day? more than 5; 3; 1; none
- Counting prayers for food, how often a day?
 - more than 5; 3; 1; none

2. Discuss how often we *should* pray and *why*.

3. We are to “teach and admonish one another” in song, Col. 3:16. Consider some of the songs in our book, *Hymns For Worship* (Feb., 1994), admonishing to prayer, e.g. numbers 59, 62, 69, 107, 562.

4. Have a class or family prayer.

Lesson 2: Prayer in the Life of Jesus

Lk 11:1 ¶ And it came about that while He was praying in a certain place, after He had finished, one of His disciples said to Him, “Lord, teach us to pray just as John also taught his disciples.”

Mark what the disciples asked Jesus to do.

In the following scriptures, mark words and phrases that indicate the time or occasion of Jesus praying. In the right column, make notes paralleling these circumstances with situations in our lives. The scriptures provided are to provoke thought. The first is given as an example.

Lk 3:21...23 Now it came about when all the people were baptized, that Jesus also was baptized, and while He was praying, heaven was opened, ...
23 And when He began His ministry, Jesus Himself was about thirty years of age ... [See Acts 1:22.]

At His baptism, the beginning of his ministry.

Rom. 6:4,17-18. At the beginning of our life as a Christian.

Mk 1:35 And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there.

Early morning before daylight—beginning of his day. Note: he found a place where he could be alone. **Eph. 6:18; Col. 4:2** US...?

Mt 15:35 And He directed the multitude to sit down on the ground; 36 and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples *in turn*, to the multitudes.

Mealtime. Also **14:19**
1 Tim. 4:3-5 Do WE give thanks...? True thanks...?

Mt 14:23 And after He had sent the multitudes away, He went up to the mountain by Himself to pray; and when it was evening, He was there alone.

Evening—at close of day. A day of sorrow (**Mt 14:10-13**), activity (disciples report, **Mk 6:30 & ff**; feed 5,000, **vv. 14-21**; teaching **Lk 9:11 & ff**), and seeming joy (**Jn 6:15**). Made opportunity (**vv. 22-23**). Do WE make opportunity...?

Jn 6:15 Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king, withdrew again to the mountain by Himself alone. [Same time as Mt 14:23.]

Time of popularity. Same time as **Mt. 14:23. 1 Jn. 2:15,16; Mt 16:26** Point here: what seems to be “going our way” may be Satan’s tool to derail us!

Lk 6:12 And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. 13 And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles:

Night before choosing his apostles—time of decision. **Eph. 5:15; Pro 14:16; 22:3** US...college? ... job?... marriage?

Lk 9:28 And some eight days after these sayings, it came about that He took along Peter and John and James, and went up to the mountain to pray. 29 And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.

When transfigured. **Rom. 12:1-2**

Lk 22:41 And He withdrew from them about a stone's throw, and He knelt down and began to pray, 42 saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done." 43 Now an angel from heaven appeared to Him, strengthening Him. 44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. 45 And when He rose from prayer, He came to the disciples and found them sleeping from sorrow, 46 and said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

In Gethsemane— time of severe trial. **Mk 14:38** What do WE do...*quit* praying or pray more "fervently"? Are we alert ("keep watching") to the danger and thus see the *need* to pray...?

Other scriptures in the gospels that mention Jesus praying:

Mt. 14:19; Mk. 6:41; Lk. 9:16

Lk. 23:34 Note: Closed ministry with

Mt. 11:25-26; Lk. 10:21-22

Lk. 23:46 prayer.

Mt. 19:13

Jn. 11:41-42

Mt. 26:26-27; Mk. 14:22-23; Lk. 22:17-19

Jn. 12:27-28

Mt. 26:53

Jn. 14:16

Mt. 27:46

Jn. 17:1-26

Lk. 22:32

Suggestions for Parents and Teachers

1. Discuss, or sing, some of the songs we sing observing the times and circumstances of prayer spoken in these songs, e.g. 59, 62, 69, 73, 106, 107, 565.
2. Observe the gratitude and confidence we can and should have because Jesus, the now glorified Son of God, was once a man of prayer, engaging in it often. Now, he invites us to come to the throne of God through Him in prayer, **Heb. 4:14-16**.

3. Have a class or family prayer, addressing it especially to present circumstances and needs.

Lesson 3: Prayer in the Life of the Apostles

1 Cor. 11:1 “Be imitators of me, just as I also imitate Christ”

Mark the phrase that indicates why we should be interested in prayer in the life of the apostles.

The “Acts of the Apostles” was written, by Luke under the inspiration of the Holy Spirit for our instruction. The lives of these men of faith are worthy of our examination. **1 Cor. 4:16-17; 11:1; Phil. 3:17; 4:9; 1 Thess. 1:6; 2 Thess. 3:9.** They taught people to pray (**1 Thess. 5:17; 1 Pt. 4:7; 1 Jn. 5:14-16**), and they practiced what they preached

In the following scriptures, mark words and phrases that refer to the apostles praying. In the right column, make notes paralleling these circumstances with situations in our lives. The scriptures provided are to provoke thought. The first is given as an example.

Ac 1:14 These all with one mind were continually devoting themselves to prayer, along with *the* women, and Mary the mother of Jesus, and with His brothers. [Note Lk 24:48-53.]

In anticipation of the momentous duty of bearing witness to the King! **2 Ti 2:15,24-26; Jam 3:1.** In view of our solemn responsibility in teaching God’s Word.

Ac 1:24 And they prayed, and said, “Thou, Lord, who knowest the hearts of all men, show which one of these two Thou hast chosen [Compare 6:6; 14:23.]

Selection of apostle—qualified man for vital work! **Ac 20:28; 1 Tim 3:10,14-15** Selecting overseers HS appoints ... Also, appointment of teachers; fellowship with preachers.

Ac 4:31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and *began* to speak the word of God with boldness.

Threatened for preaching the gospel **Eph 6:19,20; Php 1:27-30** When we are threatened or intimidated

Ac 6:4 “But we will devote ourselves to prayer, and to the ministry of the word.”

When the growing task of ministry to physical needs began to choke their ability to give priority to the ministry of the word. **1 Cor 7:29-31; Mt 6:33; Mk 4:19** When our correct priorities are threatened by the things of the world

Ac 8:22 “Therefore repent of this wickedness of yours, and pray the Lord that if possible, the intention of your heart may be forgiven you. ... 24 But Simon answered and said, “Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me.”

When thru sin, Simon had lost his relationship with God **1 Jn 1:9; 5:16; Jam 5:14-16** When we, or someone else, has sinned

Ac 10:9 And on the next day, as they were on their way, and approaching the city, Peter went up on the housetop about the sixth hour to pray.

Noon

1 Th 5:17; Col 4:2

Pray during day, e.g. lunch time, afternoon break, etc.

Ac 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

Sending Paul & Barnabas on 1st preaching journey. **Rom 15:30-31; 2 Th 3:1-2; Col 4:3-4** Preachers' preaching trips, special missions & opportunities

Ac 20:36 And when he had said these things, he knelt down and prayed with them all.

When finishing his address to the Ephesian elders **Lk 8:18; Ac 17:11-12** That we might receive teaching effectively

Other scriptures in Acts that mention the apostles praying: **Ac. 2:42; 8:15; 9:40; 12:5**(prayer meeting), **12; 16:25; 21:5; 22:17; 28:8**. Acts covers 33 years. It was necessary that the Holy Spirit be selective as to what He would have recorded. Yet, here are 18 (counting **8:22,24** and **12:5,12** as four) references to prayer in the life of the apostles.

Suggestions for Parents and Teachers

1. Prayer is but one facet of the apostles' lives we should emulate. We should always realize the value and authority of apostolic example in guiding our lives.
2. If you did not get to all the songs mentioned in last lesson, you could discuss (or sing) these now. Or, you may wish to look for others.
3. Have a class or family prayer, addressing it especially to present circumstances or needs.

Knowledge of God's will about prayer will benefit us only as we let it change our practice - "filled with the knowledge of His will...so that you may walk in a manner worthy of the Lord..." **Col. 1:9-10**.

Lesson 4: What is Prayer?

Prayer is not a formula to be memorized and repeated, nor a magical incantation to call down the heavenly powers, nor is it merely self help through expression. What is prayer? We need to be aware of and utilize the various kinds of prayer. To be “strong in the Lord” in our “struggle” against sin (**Eph. 6:10f**), we must take up the armor of God “with ALL PRAYER and petition . . .” (**v. 18**).

“with all prayer” = *dia pasEs proseuchEs* - Eph. 6:18. “by means of *all* prayer...” not a single kind being neglected or omitted” Lenski. “...i.e., while ye employ every kind of prayer and entreaty, omit no sort of prayer and entreaty.” Meyer. “1...1...a. any, every one (sc. of the class denoted by the noun annexed to pas)...b. any and every, of every kind...” TH.

Note: English word “prayer” and its connotations...? Think only of “requests”...? Of a “formula” to be repeated...?

In the following scriptures, mark the prayer family of words—”pray” (praying, prayer, prayed, etc.) and synonymous words. In the right column, make notes identifying what kind of prayer this is (petition, thanks, praise, complaint, imprecatory [prayer that God render punishment upon His—and our—enemies]). The additional scriptures provided are other examples of this kind of prayer. The first is given as an example.

Mt 6:8 Therefore do not be like them; for your Father knows what you need, before you ask Him. [See vv. 5f.]

Petition “what you need”

Ps 54:1 Save me, O God, by Thy name, And vindicate me by Thy power. 2 Hear my prayer, O God; Give ear to the words of my mouth. 3 For strangers have risen against me, And violent men have sought my life ...

Petition/Complaint.
Petition expressed;
talking to God

Ps 5:1 Give ear to my words, O LORD, Consider my groaning. 2 Heed the sound of my cry [7768] for help, my King and my God, For to Thee do I pray. ... 10 Hold them guilty, O God; By their own devices let them fall! In the multitude of their transgressions thrust them out, For they are rebellious against Thee.

Petition/Complaint/Imprecatory (**v. 10**)
7768 = “to cry for help in distress” W.OTWS

See also **Ps. 39:12** (7775); **61:1** (7440); **88:1-2** (**v. 2**, 7440), **13** (7768); **102:1** (7775).

7775 > 7768 = root. 7440 > 7442 = “to give forth the voice with vehemence, either in joy or sorrow” W.OTWS.

1 Ki 8:42 ... when he comes and prays toward this house, 43 hear Thou in heaven Thy dwelling place, and do according to all for which the foreigner calls [7121] to Thee ...

Petition

See also **Ps. 4:1** (7121); **86:6-7** (7121); **141:1-2** (7121).

7121 = “to cry, call out, shout; with...to, after any one; to cry for help, to call upon, to invoke; to call upon God with...” W.OTWS.

Ro 10:1 Brethren, my heart’s desire and my prayer to God for them is for *their* salvation.

Petition

Ps 32:5 I acknowledged my sin to Thee, And my iniquity I did not hide; I said, “I will confess my transgressions to the LORD”; And Thou didst forgive the guilt of my sin. [Selah. **6** Therefore, let everyone who is godly pray to Thee in a time when Thou mayest be found ... [See vv. 1f.]

Confession

See **Ps. 51**; **1 Jn. 1:9**.

Ps 55:1 ... Give ear to my prayer, O God; And do not hide Thyself from my supplication. **2** Give heed to me, and answer me; I am restless in my complaint and am surely distracted ... **9** Confuse, O Lord, divide their tongues, For I have seen violence and strife in the city. ... **15** Let death come deceitfully upon them; Let them go down alive to Sheol, For evil is in their dwelling, in their midst.

Imprecatory. Note here imprecatory prayers, e.g. vv. **9,15**; **Psa 35, 58**.

Psa. 35, 58. Note titles. – Psalms of David

1 Ch 29:13 “Now therefore, our God, we thank Thee, and praise Thy glorious name. [See vv. 10f.]

Praise/Thanksgiving
1 Sam 2

1 Tim 2:1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,

Petition

The words in 1 Tim 2:1 (Though these words are not to be sharply distinguished, they are not identical in meaning. Each highlights a facet of prayer.):

- “**entreaties**” (“supplications” KJV, NKJV, ASV) - *deesis*. Stresses need. Thus sense of inadequacy, shortcoming, dependency. Note some specific needs. Q: Do you feel any needs? Then prayer is of value to you.
- “**prayers**” - *proseuche*. Occurs approx. 86 times in N.T. - every time directed to God. Prayer addressed to Deity...this demands reverence, godly fear. Also comfort - for God is able to meet our “needs”! (Relate to last point.) Able - willing - powerful - wise - faithful.
- “**petitions**” (“intercessions” KJV, NKJV, ASV) - *enteuxis*. Suggests free access, confidence of approach. Contrast the restricted access rulers today. Compare Esther’s access to the king, and that was her husband! God wants us to come, and awaits to receive us. A strong motivation.
- “**thanksgivings**” - *eucharistia*. Expression of gratitude for blessings already received (and presently enjoying)! Note how often connected with exhortations to pray, **Php. 4:6**; **Col. 4:2**; **1 Th. 5:17,18**. Importance of thanksgiving can be seen in **Ro. 1:20ff**.

Definition

Pray - “**2:**to address God ... with adoration, confession, supplication, or thanksgiving”
Merriam-Webster Online Dictionary copyright © 2004.

Prayer is man talking to his God. It is an outpouring of a troubled heart, a confession of sin, a request for help, a response of gratitude, an utterance of praise. Prayer requires no scholastic degree; it does not depend on a fluent command of the language; it costs no money. What it does require is faith, a sincere and contrite heart, and action—men must “ask.” Prayer is one of the greatest privileges man has, but, sadly, one of the most neglected, taken for granted, and abused. “Lord, teach us to pray!”

Examples

What prayer is can also be seen by studying prayers recorded in the Scriptures. Many examples can be found, and we will look at some of these as we proceed in our study. A concentrated source of examples can be found in “Psalms.” See **Ps. 72:20**. Note the titles to the following psalms: 17, 86, 90, 102, 142.

Suggestions for Parents and Teachers

1. Identify facets of prayer
 - Our study has set forth that prayer may consist of complaint, petition, confession, thanksgiving, and praise. To test the student’s understanding and to aid sealing it in their minds, select several prayers from the Bible and have them identify the various facets of the prayers. Or, select a portion of a prayer and have them tell you whether it is compliant, petition, etc. Thumbing through the Psalms, beginning at the first of the book, will provide numerous examples to select from.
 - Have the students frame (write on white board, or, on individual sheets of paper) a prayer consisting of the various facets of prayer, or, a short prayer of each kind.
2. Examine your own life. Are you tapping the full potential of prayer to meet the needs and demands of your life? For example, are your prayers mainly “grace” at mealtime, or, do you think to pray at times of prosperity and joy (thanksgiving and praise), of sin (confession), of trouble (complaint), and of daily and special needs (petitions)?
3. Have a class or family prayer, and in it pray that we might learn to pray with “all prayer”!

Lesson 5: Length and Circumstances of Prayer

To be “strong in the Lord” we must “put on the full armor of God” (**Eph. 6:10f**) and “with all prayer and petition” “pray AT ALL TIMES . . .” (**v. 18**). *Note context. Paul in prison, v. 20. The Ephesians, v. 10f: when, where, under what circumstances will the devil employ his “schemes” and engage the “struggle”...?*

Several things may hinder a son’s ability to speak to his earthly father:

- Time - “Make it brief”
- Circumstances - “Not now; I’m in a hurry.”
- Distance - Flat on road by self. No phone nearby.
- Disposition - Angry, etc.

*None of these hinder addressing our Heavenly Father except the last — and that *our* fault.*

Length

How long must a prayer be? Are there certain words with which it must begin and end to be a “prayer”? When and where may one pray? Can one pray while driving down the road? When at work? On the operating table? In the following scriptures, mark the words of the prayer itself.

Lk 18:13 But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’

Lk 23:46 And Jesus, crying out with a loud voice, said, “Father, INTO THY HANDS I COMMIT MY SPIRIT.” And having said this, He breathed His last.

Ac 7:59 And they went on stoning Stephen as he called upon *the Lord* and said, “Lord Jesus, receive my spirit!”

Ac 7:60 And falling on his knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” And having said this, he fell asleep.

1 Ki 17:21 Then he stretched himself upon the child three times, and called to the LORD, and said, “O LORD my God, I pray Thee, let this child’s life return to him.”

2 Ch 14:11 Then Asa called to the LORD his God, and said, “LORD, there is no one besides Thee to help in the battle between the powerful and those who have no strength; so help us, O LORD our God, for we trust in Thee, and in Thy name have come against this multitude. O LORD, Thou art our God; let not man prevail against Thee.”

ASV similar to NASV. NKJV (KJV similar): “LORD, [it is] nothing for You to help, whether with many or with those who have no power; help us, O LORD our God, for we rest on You, and in Your name we go against this multitude...”

By contrast, note the length of the following prayers: **Psa 102** (28 verses, 501 words, NASB); **1 Sam. 2:1f** (262 words, NASB); **Hab. 3** (463 words, NASB); **Lk 6:12**.

Circumstances

In the following scriptures, mark the circumstances, or place, of the prayer.

1 Ki 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, "It is enough; now, O LORD, take my life, for I am not better than my fathers."

Neh 2:1 And it came about in the month Nisan, in the twentieth year of King Artaxerxes, that wine *was* before him, and I took up the wine and gave it to the king. Now I had not been sad in his presence. ... 4 Then the king said to me, "What would you request?" So I prayed to the God of heaven.

Jonah 2:1 Then Jonah prayed to the LORD his God from the stomach of the fish,

Mt 26:36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." [See Jn 18:1,26. "garden"]

Mk 6:46 And after bidding them farewell, He departed to the mountain to pray.

Lk 23:33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. ... 46 And Jesus, crying out with a loud voice, said, "Father, INTO thy HANDS I COMMIT MY SPIRIT." And having said this, He breathed His last.

Ac 7:59 And they went on stoning Stephen as he called upon *the Lord* and said, "Lord Jesus, receive my spirit!" 60 And falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" And having said this, he fell asleep.

Ac 16:24 and he, having received such a command, threw them into the inner prison, and fastened their feet in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;

Real prayer versus rote prayer

Let us be careful lest instead of praying, we "say prayer"; instead of coming to God with grace in our hearts, we "say grace"; instead of blessing God, we "say the blessing."

Prayer is an avenue for the expression of our need for God; in weariness we turn to God for rest; in weakness we turn to God for strength; in sickness we turn to God for health; in loneliness we turn to God for companionship; in temptation we turn to God for deliverance; in sorrow we turn to God for comfort; in joy we turn to God in gratitude; in victory we turn to God in praise. Our Father is the kindest, wisest, most loving and able Father anyone could have. He wants to hear from us. Let's talk to him.

Suggestions for Parents and Teachers

1. Use this study to answer the questions at the beginning of the lesson (under “Length”). Think of other circumstances and applications.
2. If prayer has no certain length, and no set beginning or end, what of the ejaculatory phrases people use, like “Lord Jesus, help me!” or “God ----!” Are these prayers? If not, do they profane a sacred privilege, not to mention Deity? Are they appropriate in the speech of the enlightened Christian, **Eph. 4:20-24...29**?
3. Note the last verse and chorus of #107 (*Hymns for Worship*). List (on white board or sheets of paper) the occasions of prayer mentioned. Another song suitable for this kind of exercise is #62.
4. Have a class or family prayer, especially asking God to help us pray “at all times.”

Lesson 6: Right Attitude in Prayer

1 Sam. 16:7 “The Lord looks at the heart”

Not all prayer will God hear. The individual must have the proper spirit, or disposition—a requisite of all true worship, **Jn. 4:24**. See also **Ps. 19:14**.

In the two scriptures following, mark the phrases indicating God will not hear all prayers. In another color mark *why* he would not hear in these particular cases.

Ps 66:18 If I regard [“cherished” NIV] wickedness in my heart, The Lord will not hear; “regard” “cherished” – Too precious, valuable, important to give up or quit. Pretend repentant, sorry, but hold regard, love, delight in wickedness ...hypocrisy!

Isa 1:15 “So when you spread out your hands *in prayer*, I will hide My eyes from you, Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood.

These are but examples. Without the right attitude we cannot expect God to look on our prayers with favor.

(Note: The following right attitudes in prayer are interrelated.)

Regard as Holy (Reverence, Respect, Honor)

In the following scriptures, mark the words that connote this idea. In the right column, define “hallowed” and “holy.” See also **Ex. 3:5**; **Isa. 6:1-5**.

Mt 6:9 “Pray, then, in this way: ‘Our Father who art in heaven, Hallowed be Thy name.’” On “be thy name,” compare **Dt. 28:58**; **Ps. 20:1** (parallelism); **29:2**; **Ac. 4:10,12**.

Lev 10:1 Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. 2 And fire came out from the presence of the LORD and consumed them, and they died before the LORD. 3 Then Moses said to Aaron, “It is what the LORD spoke, saying, ‘By those who come near Me I will be treated as holy, And before all the people I will be honored.’” So Aaron, therefore, kept silent.

Mal 1:6 “A son honors *his* father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?” says the LORD of hosts to you, O priests who despise My name. ...”

“hallowed” *hagiazO* - “to make holy (from *hagios*, holy)” VN. “2. to regard as holy; honor as sacred; venerate” W.NWD. Q: “Set apart” from what? All other beings (gods or men) and the weaknesses and impurities associated with them, and thus worthy of awe, obedience, worship.

What does “...be thy name” mean? “be God,” for all he is known or revealed to be. Hebraism.

See vv. 7-9.

Suggestions for Parents and Teachers

1. In one place, a man got up to lead prayer in the assembly and began, “Hi, Dad.” In the light of our study, is this acceptable?
2. Consider the use of “thee” as opposed to “you” in addressing God in prayer. As you do, keep the following facts in mind:
 - a. “Thee/thou” and “you” in the Bible are from the same Greek word or endings. There is not a different Greek word in the manuscripts for “thee” as opposed to “you.”
 - b. “thou” - “the nominative second person singular of the personal pronoun: **formerly used in familiar address** [bold mine, srf] but now replaced by *you* except in poetic or religious use and in some British dialects...” Webster’s New World Dictionary, 1982.
 - c. “It is alleged that the old English forms are more reverent, and sometimes more precise, than their modern equivalents. ‘Thou’ is more respectful than ‘You,’ and so forth.
 “I confess I have difficulty sympathizing with this argument, because I was reared in Quebec. There, French-speaking evangelicals address God as ‘tu,’ the familiar form of ‘you,’ leaving the most respectful ‘vous’ to the high Roman Catholics. Clearly, what is reverent and respectful to one group is stuffy and artificial to another; what is irreverent and disrespectful to one group is a sign of personal relationship and boldness of access to another.
 “In the first century, books written for the literati [scholarly, srf] were still written in Attic Greek. Is there something to be learned from fact that the New Testament documents were written by men who, moved by the Holy Spirit, chose rather colloquial Hellenistic Greek?” D. A. Carson, *The King James Version Debate*, Baker: Grand Rapids, MI, 1980, pp. 97-98.
5. Have a class or family prayer emphasizing the holiness of God.

Sincerity

In the following scriptures, mark the words and phrases that connote insincerity. In the right column, define “sincerity.” See also **Mt. 23:14**.

Mt 6:5 “And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. 6 But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you. 7 And when you are praying, do not

“sincere” - “1. without deceit, pretense, or hypocrisy... 2. being the same in actual character as in outward appearance; genuine; real...”
Webster's New World Dictionary, 1982.

Why not use meaningless repetition? Your Father knows what you need before you ask Him—faith in His omniscience, love, faithfulness. Prayer is speaking to an intelligent Being, not a ritualistic incantation commanding inner or mystic powers (sense in which Gentiles think be “heard”? Contrary to concepts that may be proposed in the New Age Movement or in the Positive Mental Attitude [PMA] formula for success, the power is not some “force” that can be manipulated by the right words, nor in self, i.e. the mind.)

use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words. ⁸ Therefore do not be like them; for your Father knows what you need, before you ask Him.”

