

Worship
Pattern of Worship in the New Testament Church

- Worship in the New Testament Church
 - We believe the only three components instructed in the New Testament scriptures for public worship in the Church are: singing (with the voices of the saints and without the accompaniment of any musical instruments), praying (in the Spirit and with understanding), and preaching (by a God-called minister in demonstration of the Spirit and in power for the edification of the Church).
 - We believe the scriptures give no precedent for segregation or division in the worship service, and we observe the New Testament pattern of family integrated worship where the entire family, regardless of age, worships together and are all instructed by the same God-called minister.
 - We believe the only person with authority to teach in the church is the God-called and duly ordained Elder or minister. While it is the responsibility for parents, both fathers and mothers, to teach their children in the home, and the responsibility for aged men and women to teach the young men and women, the only person with the scriptural authority to teach in the public assembly of the Church is the God-called minister.
 - We believe the early Church met on the first day of the week to commemorate the resurrection of Jesus Christ from the dead, and therefore, we meet for public worship on the first day of the week, Sunday, instead of the Old Testament command to observe the seventh day Sabbath, Saturday, that was put away by Christ's fulfillment of the law.
- 1. Jesus Christ and the Scriptures are the only authority for worship in the Church
 - A. Jesus Christ is the Head over all things to the Church (Eph. 1:22). Therefore, Jesus Christ is the only authority for the practice and worship of His Church.
 - Col. 1:18 – *“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”*
 - Eph. 1:22-23 – *“22) And hath put all things under his feet, and gave him to be head over all things to the church, 23) Which is his body, the fullness of him that filleth all in all.”*
 - Eph. 4:15-16
 - B. The church is to observe and uphold the commandments of Jesus Christ. We have not been given any authority to add to or take away from the commandments of Jesus Christ for our conduct in the Church, but rather our commission is to observe and keep the commandments of Jesus Christ and the ordinances of the Church in the exact original manner that they were given and prescribed by Jesus Christ.
 - Matt. 28:20 – *“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”*
 - Jesus delivered this charge to the apostles so not even the apostles had authority to add to or take away from the commandments of Jesus Christ to the church but to faithfully observe what was given to them. Then, the apostles commanded the church (1 Cor. 11:2) to continue to observe the ordinances exactly how they had originally been given by Jesus Christ.
 - 1 Cor. 11:2 – *“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I have delivered them to you.”*

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1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)

C. God takes His worship