Examples of vain repetitions:

“(The following is a “specimen of the vain repetitions” of the Romans: “Pious Antonine, the gods preserve thee. Gentle Antonine, the gods preserve thee. Gentle Antonine, the gods preserve thee.”)” *Barnes Notes*

“This is the sentiment of a Mohammedan; and yet for this vain repetition the Mohammedans are peculiarly remarkable; they often use such words as the following:- [A] [“A” = Arabic, srf]

O God, O God, O God, O God!-O Lord, O Lord, O Lord, O Lord!-O living, O immortal, O living, O immortal, O living, O immortal, O living, O immortal!-O Creator of the heavens and the earth!-O thou who art endowed with majesty and authority! O wonderful, etc. I have extracted the above from a form of prayer used by Tippto Sahib, which I met with in a book of devotion in which there were several prayers written with his own hand, and signed with his own name.” *Clarke’s Comm.*

“It may serve to illustrate this passage, and to show how true is the description here of prevailing modes of prayer, to refer to the forms and modes of devotion still practiced in Palestine by the Muslims. Dr. Thomson (“The Land and the Book”) gives the following description of what actually occurs:

“See those men on that elevated terrace. One has spread his cloak, other their Persian rugs toward the south. They are Muslims, preparing to SAY prayers — rather PERFORM them, in this most public place, and in the midst of all this noise and confusion. “Let us stop and watch the ceremony as it goes on. That man next us raises his open hands until the thumbs touch the ears, exclaiming aloud, “Allah-hu-akbar” — ‘God is great.’ After uttering mentally a few short petitions, the hands are brought down and folded Together near the girdle, while he recites the first chapter of the Koran, and two or three other brief passages from the same book. And now he bends forward, rests his hands upon his knees, and repeats three times a formula of praise to ‘God most great.’ Then, standing erect, he cries “Allah-hu-akbar,” as at the beginning. Then see him drop upon his knees, and bend forward until his nose and forehead touch the ground directly between his expanded hands. This he repeats three times, muttering all the while the same short formulas of prayer and praise. The next move will bring him to his knees, and then, settling back upon his heels, he will mumble over various small petitions, with sundry grunts and exclamations, according to taste and habit. He has now gone through one regular Rek’ah; and, standing up as at the first, and on exactly the same spot, he will perform a second, and even a third, if specially devout, with precisely the same genuflections.

“They are obliged to repeat some expressions thirty times, others many hundred times. Would that these remarks did not apply to nominal Christians in this land as well as to Muslims!” *Barnes Notes*

See **1 Kings 18:26**.

These kind of repetitions *reveal one’s view of his God!*

Suggestions for Parents and Teachers

1. Discuss phrases we often hear and use. Do we mean what we say? For example, we may pray for “peace the world over”; that “all the sick will get well”; that “all who are traveling may arrive safely.”
2. Repetitions are not necessarily meaningless. Note “amen” in **Dt. 27:15-26**. See also **Mt. 26:44; Mk. 14:39; 2 Co. 12:8**. Note **Acts 12:5**.
3. However, through repeated use good words and phrases can become trite and meaningless. Discuss some of the more often repeated phrases heard in prayers today

and their meaning, e.g., “guard, guide, and direct us,” “we pray for all it is our duty to pray for,” “in Jesus name,” “amen.” Possibly a list on the blackboard or a piece of paper would be helpful in causing us to think about them.

4. Have a class or family prayer emphasizing the need for sincerity.

Humility

In the following, mark the phrases that speak of humility, and in another color the phrases that indicate the opposite attitude. In the right column, define “humble.” See also **2 Ch. 7:13-14; Jam 4:6-10**. Note: “Reverence” is the feeling we should have when we realize the majesty of God; here we are focusing on the feeling we should have when we realize our true unworthiness.

Lk 18:9 And He also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: 10 “Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. 11 The Pharisee stood and was praying thus to himself, ‘God, I thank Thee that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. 12 I fast twice a week; I pay tithes of all that I get.’ 13 But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’ 14 “I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.”

“humble”: “1. Having or showing consciousness of one’s defects or shortcomings; not proud...” *Webster's New World Dictionary*, 1982.

Suggestions for Parents and Teachers

1. We are to approach God with humility and yet “boldly” (KJV, NKJV), **Heb. 4:16**. Discuss how both of these can be true at the same time and why. (Note **vv. 14-15**). We can come “boldly” based on our confidence in **God, NOT ourselves**. See prayer above.
2. Have a class or family prayer focusing on the need of humility.

Faith

Explained: Confidence, not only in God’s existence, but also in His love, faithfulness, omniscience, and omnipotence, not that God will answer all requests positively. Requests may also be denied or delayed. Faith prays, “Your will be done,” in the confidence His will is best. And even when granted, it may be in a means totally unsuspected nor understood.

In the following two scriptures, mark the phrases indicating the necessity of faith.

Heb 11:6 And without faith it is impossible to please *Him*, for he who comes (*proserchomai*) to God must believe that He is, and that He is a rewarder of those who seek Him.

Heb 4:16 Let us therefore draw near (*proserchomai*; “come” KJV, NKJV) with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

In the following text, mark the word “faith.” Circle or underline the phrase that shows what people ought to do and why they may quit doing that. Draw a line from this phrase to the word “faith” to show the connection between them. (See context from 17:22f.)

Lu 18:1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, 2 saying, “There was in a certain city a judge who did not fear God, and did not respect man. 3 “And there was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent.’ 4 “And for a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man, 5 yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.’” 6 And the Lord said, “Hear what the unrighteous judge *said; 7 now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? 8 “I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find faith on the earth?”

Suggestions for Parents and Teachers

1. The men of old gained God’s approval by faith, **Heb. 11:2**. Count the number of times “by faith” occurs in chapter eleven. Discuss the purpose or end of this exhortation, **10:35-38, 12:1-4**.
2. Discuss how our faith, trust, or confidence in God may be tested in difficult times (e.g., ill health, loss of loved ones, economic disasters), thus affecting our prayers. How can we maintain faith through such times?

Suggestions:

- Examples of men of the past – Job, Joseph, Paul (thorn in flesh)
 - Examples of people we know – **Php 3:17; Heb. 13:7-8**
 - Evidence of God’s love – Creation; Bib. Hist. ...J.C.!; Our own lives (“Count your blessings”)
 - Divine providence – much we do not know
 - **END of the faithful...HOPE! – Psalms 73:15-17 & ff; Rom. 8:18-25**
3. Have a class or family prayer asking God to “Increase our faith!” **Lk 17:5**.

Spirit of Obedience

In the following, mark the words that describe a spirit of obedience, or those who have such a spirit. In the same color, mark the word that describes those who do not have that spirit. See also **Psa 66:18; Pro. 15:29; 28:9; Isa 1:15; 59:1-8.**

Jn 9:31 “We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him.”

Ps 34:15 The eyes of the LORD are toward the righteous, And His ears are open to their cry. 16 The face of the LORD is against evildoers, To cut off the memory of them from the earth. 17 The righteous cry and the LORD hears, And delivers them out of all their troubles. 18 The LORD is near to the brokenhearted, And saves those who are crushed in spirit.

Suggestions for Parents and Teachers

1. We are told God does not hear sinners, **Jn. 9:31**, yet are told to confess our sins in prayer, **1 Jn. 1:9**. Can this be reconciled and if so, how?
2. Discuss how obedience to God’s will for the family can affect our prayers. See **1 Pt 3:4,7**.
3. Have a class or family prayer emphasizing the need to have a spirit of obedience.

Alertness

By “alertness” is meant spiritual alertness, vigilance, attentiveness, and is opposed to listlessness, remissness, and indolence. In the following passages some danger threatens and this alertness is necessary to preparedness. Mark the words and phrases that refer to this attitude of alertness. (Note: Sometimes you may find the word “watch” or “watching” instead of “be alert” or “alertness.” It is the same idea.) Read the context of each passage and make notes identifying the danger or dangers in the right column. Be specific.

Mk 14:38 “Keep watching and praying, that you may not come into temptation; the spirit is willing, but the flesh is weak.” See vv. 27-50.

Succumbing to fear when their personal safety was threatened at the arrest of Jesus. Opposed to “sleeping,” v. 37, but there is more involved in Jesus’ exhortation than physical awareness. They needed to be alert to the danger that would some confront them. One might be “awake” physically and yet not “alert” or “watching.”

Lu 21:36 “But keep on the alert at all times, praying in order that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.” See vv. 34-36.

NASB - “But keep on the alert at all times”
 NKJV - “Watch therefore, and pray always”
 ASV - “But watch ye at every season”

Becoming overwhelmed with the desire for forbidden pleasures and temporal pursuits while God’s judgment is delayed. “Be alert” is readily seen here not to be an exhortation against *physical* sleepiness.

1 Pe 5:8 Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. See vv. 6-11.

NASB - “Be of sober spirit, be on the alert”
 NKJV - “Be sober, be vigilant”
 ASV - “Be sober, be watchful”

Letting anxiety in the face of suffering cause one to lose his faith and devotion to God.

Col 4:2 Devote yourselves to prayer, keeping alert in it with an *attitude of thanksgiving*; See vv. 2-6. Compare **Eph. 6:18**.

NASB - “keeping alert in it with an attitude of thanksgiving”
 NKJV - “being vigilant in it with thanksgiving;”
 KJV - “and watch in the same with thanksgiving;”
 ASV - “watching therein with thanksgiving;”

Neglect or ruin opportunities to teach or influence others for truth.

Suggestions for Parents and Teachers

- Alertness is essential to realizing prayer’s potential. Discuss how alertness will affect:
 - For *whom* you pray
 - For *what* you pray
 - Why* you pray
 - When* you pray

} Apply to *public and private* prayer
- In what action is the Christian engaged in the context of **Eph. 6:18**? See from vv. 10. *A war against the forces of evil*. Discuss how this affects the need for alertness.
- Have a class or family prayer that addresses real and present dangers confronting your family or class.

Forgiving Spirit

In the following, mark the phrases that show a forgiving spirit is vital to effectual prayer.

Mt 6:12 “And forgive us our debts, as we also have forgiven our debtors.” ... 14 For if you forgive men for their transgressions, your heavenly Father will also forgive you. 15 But if you do not forgive men, then your Father will not forgive your transgressions.” See also **Mt. 18:21-35**.

Suggestions for Parents and Teachers

1. Discuss the difference in the spiteful statement, "I'll forgive, but I will not forget," and the factual statement, "I'll forgive, but I cannot forget," and how these attitudes affect prayer.
 2. Forgiving others may be difficult. Note the context of the apostles request, "Increase our faith"! **Lk 17:1-5**. Discuss things that can help us forgive.
 3. Have a class or family prayer asking forgiveness "as we forgive others."
-

Gratitude

In the following scriptures, mark the thanksgiving family of words.

Php 4:6 Be anxious for nothing, but in everything by prayer and supplication with **thanksgiving** let your requests be made known to God.

Col 4:2 Devote yourselves to prayer, keeping alert in it with *an attitude of thanksgiving*;

1 Th 5:17 pray without ceasing; **18** in everything **give thanks**; for this is God's will for you in Christ Jesus.

A spirit of gratitude is fundamental to the proper attitude toward God. In the first scripture following, mark the words that indicate a lack of this attitude. In the second scripture, circle the words that indicate the *result* of a lack of a grateful spirit toward God. Draw a line from the circled words to the marked words to indicate the connection between them.

Ro 1:21 For even though they knew God, they **did not honor Him as God, or give thanks**; but they became futile in their speculations, and their foolish heart was darkened.

Ro 1:25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Suggestions for Parents and Teachers

1. "Count your blessings..." Have the class or family make a list of things for which you should thank God.
2. List all the elements of the right attitude in prayer we have studied in the last three lessons (eight).

1. Reverence	5. Spirit of obedience
2. Sincerity	6. Alertness
3. Humility	7. Forgiving spirit
4. Faith	8. Gratitude
3. Have a class or family prayer giving thanks for some of the specific blessings listed by the students.

Lesson 7: Answer to Prayer

God has promised to answer the prayer of the righteous, but his answer may not be what we thought it should be. Be thankful! Suppose you gave your children everything they asked for...?! His love, wisdom, and justice are so superior to ours that we ought not find it strange that we do not always understand his answers.

Denied

Requests may be denied. In the following scriptures, mark the request and God's answer. Mark as few words as possible to show the request and the denial.

Dt 3:23 "I also pleaded with the LORD at that time, saying, 24 'O Lord GOD, Thou hast begun to show Thy servant Thy greatness and Thy strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Thine? 25 'Let me, I pray, cross over and see the fair land that is beyond the Jordan, that good hill country and Lebanon.' 26 "But the LORD was angry with me on your account, and would not listen to me; and the LORD said to me, 'Enough! Speak to Me no more of this matter. 27 'Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see *it* with your eyes, for you shall not cross over this Jordan.

2 Co 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me--to keep me from exalting myself! 8 Concerning this I entreated the Lord three times that it might depart from me. 9 And He has said to me, "My grace is sufficient for you, for ¹power is perfected in weakness." ¹Later mss. read *My power*" NASB fnt. See "power of Christ," same verse. "my strength" KJV, NKJV. Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

Note: These were good, godly men of faith!

Delayed

Request may be delayed. In the following scriptures, mark the request, God's answer, and the chronological phrases indicating how long the answer was delayed.

Ge 15:2 And Abram said, "O Lord GOD, what wilt Thou give me, since I am childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Since Thou hast given no offspring to me, one born in my house is my heir." 4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who shall come forth from your own body [*"shall come forth out of thine own bowels"* KJV, ASV], he shall be

your heir.” ... **16:16** And Abram was eighty-six years old when Hagar bore Ishmael to him. ... **21:5** Now Abraham was one hundred years old when his son Isaac was born to him. Thus, Abraham not receive answer until 14 plus years later!

Other examples: **Hab 1:1-4...2:3...3:16f; Ps 40:1-3.**

Granted

Requests may be granted. Many examples, e.g. **1 Sam. 1:9-11,19-20; 2 Ki. 20:1-7; Mt. 8:2-3.**

Sometimes the grant may **exceed** the petition, e.g., **1 Ki. 3:3-24.**

Even when requests are granted, God may bring about the fulfillment of our petitions in a manner **unexpected and not understood**. Habakkuk prayed that God would do something about the wickedness in Judah, **Hab. 1:1-4**. God replied that He was, but when he told Habakkuk how, he was astounded, **v. 5**, and perplexed, **v. 13**! However, “the just will live by his faith” (**2:4**), and Habakkuk concludes (**ch. 3**) with a great prayer-song of faith in which, though he acknowledges the calamity and trial soon to befall them, he says, “Yet I will exult in the Lord...” **Read chapter 3.**

Is it possible that much that perplexes us in our experience is but the answer to our prayers? Consider the following suggestions (adapted; source unknown):

- We pray for *patience*, and God sends *tribulation*; for tribulation produces patience. **Rom. 5:3-5.**
- We pray for *submission*, and God sends *suffering*; for we learn obedience by the things we suffer. **Heb. 5:8**
- We pray for *unselfishness*, and God gives us *opportunities to sacrifice* for others and lay down our lives for the brethren. **Php. 2:3-7; 1 John 3:16-18.**
- We pray for *strength and humility*, and some *messenger of Satan torments us* until we lie in the dust crying for its removal. **2 Cor. 12:7**
- We pray for *closer union with Jesus*, and God *severs natural ties* and lets our *best friends misunderstand us* and calls on us to *walk alone*. **Lk. 14:25ff.**
- We pray for *likeness to Jesus*, and are *compelled to choose between the entanglements of life and its enticements or bearing our “cross.”* **Mt. 16:21-27.**

Note carefully the bearing of **James 1** on this lesson.

Suggestions for Parents and Teachers

1. Tell your children or class a parable: A son asked his father to let him eat the whole gallon of ice cream. His father said, “No.” His son asked to have just a bowl of ice cream, but the father said, “Wait till after supper.” Observe *why* the father answered the way he did and the son’s inability to “understand”? Apply to our requests of our heavenly Father.
2. Note: it is *good* for the child that God gave him an earthly father that knows what is best for the child. And, should we not rejoice that we have a heavenly Father that knows better what we need than we do, and responds to our requests according to His infinite wisdom and love?

3. Have a class or family prayer. Ask God to help us trust His wisdom and love in answer to our prayers, and that however He answers, we will be able to say, “Yet, I will exult in the Lord . . .”

Lesson 8: Posture in Prayer

In the following, mark the words and phrases that indicate the posture of the person praying.

Ac 9:40 But Peter sent them all out and **knelt down** and prayed, ...

See also **20:36; Mk. 10:17**.

Note: If too *proud*, or *indifferent*—beware! Awe? Humility?

Mt 26:39 And He went a little beyond *them*, and **fell on His face** and prayed, ...

Flat on ground – or – on knees with face to ground? See **Lk. 5:12,13; Mt. 17:6,7**.

“Prostration was quite common as an act of submission before a superior. Vassals in the Amarna letters [1400 B.C., srf] write, ‘At the feet of the king...seven times, seven times I fall, forwards and backwards.’ (Cf. ANEP, fig. 5.) Jehu or his servant bows down on his knees with his forehead touching the ground before Shalmaneser III on the Black Obelisk (cf. ANEP, fig. 351).” TWOT, p. 267, #619 = 7812. 7812 often associated with “fell on face.”

An act signifying great respect, whether to man, **2 Sam. 9:6; 14:33**, or God, **1 Cor. 14:25**.

1 Sa 1:26 And she said, “Oh, my lord! As your soul lives, my lord, I am the woman who **stood** here beside you, praying to the LORD.

See also **Gen. 24:12-14; Mk. 11:25; Mt. 6:5; Lk. 18:13**.

Mt 26:20 Now when evening had come, He was **reclining at the table** with the twelve disciples. ... 26 And while they were eating, Jesus took *some* bread, and after a blessing, ...

See also **I Cor. 14:13-16...23,26,30**.

Gen 24:26 Then the man **bowed** low and worshiped the LORD.

KJV, “bowed down the head” NKJV, NRSV, “bowed his head” - Note **v. 13...30**, “standing.” See also **Lk. 18:13**.

Neh 8:6 Then Ezra blessed the LORD the great God. And all the people answered, “Amen, Amen!” **while lifting up their hands**; ...

Significance? See **Gen. 14:22** (NASB, ftnt; KJV, “I have lift up my hand unto the Lord”; NKJV, “I have raised my hand to the Lord”); **Dan. 12:7; Rev. 10:5,6**. Signify solemn oath? Contrast meaningless use of hands today. Note: Preachers in baptism...?

1 Ki 8:22 Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and **spread out his hands toward heaven**. ... 54 And it came about that when Solomon had finished praying this entire prayer and supplication to the LORD, he arose from before the altar of the

LORD, from kneeling on his knees with his hands spread toward heaven.
[Last phrase in both verses.]

Note: Again contrast meaningless use of hands – or – purely emotional – or – even false concepts (power in form, etc.)

See also **Ex. 9:29,33; 1 Kings 8:37-38; Lam. 2:19; 3:41.**

Significance - supplication: **Ps. 28:2** (parallelism); see context of this and the other references.

1 Ki 18:42 ... But Elijah went up to the top of Carmel; and he crouched down on the earth, and put his face between his knees.

Lk 18:13 “But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’” [Here, we are not looking at the standing or the bowing. There is something else he is doing while he prays. What is it? Mark that.] **Mt. 6:9-15; Lk. 11:1-4.** In these recorded incidents, the Lord was teaching the disciples how to pray. What, if any, posture did he indicate would be preferred? ? None mentioned

Suggestions for Parent and Teachers

1. Posture may reflect attitude. Discuss how posture or refusal of a posture (e.g., kneeling) can indicate an attitude that would make prayer unacceptable .
2. Discuss postures in prayer today, e.g., waving of the hands in the air, holding hands, clasping one’s two hands together, closing the eyes, etc. Are they meaningless, or, if they mean anything, what do they mean? Are they purely emotional? Do they reflect a right attitude, contribute to it, or hinder it?
3. Discuss the bearing of this lesson on when one may pray, e.g., driving a car, lying in bed, etc.
4. Have a class or family prayer. It could be helpful to take a different posture than usual (if done so out of the right attitude).

Lesson 9: Public Prayer

“Public” prayer refers to prayer “1. of, belonging to, or concerning the people as a whole.” *Webster’s New World Dictionary*, 1982. In our study, the people are the assembled saints. The leader directs the course of our thoughts by expressing petitions, praise, and thanks to bring to the throne of Heaven. Each saint in the assembly listens, and if the sentiments expressed are the sentiments of his heart, he says, “Amen.” Mark the phrases in the following scriptures that illustrate this practice.

1 Ch 16:36 Blessed be the LORD, the God of Israel, From everlasting even to everlasting. Then all the people said, “Amen,” and praised the LORD.

1 Co 14:16 Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying?

Additional scriptures showing the significance of “Amen”: **Dt. 27:11-26; Ps. 72:19-20.**

Prayer does not have to be audible to be prayer. In public prayer, though only one is heard, *all* pray; though only one speaks out, *all* speak within; though only one expresses audibly, *all* express personally. Mark the phrases in the following scriptures that show God hears the prayers of the heart, though not spoken audibly.

1 Sa 1:13 As for Hannah, she was speaking in her heart, only her lips were moving, but her voice was not heard. So Eli thought she was drunk. [See also **Gen. 24:42-45.**]

1 Sa 16:7 But the LORD said to Samuel, “... God *sees* not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.”

Jn 2:25 ... He did not need anyone to bear witness concerning man for He Himself knew what was in man.

Mt 9:4 And Jesus knowing their thoughts said, ... [See also **Mk. 2:6-8.** “Jesus...aware...that they were reasoning that way within themselves”]

Assembly participation / How to be lead

Assembly participation is dependent on and affected by how public prayer is lead. These go hand in hand. Mark the phrase in the following that illustrates this.

1Co 14:16 Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying? [See the context, **vv. 1-19.**] He was not “edified,” **v. 17** - “edify” implies understanding in this chapter.

NOTE: Though assembled, action is *concurrent*, NOT *collective*. Each man’s prayer was *his own* and *under his control* (cmpr. **Ac 4:32-5:4.**)

Some suggestions:

- Adapt the prayer to present needs and circumstances (e.g. [opening](#), [assembly for worship](#), [closing](#), [songs just sung](#), [topic of lesson](#)). Promote thought by freshness of expression, voiding trite, hackneyed phrases.
- Speak louder than you think necessary. Often when the building is rather full, and a man's head is bowed projecting his voice downward, he can only be heard by those immediately around him. Practices that would help:
 - Standing
 - Turning and facing the assembly
 - Going to the microphone
- Speak slowly and distinctly.
- Be yourself. Do not copy others or feel the need to.
- While praying so that all may be edified, yet remember you are praying *to your Father*, not to the people. Speak to Him as an intelligent Being, with sincerity and alertness.

Who should lead

In the following scriptures, mark the “speak” and “keep silent” family of words. In the right column, write a short explanation of what “speak” and “keep silent” means *in the context*. Who is NOT to “speak”?

1 Co 14:19 however, in the church I desire to **speak** ([λαλεω](#)) five words with my mind, that I may instruct others also, rather than ten thousand words in a tongue. ... 27 If anyone **speaks** ([λαλεω](#)) in a tongue, *it should be* by two or at the most three, and *each* in turn, and let one interpret; 28 but if there is no interpreter, let him **keep silent** ([σιγαω](#)) in the church; and let him **speak** ([λαλεω](#)) to himself and to God. 29 And let two or three prophets **speak** ([λαλεω](#)), and let the others pass judgment. 30 But if a revelation is made to another who is seated, let the first **keep silent** ([σιγαω](#)). 31 For you can all prophesy one by one, so that all may learn and all may be exhorted; 32 and the spirits of prophets are subject to prophets; 33 for God is not *a God* of confusion but of peace, as in all the churches of the saints. 34 Let the women **keep silent** ([σιγαω](#)) in the churches; for they are not permitted to **speak** ([λαλεω](#)), but let them subject themselves (KJV, “*but they are commanded*”), just as the Law also says. 35 And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to **speak** ([λαλεω](#)) in church.

Except for v. 28 (speak to himself & to God”), “speak” contextually refers to addressing the assembly (see v. 26). “Keep silent” contextually refers to NOT addressing the assembly.

WOMEN are told to “KEEP SILENT” to accord with God’s law of woman’s submission to man.

In the following scripture, mark the adjective that indicates what kind of men should pray.

1 Tim 2:8 Therefore I want the men in every place to pray, lifting up **holy** hands, without wrath and dissension. [See also **Ps 26:4-6**; **Pro. 15:8**; **Isa 1:15**; **Jam. 4:6-10**.]

Note: We may not always know the spiritual condition of a man. But, if his holiness and devotion to God is in question for good reason, would it be condoning his conduct by asking him to lead in public prayer? Consider **Ex. 18:21,25**; **1 Tim. 5:22** (See context from v. 17); **2 Jn. 10-11**.

What should be said

In the following scriptures, mark the “edification” family of words, and then in the same color underline the words that show edification requires understanding what is said.

1 Co 14:2 For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in **his** spirit he speaks mysteries. 3 But one who prophesies speaks to men for **edification** and exhortation and consolation. 4 One who speaks in a tongue **edifies** himself; but one who prophesies **edifies** the church. 5 Now I wish that you all spoke in tongues, but *even* more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive **edifying**. ... 9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. 10 There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning. 11 If then I do not know the meaning of the language, I shall be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. 12 So also you, since you are zealous of spiritual *gifts*, seek to abound for the **edification** of the church. ... 16 Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying? 17 For you are giving thanks well enough, but the other man is not **edified**. ... 26 What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for **edification**.

But, what about *contents*? Would alertness, considering this assembly to be fellowship, and the nature of it, enable us to better adapt our prayers to the present needs with the result that all would receive greater edification? See previous lesson on “alertness” in prayer (page 25).

What were the occasions that gave rise to the following prayers? (Look at the context.)

- **Dt. 21:7-8** [Plea for national forgiveness for unsolved homicide](#)
- **Josh. 7:6-9** [Israel’s defeat at Ai](#)

- **1 Chron. 29:10-19** Provisions dedicated by people for building the temple
- **2 Chron. 6:12-7:1** Dedication of the temple upon its completion
- **Ac. 1:24-25** Choosing of an apostle to replace Judas
- **Ac. 4:24-30** Upon being threatened by the Council not to preach in Jerusalem
- **Ac. 12:5...12** Peter's imprisonment by Herod
- **Ac. 13:3** Saul and Barnabas being sent on first preaching tour

Where the words of the prayer are given, observe how they address the needs of the occasion.

Suggestions for Parents and Teachers

1. During a public prayer one may be found putting on their coat, and another combing their hair, another walking to the bathrooms, or another walking around in the foyer. Discuss this in the light of the fact that each saint is to be praying. Apply previous lessons.
2. Do you say "Amen" in public prayer? If not, are you praying? Must your "Amen" be audible? Discuss. Suggest ways to aid riveting our attention on the words being expressed.
3. What do you do if you cannot hear the one leading prayer? Discuss what you should do.
4. Discuss: What about leading prayer at a ball game, luncheon, etc. if you are the only Christian?

Jn. 6:10,11...15...26...60; Ac. 27:33-37...42. Is my prayer contingent on anyone else and their spiritual state? (Note: They join with you, not you with them.)

Does your leading imply that those present are Christians?

5. List and discuss some of the circumstances that provide appropriate reference in our public prayers: e.g., beginning worship (praise...? thanksgiving for opportunity...? petition for right attitude in worship...? etc.). **1st day of the week; before class; before sermon**

Family: at meal time; at close of day; 1st day of week before go to assembly

6. Clarification: Is "public" worship an invitation for all present to participate? Discuss.
7. Have a class or family prayer. Encourage the one leading and those following to remember their peculiar responsibilities for the prayer to be edifying to men and acceptable to God.

Question: What does a wife do when her husband, a non-Christian, leads a family prayer?

Lesson 10: The God Appointed Music for His Worship Today

Topic defined

- “God appointed” = authorized, approved by God, pleasing and acceptable to Him.
- “Music” = a combination of sounds and tones having rhythm and melody. Two kinds:
 - Vocal - music made or rendered by the human voice
 - Mechanical - music made or rendered by a man made device
- Q: Is the authority we have to praise God in music “specific” as to kind? Or, is it “generic,” including both kinds of music?
- “Worship” = sincere acknowledgement of God’s worth—His excellencies, nature, attributes, and deeds. Such is not confined to a building or an assembly of Christians as the verses will show.
- “Today” = not questioning the fact that both kinds of music were authorized under the Mosaic dispensation, but our question has to do with what God has authorized under the Christian dispensation.

Authorized worship

What we do to worship God must be practices authorized by Him. In the following scripture, mark the phrases that tell why their worship was vain. In the right column, define “vain.”

Mk 7:6 And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written, ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM 7 ‘BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN 8 “Neglecting the commandment of God, you hold to the tradition of men.”

“Vain” - “2. without force or effect; futile, fruitless, unprofitable, unavailing, etc. (a *vain* endeavor)” W.NWD.

In 1 Corinthians fourteen, Paul was writing to the church of Christ in Corinth about their practices in assembly for worship. Mark the phrase that indicates how these instructions should be regarded.

1 Co 14:37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment. 38 But if anyone does not recognize *this*, he is not recognized. [KJV, NKJV, “let him be ignorant”; NIV, “If he ignores this, he himself will be ignored.”; NRSV, “Anyone who does not recognize this is not to be recognized.” Infor. from TH and A&G and translations indicate it can be translated either way.]

Mark the phrase in the following scripture that indicates a requisite (“must”) of true worship.

Jn 4:24 “God is spirit, and those who worship Him must worship in spirit and truth.”

Compare **Josh. 24:14**; **1 Sam. 12:24**. These have *always* been the requisites of true worship. Note that at different times true worship involved place (**Jn 4:20**;

Dt. 12:1-14), kind of sacrifice (**Gen 4:4-5**), kind of “fire” (**Lev 10:1-3**), and how holy things were transported (**1 Ch 13; 15:1-15**). Observe that Jesus clearly makes a connection between “heart” and “doctrine” (**Mk 7:6-7**).

Jn 4:24

“in spirit” - in connection with man’s spirit, or mind—meaningful, sincere

“in truth” - in connection with revealed truth—in the sphere of revealed truth

Possibly, hendiadys: “in true spirit.” Even if so, how, when, etc. involved as evident from vv. 21-22 and scriptures above.

Eight witnesses

To ascertain the will of God we must gather all the facts. There are eight passages that say anything about the kind of music God has authorized under the New Covenant. mark the phrases in these eight scriptures that indicate anything about the kind of music (vocal or mechanical) God has authorized under the New Covenant.

Ac 16:25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;

Ro 15:9 and for the Gentiles to glorify God for His mercy; as it is written, “THEREFORE I WILL GIVE PRAISE TO THEE AMONG THE GENTILES, AND I WILL SING TO THY NAME.”

1 Co 14:15 What is *the outcome* then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also.

Eph 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

Col 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God.

Heb 2:12 saying, “I WILL PROCLAIM THY NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING THY PRAISE.”

Heb 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

Jam 5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises.

Conclusion: According to these “witnesses” or “facts,” God has appointed vocal music—singing—for His worship today. The authority for us to praise Him in music is “specific,” limited. No other kind of music is included in these facts. Any other kind is simply without authority.

Suggestions for Parents and Teachers

1. Have as a class or family goal to learn by heart the location (book, chapter, and verse) of the “eight witnesses.” This can serve as a guard against error for young people: **Ps. 119:9, 11**. Also, it will make you more adept at wielding your only offensive weapon: **Eph. 6:17**.
2. **Mt. 26:30** and **Mk. 14:26** also mention singing. Why have we not included them among the “witnesses”? See #2d and the first paragraph under #3.
3. Sing together a song of worship to God

Lesson 11: Arguments Used to Justify Instrumental Music

This lesson will examine some of the arguments used to justify the use of mechanical instruments of music in worship.

(Note to parents and teachers: You may want to intersperse some of the suggestions at the end of the lesson throughout the study of the lesson rather than waiting until the end to consider them.)

“psallo” includes playing on an instrument

“psallo” is the transliteration of a Greek verb occurring five times in the New Testament: **Rom. 15:9**; **1 Cor. 14:15** (twice); **Eph. 5:19**; **Jas. 5:13**. The noun, *psalmos*, occurs seven times, three times in the context of music (**1 Cor. 14:26**; **Eph. 5:19**; **Col. 3:16**), and four times in reference to the book of Psalms (**Lk. 20:42**; **24:44**; **Ac. 1:20**; **13:33**). The argument is that the use of mechanical instruments is inherent in the word, and that Thayer’s Greek Lexicon of the New Testament may be cited in support of this:

psallo (ψαλλω) – “b. to cause to vibrate by touching, to twang... to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate...and absolutely to play on a stringed instrument, to play the harp, etc...to sing to the music of the harp...” Thayer’s Greek-English Lexicon. CD_ROM. Ages Software, ed. 2000.

(For those unfamiliar with Thayer’s, his work is to Greek somewhat like Webster’s is to English.)

Answer:

a. Evolution of words

In the same definition, mark what Thayer says *psallo* means “IN THE N.T. [NEW TESTAMENT].”

{5567} ψαλλω; future ψαλω; (from ψαω, to rub, wipe; to handle, touch (but cf. Curtius, p. 730)); **a.** to pluck off, pull out: εθειραν, the hair, Aeschylus Pers. 1062. **b.** to cause to vibrate by touching, to twang: τοξων νευρας χειρι, Euripides, Bacch. 784; specifically, χορδην, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate (Aristotle, probl. 19, 23 (p. 919b, 2)); and absolutely, to play on a stringed instrument, to play the harp, etc.: Aristotle, Plutarch, Aratus (in Plato, Lysias, p. 209 b. with και κρουειν τω πληκτρω added (but not as explanatory of it; the Schol. at the passage says ψηλαι, το ανευ πληκτρου τω δακτυλω τας χορδας επαφασθαι); it is distinguished from κιθαριζειν in Herodotus 1, 155); the Septuagint for לָלַחַד and much more often for לָלַחַד; to sing to the music of the harp; in the N.T. to sing a hymn, to celebrate the praises of God in song, James 5:13 (R.V. sing praise); τω κυριω, τω ονοματι αυτου (often so in the Septuagint), in honor of God, Ephesians 5:19 (here A.V. making melody); Romans 15:9; ψαλω τω πνευματι, ψαλω δε και τω νοι, ‘I will sing God’s praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners’, 1 Corinthians 14:15.* Thayer’s Greek-English Lexicon. CD_ROM. Ages Software, ed. 2000. (Note: Thayer’s definitions are in italics. Normal font are his comments. Phrases quoted from versions are also in italics.)

Aeschylus – c. 500 B.C. [pronounced ES kuh luhs]
 Euripedes – c. 450 B.C. [pronounced yoo RIP uh deez]
 Aristotle – c. 350 B.C.
 Septuagint – c. 250 B.C.
 New Testament – c. 50-100 A.D.

Examples of word evolution in the English language.

Using the King James Version, write the phrases that use “prevent” in the following verses: [prevent > *prae*, before + *venire*, to come. “1. formerly, a) to act in anticipation of b) to anticipate c) to precede” W.NWD.]

- **Ps. 88:13** “in the morning shall my prayer prevent thee.”
 NASB, NKJV, “comes before”; ASV, “shall...come before”
- **Ps. 119:147** “I prevented the dawning of the morning”
 NASB, NKJV, “rise before” NASB fnt, “Lit., anticipate the dawn”; ASV, “anticipated”
- **1 Th. 4:15** “shall not prevent them which are asleep.”
 NASB, NKJV, ASV, “precede”

What does “prevent” mean in today’s English? “1. To keep from happening” AHD.

Compare the above passages in more recent translations, e.g., ASV, NASB, NKJV, etc.

Using the King James Version, observe the word “debate” spoken of unfavorably in **Rom. 1:29** and **2 Cor. 12:20**.

Ro. 1:29, NASB, NKJV, ASV, NIV,, “strife”; MKJV, “quarrels”
2 Co. 12:20, NASB, ASV, “strife”; NKJV, “contentions”: NIV, “quarrelling”

- What does “debate” mean in today’s English? “2. To engage in argument by discussing opposing points.” AHD
- This Paul did continually, **Ac. 17:2,10-11,17**, etc.
- Compare how this word is rendered in more recent translations.

In Thayer’s Lexicon, what is definition “a.”? “to pluck off, pull out”

This is an earlier meaning of *psallo*. If one ignores the evolution of word meanings (and misuses the Lexicon), according to this definition one might have the early Christians assembling to do what? **pull out hair; pluck a carpenter’s line; pluck chickens**

If an instrument is inherent in *psallo*, is it not required? **Yes!**

b. Testimony of leading translations

psallo occurs five times in four verses in the New Testament. Those five times occur in the scriptures following. The phrases in brackets are how the translators rendered

psallo. Mark each phrase to highlight how *psallo* is translated in all the leading versions.

Ro 15:9 and for the Gentiles to glorify God for His mercy; as it is written, “THEREFORE I WILL GIVE PRAISE TO THEE AMONG THE GENTILES, AND [I WILL SING] TO THY NAME.” (KJV, NKJV, ASV, “sing”; NIV, “sing hymns”)

1Co 14:15 What is *the outcome* then? I shall pray with the spirit and I shall pray with the mind also; [I shall sing] with the spirit and [I shall sing] with the mind also. (KJV, NKJV, ASV, NIV, “I will sing”)

Eph 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and [making melody] with your heart to the Lord; (NIV, “make music”)

Jas 5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? [Let him sing praises.] (KJV, ASV, “let him sing psalms”; NIV, “Let him sing songs of praise.”)

KJV -	47 scholars
ASV -	101 scholars
RSV -	54 scholars
NASB -	42 scholars (http://www.gospelcom.net/lockman/nasb/nasbtrans.php)
Total -	244 scholars

Thus, we have the united testimony of 244 scholars, from different time periods, different countries, many of which were members of denominations using instrumental music, declaring *psallo* in the New Testament means “to sing.” This is not to mention the concurrence of “well over one hundred” involved in the translation of the New King James Version, plus the New International Version and others. Could anything but arrogance or madness account for flying in the face of such overwhelming evidence on this point?

Natural talent – Ought to use your talent

The argument is that some have remarkable talent to play an instrument and that their talent ought to be used to glorify God.

Answer:

a. Make ALL talent worship?

Some have the talent to run...box...throw a football... Shall we make these a part of worship?

b. Unauthorized

One’s talent is not the criteria of what is acceptable to God in His worship, but what is authorized in God’s Word. See [Lesson 10: The God Appointed Music for His Worship Today](#)

Bible does not say, “Thou shalt not have instrumental music.”

The argument is that since God did not specifically forbid it, it is acceptable to practice it.

“The view that worship is so controlled by laws that anything which is not commanded is forbidden not only limits our motives which are important to worship, but it forces us to make a legal pattern out of Eph. 5 and Col. 3 which is not really there.” Seth Wilson, Dean and professor at Ozark Bible College.

Answer:

a. God’s people must worship God according to the PATTERN of God’s Word. *All else is unauthorized.*

In the following scriptures, mark the phrases that show the tabernacle was to built according to the Divine pattern—according to the Lord’s commandment. Note that to build according to the pattern *is* to build according to God’s commandment!

Accor.
to the
“pattern”

Ex 25:9 “According to all that I am going to show you, *as* the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct *it*.”

Ex 25:40 “And see that you make *them* after the pattern for them, which was shown to you on the mountain.

Ex 26:30 “Then you shall erect the tabernacle according to its plan which you have been shown in the mountain.

Ex 39:32 Thus all the work of the tabernacle of the tent of meeting was completed; and the sons of Israel did according to all that the LORD had commanded Moses; so they did.

Ex 39:42 So the sons of Israel did all the work according to all that the LORD had commanded Moses. 43 And Moses examined all the work and behold, they had done it; just as the LORD had commanded, this they had done. So Moses blessed them.

Ex 40:16 Thus Moses did; according to all that the LORD had commanded him, so he did.

Read **Ex. 25:31-40**. Could Moses have constructed an additional lamp stand and placed it in the tabernacle “according to the pattern”? **No**.

Did God say, “Thou shalt not construct on additional lamp stand”? **No**.

Suppose you gave a builder a BLUEPRINT for a house you contracted for him to build, but when he finished you discovered he had added two extra outside doors, one out of each bathroom, and three extra windows, one in each closet...would you feel obligated to pay him? If not, why not? **Not authorized. Not agreed to pay for (“covenant”)**

Suppose he countered, “But you did not say NOT to add extra doors and windows”...?!

Send your son to grocer with note: “Send 1 lb ground meat.” Son asks grocer for candy. He says, “Let me see note...” Not on note, not author. by parents. *Esp.* if note

Accor.
to
“commanded”

said: “Do not think of my son above what is written” (1 Co 4:6); “Do accor. to what in note” (Heb 8:5); “Hold to what in note” (1 Tim 1:13); “If go beyond note, lose my business!” (2 Jn 9).

Send one to Sears with your credit card to buy battery...*also* come back with boat, fishing rods, tackle, trailer, motor—”You not say NOT to!”

b. The New Testament is the Christian’s “pattern” or “blueprint.”

In the following scriptures, mark the words and phrases that speak of New Testament teaching as a pattern, form, or standard, and that we are not to go beyond this teaching.

Mt 28:18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them ... 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” [Compare the scriptures above in Exodus showing that to build the tabernacle “according to all the Lord commanded” was to build it “according to the pattern.”]

2 Tim 1:13 Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.

“standard” = *hupotupOsis* - “an outline, sketch...used metaphorically to denote a pattern, example...” W. E. Vine, *Expository Dictionary of New Testament Words*.

Rom 6:17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

“form” = *tupos* - “Or, pattern,” ASV footnote. Same word, **Heb. 8:5!**

2 Jn 1:9 Anyone who ¹goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. ¹“Lit., goes on ahead”

See also **vv. 4,6...** “truth,” “commandments.” Gnosticism denied the “pattern” of apostolic revelation.

c. The New Testament pattern is specific as to the kind of music: singing.

See the “eight witnesses” in lesson 10, page 38.

d. Apply to other matters of serving God

Compare the following. If one can see that the first three practices in the left column are unauthorized and unacceptable though not specifically forbidden with a “thou shalt not,” can he not see how instrumental music is likewise unacceptable in divine worship by the same reasoning?

“You shall not” (?)	“You shall”
Baptize atheist, babies	Baptize believers, Mk 16:16

Sing country & western songs in worship	Sing psalms, hymns, spiritual songs, Ep 5:19
Pray through Mary	One mediator btwn God & man, 1 Ti 2:5
Play on mechanical instrum. in worship	Sing – “eight witnesses”

Lawful to use mechanical music in worship at home

The argument is that while we cannot use mechanical music in accompaniment to the religious songs in the assembly, we can do so at home.

Answer:

a. Where does the PATTERN authorize the use of mechanical instruments of music in worship at any time? (Book, chapter, and verse)

Point: the same thing that makes it unacceptable in the worship assembly makes it unacceptable for any worship: it is not “according to the pattern”!

Note: Does **Jam. 5:13** refer to an assembly or is it in the context of an assembly? [No](#). This is one of the “eight witnesses” that serve to establish the PATTERN.

b. Must distinguish between things morally right but religiously wrong.

E.g., to eat steak and eggs is morally right, but it would be wrong to use them in worship at the Lord’s Table.

Mk. 7:1-7 - Observe a number of practices that the Pharisees engaged in that in themselves were morally right, but when the Pharisees practiced them as “worship” the Lord said it was vain worship. Why? [They derived their authority from the doctrines of men \(v. 7\)](#).

An aid, as blackboard, song books

The argument is that aids, or expediences, to the carrying out of a command are authorized in the command, and, as a blackboard expedites teaching and a songbook expedites singing, so a piano expedites singing.

Answer:

a. Not treated as aids

In the O.T. mechanical instruments were used *to worship*, not merely to “aid” in worship. In the following scriptures mark the phrases that indicate the use of the instruments was considered as a means to worship.

Ps 150:3 Praise Him with trumpet sound; Praise Him with harp and lyre.

2 Ch 5:13 indeed it came to pass, when the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD [[“to praise and to glorify the LORD” NASB](#); [“in praising and thanking the LORD” KJV, NKJV](#)], and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, ... (NKJV)

Today entire songs are played on the instruments without any singing taking place. Suggestion: *ask the pianist or organist if they view their work as praising God...?*

It is inconsistent to justify mechanical music as an “aid” but to *practice* it as “worship.”

b. All “aids” not authorized

In the first scripture, mark *who* was authorized to carry the ark. In the next two scriptures, mark *how* they were to carry it.

Nu 4:15 “And when Aaron and his sons have finished covering the holy *objects* and all the furnishings of the sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry *them*, so that they may not touch the holy *objects* and die. These are the things in the tent of meeting which the sons of Kohath are to carry. [See also Dt. 10:8.]

Ex 25:13 “And you shall make poles of acacia wood and overlay them with gold 14 “And you shall put the poles into the rings on the sides of the ark, to carry the ark with them. 15 “The poles shall remain in the rings of the ark; they shall not be removed from it.

Nu 7:9 But he did not give *any* to the sons of Kohath because theirs *was* the service of the holy *objects*, *which* they carried on the shoulder.

Read what happened - **1 Chron. 13:1-14...15:1-15**. In the following scripture, mark the reason God was angry with them.

1 Ch 15:13 “Because you did not carry it at the first, the LORD our God made an outburst on us, for we did not seek Him according to the ordinance” ... 15 And the sons of the Levites carried the ark of God on their shoulders, with the poles thereon as Moses had commanded according to the word of the LORD.

Note the *accord* and *zeal*. “New cart”: Note **1 Sam. 6:2,7...7:1** - copied from the *Philistines*.

Aids” are not authorized when:

- They substitute for God’s PATTERN - “new cart”
- They add to God’s PATTERN - even if the sons of Kohath of Levi carried the ark, someone else could not have gotten under the poles with them to “aid” them.

Compare the other practices listed on the following chart with the issue we are studying (the last row). These examples rest on and illustrate the common import of human language. The second row is a case in point taken from the historical incident and data found in the scriptures above.

Authorized (Thing or Practice)	Aid (Specifics included in what is authorized)	Substitution (Not included in what is authorized)	Addition (Not included in what is authorized)
“Build me a one story ranch house”	Tools, workers	Build a office building	Additional story to “aid” guest accom.
Transport ark on shoulders of Kohathites using poles Num 4:15; 7:9	Shoulder pads, gloves	New cart	Ephramites “aid” Kohathites by shouldering poles with them
All to eat unleavened bread Mt 26:17...26	Plates to distribute	Mrs. Baird’s bread	Coca-Cola to “aid” swallowing
Free-will offering to support work of the church 1 Co 16:1-2; 2 Co 8-9; Ac 4:32-36	Collection plates	Membership fee, monthly dues	Rummage sales to “aid” income
Local church God’s collective to teach truth Ac 20:28; 1 Pt 5:2; Php 4:15; Ac 13:1-3	Printed material	Missionary Society	Missionary Society to “aid” the church in teaching the truth
“Sing” “ eight witnesses ”	Books, lights	Play trumpet, whistle	Play piano to “aid” singing

An issue to consider:

Argument: Church work to be supported by *gifts*, which are neither income nor loan.

Response:

- “Income” – “received in exchange for labor or services, sale of property, or investments” AHD
- “gift” – no compensation
- “loan” – temporary use on condition it or equivalent returned

One may support his family by proceeds from income, gift, or loan (house mortgage, running tab at grocery store, credit card). If a loan, it must be paid back. Those proceeds to pay back the loan can be had by income or gift. So, ultimately, the “loan” supports nothing in and of itself. It is an advance on proceeds. So with the church. If a loan is made, it must be paid back. Ultimately, the source of funds for paying the loan is the free-will offering of its members. The loan is merely an advance on those funds. When a man makes a house mortgage and pays that mortgage from his income, he is supporting his family through his labor. When a church makes a building mortgage and pays that mortgage from the free-will offering of its members, it is providing for its work through gifts.

Mechanical music in heaven

The argument is that since there will be mechanical music in heaven, it must be authorized for use in worship now. Rev. 5:8; 14:2; 15:2.

Answer:

a. If worship, not “aids”!

Note: If these authorize the use of instruments today, they authorize them as “worship” not merely as “aids” (See point above, “An aid, as blackboard, song books”)

b. Question is: God appointed music for his worship TODAY.

The question is not what saints in heaven will do, but what saints *on earth*, living under *The New Covenant* are authorized to do in worship.

Moreover, if these verses teach we should have harps, what else do they teach we should have in our worship? Mark in these texts the other things associated with these activities in these scenes of victory and worship.

Re 5:8 And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

Re 14:2 And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps.

Re 15:2 And I saw, as it were, a sea of glass mixed with fire and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass holding harps of God.

c. Figurative language

Mechanical instruments are corruptible. Is there anything corruptible in heaven? See **1 Cor. 15:50; 2 Cor. 4:16.**

Revelation is a highly symbolic book. (Use the scriptures printed above for the following exercises.)

- In **5:8**, circle “golden bowls full of incense” and draw a line to what the author said they represent.
- In **14:2**, he said he heard a voice “LIKE” the sound of waters, thunder, and harpists. Circle the three times this word occurs.
Did he hear *literal* water, thunder, harpists? **No.**
- In **15:2**, circle “harps.” Circle two more words or phrases that are symbolical, not literal (three more, if you separate “sea of glass” and “fire”).
Are *any* of these to be taken literally? **No.**

Had mechanical music in the O.T., e.g. Psa. 150

The argument is that since God approved its use in His worship in the O.T., He also approves of its use today.

Answer:**a. The O.T. is not the Law that governs the Christian.**

In the following scriptures, mark “first” and “second (i.e., the first or second “covenant” or “will”),” and then underline in the same color what is said about each.

Heb 8:6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion sought for a second.

Heb 8:13 When He said, “A new *covenant*,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

Heb 9:1 Now even the first covenant had regulations of divine worship and the earthly sanctuary.

Heb 10:9 then He said, “BEHOLD, I HAVE COME TO DO THY WILL.” He takes away the first in order to establish the second. 10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

See also **Col. 2:13-17; Gal. 6:15,16**.

Rebuttal (by proponent of instrumental music)

But instrumental music is approved in the Psalms, and the Psalms are not a part of the “Law.”

Answer:

a. Psalms is quoted as part of the “Law.”

In the following two scriptures, mark the word “law.” In the right column, write the book and chapter in the Old Testament to which “law” refers. Use the references in your Bible. On the Romans text, base your answer on **vv. 10-14, 18**. Draw a arrow from the marked words (“law”) to the respective passages you have written in the right column.

Jn 10:34 Jesus answered them, “Has it not been written in your Law, ‘I SAID, YOU ARE GODS’?”

Rom 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

Psa. 82:6
Psa 14
Psa 53
Psa 5
Psa 140
Psa 10
Psa 36

b. Many of the Psalms designed for use by the temple musicians of the Levitical priesthood.

The temple musicians were of the Levitical priesthood, and a great number of the Psalms were designed for use by them. This demonstrates clearly the connection of the Psalms with the Law. In the scriptures following, mark the words showing who were appointed to use mechanical instruments in the house of God. Underline in the same color what the text said they *did*. For further information on the lineage of Asaph, Heman, and Jeduthan, see **1 Ch. 6:31-38**.

1 Ch 25:1 Moreover, David and the commanders of the army set apart for the service *some* of the sons of Asaph and of Heman and of Jeduthun [Levites – 2 Ch. 6:16 (39...43; 33...38; 44...47, “Ethan” = “Jeduthan”). Note 1 Ch. 6:31-33a.], who *were* to prophesy with lyres, harps, and cymbals; and the number of those who performed their service was: ... 6 All these were under the direction of their father to sing in the house of the LORD, with cymbals, harps and lyres, for the service of the house of God. Asaph, Jeduthun and Heman *were* under the direction of the king.

2 Ch 29:25 He then stationed the Levites in the house of the LORD with cymbals, with harps, and with lyres, according to the command of David and of Gad the king’s seer, and of Nathan the prophet; for the command was from the LORD through His prophets. 26 And the Levites stood with the *musical* instruments of David, and the priests with the trumpets. 27 Then Hezekiah gave the order to offer the burnt offering on the altar. When the burnt offering began, the song to the LORD also began with the trumpets, *accompanied* by the instruments of David, king of Israel. 28 While the whole assembly worshiped, the singers also sang and the trumpets sounded; all this *continued* until the burnt offering was finished.

Mark the part of the superscription to **Psa. 4** that indicates its association with the Levitical priesthood. See also **Ps. 5,6** etc. There are fifty-five with the superscription, “For the choir director.” An additional seven are attributed to Asaph (12 altogether, but five included in the 55 above - e.g. **Ps. 50**); additional one of Ethan (**Ps. 89**); additional two of sons of Korah (11 altogether - e.g. **Ps. 48**). Korahites were descendants of Kohath, **1 Ch. 6:22**, as was Heman, **1 Ch. 6:33-38**. Asaph was of Gershom, **1 Ch. 6:16**, and Ethan of Merari, **1 Ch. 6:16...44**. All were Levites. Note **1 Ch. 6:31-33a**.

4:1 (For the choir director; on stringed instruments. A Psalm of David.) Answer me when I call, O God of my righteousness! ...

In the following scriptures, mark “Levitical priesthood,” “priesthood,” and “law,” and underline in the same color the phrases that indicate what happened to the Levitical priesthood, and to the Law associated with it.

Heb 7:11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? 12 For when the priesthood is changed, of necessity there takes place a change of law also.”

c. If the Psalms authorize mechanical instrumental music in worship, they also authorize the other worship practices of the Psalms.

If the Psalms authorize mechanical instruments in worship, mark in the following other practices they would also authorize in worship. Note again the connection with the Law.

Ps 149:3 Let them praise His name with **dancing**; Let them sing praises to Him with timbrel and lyre.

Ps 66:15 I shall offer to Thee **burnt offerings** of fat beasts, With the smoke of rams; I shall make *an offering of* bulls with male goats. [Selah. “Selah may mean: *Pause, Crescendo or Musical interlude*” NASB marginal note. “Selah - “A word of uncertain meaning, occurring frequently in the Psalms; possibly a musical term” NIV footnote.

Rebuttal (by proponent of instrumental music)

David and Nathan, who were prophets, instituted instrumental music, **2 Ch. 29:25**. The “Law” and the “prophets” are distinguished in the New Testament (e.g. **Lk. 16:16**), thus while the “Law” was done away, this does not affect the “prophets.”

Answer:

a. The prophets are quoted as part of the “Law.”

In the following scriptures, mark the word “law.” In the right column, write the book and chapter in the Old Testament referred to in **v. 15**. Use the references in your Bible. Draw a arrow from the marked words (“law”) to the respective passages you have written in the right column.

Rom 3:19 Now we know that whatever the **Law** says, it speaks to those who are under the **Law**, that every mouth may be closed, and all the world may become accountable to God;

Isa. 59:7-8

1 Co 14:21 In the **Law** it is written, “BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,” says the Lord.

Isa. 28:11-12

The Law and the prophets are inseparably related.

- The Law anticipated the prophets, **Dt. 18:20-22**.
- The prophets urged devotion to the Law, **Mal. 4:4**.

b. Disciples taught that the Law and the Prophets were to no longer be their authority, but rather Jesus and His covenant.

The disciples and their forefathers had been listening to the Law and the Prophets for 1500 years. On the mount of transfiguration, two of most renowned and representative prophets of the period of the Law appeared with Jesus. In the events that transpired, God was preparing the disciples for a change. Mark what God said.

Mt 17:3 And behold, Moses and Elijah appeared to them, talking with Him. 4 And Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.” 5 While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, “This is My beloved Son, with whom I am well-pleased; listen to Him!”

We like it and intend to have it

Answer:

a. Scriptures reveal this to be an old, and displeasing, attitude.

Such sentiment is not new. In the following scripture, mark the phrase that reflects this idea. Note the sarcastic irony in God’s statements.

Amos 4:4 “Enter Bethel and transgress; In Gilgal multiply transgression! Bring your sacrifices every morning, Your tithes every three day 5 “Offer a thank offering also from that which is leavened, And proclaim freewill offerings, make them known. For so you love to do, you sons of Israel,” Declares the Lord GOD.

b. “Worship” of God implies respect for His authority.

The very concept of “worship” is paying tribute to the “worth” of God—His excellencies, nature, authority, and power. In that “worship,” to ignore His will and His word is hypocrisy. In the following scripture, mark “heart is far away from me” and the phrase that describes the *practice* that reveals one’s “heart” is far from God, though professing to worship Him.

Mt 15:8 ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. 9 ‘BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’”

Suggestions for Parents and Teachers

1. Review the “eight witnesses” (Lesson 13). Make it a goal to learn their location by memory.
2. Have the members of your class or family ask your friends why they use instruments in worship. Make a list of these and we will discuss them as our study continues.
Note: If they don’t know why, suggest that they ask their preacher or parents. Report their response to the class.
3. Discuss with the family or class the major versions (KJV, NKJV; ASV; NASB) and their value.

4. Have your family or class look up the etymology of the following words: secretary; candidate; sir. Discuss how words these words have changed meaning over time and the mistake it would be to assign past meanings to today's usage.

"candidate" – from Latin, *candidatus*, white-robed. Office seekers in Rome wore white robes. Today the word refers to an office-seeker, but without the connotation of "white robes" at all.

"secretary" – from Medieval Latin, *secretaries*, one entrusted with secrets (note "secret" in the word). While a secretary today may be entrusted with secret records, the connotation of "secret" has disappeared from the term itself, and that in spite of the fact "secret" makes up the bulk of the word!

"sir" – from Latin, *senior*, comparative of *senex*, old. Here is how "sir" is used in our language today:

"1. Used as an honorific before the given name or the full name of baronets and knights.

"2. Used as a form of polite address for a man: *Don't forget your hat, sir.*

"3. Used as a salutation in a letter: *Dear Sir or Madam.*"

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Observe that according to the above definition the idea of age is no longer an inherent connotation of the term, "sir." Though it is applied in some cases where age is a factor (child to adult, or younger to older person), the connotation of respect for age is due to the circumstances of the case and not the original meaning of the word. In fact, most people are likely unaware the word "sir" was ever related to age – "senior."

"alderman" – from Anglo-Saxon, *ealdorman*, from *eald*, old, and *man*, i.e., "olderman." But, note how it is currently used:

"1. A member of the municipal legislative body in a town or city in many jurisdictions.

"2. A member of the higher branch of the municipal or borough council in England and Ireland before 1974.

"a. A noble of high rank or authority in Anglo-Saxon England.

"b. The chief officer of a shire in Anglo-Saxon England."

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5. The "pattern"

- "Mom and Dad said" or "our church believes" will not suffice when our children graduate from youth, home, and familiar environment. Without an understanding and respect for God's Word as a "pattern," they will not know "what's wrong with it?" Teach the concept of the "pattern" clearly and instill it deeply.
- Discuss the application of the pattern to other areas of religious activity, e.g., the elements of the Lord's Supper, elders oversight of the local church, the work of the church, etc.
- The Divine pattern governs not only our relationship to God, but to our families (**Eph. 5:22f, 6:1f**), our neighbors (**Lk. 10:25-37**), our government (**Rom. 13:1f**), etc. Discuss.

6. Discuss or sing together #416. See also #497.

7. Have class or family members ask friends and neighbors who use instrumental music if they view it as merely an "aid," or as worship. Report findings and discuss.

8. Discuss and further illustrate the highly symbolic nature of the book of Revelation.

9. Use and value of the Old Testament.

- Discuss other applications of understanding the O.T. is not the Law for the Christian - e.g., tithing, Sabbath observance, etc.
- Discuss: if the O.T. does not serve as Law, what value is it? See **Rom. 15:4, 1 Cor. 10:11**.

10. Praise God as a family or class in the way He appointed under the New covenant—using your God given instruments to make melody in your heart to the Lord—*sing*.

psalletO! (ψαλλετω) Translated: “Let them sing praises!” (*psalletO* = present, active, imperative of *psallo*, **Jam. 5:13**)

Lesson 12: Songs and Singing

This lesson will discuss the kind of songs we should use in our worship to God, the attitude of worshipful singing, and the role of edification in singing together.

What kind of songs are to be used in worship?

In the following scripture, mark the words that indicate the kind of songs to be sung to the Lord.

Eph 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

“Psalm” = *psalmos*

“...a pious song, a psalm...” *Thayer’s Greek-English Lexicon of the N.T.*

“Hymn” = *hymnos*

“in Grk. writ. from Hom. down, a song in praise of gods, heroes, conquerors... but in the Scriptures of God; a sacred song, hymn...” *Ibid.*

“Song” = *ode*

“...a song, lay, ode...” *Ibid.*

Suggestions as to the distinctions in the three words:

- Psalm - a song similar in character to the O.T. Psalms, or one of those psalms themselves.
- Hymn - a song consisting of praise to God
- Song - a more general word for songs, thus the qualification, “spiritual.”

However, it is not the differences in these words that is to be emphasized, but their similarity. By using these three synonyms, the Divine pattern calls attention to the nature of the songs to be used in the worship to God.

In the seven other “witnesses” that follow, mark the words that indicate the kind of music to be offered in worship. (following text from NAS95)

Acts 16:25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; **KJV**, “sang praise to God”; **NKJV**, “singing hymns to God”

Rom 15:9 ... “THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.” **NKJV**, “I will confess to You...and sing”

1 Co 14:15 What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. ... 26 ... When you assemble, each one has a psalm...

Col 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

Heb 2:12 saying, “I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.”

Heb 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. [ASV, "...make confession to his name"](#)

Jas 5:13 ... Is anyone cheerful? Let him sing praises. [KJV, "Let him sing psalms"; NAS95, "He is to sing praises."](#)

Suggestions for Parents and Teachers

1. Could we sing "The Star-Spangled Banner" as worship? If not, why not. Discuss. Apply also to country and western songs, popular songs, etc.
2. Have a class or family song. Discuss what kind of song it is.

Attitude of the singer

Why do we sing?

Singing proceeds from *a heart of thanks and praise*, and that in turn from *an understanding and belief in God's Word*. In the following scriptures, mark the phrases that discuss the attitude from which singing should spring and the purpose such a singer has in singing.

Eph 5:18 And do not get drunk with wine, for that is dissipation [["wherein is excess" KJV; "wherein is riot" ASV; "which leads to debauchery" NIV](#)], but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;”

Col 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God. 17 And whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father.”

On "in all wisdom" of Col. 3:16, compare Col. 1:9; Eph. 1:17; 5:15-17. It evidently refers to the spiritual wisdom gained from the knowledge of God's will in Christ Jesus. [Eph. 5:15-17 is an exhortation to learn and be guided by the Word of God. This Word is the "sword of the Spirit," Eph. 6:17. See Jn. 16:13, 1 Co. 1:11-13.](#)

Ro 15:9 and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO THEE AMONG THE GENTILES, AND I WILL SING TO THY NAME.”

Jas 5:13 ... Is anyone cheerful? Let him sing praises.

Compare Psa. 63:1-5. The soul thirsting for God and His blessings, will find in His Word that which will fill him to overflowing, issuing in praise and thanksgiving. This heart felt praise and thanksgiving is the fountain from which singing should spring.

While the godly man enjoys worshipping God, and singing gives vent to the proper emotions, and good singing multiplies these benefits, singing is NOT to be merely an emotional release, or for the pleasing of the human ear, or for applause.

Worshipful singing does not require an *ear* for music, but does require a *heart* for Christ!

Singers as priests

Singing is not the only thing that is likened to O.T. sacrifices (e.g. **Php. 4:18**), but it would certainly be included. In the following scripture, mark the phrases that portray the “fruit of our lips” as sacrifices to God.

Heb 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

In the scriptures following, mark the phrases that describe the kind of sacrifices the priests offered and their attitude toward them that reflected their lack of respect for God. In a different color, mark *why* God would not accept such “worship.” Think of how this applies to our “sacrifice” of singing.

Mal 1:6 “A son honors *his* father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?” says the LORD of hosts to you, O priests who despise My name. But you say, ‘How have we despised Thy name?’ 7 “You are presenting defiled food upon My altar. But you say, ‘How have we defiled Thee?’ In that you say, ‘The table of the LORD is to be despised.’ 8 “But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?” says the LORD of hosts. ... 12 “But you are profaning it, in that you say, ‘The table of the Lord is defiled, and as for its fruit, its food is to be despised.’ 13 “You also say, ‘My, how tiresome it is!’ And you disdainfully sniff at it,” says the LORD of hosts, “and you bring what was taken by robbery, and *what is* lame or sick; so you bring the offering! Should I receive that from your hand?” says the LORD. 14 “But cursed be the swindler who has a male in his flock, and vows it, but sacrifices a blemished animal to the Lord, for I am a great King,” says the LORD of hosts, “and My name is feared among the nations.”

Songs as prayers

Songs would sometimes be a prayer designed to be sung. In the following, mark the words that indicate the poetic composition of **vv. 2-19** was *both* a song and a prayer.

Hab 3:1 A prayer of Habakkuk the prophet, according to Shigionoth. . . . 19 The Lord GOD is my strength, And He has made my feet like hinds’ feet, And makes me walk on my high places. For the choir director, on my stringed instruments.

Compare also the book of “Psalms” with **Ps. 72:20**. See **Psalm 4, 5, 6**, etc. and superscriptions. (Compare, e.g., superscription of **Psalm 5** with v. 2.)

Suggestions for Parents and Teachers

1. Read some of the songs in our hymnal together. Some things to discuss . . .

- a. Do you understand all the words?
- b. Do you agree with what the song says—do it teach what you believe?
- c. Do the song you sing express the sentiment of your heart?

Following are some examples to promote thought (from *Hymns for Worship*, Stevens & Shepard, Guardian of Truth, Feb. 1994).

- p. 353 – Do you know Jesus lives because “He lives within my heart”?
- p. 380 – Do you believe “it won’t be very long till Jesus shall descend”?
- p. 420 – What do you mean when you sing, “Here I raise my Ebenezer”?
- p. 332 – “All to Jesus I surrender, all to Him I freely give” – Does this describe your devotion?
- p. 13 – “Lord, come quickly” – Do you want the Lord to come quickly?

2. Discuss:

- a. Who has the right to sing?
- b. Who should want to sing?

3. Note the bearing of *who* sings and *why* on the nature of the songs.

4. Discuss “solo” and “choir” singing in this light.

- a. Note: Singing in the assembly is mutual edification: “speaking *to one another*.” *Each heart* filled with grace towards God issues forth in song.
- b. The “solo” singer of **1 Cor. 14:15,26**, *was inspired*. All could not have sung this song if they wanted to. Did he teach the congregation his “psalm” and then they speak “to one another” by it? (Thought: did they have song books as we have?)
- c. The singing discussed in **1 Cor. 14** was NOT merely for entertainment.

5. “Offer it then to your governor!” **Mal. 1:8**

Observe the comparison God makes to get them to see themselves and the kind of “worship” they were offering.

If you were in the school choir, and would hardly open your mouth to sing, participated only half the time, and were continually engaged in other activities while the choir was singing, what would the choir director think of your interest and dedication? Would you be an honor or reproach to the choir and its goals? Compare this to singing in worship to God.

6. Discuss practices that may either *reflect* or *affect* our singing as worship, e.g. . . .

- a. Half-hearted efforts in singing, or even not singing at all.

- b. Putting on coats, gathering books, passing notes, clipping nails, leaving the assembly, etc., during singing.
 - c. Levity in singing, whether in the assembly or in the home.
7. Discuss the honor and meaning of our priesthood in Christ Jesus, 1 Pt. 2:5,9.
 8. As priests of God, offer Him a “sacrifice without blemish” of genuine praise in song.
 9. Select, discuss, and sing a song prayer. Some examples are #63, 72, 106,, 114, 144.

Singing Together Should be Edifying

In the scripture following, mark the word that should be true of all our activities when assembled for worship.

1 Co 14:26 What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for **edification**.

“Edification,” as used by the writer in this chapter, requires understanding of what is said. In the scriptures following, mark “edification” (and forms of it), and the phrases that indicate it requires understanding.

1 Co 14:11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me. 12 Even so you, since you are zealous for spiritual *gifts*, *let it be* for the **edification** of the church *that* you seek to excel. ... 14 For if I pray in a tongue, my spirit prays, but my **understanding is unfruitful**. 15 What is *the conclusion* then? I will pray with the spirit, and I will also pray with the **understanding**. I will sing with the spirit, and I will also sing with the **understanding**. 16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say “Amen” at your giving of thanks, since he **does not understand** what you say? 17 For you indeed give thanks well, but the other is **not edified**. (NKJV)

Mark the words and phrases in the following scriptures that speak of singing as a rational activity (not simply emotional).

Eph 5:19 **speaking to one another** in psalms and hymns and spiritual songs ...

Col 3:16 ... **teaching and admonishing one another** with psalms *and* hymns *and* spiritual songs ...

Suggestions for Parents and Teachers

1. Read some of the songs in our hymnal together. Some things to discuss . . .

- a. What do the musical notations mean and do they affect the impression of the song on the mind? Could singing songs properly (softs, louds, rests, etc.) aid edification?
- b. Could a song with too many parts and words to harmonize be inappropriate in our assembly?
- c. Could a song be sung too fast to edify? Could singing too slow impede edification?
- d. How do brand new songs affect edification?

Following are some examples to promote thought (from *Hymns for Worship*, Stevens & Shepard, Guardian of Truth, Feb. 1994).

- pp. 598, 602 – Could there be assemblies where these songs are inappropriate for edification due to the difficulty in harmonizing the various parts?
 - p. 605 – Discuss what impact the musical notations (*p*, *pp*, *cresc.*, *ff*, *mf*) could have on the edification derived from this song.
2. Sing a song together after discussing it.

Lesson 13: The "Lord's Supper"

Why is the memorial to the Lord's death called, "The 'Lord's Supper'"? What, if anything, does it indicate about the nature of the meal, the time of eating it, and the attitude the worshipper should have?

"Supper"

"Dinner," "Supper," and "Feast" may be used to *denote* the same meal. However, they *connote* different ideas. Make notes on the right about the different connotations of these words. See a dictionary.

"Dinner" - main or formal meal
 "Supper" - evening meal
 "Feast" - unusually good or abundant meal

"Usage Note: *Denote* and *connote* are often confused because both words have senses that entail signification. *Denote* means "to signify directly or literally" and describes the relation between the word and the thing it conventionally names. *Connote* means "to signify indirectly, suggest or imply" and describes the relation between the word and the images or associations it evokes. Thus, the word *river* denotes a moving body of water and may connote such things as the relentlessness of time and the changing nature of life." *The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Company.* "Home" and "house" denote a place to live, but "home" connotes family warmth, love, and affection—We say, "Home sweet home" not "House sweet house."

Note: Misunderstanding of words connote one thing to the speaker and another to the hearer. Leads to misunderstanding, e.g....

"Meet you for *lunch*" - you mean light midday meal, but he understands evening meal.

Say to lady who prepared a fine meal, "Nice picnic"...! ("picnic" = outdoor, excursion meal)

deipnon

"(in Hom. the morning meal or breakfast...this the Greeks afterwards call *the ariston*..., designating as *the deipnon* the evening meal or supper);

"1. *supper*, esp. a formal meal usually held at evening..."

Note: "usually... Sometimes not...?"

"2. univ. food taken at evening..."

Thayer's Greek English Lexicon

"dinner, supper the main meal of the day, eaten toward evening...(formal) dinner, banquet..." Gingrich, *Shorter Lexicon of the Greek New Testament*

"denotes (a) 'the chief meal of the day' dinner or supper, taken at or towards evening..." Vine's *Expository Dictionary of N.T. Words*

Greek Custom

- Breakfast - little bread dipped in wine
- Midday meal - eaten anywhere, even on the street or city square
- Supper (*deipnon*) - main meal, no hurry, lingered together

William Barclay, *The Letters to the Corinthians* (Westminster Press, Philadelphia, 1956), p. 113.

Note in the above definitions the conventional meaning of "supper" in the first century. In the scripture following, mark the phrase that shows "supper" in the "Lord's Supper" (1 Co. 11:20) cannot have the conventional meaning.

1 Co 11:34 If anyone is hungry, let him eat at home, so that you may not come together for judgment. ...

To base any conclusions as to the time or manner of observance of this memorial from the ordinary or literal meaning of the word "supper" is erroneous, being based on the

false premise that the word “supper” in such usage carries with it its ordinary or literal significance.

Q: Did they not eat it in the “evening,” **Ac. 20:7ff**? It seems so, but this may have been due to their working hours. Remember, the first day of the week was not a “day off” in the Roman empire. Whatever the reason it is not because the word “supper” in the designation “Lord’s supper” is to be taken literally, connoting an evening meal.

Note: “Supper” was never applied to Passover in O.T. In fact, “supper” does not occur in O.T. in the KJV, NKJV, NASB, or ASV. Passover is called “supper” only by John (13:2,4), evidently because it was the “main meal, eaten toward evening.” The intent of the Passover meal was a memorial, but it was in fact the “main meal” of the day relative to satisfying hunger, thus, “supper.”

Examples of other words used to mean something other than the conventional meaning:

- **Rom 5:9**, “blood” = *death*, **v. 10**.
- **Gal. 6:12,14**, “cross” = gospel, or, message of the cross, **1 Co. 1:17,18,23**.
- **Lk. 22:17a**, “cup” = contents of the cup, i.e. fruit of the vine, **vv. 17b,18**

These are examples of *metonymy*: “a figure of speech in which the name of one thing is used in place of that of another associated with or suggested by it (Ex.: the White House for the President)” *Webster’s New World Dictionary* CD-ROM, ed. 1992-1995.

“Lord’s Supper”

There are three different “suppers” mentioned in **1 Cor. 11:17-34**. Mark each one in the following selection. The word preceding “supper” in each case ought also to be marked—it indicates *which* supper is being spoken of.

1 Co 11:20 Therefore when you meet together, it is not to eat the Lord’s Supper, **21** for in your eating each one takes his own supper first; and one is hungry and another is drunk. **22** What! Do you not have houses in which to eat and drink? Or do you despise the church of God, and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you. **23** For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; **24** and when He had given thanks, He broke it, and said, “This is My body, which is for you; do this in remembrance of Me.” **25** In the same way *He* took the cup also, after supper [see **Lk 22:1,7,11-13,20**], saying, “This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me.”

“it is not to eat the Lord’s Supper” - **1 Co. 11:20**

- American Standard Version, 1901: “**it is not possible to eat** the Lord’s Supper”
 “*ouk esti* with the infinitive means ‘it is impossible’ to eat” – R. C. H. Lenski, *The Interpretation of St. Paul’s First and Second Epistles to the Corinthians* (Augsburg pub., Minnesota), 1963, p. 458.
 “Lit.: ‘there is no such thing as your eating,’ i.e., ‘it is impracticable,’ ‘impossible;’
 ... because there was a lack of requisite disposition.” – Christian Friedrich Kling, *A Commentary on the Holy Scriptures*, ed. J. P. Lange (Charles Scribner, New York, 1868), p. 234.

- NOT:
 - That they made no pretense to observe it, for they did, but failed. Thus the reproof.
 - That they shouldn't, for he tells them how and the need for it.
- Contextually, only reasonable interpretation = "it is impossible..." Why impossible? "...for..." **vv. 21-22**. What they did was not the "Lord's Supper," i.e., what the Lord instituted or intended ("For I received from the Lord that which I also delivered to you..." **v. 23**).

The "Lord's Supper" is that memorial the Lord established (**v. 23a**) to be observed in remembrance of *Him* (**vv. 24,25**), and distinguished from their "own supper" which *they* introduced into their assemblies to *satisfy their hunger* (**vv. 21-22,34**). The "Lord's Supper" speaks of the *authority* from which it derives its existence and form, and of the *purpose* of its observance.

The Lord's "supper" is the memorial the Lord instituted during and after the Passover supper, a Jewish memorial. These two memorials were alike, but different.

- They shared the *same focal point*: for 1500 years the Passover Supper looked forward to *the sacrifice of the Lamb of God*; thereafter, the Lord's Supper looked backward to that sacrifice. The Passover Supper found its fulfillment in the sacrifice which the Lord's Supper commemorates. Read Lk. 22:14-22.
- They are *both memorials to God's people of redemption by blood*. The Passover Supper was a memorial to Israel of their redemption from the bondage of Egypt by the blood of a lamb. The Lord's Supper is a memorial to Christians of their redemption from the bondage of sin by the blood of the Lamb.
- However, they *differ in form* (Lord's "Supper" not a literal supper; other particulars in method of observance), in *frequency* (weekly versus yearly), in *scope* (Lord's Supper includes no reference to national experience), and in *origin* (Passover instituted by Moses; Lord's Supper instituted by the Lord).
- This should enable us to see how "the name of one thing" ("supper") could be appropriately used "for that of another" (The Lord's memorial) because of being "associated with or suggested by it." (See definition of "metonymy" above.)

"*Kuriakos*, adjective from *kurios*, belonging or pertaining to the Lord, is not just a biblical or ecclesiastical word, for it is found in the inscriptions and papyri in the sense of imperial (Deissmann, *Light from the Ancient East*, p. 358), as imperial finance, imperial treasury." A. T. Robertson's *Word Pictures in the New Testament*. Accordingly, the "Lord's" supper is the imperial supper - the supper of the King! Compare **Mt. 26:29**, **Mk. 14:25**, **Lk. 22:16,18**.

Suggestions for Parents and Teachers

1. Since it is "the Lord's Supper," it is to be observed in the manner He appointed (**1 Cor. 11:23a**) to remember Him (**1 Cor. 11:24,25**). Anything else is not the "Lord's Supper." Consider and be prepared to discuss:
 - a. His authority to determine elements, time, etc.
 - b. Sincerity and reverence in observance

2. One's attitude in life should harmonize with the significance of this being the "Lord's Supper." For example, our lives should accord with a memorial to honor the Lord who redeemed us from sin. Also, this "imperial supper" declares the honor of our King who went the way of the cross—shall we then not be willing to "take our cross daily" and follow Him? Discuss.
3. "Let him eat at home" - **1 Cor. 11:34**. The apostle placed the common meal in the "home," not the church. See **v. 22**. Consider the confusion that exists in the religious world today in this matter, manifested by churches engaging in many activities that belong in the home.

Lesson 14: The Lord's Supper—"Communion"

The Lord's Supper is called the "communion" of the body of Christ, **1 Co. 10:16**, in the KJV, NKJV, ASV. What does it mean to call it "communion"? With whom is the communion? How do we have communion?

"Communion"

In the first scripture below, mark "communion." In the second, mark the phrase the NASB uses instead of "communion." In the right column, write some synonyms of "communion."

1 Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? NKJV

NIV, ASV fnt,
"participation in"; Grk =
koinOnia, fellowship

1 Co 10:16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? NASB

Syn: fellowship,
participation, partaking
in sharing in

With whom?

In the following scriptures, mark "sharing" and "sharers." In another color, mark with whom or what one is said to share. [For pink marking, see "How?" following.]

1 Co 10:14 Therefore, my beloved, flee from idolatry. **15** I speak as to wise men; you judge what I say. **16** Is not the cup of blessing which we bless a sharing [κοινωνία] in the blood of Christ? Is not the bread which we break a sharing [κοινωνία] in the body of Christ? **17** Since there is one bread, we who are many are one body; for we all partake [μετέξω] of the one bread. **18** Look at the nation Israel; are not those who eat the sacrifices sharers [κοινωνοι] in the altar? **19** What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? **20** No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers [κοινωνοι] in demons. **21** You cannot drink the cup of the Lord and the cup of demons; you cannot partake [μετέξω] of the table of the Lord and the table of demons. **22** Or do we provoke the Lord to jealousy? We are not stronger than He, are we?

It is true that when we partake of the Lord's Supper together there is a "horizontal" fellowship—man with man, each benefiting from the other's faith, **Heb. 10:23-25**; but the focus in this section of scripture is on "vertical" fellowship—man with God. Note the opening and closing statements of this section. **vv. 14, 22.**

How?

In what way does the Christian have "communion" with Christ in the Lord's Supper? Three religious acts are paralleled in this section. Paul appealed to the evident fact of communion in two to establish the fact of fellowship in the third. Therefore, understanding how communion is had in one explains how communion is had in the others. In the scriptures above (**1 Co. 10:14-21**), mark the three religious acts that are

paralleled (e.g., the middle one is, "Israel...sacrifices"). Use a different color than you used in previous markings in this text.

Note: The Jewish sacrifices represented as the "food" of their God, **Lev. 3:11,16; 21:6,8,17,22; Num. 28:2**. When the Jew ate of the sacrifice of the peace offering (**Lev. 7:11-18**) and God "ate" (figuratively - the fire of the altar consuming the sacrifice - ?), they "communed." This religious act signified covenant fellowship between the worshiper and his God.

Note one purpose of communal meals according to **Gen. 26:26-31; 31:43-55**—to confirm a covenant.

A Jew might eat a lamb with no other purpose but to satisfy his hunger at any time or place; but when he ate a lamb sacrificed on "the altar" of Jehovah, the objective import (regardless of subjective intent) of that act was a declaration of faith in the God of that altar and devotion to his covenant. He was thus a "partaker" in the religion that altar represented.

Likewise, to eat meat at the idol's table in the idol's temple had the objective import (again, regardless of subjective intent—and this is vital to Paul's argument, see v. 19) of honoring those idols and thus having "fellowship with demons" in the false system of religion founded upon them.

And the Christian may eat unleavened bread and drink fruit of the vine anytime just because he likes it, but when done so in memorial to the death of his Lord, he "[proclaims the Lord's death until he comes](#)" **1 Cor. 11:26**. He and the Lord "commune" (compare "drink the cup of the Lord," v. 21, and **Mt. 26:29**, "drink it new with you") in this religious act as the worshipper declares his fellowship with Christ in the life made possible by that sacrifice and in his devotion to the covenant ratified by that death.

Suggestions for Parents and Teachers

1. Sunday evening "communion." Some may object to the practice of only a few partaking of the Lord's Supper on Sunday evening because this would not be the "communion" of the body and blood of the Lord. Be prepared to discuss. Consider the following:
 - a. This objection is based on the idea that the "communion" required in **1 Cor. 10:16** is between whom?
 - b. If only one idolater partook of the "table of demons," would that be idolatry? Would he have "fellowship with demons"?
 - c. If an Israelite partook of the sacrifices of "the altar" at a different time from the other Israelites, would he then not be a "partaker of the altar"—have no communion with God?
2. Note the hypocrisy of eating a memorial to "the blood of the covenant" and then showing no interest in, commitment to, or respect for that covenant the rest of the week! Parallel **Gen. 26:26-31; 31:43-55**.
3. Erroneous concepts—Note that "communion with the body and blood of the Lord" does NOT refer to

- a. Obtaining forgiveness of sins by partaking of the memorial. One shares in the forgiveness made possible by the death of Christ through baptism, **Mk. 16:16**, and then by prayer, **1 Jn. 1:9**.
- b. Obtaining a mysterious Divine blessing communicated through the elements—the “sacramental” concept (to be studied in a future lesson)

Lesson 15: The Lord's Supper—"Breaking of Bread"

The Lord's Supper is referred to in the New Testament as the "breaking of bread." This term was also used of a common meal. How do we know which is meant in a passage?

General meaning of "break bread"

Bread was the principal food in the East. It came to stand, by the figure of synecdoche, for food in general. Mark "bread" in the following scriptures.

Gen 3:19 By the sweat of your face You shall eat **bread**, ...

Gen 43:31 Then he washed his face, and came out; and he controlled himself and said, "Serve the meal." 32 So they served him by himself, and them by themselves, and the Egyptians, who ate with him, by themselves; because the Egyptians could not eat **bread** with the Hebrews, for that is loathsome to the Egyptians. [Mark the word in v. **31** that is the equivalent of "bread" in v. **32**.]

Mt 6:11 'Give us this day our daily **bread**.

To "break" bread was to break the food off in pieces for the purpose of eating or distributing. In the following scriptures, mark the "break" family of words. Compare also **Lk. 24:30; Ac. 27:35**.

Lam 4:4 The tongue of the infant cleaves To the roof of its mouth because of thirst; The little ones ask for bread, *But* no one **breaks** *it* for them.

Mk 6:41 And He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food* and **broke** the loaves and He kept giving *them* to the disciples to set before them; and He divided up the two fish among them all. 42 And they all ate and were satisfied. 43 And they picked up twelve full baskets of the broken pieces, and also of the fish.

Special meaning of "break bread"

"Breaking bread" came to be used by the disciples to refer, not to a common meal, but to the memorial of the Lord's death, the "Lord's Supper." How do we know which is meant? *Context and scripture harmony* decide. In the following scripture, mark "bread which we break" and circle in the text that which indicates this refers to a practice designed to be a memorial to the Lord's death.

1 Co 10:16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the **bread which we break** a sharing in the body of Christ? [Compare **Mt. 26:26; Mk. 14:22; Lk. 22:19; 1 Cor. 11:23-24...34.**]

Acts 2:42

In the following scripture, mark "breaking of bread" and circle the other three acts associated with it. Underline in the same color the phrase that indicates their devotion to these practices. Draw lines from these four practices to the *cause* of them.

Ac 2:41 So then, those who had received his word were baptized; and there were added that day about three thousand souls. 42 And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

- The KJV omits the article, "the," but it is in the original before each of the four items.
- Certainly would not say, as result of obeying the gospel, v. 41, "and they were continually devoting themselves to the eating," i.e. simply, "werMickey & Celeste Suttlee continually eating." Must, then be a *special* eating connected with obedience to the gospel, v. 41, and associated with "the apostles' doctrine...fellowship, and the prayers." Either
 - Special meals shared together, or,
 - Lord's Supper
- No evidence of early churches either *told* to have or *having* special meals (i.e. to satisfy hunger) together. Contrarily, such meals were taken
 - "at home," v. 46
 - to be eaten "at home," 1 Co. 11:34.
- There is evidence, however, of the Lord's Supper
 - Being commanded to be observed by disciples, Mt. 26:26-29; Mk 14:22-25; Lk 22:14-20.
 - Being observed in the early churches under apostolic direction, 1 Co. 11:17-34.
- Used by synecdoche for the whole memorial meal.

Acts 2:46

In the following scripture, mark "breaking bread" and the word used synonymously with this phrase. Below are some notes on this word. Circle the location and frequency phrases. Note that the two activities mentioned took place in *different* locations. See 4:18, 29-31; 5:20,25-29,42, for the activity that was going on in one of the locations.

The "breaking of bread" here is DAILY (frequency), HOUSE TO HOUSE (location), NOT in the temple (location). What went on "in the temple" day by day? See 4:18, 29-31; 5:20,25-29,42. Apostles' teaching and preaching.

Ac 2:46 And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

"meals," NASV; "food," NKJV, ASV; "meat," KJV.

trophE - "denotes nourishment, food (akin to *trephO*, to rear, nourish, feed)..." W.E. Vines Expository Dictionary of N.T. Words

trephO (verb) - "to nourish, support; to feed...to give suck...to fatten...to bring up, nurture..." Thayer's Greek-English Lexicon

Following are all the occurrences of these words in the N.T.:

trophE (noun)

Matt. 3:4 his *food* was locusts and wild honey.
 Matt. 6:25 Is not life more than *food*
 Matt. 10:10 worker is worthy of his *support*.
 Matt. 24:45 their *food* at the proper time?
 Luke 12:23 For life is more than *food*
 John 4:8 into the city to buy *food*.
 Acts 2:46 were taking their *meals* together
 Acts 9:19 and he took *food*
 Acts 14:17 satisfying your hearts with *food*
 Acts 27:33 them all to take some *food*

trephO (verb)

Matt. 6:26 heavenly Father *feeds* them
 Matt. 25:37 see You hungry, and *feed* You
 Luke 4:16 where He had been *brought up*
 Luke 12:24 God *feeds* them
 Luke 23:29 that never *nursed* [UBS text]
 Acts 12:20 their country was *fed* by
 James 5:5 you have *fattened* your hearts
 Rev. 12:6 she might be *nourished*
 Rev. 12:14 she *was nourished* for a time

Acts 27:34 encourage you to take some *food*

Acts 27:36 they themselves also took *food*.

Acts 27:38 when they had eaten enough

(lit., being satisfied with *food*)

Heb. 5:12 and not solid *food*.

Heb. 5:14 But solid *food* is for the mature

Jam. 2:15 and in need of daily *food*

Observe that this word was used of the food one eats to satisfy hunger and the need of physical nourishment. Compare **1 Cor. 11:34**.

“They” - ? (“**they** were taking their meals ...”)

- Pronouns may refer to remote antecedent, e.g., **Gen. 32:25; Ex. 34:28; Num. 3:3** (“**he**” = Moses, v. 1. See **Ex. 28:41; Lev. 8 & 9**.)
- What is the theme of this book? See title. **Acts of the Apostles**
- Of whom does all that Luke writes about *before* this verse (chapters one and two) and *after* this verse (chapter **3:1ff**) revolve around? **Apostles**
- Thought: If these men were occupied with daily teaching in the temple and house to house (**5:20,42; 6:4**), could they give the time and attention to their secular work so as to provide income for them and their families...? Note **Mt. 10:40-42; Lk. 10:4-12; Ac. 16:15; 21:8,16; 2 Jn. 10-11; 3 Jn. 5-8**.

Acts 20:7,11

In the following scriptures, mark the “break bread” family of words. In another color mark all chronological statements.

Ac 20:7 And on the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight. 8 And there were many lamps in the upper room where we were gathered together. 9 And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor, and was picked up dead. 10 But Paul went down and fell upon him and after embracing him, he said, “Do not be troubled, for his life is in him.” 11 And when he had gone back up, and had broken the bread and eaten, he talked with them a long while, until daybreak, and so departed. 12 And they took away the boy alive, and were greatly comforted. 13 But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for thus he had arranged it, intending himself to go by land. 14 And when he met us at Assos, we took him on board and came to Mitylene.

Acts 20:7 See further notes at end of lesson.

- a. **Ac. 14:21,22; 15:36,41; 18:23** - What was Paul’s custom Luke recorded in these scriptures? Go back and meet with the churches he established in order to strengthen them.

- b. **2 Cor. 2:12,13** - What had happened when Paul came through Troas previously on this journey (**Ac. 20:1**)? (Compare **Ac. 14:27, 1 Cor. 16:9, Col. 4:3**) **He had established this church when he came through Troas on his third journey.**
- c. Knowing Paul's custom, what would he want to do while in Troas? **Meet with them to strengthen them through teaching.**
- d. On the accompanying map (end of this lesson), draw a line showing Paul's intended itinerary from Greece to Syria, and his actual one, **Acts 20:3,4,5,13-15, 21:1-3,7-8,17.**
- e. When did he change his plans? **20:3 "as he was about to set sail for Syria"**
- f. How would this affect him if he hoped to arrive on schedule in Jerusalem, **v. 16**? **Being a longer route and requiring more time than originally anticipated, it would restrict the time allowed in any one place.**
- g. Think. Apply all the above to this question: If "bread" in **Ac. 20:7** is a common meal, when did the church in Troas meet for worship?
- h. Why might one expect that if any day was singled out for special religious services by the early Christians, it would be the first day of the week? **Day Christ arose from the dead.**
- i. What day of the week can it be clearly established as a day churches of Christ were meeting on for religious purposes before the events of **Ac. 20:7**? **1 Cor. 16:1,2. First day of the week.**
- j. Is any other day of the week ever singled out by Luke in all his record of the activities of the apostles and their work in the early churches? If so, give book, chapter and verse. **No.**

Ac. 20:11 See further notes at end of lesson.

- a. Next day - after midnight.

If **v. 11** is the Lord's Supper, did they gather to eat it on Sunday, but Paul took it on Monday? See **v. 7b**.

Would he have taken such liberties with Passover or Pentecost?

- b. Pronouns

Luke is careful with pronouns throughout this letter. "He" refers to Paul, not "we." If this is the Lord's Supper, why did he not take of it with the rest of them?

- c. Context

All had gathered to worship, **v. 7**. Paul's time was limited, **v. 3 ... 16**. Yet, he wanted to strengthen these new disciples, **Ac. 14:21,22, 15:36,41, 18:23**. Paul's traveling companions went on to catch the ship, leaving Paul behind, **v. 13**.

- d. Suggested explanation

After all partook of the Lord's Supper, Paul's traveling companions left to catch the ship. Paul stayed behind to further admonish these brethren (note the change in pronouns—"we," **v. 8** ... Paul. "he," "they," **vv. 9-12** ... "we," **v. 13**). After

these brethren left, the events of vv. 9-10 occurred. After that, Paul went back up, ate some bread for nourishment (maybe same bread as used for Lord's Supper - bread a principal food of that day and nourishing. Note also, he had been preaching a long time, which is physically draining, and yet had to go by land to meet his brethren at Assos), talked more with the disciples, then left at daybreak to join the other disciples.

Suggestions for Parents and Teachers

1. "This do" - Lk. 22:19; 1 Cor. 11:24

Q: Do what? To what does "this" refer? Note alternatives "a" and "b" below.

a. What Jesus did? List five verbs in Lk. 22:19 describing what Jesus did:

- i. "taken some bread"
- ii. "gave thanks"
- iii. "broke it"
- iv. "gave it to them"
- v. "saying"

If "do this" means do what He just did, how many of the above five things must we do? All

If we insist on one, but not the others, on what basis do we make such selection? ???

Note: Is it said in any of the four accounts of the Lord's Supper that Jesus himself ate of it?

2. "Do this" – do *what*?

In the following scriptures, mark "Do this" in two of the scriptures and *the equivalent phrase* in the other (i.e., what "do this" refers to...do *what*?)

Lu 22:19 And when He had taken *some* bread *and* given thanks, He broke *it*, and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me."

1Co 11:24 and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me."

Mt 26:26 And while they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body."

Discuss the bearing of this on the following:

- Each participant must "break" a piece of the loaf, like Jesus did (not simply pick up a broken piece already lying on the plate)
- It is essential that thanksgiving be expressed in the prayers at the Lord's Table, as Jesus did.

3. Discuss with your children or class the loaves of bread of that day and their custom of "breaking" it to eat it (not sliced bread). See a Bible dictionary, encyclopedia, or a book on bible customs.

4. "which is broken for you" - **1 Cor. 11:24** KJV

Is "breaking" the bread symbolic of Christ's body being "broken" for us? Consider:

- a. *klaō* (broken) - "metaph to *sōma* [the body, srf], shattered as it were, by a violent death, **1 Cor. 11:24**..." *Thayer's*. If this be the meaning, does the Christian reenact killing Christ when he "breaks" the bread?
- b. In the following scriptures, mark "which is broken" and the equivalent phrase in the second passage. (The phrase "is broken" is omitted in the ASV, NASB, due to following a different family of MSS.)

1 Cor. 11:24 - "...body, which is broken for you..." KJV, NKJV

Lk. 22:19 - "...body, which is given for you..."

I.e., he gave his life on our behalf.

[Q: What do we mean when we pray using this phrase?](#)

- c. In the institution of the Supper, *Christ* broke the bread, not the participants. What he told *them* to do was, "Take, eat..."
- d. In the following scriptures, mark "which we break" and the equivalent phrase in the second passage.

1 Cor. 10:16 - "the bread which we break"

1 Cor. 10:17 - "we all partake of the one bread"

People of that day "broke" bread to partake of it, or to distribute it for partaking.

5. Examples of other words used the first century that were sometimes used with special meanings, narrower than the broad signification: "elder" (**Acts 14:23**); *diakonos* ("servant" **Mt 22:13**... "deacon" **Php 1:1**) "church" (*ekklesia*, **Acts 19:32**, "assembly"... **Acts 20:17**); "spirit" (**1 Jn. 4:1**). Examples in our language: "coke" (soft drink...Coca Cola); "PC" (computer...computer running Windows platform). Can you think of others?

Map (Acts 20:7, “d”)

[Further notes on Acts 20:7,11 \(Not in class material\)](#)**20:7****“Break Bread”**

Does “break bread” here refer to a common meal or to the Lord's Supper?

Paul's Custom

It was Paul's custom to go back and meet with the churches he established in order to strengthen them (Ac. 14:21,22; 15:36,41; 18:23). He had established this church when he came through Troas on his third journey (2 Co. 2:12,13; Ac. 20:1). It would be in perfect accord with what Luke has told of his custom to believe he would seek opportunity to meet with this church to strengthen them—in fact, it would be *out of harmony* with all recorded about his general practice to assume he didn't. Now, if this be established, it is reasonable and in accord with scripture to believe Paul came to Troas seeking opportunity to meet with the church.

Seven Day Stay

If this is a common meal, *when did the church at Troas meet for worship?* (Note: Paul had already expressed disapproval of integrating a common meal with an assembly for worship, 2 Co. 11:17f, esp. v. 34.) If this is not an assembly for worship, then the church did not meet for worship during the entire week Paul was there for he would have met with them to strengthen them (his custom— see above) and been on his way, for his time was limited (see below). Is it credible that the church in Troas had no religious meeting *the entire week?*

Indications favor the fact that Paul's time was limited. Only a couple days later Luke noted, “he was hurrying to be in Jerusalem, if possible, on the day of Pentecost,” v. 16. His original plans to sail from Greece to Syria, the shortest and fastest route, had to be changed at the last moment (“as he was about to sail”) and he went north through Macedonia (v. 3). This longer route would add constraints to the time he could spend in any one place if he hoped to make Jerusalem by Pentecost.

This information strengthens the idea that the church in Troas had no assembly for worship before this during the seven days Paul was there, for he would surely have met with them then and been on his way.

So we are back to the question: If they did not meet for worship during the seven days previous to this one, and if this assembly to “break bread” on “the first day of the week” was not an assembly for worship, *when did the church at Troas meet for worship?*

The First Day of the Week

This day was one that would naturally hold special significance to Christians and relate especially to their faith, Mk. 16:9, Jn. 20: 19,26, Acts 2. One might expect, if the early Christians singled out any day for special religious services, this would be it.

Other churches of Christ established by Paul *were* meeting on the first day of the week for *religious* purposes, 1 Co. 16:1,2.

No other day of the week is singled out but *this one* in all Luke's record of the activities of the apostles and their work in early churches—not the “second,” “third,” “fourth,” “fifth,” “sixth,” or even the “seventh.” He could have written, “the next day,” or “the eighth day” (compare vv. 7,15; 21:1,8,26; 7:8; etc.), but he didn't. Does a gathering to eat a common meal justify such a singular mention?

One might argue that the notable events of that night (vv. 9-12), justified noting the day of the week. But, equally noteworthy events are recorded throughout his record with no mention of what day of the week they occurred.

So, while the phrase, “break bread,” by itself may refer to either a common meal, context and harmony point to a special observance: the “Lord's Supper.”

“First Day of the Week”

Remember - these are notes. You will need to “fill in” by reading the references and by supplying the logical connections of the points listed to the topic.

The Phrase Itself

Eight verses where “first day of the week” occurs:

Mt 28:1, 1 Co. 16:2 - *μιν σαββατων*

(3391 *μιν*; 4521 *σαββατων σαββατων*)

Mk 16:2 - *μιν σαββατων*

(3391 *μιν*; 4521 *σαββατων σαββατων*)

Mk 16:9 - *πρωτη σαββατου*

(4413 *πρωτος πρωτος*; 4521 *σαββατων σαββατων*)

Lk 24:1, Jn 20:1,19; Ac 20:7 - *μιν των σαββατων*

(3391 *μιν*; 3588 *ω ho {ho}* including the feminine *he {hay}*, and the neuter *to {to}* in all their inflections, the definite article; 4521 *σαββατων sabbaton*)

“We translate ‘on the first day of the week,’ but the phrase is literally ‘on the first (day) with reference to the Sabbath,’ i.e. on Sunday. The Jews had no definite name for the days of the week and hence designated them with reference to their Sabbath. The genitive was used in the Greek and the plural *των σαββατων* means “Sabbath” and not “week” (as R., *W.P.*, explains: “Sabbath to Sabbath”).” R.C.H. Lenski, *Interpretation of the Acts of the Apostles* (on Acts 20:7).

Literally, “first of the Sabbaths.” The “Sabbaths” are the Sabbaths that sandwich the other six days. Six days plus one Sabbath make seven days—what we call a “week.” In this division of seven days, the Sabbath is counted as the seventh (Gen. 1&2; Ex. 20:9-11). Now, start counting the days from that Sabbath until the next Sabbath—“first” (day) “of the Sabbaths”, “second” (day) “of the Sabbaths,” etc. (The “of” in “first of the Sabbaths” reflects the genitive and suggests relationship.) So, the first day following a Sabbath and counting toward the next Sabbath is, in our terminology, the “first day of the week” or “Sunday.”

20:7-11

It seems this assembly took place in the evening (“..until midnight...many lamps...until daybreak”) of “the first day of the week.” Saturday evening or Sunday evening? If “the first day of the week” is reckoned by Hebrew reckoning (evening to evening), it began at sunset Saturday evening and went to sunset Sunday evening. If it is reckoned by Roman time (midnight to midnight), it began at midnight Saturday night and went to midnight Sunday night.

1. There is nothing in the phrase itself (“first day of the week”) that argues either way.
2. Many “scholars” favor Roman time and a Sunday evening meeting. Among them are: A. T. Robertson in *Robertson's Word Pictures*; R.C.H. Lenski, *Interpretation of the Acts of the Apostles*; Gareth L. Reese, *N. T. Hist., A Critical and Exegetical Comm. on the Book of Acts*; H.A.W. Meyer, *Critical and Exegetical Handbook to the Acts of the Apostles*; Marshall Patton, *Answers for our Hope*; F.F. Bruce, *Answers to Questions*. This does not prove it is so. It does confirm there is nothing in the original language or in known customs of the day that demand a Hebrew reckoning.
3. Troas is Gentile territory. Gentiles used Roman time.
4. Paul intended to depart “the next day” (“on the morrow” KJV). This he did: “he talked with them a long while, until daybreak [“break of day,” KJV], and so departed,” v. 11. Dawn of the following morning would not be “the next day” in Hebrew reckoning. It would be in Roman reckoning.
5. See the uses of “the next day” (επαύριον epaurion) in its other uses in Acts (10:9,23,24 [then v. 30 says, “Four days ago...”], 14:20; 21:8; 23:20,32; 25:6.). Seems to be used by Luke of a new and different day, not the following dawn of the same “day.”
6. Evidently, “hour” of the day reckoning was neither peculiar to Jews or Romans. Matthew, writing for the Jew, uses it (Mt 27:45), but so does Mark, writing for the Roman (Mk. 15:33). Luke, a Gentile, uses it in both his gospel and his epistle (Lk 23:44; Ac 2:15; 3:1; 10:3,9,30 - Acts 2:15, in the mouth of a Jew, 3:1 & 10:3,9 in the mouth of Luke, and 10:30 in the mouth of Cornelius, another Gentile). This method of reckoning time, then, would argue neither for Luke using Jewish time (evening to evening) or Roman time (midnight to midnight) in 20:7.

20:11

“Break bread” - Common meal, or, L.S.?

1. Verse 7 = L.S. See notes there.
2. Next day - after midnight.

If v. 11 is the L.S., did they gather to eat it on Sunday, but Paul took it on Monday?
See v. 7b.

Would he have taken such liberties with Passover or Pentecost?

3. Pronouns

Luke is careful with pronouns throughout this letter. "He" refers to Paul, not "we." If this is the L.S., why did he not take of it with the rest of them?

4. Context

All had gathered to worship, **v. 7**. Paul's time was limited, **vv. 3...16**. Yet, he wanted to strengthen these new disciples, **Ac. 14:21,22, 15:36,41, 18:23**. Paul's traveling companions went on to catch the ship, leaving Paul behind, **v. 13**.

Suggested explanation:

After all partook of the Lord's Supper, Paul's traveling companions had to leave to catch the ship. Paul stayed behind to further admonish these brethren (note the change in pronouns - "we," **v. 8**... "he," "they," **vv. 9-12** ... "they," **v. 13**). After these brethren left, the events of **vv. 9-10** occurred. After that, Paul went back up, ate some bread for nourishment (maybe same bread as that used for the L.S. - bread a principal food of that day and nourishing. Note also, he had been preaching a long time, which is physically draining, and yet had to go by land to meet his brethren at Assos), talked more with the disciples, then left at daybreak to join the other disciples.

Lesson 16: "Eucharist"; "Mass"; "Sacrament"

These are terms used in the denominational world to refer to the memorial to the Lord's death. We will take a brief look at each.

"Eucharist"

Definition

"1. A sacrament and the central act of worship in many Christian churches, which was instituted at the Last Supper and in which bread and wine are consecrated and consumed in remembrance of Jesus's death; Communion.

"2. The consecrated elements of this rite; Communion.

The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Co.

Origin

eucharisteo - "when He had given thanks" in **Mt. 26:27; Mk. 14:23; Lk. 22:17,19; 1 Cor. 11:24.**

Meaning: "*give thanks, render or return thanks*" *Shorter Lexicon of the Greek N. T.*, F. Wilbur Gingrich (Univ. of Chicago Press, 1973)

Note: used parallel with *eulogeō*, "bless," in **Mt. 26:26, Mk. 14:22**, (compare **Lk. 22:19; 1 Cor. 11:24**). See **1 Cor. 10:16**.

By synecdoche, a part for the whole, applied to the entire Supper.

eucharisteō - also in **Mt 15:36; Mk 8:6; Lk 17:16; 18:11; Jn 6:11,23; 11:41; Ac 27:35**; etc. I.e., not used exclusively for the L.S.

"Mass"

Used by Roman Catholicism to refer to their version of the Lord's Supper.

True derivation of the word doubtful. Possibly from Latin *missa*, dismissal, denoting the prayer that preceded the dismissal of the candidates for baptism before the observance of the memorial, thus coming to refer to the observance itself.

Unbiblical. The word is not found in the Bible, nor the Roman Catholic observance now designated by it ("the unbloody sacrifice of the body and blood of Christ").

"Sacrament"

Definition

"1 Christianity any of certain rites instituted by Jesus and believed to be means of grace

...

"2 [sometimes S-] the Eucharist, or Holy Communion; also, the consecrated bread and wine, or sometimes the bread alone, used in the Eucharist

"3 something regarded as having a sacred character or mysterious meaning"

Webster's New World Dictionary_CD (Zane Pub., 1992-1995)

Etymology

"[ME < OFr *sacrement* < LL(Ec) *sacramentum*, the gospel, a secret, sacrament (used as transl. of Gr *mysterion*) < L, an oath of allegiance, orig., sum deposited by the two parties to a suit < *sacrare*, to consecrate < *sacer*, SACRED]" *Ibid*

The word has a wide range of connotation in religious usage, and what it means in a given case will depend on who is using it. What particulars are essential to a "sacrament" is an arbitrary decision, as it is not a Biblical word and there is no uniform standard by which to define it.

In Roman Catholicism

Roman Catholicism holds to seven "sacraments": baptism, confirmation, the Eucharist, penance, extreme unction, holy orders, and matrimony. These external rites, in and of themselves, are believed to convey Divine grace to the soul. For example, in the Lord's Supper, it is not simply the stirring of the memory that strengthens the participant, but a supernatural power or grace conveyed through the elements themselves (believed to be the actual body and blood of Christ). Essential to the sacrament is the right matter (elements) and form (words).

In Protestantism

Protestantism generally holds to two "sacraments": baptism and the Lord's Supper. These two acts are chosen because they supposedly have prominence and distinction due to being definitely appointed by Christ himself. Protestants, generally, (Lutheran doctrine, though not the same, is similar to Roman Catholicism) reject the idea that grace is conveyed through the elements themselves, but do believe it is conveyed through the "effectual working of the Holy Spirit" when one partakes of the sacrament.

The word "sacrament" is unbiblical, its definition arbitrary, and the concepts often associated with it anti-biblical. Let us call Bible things by Bible names conveying Bible concepts.

Suggestions for Parents and Teachers

1. "This is my body"
 - a. "Metaphor"

"implied comparison between two things by calling or implying that one is the other." <http://rinkworks.com/words/linguistics.shtml>. **Metaphor** is a comparison which imaginatively *identifies* one thing with another ... Unlike a simile or analogy, metaphor asserts that one thing *is* another thing, not just that one is like another." <http://www.uky.edu/cgibin/cgiwrap/%7Eescaife/terms?file=1ahrd.html&isindex=Metaphor>

Simile: He is like a fox, shrewd and hard to trap. *Metaphor*: He is a fox, shrewd and hard to trap.
 - b. Biblical examples: **Ps. 18:2; Jn. 6:35; Ps. 84:11; Mt. 5:13; 1 Cor. 12:27.**
 - c. Think of everyday examples of metaphors. **He is a beast. She is a doll. That car is a bomb.**
 - d. What leads you to believe "This is my body" is a metaphor?
2. "Do this in remembrance of me"
 - a. The memory can be powerful in influencing human conduct. Observe God's admonitions and memorials employing human memory time and again: **Ex.**

12:14; 13:9,10,16; Jos. 4:7; Dt. 5:12-15; 7:18; 8:2; 9:7; 15:15; 16:3; Eccl. 12:1; Mt 16:9; Lk. 17:32; Ac. 20:35; 2 Pet. 3:2; etc.

- b. Herein is the power of this memorial, not in some mysterious, supernatural power either in the elements themselves, nor some direct influence of the Holy Spirit on our souls
- c. This being true, it is essential one partake in the right frame of mind, or the benefit God intended is lost. See **1 Cor. 11:24-30**.

Lesson 17: The Elements of The Lord's Supper

What elements are to be used in the Lord's Supper? Does it make any difference? What is the significance of the elements?

The Elements

In the following scriptures, mark the "this ..." phrases. In the right column, write what or whom "this" refers to in each passage. The first one is given as an example.

Ge 17:10 **This is My covenant**, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

Circumcision

Ex 12:2 **This month** shall be the beginning of months for you; it is to be the first month of the year to you. [See vv. 12,17,37-42; 13:4; 23:15; 34:18.]

The month God brought them out of Egypt. (Abib, Ex. 13:4; 23:15. After captivity - Nisan, Neh 2:1; Est. 3:7)

Ex 12:14 Now **this day** will be a memorial to you, and you shall celebrate it *as* a feast to the LORD; throughout your generations you are to celebrate it *as* a permanent ordinance. [See v. 6; Lev. 23:5; Num. 9:2-3; 28:16.]

14th day of 1st month, v. 6, Lev. 23:5; Num. 9:2-3; 28:16

Ex 12:42 It is a night to be observed for the LORD for having brought them out from the land of Egypt; **this night** is for the LORD, to be observed by all the sons of Israel throughout their generations. [See v. 6,8,18,42; Num 33:3]

Night of the 15th

Ex 29:38 Now **this is what you shall offer** on the altar: two one year old lambs each day, continuously.

Two one year old lambs

Mt 3:17 and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased."

Jesus Christ

Mt 13:20 And the one on whom seed was sown on the rocky places, **this is the man** who hears the word, and immediately receives it with joy; [Compare also vv. 22,23.]

The man represented by the rocky ground.

How did you ascertain what "this" referred to in the above passages? [Context & harmony](#)

Could another person or thing be substituted for those to which "this" referred in the above passages with God's approval? [No](#). Why? [Not authorized](#). See [Dt. 4:2; 5:32; 12:32; 29:29](#).

Mark the "this..." phrases in the following scriptures. In the right column write what "this" refers to in each passage. Begin reading at v. 17.

Mt 26:26 And while they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; **this is My body.**" 27 And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; 28 for **this is My blood of the covenant**, which is poured out for many for forgiveness of sins. 29 But I say to you, I will not drink of **this fruit of the vine** from now on until that day when I drink it new with you in My Father's kingdom."

Unleavened bread

Fruit of the vine

Could something else be substituted for those things to which "this" referred in the above passages with God's approval? **No.** Why? **Not authorized.** See **Mt. 28:18-20.**

According to uniform Bible usage, what is this beverage called "fruit of the vine"?

See e.g., **Gen. 40:9-11; 49:11; Jud. 9:12-13; Isa. 5:2; 24:7; Hos. 14:7; Amos 9:14; Zeph. 1:13; Rev. 14:18-20.** (Note: In all these passages, reference is made to the fruit being processed into a beverage.)

Note: "wine" ≠ intoxicating (fermented).

See also **Lev. 25:5; Num. 6:4; Deut. 24:21; 32:32; Job 15:33; Jer. 6:9; 8:13; 48:32.**

2 Ki. 4:39 an exception to "vine" referring to grape vine. Same Hebrew word as the verses referring to grape vines: #1612. BDB says of 1612, "always grape-bearing exc. **2 K 4:39.**" Note, however, (a) It was not drunk (used as a beverage) (b) Reaction to its fruit.

Significance of the Elements

"This is my body" and "This is my blood" are metaphors.

"Metaphor" - "implied comparison between two things by calling or implying that one is the other." <http://rinkworks.com/words/linguistics.shtml>. "**Metaphor** is a comparison which imaginatively *identifies* one thing with another ... Unlike a simile or analogy, metaphor asserts that one thing *is* another thing, not just that one is like another." <http://www.uky.edu/cgibin/cgiwrap/%7Eescaife/terms?file=1ahrd.html&isindex=Metaphor>

Simile: He is like a fox, shrewd and hard to trap. *Metaphor*: He is a fox, shrewd and hard to trap.

Compare **1 Co. 12:27; Psalms 23:1; John 6:35; 15:5.**

"This is my body which is given for you." Lk 22:19

"for" = *huper*. "for, i.e., *for one's safety, for one's advantage or benefit* (one who does a thing for another, is conceived of as standing or bending 'over' the one whom he would shield or defend...)...Lk. 22:19...1 Cor. 11:24..." - *Thayer's*

I.e., he gave his life on our behalf. See **Col. 1:22; Heb. 10:10; 1 Pet. 2:24.**

As Israel, eating of the "body" of the sacrificial lamb shows faith in God's plan for our deliverance.

“This is my blood of the covenant, which is poured out for many for forgiveness of sins.” Mt. 26:28

“Blood” = death. Compare **Rom. 5:9,10**, and etc. See **Lev. 17:14**.

“of the new covenant” - Christ’ death made the new covenant possible, wherein the righteous God could forgive unrighteous man - “which is shed for many for the remission of sins.”

Compare **Eph. 1:7; Col. 1:20; 1 Pet. 1:19; 1 Jn. 1:7; Rev. 1:5**.

Ex 24:7-8 – “blood of the covenant” 1st time

Exam. of double figure with one meaning: **Mal. 3:2**.

As “bread” is not to make us think of the actual *flesh* of Jesus, so “fruit of the vine” is not to make us think of his actual *blood*. Both are implied comparisons to his death.

This [bread] is [like] my body; This [fruit of the vine] is [like] my blood. Just as one must eat the bread and drink the fruit of the vine in order to enjoy their life-giving, refreshing blessings, so one must “eat” (believe in, trust in) his body (incarnation to die for the sins of men) and “drink” (believe in, trust in) his blood of the new covenant (that his death was necessary to and accomplished the ratification of the covenant providing remission of sins). Compare Jesus own comments about his “body” and “blood” in **John 6:35, 50-56**. As the “eating” and “drinking” in John 6 refers to the ACT of believing, literally eating and drinking the bread and fruit of the vine in the L.S. is a DECLARATION of that faith.

Some interesting comments:

“The eating (and the drinking), ... **is a symbol of the reception and appropriation, in saving faith** (John vi. 51ff), of the atoning and redeeming virtue inherent in the death of the body ... and in the shedding of the blood of Jesus; **so that the act of receiving the elements in the consciousness of this, establishes a *κοινωνία* with the body and blood that is *spiritually* living and active**...a fellowship in which the believing communicant realizes in his inward experience that the divine-human life of the crucified Redeemer is being imparted to him with saving efficacy, and in which he acquires a full assurance of eternal life.” Meyer on Mt. 26:26 (bold mine, srf)

“He also refers to himself as ‘the bread of life’ (John 6:35, 48), ‘the bread that came down out of heaven’ (John 6:58). So, why should he not be, and be represented and symbolized by, ‘the broken bread’?...’Whereas otherwise you should have suffered eternal death, I give my body in death on the tree of the cross and shed by blood for you, and nourish and refresh your hungry and thirsty souls with my crucified body and shed blood to everlasting life ...” Hendriksen on Mt. 26:26. (bold mine, srf)

“This cup which is poured out for you is the new covenant in My blood.” Lk. 22:20;
See also **1 Co. 11:25**. See **Heb. 9:17-22**.

“Cup” is used by metonymy for the *contents* of the cup, and thus has the same significance as the fruit of the vine.

“Metonymy” - “a figure of speech in which the name of one thing is used in place of that of another associated with or suggested by it (Ex.: the White House for the President)” *Webster’s New World Dictionary* CD (Zane Pub. 1992-1995)

- The “cup” is identified in the text of **Mt. 26:27-29**. Mark “cup,” “it,” “fruit of the vine.” In the same color, underline “Drink from” and “drink of this.”

Mt 26:27 And when He had taken a cup and given thanks, He gave *it* to them, saying, “Drink from it, all of you; 28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

- “Divide it...” - **Lk. 22:17** KJV, NKJV, ASV, NIV, NRSV (NASB - “share it”)

The word here, *diameizō*, means to divide into pieces, or parts, then, to distribute. Note its usage in the N.T. always carries the idea of something *divided*:

Matt. 27:35 they *divided up* His garments
 Mark 15:24 and *divided up* His garments
 Luke 11:17 Any kingdom *divided* against itself
 Luke 11:18 if Satan also is *divided* against himself
 Luke 12:52 will be *divided*, three against two
 Luke 12:53 They will be *divided*, father against son
 Luke 22:17 Take this and *share* it among yourselves
 Luke 23:34 *dividing up* His garments among themselves.
 John 19:24 They *divided* My outer garments among them
 Acts 2:3 tongues as of fire *distributing* themselves
 Acts 2:45 were *sharing* them with all

Q: Did Jesus tell them to divide the *container* or the *contents*?

- 1 Cor. 11:26 “eat the bread...”
 “**drink** the cup...”

Q: Did Jesus tell them to drink the *container* or the *contents*?

“Do this in remembrance of me” Lk. 22:19; 1 Cor. 11:24,25

Christ instituted this “supper” immediately preceding and connected with his suffering and death - **Lk. 22:12...21,22; 1 Cor. 11:23**. Mark in the following scripture what we do when we eat the bread and drink the cup of the Lord’s Supper.

1Co 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.

The Lord’s Supper is a memorial of the greatest event ever to affect the welfare of humanity!

Suggestions for Parents and Teachers

1. Compare to the Passover memorial.

It was to be observed on “this day,” **Ex. 12:14**, of “this month,” **Ex. 12:2**, and “it,” **Ex. 12:11**, was to be a specified animal. Compare to our Lord's memorial in which he specified “this” to represent his body and “this” to represent his blood.

2. “Let a man examine himself” - **1 Cor. 11:28**

“Unworthy,” **v. 27**, is an adjective referring to the manner in which one “eats” and “drinks.” If he is not “examining” himself, **v. 28**, and “discerning the Lord's body,” he “eats and drinks judgment to himself.”

In original, one word, *anaxiOs*, ἀναξιως, is an adverb, “unworthily,” as in KJV. (from *anaxios*, ἀναξιως, adj.)

In the Lord's Supper, one proclaims, not only that Christ died (**v. 26**), but that he died for my sins. Self-examination while partaking would make one aware of his need of that sacrifice, and impart humility, gratitude, and a sense of devotion for the Lord's death for him.

Failure to so observe it, leads to the results in **v. 30**.

Discuss with your class or children the right frame of mind while partaking.

3. Who is to partake? Discuss the bearing this lesson has on whether children should partake.

Lesson 18: Frequency of Observance of the Lord's Supper

How often should we observe the Lord's Supper? Annually? Monthly? Weekly? Is it left to our discretion?

Continual

It was the Lord's plan that his disciples continue to practice the memorial observance of his death.

In the following scripture, mark *when* Christ said he would drink the fruit of the vine with his disciples.

Mt 26:29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.

Anticipates communion with the disciples in this memorial in the yet future kingdom. I.e., not intended only for that night.

In the following scripture, mark the phrase that indicates the early Christians' practice relative the "breaking of bread."

Ac 2:42 And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Just as they continued in "apostles' teaching, fellowship, prayers," so in "breaking of bread."

In the following scripture, mark what Paul and his traveling company gathered with the church in Troas to do.

Ac 20:7 And on the first day of the week, when we were gathered together to break bread, Paul *began* talking to them, intending to depart the next day, and he prolonged his message until midnight. *i.e. observe the Lord's Supper. (See Lesson 15, page 70)*

In the following scripture, mark the phrase that indicates what was at least one purpose of the assemblies of the church in Corinth.

1 Co 11:20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: ASV

Did other churches of Christ have a different practice than the ones in Troas and Corinth? Mark the phrases in the following scriptures that bear on this question.

1 Co 7:17 Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And thus I direct in all the churches."

1 Co 14:33 for God is not a God of confusion but of peace, as in all the churches of the saints.

Memorial

Memorials were observed at regular intervals.

In the following scriptures, mark "Passover," "Purim," and "Sabbath," and then mark the phrases indicating the frequency of their observance.

Nu 28:16 Then on the fourteenth day of the first month shall be the LORD'S Passover.

Esther 9:20 Then Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, 21 obliging them to celebrate the fourteenth day of the month Adar, and the fifteenth day of the same month, annually ... 26 Therefore they called these days Purim after the name of Pur. And because of the instructions in this letter, both what they had seen in this regard and what had happened to them, 27 the Jews established and made a custom for themselves, and for their descendants, and for all those who allied themselves with them, so that they should not fail to celebrate these two days according to their regulation, and according to their appointed time annually.

Purim- "The 14th of Adar, observed in celebration of the deliverance of the Jews from massacre by Haman. [Hebrew pûrîm, pl. of pûr, lot (from the lots Haman cast to decide the day of the massacre, Esther 9:24-26) from Akkadian *puru*, lot." AHD. Adar = Feb.-March.

Dt 5:12 Observe the sabbath day to keep it holy, as the LORD your God commanded you. 13 Six days you shall labor and do all your work, 14 but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you. 15 And you shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

In the following scripture, mark the phrase that indicates the Lord's Supper is a memorial.

Lk 22:19 And when He had taken *some* bread *and* given thanks, He broke *it*, and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me." [See also 1 Co. 11:24.]

Frequency

We have seen that Christians were to observe this memorial, and that memorials were observed at regular intervals. We also observed that the early Christians did observe this memorial under apostolic guidance. What does the evidence of the New Testament favor as to the frequency of observance?

What happened on the first day of the week?

Mk. 16:9; Lk. 24:1,7,21 Jesus Christ raised from the dead

Jn. 20:19,26 First and second appearances to the eleven

Ac. 2 (Lev. 23:15-16) First gospel sermon

1 Cor. 16:1-2 (see also 4:17; 7:17; 14:33) Churches assembled

Is any other day (weekday, day of the month, day of the year) singled out as of significance to N.T. Christians in the writings of the New Testament? (If so, give book, chapter, and verse.)

Fact: no other day of the week, month, or year is singled out in connection with early Christians' activities or faith. Anyone in class find another day of significance...?

List below in the appropriate column any and all evidence (from this lesson or any other source) favoring which day, if any, this memorial was observed by early Christians living in the time of the apostles and prophets.

Day of Year
(Annually)

Day of Month
(Monthly)

Day of Week
(Weekly)

1. **Mk. 19:9; Lk. 24:1,7,21; Jn. 20:19,26; Ac. 2:1ff; 1 Co. 16:1-2**

Note: These do not prove L.S. observe on 1st day, but they do show reason for 1st day being of special significance. And, as such, they can go in no other column.

2. **Ac. 20:7**

Testimony of early writers:

Justin Martyr - c. 100 - 165 AD.

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the Memoirs of the Apostles or the Writings of the Prophets are read, as long as time permits- then when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and as we before said when our prayer is ended, bread and wine and water are brought and the president in like manner offers prayers and thanksgiving, according to his ability, and the people assent, saying amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons." Apologia 1:67 (Taken from: *Handbook of Religious Quotations* compiled by Samuel Dawson and Rod MacArthur)

"The Teaching of the Twelve Apostles" c. 120 AD

"But every Lord's Day do ye gather yourselves together, and break bread,---etc." (Taken from: *Plain Talk*, Vol. 2, No. 2, March, 1965, p. 7)

Fabian, bishop of Rome, 236-250 AD

"On each Lord's Day the oblation of the alter should be made by all men and women in bread and wine." *Decrees of Fabian*, Book 5, chapter 7. (Taken from a mimeographed copy of "Bible Forum," Oct. 27, 1957)

Apostolic Constitutions - c. 250 AD

"On the Lord's day meet more diligently -- (partaking of) the oblation, the sacrifice, the gift of holy food." Book II, section 7, paragraph 55. (Taken from: *ibid.*)

"We solemnly assemble to celebrate the feast of the resurrection on the Lord's Day." Book VII, section 2, paragraph 36. (Taken from: *ibid.*)

Suggestions for Parents and Teachers

1. Compare others' religious practices.
2. Have your students or children ask friends and neighbors how often they observe the Lord's Supper. Also, ask them why they observe it at that particular frequency. If they do not know, ask them to ask their preacher. Discuss the results.

Lesson 19: Giving—A Matter of Grace

Giving, as God intend it, proceeds from a favorable attitude (“grace”) toward God, His work, and His people.

In the scriptures that follow, mark the phrase in **v. 33** that describes the attitude of the Christians that gave rise to their giving (note “For...” at the beginning of **v. 34**).

Compare and mark a similar phrase in **5:11** (it follows the section below). In the right column, sum up in your own words the *cause* of this attitude (based on **vv. 31,33a**). Also sum up the *result* of this attitude (**v. 34-35**).

Ac 4:31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and *began* to speak the word of God with boldness. 32 And the congregation of those who believed were of one heart and soul; and not one *of them* claimed that anything belonging to him was his own; but all things were common property to them. 33 And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and → abundant grace was upon them all. 34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales, 35 and lay them at the apostles’ feet; and they would be distributed to each, as any had need.

Their generous giving grew out of (“For...”) the gracious attitude toward the gospel that filled their hearts (“abund. grace was upon them all”).

CAUSE of this gracious attitude: Their firm conviction (“those who believed”) of the truth of the gospel as preached and confirmed by the apostles (“with great power the a. were giv. wit. and →...”).

RESULT of this gracious attitude: They gave freely to meet the needs.

(Note: a “common” treasury.)

“great fear came upon the whole church” = they were full of fear

Ac 5:11 And great fear came upon the whole church ...

In **vv. 6,7,19** of the following scriptures, mark the words or phrases used to describe the collection being made up for the needy Christians [grey marking]. Compare the KJV and NKJV and make notes in the right column showing how these versions translate these words and phrases. If you have the ASV, NIV, and NRSV, compare these also. These words and phrases translate *charis*, which also occurs in **8:1,4,9,16; 9:14,15**. [blue marking]

2 Co 8:1 Now, brethren, we *wish to* make known to you the grace [charis] of God which has been given in the churches of Macedonia, 2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. 3 For I testify that according to their ability, and beyond their ability *they gave* of their own accord, 4 begging us with much entreaty for the favor [charis] of participation in the support of the saints, 5 and *this*, not as we had expected, but they first gave themselves to the Lord and to us by the will of God. 6 Consequently we urged Titus that as he

had previously made a beginning, so he would also complete in you this **gracious work** [*charis*] as well. 7 But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, *see* that you abound in this **gracious work** [*charis*] also. 8 I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your love also. 9 For you know the **grace** [*charis*] of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich. ... 16 But thanks [*charis*] be to God, who puts the same earnestness on your behalf in the heart of Titus. ... 19 and not only *this*, but he has also been appointed by the churches to travel with us in this **gracious work** [*charis*], which is being administered by us for the glory of the Lord Himself, and *to show* our readiness,

2 Co 9:6 Now this *I say*, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully. 7 Let each one *do* just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. 8 And God is able to make all grace [*charis*] abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed; ... 14 while they also, by prayer on your behalf, yearn for you because of the surpassing **grace** [*charis*] of God in you. 15 Thanks be to God for His **indescribable gift** [*charis*]!

In **8:6,7,19**, the KJV, NKJV, and ASV “grace” is used to translate *charis* and is used by metonymy to refer to this collection. The NIV translates: v. 6, “act of grace”; v. 7, “grace of giving”; v. 19, “the offering.” All of this shows that Paul writes of giving as *a matter of grace*.

See #2 in “Sugg. for par. & Teachers” [AttitudeWords](#)

In the following scripture, mark the word that is used to describe the attitude of the Philippians that prompted them to contribute to Paul’s needs in Rome.

Php 4:10 But I rejoiced in the Lord greatly, that now at last you have revived your **concern** for me; indeed, you were **concerned** *before*, but you lacked opportunity. KJV, “care”; ASV, “thought” - See **1:3-5,19,25-26; 2:26,30**.

In the right column beside the following scripture, sum up in your own words the reform that Nehemiah brought about. Mark the attitude of the people that made it work (v. 44 – note the “for...”).

Ne 12:44 On that day men were also appointed over the chambers for the stores, the contributions, the first fruits, and the tithes, to gather into them from the fields of the

cities the portions required by the law for the priests and Levites; ~~(for)~~ Judah rejoiced over the priests and Levites who served. 45 For they performed the worship of their God and the service of purification, together with the singers and the gatekeepers in accordance with the command of David *and* of his son Solomon. 46 For in the days of David and Asaph, in ancient times, *there were* leaders of the singers, songs of praise and hymns of thanksgiving to God. 47 And so all Israel in the days of Zerubbabel and Nehemiah gave the portions due the singers and the gatekeepers as each day required, and set apart the consecrated *portion* for the Levites, and the Levites set apart the consecrated *portion* for the sons of Aaron.

The reform here discussed is the providing for the support of the priests and Levites according to the Law.

In the following scripture, mark the attitude that prompted David to give so liberally for the building of the temple (vv. 1,3). Mark the appeal he made to the people (v. 5). Mark the “willing” family of words.

1Ch 29:1 Then King David said to the entire assembly, “My son Solomon, whom alone God has chosen, is still young and inexperienced and the work is great; for the temple is ~~(not)~~ for man, ~~(but)~~ for the LORD God. 2 “Now with all my ability I have provided for the house of my God the gold for the *things of* gold, and the silver for the *things of* silver, and the bronze for the *things of* bronze, the iron for the *things of* iron, and wood for the *things of* wood, onyx stones and inlaid *stones*, stones of antimony, and stones of various colors, and all kinds of precious stones, and alabaster in abundance. 3 “And moreover, in my delight in the house of my God, the treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided for the holy temple, 4 *namely*, 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the buildings; 5 of gold for the *things of* gold, and of silver for the *things of* silver, that is, for all the work done by the craftsmen. Who then is willing to consecrate himself this day to the LORD?” 6 Then the rulers of the fathers’ *households*, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king’s work, offered *willingly*; ... 9 Then the people rejoiced because they had offered so *willingly*, for they made their offering to the LORD with a whole heart, and King David also rejoiced greatly. ... 17 “Since I know, O my God, that Thou triest the heart and delightest in uprightness, I, in the integrity of my heart, have *willingly* offered all these *things*; so now with

joy I have seen Thy people, who are present here, make *their* offerings willingly to Thee.

What did David recognize and confess (read vv. 10-17—v. 14 sums it up)? All he was and had came from God, and it was from those things God had given him that he was able to give for this work.

In the following scriptures, mark to whom the people gave these gifts [grey marking]. In another color, mark to whom God gave these same gifts. [blue marking]

Nu 18:8 Then the LORD spoke to Aaron, “Now behold, I Myself have given you charge of My offerings, even all the holy gifts of the sons of Israel, I have given them to you as a portion, and to your sons as a perpetual allotment. 9 This shall be yours from the most holy gifts, reserved from the fire; every offering of theirs, even every grain offering and every sin offering and every guilt offering, which they shall render to Me, shall be most holy for you and for your sons. 10 As the most holy gifts you shall eat it; every male shall eat it. It shall be holy to you. 11 This also is yours, the offering of their gift, even all the wave offerings of the sons of Israel; I have given them to you and to your sons and daughters with you, as a perpetual allotment. Everyone of your household who is clean may eat it. 12 All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to the LORD, I give them to you. 13 The first ripe fruits of all that is in their land, which they bring to the LORD, shall be yours; everyone of your household who is clean may eat it. 14 Every devoted thing in Israel shall be yours. 15 Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, shall be yours; nevertheless the first-born of man you shall surely redeem, and the first-born of unclean animals you shall redeem. 16 And as to their redemption price, from a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. 17 But the first-born of an ox or the first-born of a sheep or the first-born of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire, for a soothing aroma to the LORD. 18 And their meat shall be yours; it shall be yours like the breast of a wave offering and like the right thigh. 19 All the offerings of the holy gifts, which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before the LORD to you and your descendants with you.”

Why did God these things to them? (See vv. 1-7.) God gave these to the priests and Levites “in return for their service” - they were given no portion in the land. Thus, for their support.

In the following scripture, mark what these people first did that accounted for the grace in their hearts relative to this collection.

2 Co 8:5 and *this*, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.

In the following scripture, mark the phrase that states what practice Paul likened their giving to.

Php 4:18 But I have received everything in full, and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

In the following scripture, mark the phrase that shows what Gaius' support of traveling preachers proved to those who witnessed it.

3 Jo 1:5 Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are* strangers; 6 and they bear witness to your love before the church; and you will do well to send them on their way in a manner worthy of God. 7 For they went out for the sake of the Name, accepting nothing from the Gentiles. 8 Therefore we ought to support such men, that we may be fellow workers with the truth.

Why was Gaius encouraged to send these men on their way “in a manner worthy of God”? (Note the “For...” “they went out for the sake of the Name”

In the following scripture, mark the phrase that states what God says Israel was guilty of in failing to tithe.

Mal 3:8 “Will a man rob God? Yet you are robbing Me! But you say, ‘How have we robbed Thee?’ In tithes and offerings.”

Suggestions for Parents and Teachers

1. Define “grace.” Listing some synonyms might be helpful. Compare its use in the phrase “He did me a favor” with its use in **2 Cor. 8**.

Definitions: “5. goodwill, favor” W.NWD. “4a A disposition to be generous or helpful; goodwill.” AHD.

Synonyms: goodwill; favor; regard highly; respect; approbation; friendly disposition

2. Stress that though the funds are used to supply the needs of the church, care for saints, and support gospel preachers, one is giving to God for His work out of what God has given him. Would we want to be guilty of “robbing God”? See **Mal. 3:7-12**.

Lesson 20: Giving—To Participate

The motivation for giving should involve a desire to participate in the work accomplished by the funds contributed.

In the following scripture, mark the phrase that states what the Macedonians requested of Paul.

2 Co 8:4 begging us with much entreaty for the favor of participation in the support of the saints, KJV, “that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.” NKJV, “that we would receive the gift, and the fellowship of the ministering to the saints.” ASV, “in regard of this grace and the fellowship in the ministering to the saints:”

The nature of this “participation” or “fellowship” was that it supplied their needs, v. 14.

In the following scriptures, Gaius was commended for supporting traveling preachers. Mark the phrase that states *why* we ought to want to do the same.

3 Jo 5 Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are* strangers; 6 and they bear witness to your love before the church; and you will do well to send them on their way in a manner worthy of God. 7 For they went out for the sake of the Name, accepting nothing from the Gentiles. 8 Therefore we ought to support such men, that we may be fellow workers with the truth.

In the following scriptures, mark the phrases that state why Paul commended the Philippians.

Php 4:14 Nevertheless, you have done well to share *with me* in my affliction. 15 And you yourselves also know, Philippians, that at the first preaching of the gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone; KJV, “communicate with my a.”; ASV, “had fellowship with my a.”

In the following scriptures, mark “right” and in v. 14 the phrase that indicates what “right” he is talking about. He makes five parallels, or illustrations, three from the secular world and two from the scriptures. List them in the right column.

1 Co 9:3 My defense to those who examine me is this: 4 Do we not have a right to eat and drink? 5 Do we not have a right to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Cephas? 6 Or do only Barnabas and I not have a right to refrain from working? 7 Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 For it is written in the

1. Soldier, v. 7
2. Vineyard keeper, v. 7
3. Shepherd, v. 7
4. Oxen, v. 9. Dt. 25:4
5. Priests, v. 13

Law of Moses, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING.” God is not concerned about oxen, is He? 10 Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*. 11 If we sowed spiritual things in you, is it too much if we should reap material things from you? 12 If others share the **right** over you, do we not more? Nevertheless, we did not use this **right**, but we endure all things, that we may cause no hindrance to the gospel of Christ. 13 Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share with the altar? 14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

Read **Numbers 18**. The sacrifices, offerings, and tithes the people gave to the Lord, the Lord gave to whom? (See your marking on page 94.) [Priests & Levites](#)

Why did the Lord give this to them? vv. **1-8,20,23-24**. Compare **1 Cor. 9:13,14** above. [In return for their service in the sanctuary - no inheritance in the land.](#)

In the following scripture, mark the reason for giving the priests and Levites their portion.

2 Ch 31:4 Also he commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, **that they might devote themselves to the law of the LORD**.

In the following scriptures, mark what happened when God’s plan was not followed.

Ne 13:10 I also discovered that the portions of the Levites had not been given *them*, so that the Levites and the singers who performed the service had gone away, each to his own field. 11 So I reprimanded the officials and said, “Why is the house of God forsaken?” Then I gathered them together and restored them to their posts. 12 All Judah then brought the tithe of the grain, wine, and oil into the storehouses. ... 14 Remember me for this, O my God, and do not blot out my loyal deeds which I have performed for the house of my God and its services.

In the following scripture, mark “commanded.” Now mark the words and phrases that indicate this was a freewill offering. Note that it was BOTH commanded AND at the same time a freewill offering. In another color, mark to whom the Israelites gave these things. In another color, mark what the contribution was to be used for. All these ideas are summed up in v. **29**.

Ex 35:4 And Moses spoke to all the congregation of the sons of Israel, saying, “This is the thing which the LORD has commanded, saying, 5 ‘Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD’S contribution: gold, silver, and bronze, ... 20 Then all the congregation of the sons of Israel departed from Moses’ presence. 21 And everyone whose heart stirred him and everyone whose spirit moved him came *and* brought the LORD’S contribution for the work of the tent of meeting and for all its service and for the holy garments. 22 Then all whose hearts moved them, both men and women, came *and* brought brooches and earrings and signet rings and bracelets, all articles of gold; so *did* every man who presented an offering of gold to the LORD. ... 26 And all the women whose heart stirred with a skill spun the goats’ hair. ... 29 The Israelites, all the men and women, whose heart moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD.

Suggestions for Parent and Teachers

1. Compare

What is the appeal of muscular dystrophy telethons, cancer drives, etc.? Funds are needed to combat the disease...will you participate, help, share in the fight?

Funds are also needed to fight a far more malevolent, destructive, and contagious disease - sin. This is a fight, not to mend mortal bodies, but to save eternal souls! Not to re-establish a functioning relationship between nerves and muscles, but to renew and maintain the infinitely higher relationship of reconciliation between man and his God! Not so men can live a somewhat improved, though imperfect, life here on earth for a few short years, but that men can enjoy the abundant life, here and eternally! This fight will not merely forestall the inevitable—death, but offers men the hope of destroying it! Q: Will you participate, help, share in the fight??

2. “Accepting nothing from the Gentiles” - **3 Jn. 7**

People of the world do not concur with what we believe and teach and we are not to expect them to support it. God has ordained that His work be supported by His people, people who should desire to be “fellow workers for the truth.” Discuss in this light:

- a. The tremendous responsibility lying upon Christians.
- b. Efforts to raise money from the community.

Lesson 21: Supporting a Gospel Preacher, Philippians 4:10-20

In this text Paul discusses the Philippians' support of him in the gospel. This text can help us with proper attitudes toward our giving to support gospel preachers.

When the questions in the right hand column begin with (Mark), mark the answer in the text. Use a different color for each marking, thereby connecting the answer with the question.

A matter of Caring, v. 10

10 But I rejoiced in the Lord greatly, that now at last you have revived your concern [*"care" KJV; "thought" ASV*] for me; indeed, you were concerned *before*, but you lacked opportunity.

11 Not that I speak from want; for I have learned to be content in whatever circumstances I am.

12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

13 I can do all things through Him who strengthens me.

Paul was in prison, **1:13**. But he mentions here something that gave him cause for great joy.

(Mark) What is it?

Note: Do we care about the men we support? Do we care about the work they are doing—their expense in preaching the gospel?...the difficulties they face?...whether they are getting all the support they need?...whether they are compensated up for the weeks when they lost support?...how inflation affects them?...Do we even know the men we support?...Do we read their reports?...i.e. *do we care?*

They cared all along, but now their renewed ability allowed that care to blossom forth in fruit of support, **v. 18** (see meaning of word, "revived"). Had there been no moisture in the tree (care), there would have been no flower (fruit)!

A matter of Sharing, vv. 14-16

14 Nevertheless, you have done well to share *with me* in my affliction (NKJV, *"distress"*) [*thlipsis*].

15 And you yourselves also know, Philippians, that at the first preaching of the gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone;

16 for even in Thessalonica you sent a gift more than once for my needs.

(Mark) In what did the Philippians share?

thlipsis - "means a pressing, pressure... anything which burdens the spirit" *Vine's*. "...Of the straits of want, 2 Cor. 8:13; Phil. 4:14 (here al. give the word a wider reference); Jas. 1:27" *Thayer's*

Can financial considerations bring "pressure" and "burden the spirit"? Note **Neh. 13:10-14**.

(Mark) How did the Philippians share in this?

A matter of Growth, v. 17

17 Not that I seek the gift itself, but I seek for the ¹profit which increases to your account. [¹Lit., *fruit* – NASB marginal note; “fruit” KJV, ASV, NKJV]

(Mark) What was Paul more interested in than the gift itself?

A matter of Worship, v. 18

18 But I have received everything in full, and have an abundance [*perisseuo*]; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

(Mark) What was the result of their sharing with him, v. 18a?

(Mark) To what did Paul liken the gift they had sent? Compare **Num 18** (page 80). See also **Mal. 1:6-8...13-14...3:7-8**. Sacrifice: 1) Best 2) Sincere

A matter of Trust, v. 19

19 And my God shall supply all your needs according to His riches in glory in Christ Jesus.

(Mark) What assurance did Paul give the giver?

Q: How great is our faith...?

A matter of Glory To God, v. 20

20 Now to our God and Father *be* the glory forever and ever. Amen.

God would be glorified by:

- Such acts of worship, v. 18.
- Preacher's prayer of thanks, v. 10. Compare **2 Co. 9:12**.
- Gospel being preached. See **1:5**.
- People who witness the sincere dedication of believers to God. Compare **2 Co. 9:13; 3 Jn. 6-8**.

Suggestions for Parents and Teachers

1. Have students list the men we support and their families. Locate on a map where they are. Discuss their situations (locations, cultures, work, etc.—see reports and pictures in directory, on bulletin board, and in wall pockets.)
2. Parable on sharing.

Suppose one of the student's pets was caught up a tree. for \$10.00 they could rent a tall ladder to get it down. No one had \$10.00, but if all the students put what they did have together, they could come up with \$10.00. However, suppose one child did not want to give his share? What would that mean for the rest of the children if they wanted to rent the ladder? What would that indicate about the one student's attitude toward the pet and toward the rest of the class? How would they feel if when the pet

was rescued, this one student went on about how glad he was and wanted to play with the pet? Apply to our share in giving.

Lesson 22: Giving, 2 Corinthians 8-9

“Now, brethren, we wish to make known to you...” **8:1**. In these two chapters we can learn some valuable concepts about giving.

Giving is ...

A matter of Grace, 8:1-4, 9:5-7

In the following scriptures, mark the words Paul used to describe the gracious attitude in giving springing from a proper attitude toward God. In the right column, list words that manifest a contrasting attitude or practice (Use a dictionary, thesaurus, experience and observation, or family discussion.).

8:1 Now, brethren, we *wish to* make known to you the **grace** of God which has been given in the churches of Macedonia, **2** that in a great ordeal of affliction their abundance of **joy** and their deep poverty overflowed in the wealth of their **liberality**. **3** For I testify that according to their ability, and beyond their ability *they gave* of their own accord, **4** begging us with much entreaty for the favor of participation in the support of the saints, **5** and *this*, not as we had expected, but they **first gave** themselves to the Lord and to us by the will of God. **6** Consequently we urged Titus that as he had previously made a beginning, so he would also complete in you this **gracious work** as well. **7** But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, *see* that you abound in this **gracious work** also. **8** I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your **love** also. **9** For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

9:5 So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised **bountiful** gift, that the same might be ready as a **bountiful** gift, and not affected by covetousness. **6** Now this I say, he who sows sparingly shall also reap sparingly; and he who sows **bountifully** shall also reap **bountifully**. **7** Let each one do just as he

“**grace**”: ill-will; distasteful to hear/talk about

“**joy**”: grudgingly; sorrowfully; disappointedly

“**liberality**”: stinginess; tight-fisted; close-hearted; reluctant

“**on their own accord**”: coercion; out of pressure; extortion

“**beg. us...fav. of parti.**”: give or go to hell; merely routine; tradition

“**first gave th. to L. & to us**”: me first; selfishness;

“**love**”: unconcern; don’t care

“**bountifully**”: sparingly; no interest in the blessing bestowed

has **purposed** in his heart; not grudgingly or under compulsion; for God loves a **cheerful** giver.

“purposed”: no plan, preparation, thought; on a whim

“cheerful”: See “joy” above

Is it any wonder that the word *charis*, “grace,” is used by metonymy to refer to this gift in **8:1,6,7,19**? (KJV, ASV) (NKJV also except **v. 19**, where it renders, “gift”)

A matter of Priorities, 8:5

Mark the word in the following scripture that speaks about priorities.

8:5 and *this*, not as we had expected, but they **first** gave themselves to the Lord

Arrange the items in the following list according to the priority *you* give them when making your budget or spending your paycheck. After you finish, go back and read **2 Co. 9:5**. Compare your list with what is stated in the verse.

1. Taxes	1.
2. Social Security	2.
3. Retirement fund (pension)	3.
4. Savings	4.
5. Hospitalization insurance	5.
6. Life insurance	6.
7. Groceries	7.
8. Clothes	8.
9. House note	9.
10. Other bills	10.
11. The Lord’s work	11.

If one bases his contribution on his take-home pay, what has been given first consideration? For thought: When one applies for a loan and the lending institution asks what your income is to see if you qualify, do you give them your gross income or your net take home pay?

A matter of Importance, 8:7

Paul encouraged the Corinthians to give attention to abounding in this work “just as” they abounded in what? Mark those things in the following scripture. [See also Php 4:17-18; Mal. 3:7-10, which serve to emphasize the importance of this.](#)

8:7 But just as you abound in everything, in **faith** and **utterance** and **knowledge** and in all **earnestness** and in the **love** we inspired in you, *see* that you abound in this gracious work also.

A matter of Honesty, 8:8

In the following scripture, mark the phrase that states what their contribution would prove. See also v. 24. Compare **1 Jn. 3:16-18; 3 Jn. 5-8**.

8:8 I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your love also.

A matter of Discipleship, 8:9

Whose example did Paul appeal to? Mark the answer in the following scripture.

8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

To see how that affects a “disciple,” see **Mt. 10:24,25**.

A matter of Service, 8:13-15

In the following scriptures, mark what this contribution would accomplish. *I.e., relieve their affliction by supplying their need.*

8:13 For *this* is not for the ease of others *and* for your affliction, but by way of equality— 14 at this present time your abundance *being* a supply for their want, that their abundance also may become *a supply* for your want, that there may be equality; 15 as it is written, “HE WHO *gathered* MUCH DID NOT HAVE TOO MUCH, AND HE WHO *gathered* LITTLE HAD NO LACK.”

9:12 For the ministry of this service is not only fully supplying the needs of the saints, ...

Giving, in the New Testament, was to participate in rendering service. See lesson 20, page 96. Compare **Php. 4:14,16,18**. Consider the service we can render today.

A matter of Faith, 9:8-11

In the following scripture, mark *who* is responsible for our prosperity, and in another color, mark *why* he gives it to us. Compare **1 Ch. 29:10-17**. Note **Mt. 6:33**.

9:8 And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed; 9 as it is written, “HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ABIDES FOREVER.” 10 Now He who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing and increase the harvest of your righteousness; 11 you will be enriched in everything for all liberality, which through us is producing thanksgiving to God. *God gives what He gives to be used to do the work He wants done.*

A matter of God’s Glory, 9:12-15

Based on the following scripture, how did this contribution redound to the glory of God? Write your answer in the right column.

9:12 For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God. 13 Because of the proof given by this ministry they will glorify God for *your* obedience to your confession of the gospel of Christ, and for the liberality of your contribution to them and to all, 14 while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you. 15 Thanks be to God for His indescribable gift!

Proved to the Jewish Christians the obedience and love of the Gentile converts for which they and Paul thanked and praised God.

Suggestions for Parents and Teachers

1. Have your students or children compile a list based from the subtopics in this lesson. Title the list, "Giving is a matter of.." and then list each subtopic (e.g. "Grace"). There should be eight items in the list. Discuss.
2. Read and discuss song #340 in *Hymns for Worship* ("I Gave My Life for Thee").
3. Discuss what the contribution here is actually used for.
4. Paul wrote two chapters to "make known" these things to the Corinthians that they might develop the proper attitude and practice. Knowledge of God's Word is essential to the growth of a Christian. Compare **Col. 1:9,10**, "that..." See also **1 Pet. 2:2**, "that you may grow thereby..." Apply to the need for Bible study.

Lesson 23: Tithing

Should the Christian tithe? Is a knowledge of God's laws for tithing helpful to the Christian in purposing his giving? What law were these men under?

Tithing in Biblical History

Tithing antedates the law of Moses. In the following scriptures, mark or write who tithed. [These men were under patriarchal law.](#)

Ge 14:20 And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tenth of all. [Abraham – to Melchizedek.](#)
[Referred to in Heb. 7:1-9.](#)

Ge 28:20 Then Jacob made a vow, saying, "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, 21 and I return to my father's house in safety, then the LORD will be my God. 22 "And this stone, which I have set up as a pillar, will be God's house; and of all that Thou dost give me I will surely give a tenth to Thee."

Tithing was expected of Israel under the law of Moses. In the following scriptures, mark what the people tithed.

Le 27:30 'Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the LORD'S; it is holy to the LORD. 31 'If, therefore, a man wishes to redeem part of his tithe, he shall add to it one-fifth of it. 32 'And for every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the LORD. 33 'He is not to be concerned whether *it is* good or bad, nor shall he exchange it; or if he does exchange it, then both it and its substitute shall become holy. It shall not be redeemed.'"

In the following scriptures, mark what Israel gave in addition to the tithe.

Le 1:2 "Speak to the sons of Israel and say to them, 'When any man of you brings an offering to the LORD, you shall bring your offering of animals from the herd or the flock. ... 2:1 'Now when anyone presents a grain offering as an offering to the LORD, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it. [See first six chapters.]

Nu 18:12 "All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to the LORD, I give them to you.

Nu 18:15 "Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, shall be yours; nevertheless the first-born of man you shall surely redeem, and the first-born of unclean animals you shall redeem.

Were they expected to tithe when they came under taxation? **1 Sam. 8:15-18; Mal. 3:7-10; Mt. 23:23.** **Yes.**

In the following scriptures, mark what was done with the tithes. In the right column, write a summary statement in your own words as to what the tithes were used for.

Nu 18:21 “And to the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting. **22** “And the sons of Israel shall not come near the tent of meeting again, lest they bear sin and die. **23** “Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. **24** “For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, ‘They shall have no inheritance among the sons of Israel.’”

Support of the Levites

In the following scriptures, mark the phrases that indicate the intended results of tithing, and the results when they failed to tithe.

2 Ch 31:4 Also he commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, that they might devote themselves to the law of the LORD.

Ne 13:10 I also discovered that the portions of the Levites had not been given *them*, so that the Levites and the singers who performed the service had gone away, each to his own field. **11** So I reprimanded the officials and said, “Why is the house of God forsaken?” Then I gathered them together and restored them to their posts. **12** All Judah then brought the tithe of the grain, wine, and oil into the storehouses.

Mal 3:7 “From the days of your fathers you have turned aside from My statutes, and have not kept *them*. Return to Me, and I will return to you,” says the LORD of hosts. “But you say, ‘How shall we return?’ **8** “Will a man rob God? Yet you are robbing Me! But you say, ‘How have we robbed Thee?’ In tithes and offerings. **9** “You are cursed with a curse, for you are robbing Me, the whole nation *of you!* **10** “Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the LORD of hosts, “if I will not open for you the windows of heaven, and pour out for you a blessing until it overflows. **11** “Then I will rebuke the devourer for you, so that it may not destroy the fruits of the ground; nor will

your vine in the field cast *its grapes*,” says the LORD of hosts. 12 “And all the nations will call you blessed, for you shall be a delightful land,” says the LORD of hosts.

Tithing and the New Covenant

Following are all the N.T. passages in reference to tithing. Is there, in any of them, a command, example, or implication that Christians should be governed by the “tithe” in their giving? **Mt. 23:23; Lk. 11:42; 18:12; Heb. 7:2,4,5,6,8,9** **None**

The Christian is to give “cheerfully” (**2 Co. 9:7**) “as he has been prospered” (**1 Cor. 16:2**). Is this facet of the giving of the Christian different from that required of the Israelite? *Think*.

The Christian is to give “as he has purposed in his heart,” **2 Cor. 9:7**. (“purposed” = “mid. choose (for oneself), determine, decide 2 Cor. 9:7” *Gingrich’s Lexicon*). Is the knowledge of what the Bible teaches about tithing of any aid to the Christian in “purposing” the amount to give? Consider the following:

- It is what godly men of the past gave.
- It is what God required under the law.
- We are under a greater covenant.
- Our contributions serve a similar purpose (see 1 Cor. 9:13-14).
- We are richly blessed.

It is true that we are not required to tithe. Does this mean we ought to give less...?

Remember that giving reflects our attitude toward:

- God’s people - **2 Cor. 8:4; Phil. 4:10**
- God’s work - **Php. 1:3-4; 3 Jn. 8**
- Ultimately, toward God - **Php. 4:18; 2 Cor. 8:5**

Suggestions for Parents and Teachers

1. Be sure your children or students understand what “tithe” means. Looking up the definition in a dictionary might be a good exercise.
2. As a class, family, or individual project, complete selected examples from the following chart. Compute the percentages. Several examples are given. Thought: Should “income per week” be the figure before or after social security, taxes, pension, etc. are deducted? (Note: the calculations at the bottom of the table enable you to ascertain your “Income Per Week” based on your “Annual Gross Income.”)

Amount Given	INCOME PER WEEK									
	\$200	\$300	\$400	\$500	\$750	\$1000	\$1250	\$1500	\$2000	Other
\$5	2.5%	1.6%	1.2%	1%						
\$10	5%	3%	2.5%	2%	1.3%	1%				
\$15	7.5%	5%	3.7%	3%	2%	1.5%	1.2%			
\$20	10%	6.6%	5%	4%	2.7%	2%	1.6%	1.3%		
\$25	12.5%	8.3%	6.2%	5%	3.3%	2.5%	2%	1.7%	1.3%	
\$30	15%	10%	7.5%	6%	4%	3%	2.4%	2%	1.5%	
\$35	17.5%	11.6%	8.7%	7%	4.7%	3.5%	2.8%	2.3%	1.75%	
\$40	20%	13.3%	10%	8%	5.3%	4%	3.2%	2.7%	2%	
\$45		15%	11.2%	9%	6%	4.5%	3.6%	3%	2.25%	
\$50		16.6%	12.5%	10%	6.7%	5%	4%	3.3%	2.5%	
\$60		20%	15%	12%	8%	6%	4.8%	4%	3%	
\$70			17.5%	14%	9.3%	7%	5.6%	4.7%	3.5%	
\$80			20%	16%	10.7%	8%	6.4%	5.3%	4%	
\$90				18%	12%	9%	7.2%	6%	4.5%	
\$100				20%	13.3%	10%	8%	6.7%	5%	
\$150					20%	15%	12%	10%	7.5%	
\$200						20%	16%	13.3%	10%	
\$250							20%	16.7%	12.5%	
\$300								20%	15%	
\$400									20%	
Other										

AGI = ANNUAL GROSS INCOME (Before taxes, SS, pension, savings, etc.)

IPW = INCOME PER WEEK

AGI	\$15,000	\$20,000	\$25,000	\$30,000	\$35,000	\$40,000	\$50,000
IPW	\$288	\$385	\$481	\$577	\$673	\$769	\$962
AGI	\$60,000	\$70,000	\$80,000	\$90,000	\$100,000	\$105,000	
IPW	\$1154	\$1346	\$1538	\$1730	\$1923	\$2019	

THE LORD KNOWS...Acts 5:1-11!

Lesson 24: Governing Principles in Giving, 1 Corinthians 16:1-2

From the instructions the apostle Paul gave the Corinthian church relative to a contribution they were collecting for needy Christians, we can learn

- *When* he told them to give?
- *Who* was to give?
- *Why* they were to give *in this fashion*?
- *What* was to affect the *amount* they gave?
- *How* were they to give—what should be the *attitude* that provided the gift?

Periodic

1 and 2 Corinthians were written within the same year. Evidence points to 1 Corinthians being written in the spring of 57 AD and 2 Corinthians in the summer or fall of that year. Now, read **2 Cor. 8:8,10** and **9:2**. In view of this, do you think our text was primarily an order to give, or, a directive as to when and how to give? Explain. [They had already decided to give before he wrote 1 Corinthians.](#)

In the following scripture, mark *when* Paul told them to give.

1 Co 16:1 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. 2 On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.

Compare this with the commercial atmosphere of so many religious programs and with the nightly collections at some denominations.

[What if not paid every week? See “Proportionate” below.](#)

Personal

In the following scripture, mark *who* is directed to give.

1 Co 16:2 On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.

- [Young person on allowance?](#)
- [Young single man or woman living at home?](#)
- [Those with financial obligations?](#)

Suppose the church’s “budget” is being met. Does this excuse one from his personal responsibility? Explain.

Compare the Divine plan in our text with the impersonal money-raising schemes practiced by many churches (where the coffers are filled by anyone in exchange for pleasure [e.g., bingo], gain [e.g., barbecue, raffle], or, notoriety, [e.g., Ac. 5].

Provident

In the following scripture, mark the reason *why* Paul wanted them to collect the funds in this way.

1 Co 16:2 On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.

“Provident” – “Foreseeing wants and making provision to supply them” *Webster’s Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc.

Some argue that “put aside and save” (“lay by him in store,” KJV) means to lay it up at home, rather than into a common treasury. How does the design of this directive (the “why”) bear on this? Still necessitate “collections” be made when he arrived if saved at home

The word, “*thesaurizoon*,” translated “in store,” means, literally, “put into the treasury;” and the phrase “*par’ heauto*,” translated “by him,” may be taken as the neuter reflexive pronoun, and may be rendered with equal correctness “by itself.” Macknight thus renders these two words, and this rendering is to be preferred. - J. W. McGarvey, Philip Y. Pendleton, *Comm. on Thess., Cor., Gal. & Romans* (Standard Pub. Foundation, Cincinnati, Ohio) p. 161.

Macknight, “lay somewhat by itself...putting it into the treasury”
NKJV, “lay something aside, storing up”
RSV, “put something aside and store it up”

Although TH on *eautou* says, “by him, i.e. at his home,” A&G says, “*put something aside* 1 Cor 16:2.” This, along with the NKJV and RSV, confirms the statement made by McGarvey/Pendleton above about how this can be rendered.

TH on *thEsaurizO*, “to gather and lay up, to heap up, store up”

WHERE the “store” is the word does not say. E.g., may “lay up” on earth or in heaven, Mt. 6:19,20 (word in both verses). Parents may “lay up” for children, 2 Co. 12:14 - WHERE?

An interesting comment by Adam Clarke:

7. We may observe that the apostle follows here the rule of the synagogue; it was a regular custom among the Jews to make their collections for the poor on the Sabbath day, that they might not be without the necessities of life, and might not be prevented from coming to the synagogue.
8. For the purpose of making this provision, they had a purse, which was called אֶרְנֶקִי שֶׁל צְדָקָה *Arneki shel tsedakah*, “The purse of the alms,” or what we would term, the poor’s box. This is what the apostle seems to mean when he says, Let him lay by him in store-let him put it in the alms’ purse, or in the poor’s box.

Consider also:

- If Paul meant that they were to put it up “at home,” then they were to put it up at home on the first day of the week? WHY?...why on that day? Why not simply say, “weekly”? But, if it refers to putting it in a common treasury, and it was the universal practice of churches of Christ to assemble on the first day of the week, e.g. **Ac. 20:7**, then we can understand “why” he selected that day.
- If Paul meant that they were to store it at home, how would he have known whether they were fulfilling their expressed desire, and would be found “ready,” or, “unprepared” when he arrived? See **2 Cor. 8:10; 9:4,5**.

When the Macedonians learned through Paul of the Corinthians zeal in this matter, it stirred them to want to give, **2 Cor. 9:2**. Giving into a common fund when gathered together can serve a similar purpose.

Paul said he “robbed other churches” when he preached in Corinth, **2 Cor. 11:8-9**. He argued his right to be supported by those he taught, **1 Cor. 9**. Discuss in this light the attitude sometimes witnessed in congregations of being satisfied for years to let others support their teacher, making no definite aims or efforts to “provide” (see “provident”) for their needs.

Discuss the needs for which we need a “provident” collection.

Proportionate

In the following scripture, mark *what* was to be the *amount* they gave.

1 Co 16:2 On the first day of every week let each one of you put aside and save, **as he may prosper**, that no collections be made when I come.

Note: the Lord is not concerned with amount, as He is with what the amount reveals about our character. Giving is a barometer of character. See **Lk. 21:1-4**.

Reverse it—would we want the Lord to prosper us as we give...?

Discuss: Should overtime, special pay, capital profits, etc., be taken into consideration in determining what we should give?

Propitious

“Propitious” ([preh PISH us](#)) - “1. favorably inclined or disposed; gracious: as, the gods were propitious” *Webster’s New World Dictionary*.

“gift,” v. 3 (“liberality,” KJV; “bounty,” ASV) = *charis*. See lesson 19, page 91 (especially **2 Co. 8 & 9**), and lesson 21, page 102 (“a matter of Grace”).

1 Co 16:3 And when I arrive, whomever you may approve, I shall send them with letters to carry your gift [*charis*] to Jerusalem;

Suggestions for Parents and Teachers

1. Discuss with your children or class why we need to have a weekly collection.
2. Contrast God’s plan for raising money for the furtherance of His work with man-made schemes practiced in the denominational world.

Review

Prayer

1. When should men pray? (Answer with a statement from the scriptures. Give book, chapter, and verse.) “at all times” (“always” KJV) **Lk 18:1**; “at all times” **Eph 6:18**; “in everything” **Php. 4:6**; “devote yourselves to” (“continuing instant in” KJV) **Col. 4:2**; “pray without ceasing” **1 Thess. 5:17**
2. List five kinds, or facets, of prayer. Give a scripture that mentions or gives an example of each.
 - Complaint, **Ps. 55:1-2; 54:1-3; 5:1-2**
 - Petition, **Mt. 6:8; Ps. 5:2; 1 Ki. 8:41-43; 1 Tim. 2:1; Rom. 10:1; Ps. 5:2; 54:2**
 - Confession, **Psa. 32:5-6**
 - Thanksgiving, **1 Tim. 2:1**
 - Praise, **1 Chron. 29:13**
3. List eight elements of the acceptable attitude of prayer with a scripture for each.
 - Regard as Holy (Reverence, Respect, Awe), **Mt. 6:9; Lev. 10:1-3; Mal. 1:6**
 - Sincerity, **Mt. 6:5-8; 23:14**
 - Humility, **Lk 18:9-14; 2 Ch. 7:13-14; Jam. 4:6-10**
 - Faith, **Lk. 18:1-8; Mt. 6:7-8; 21:22**
 - Spirit of obedience, **Jn. 8:31; Ps. 34:15-18; 66:18; Prov 15:29; 28:9; Isa. 1:15; 59:1-2**
 - Alertness, **Col. 4:2; Mk. 14:38; Lk. 21:36; 1 Pt. 5:8,9; Eph 6:18**
 - Forgiving spirit, **Mt 6:12; 18:21-35; Lk 17:1-5**
 - Gratitude, **Phi 4:6; Col. 4:2; 1 Th. 5:17,18; 1 Tim 2:1; Rom 1:21,25**
4. What are three ways God may respond to our requests in prayer? Give a scripture for each.
 - Denied, **Dt. 3:23-27; 2 Cor. 12:7-9**
 - Delayed, **Gen 15:2-4; Hab 1:1-4; 2:3; 3:16; Ps. 40:1-3**
 - Granted, **1 Sam 1:9-11; 2 Ki 20:1-7; Mt 8:2-3**
5. What responsibility should those who lead in prayer be conscious of when so leading? Discuss some specifics to aid in this. **To pray so that all can be edified and say, “Amen.”**

Singing

1. By memory, list the “eight witnesses” to the kind of music God has appointed for His worship today:
 - **Ac 16:25**
 - **Rom. 15:9**
 - **1 Co. 14:15**
 - **Eph 5:19**
 - **Col. 3:16**
 - **Heb 2:12**
 - **Heb 13:15**
 - **Jam 5:13**
2. Why should we sing? (Give a scripture with your answer.) **To express our praise of thanks to God, Eph 6:19; Col. 3:16**
3. Why should we sing together? (Give a scripture with your answer.) **To teach and admonish one another, Col. 3:16; Eph 5:19**

Lord's Supper

1. Why is it called
 - a. "The Lord's Supper"? *The Lord* instituted it in memory of *Him* at the Passover Supper
 - b. "Communion"? The Christian "communes" with Christ by declaring his faith in Christ' death and his dedication to the covenant ratified by it
 - c. "Breaking of bread"? From their custom of "breaking bread" to eat - by synecdoche for the entire memorial
 - d. "Eucharist"? From the word for "giving thanks" - by synecdoche for the entire memorial
2. What are the elements to be used? (Give a scripture for each.)
 - Unleavened bread, **Mt 26:17...25; Mk 14:12...22; Lk 22:14-19**
 - The fruit of the vine, **Mt 26:29; Mk 14:25**
3. All the evidence points to the early churches partaking of it when? *1st day of the week*
4. Is the collection a part of the Lord's Supper? *No*

Giving

1. Who should give? (Give a scripture for your answer.) *"each one of you" 1 Co. 16:2*
2. When is the common treasury to be collected? (Give a scripture for your answer.) *1st day of every week, 1 Col 16:2*
3. What is the attitude of the giver that God is pleased with. Give a scripture. *Cheerful, 2 Co. 9:7; "grace" 2 Co. 8-9*
4. Why will the devoted Christian have this attitude about his giving? Give a scripture illustrating the point: *His commitment to God and His people, 2 Co 8:5*
5. Are Christians commanded to tithe? *No*
6. What will affect the amount the devoted Christian gives? Give a scripture for your answer. *How he is prospered, 1 Co. 16:2*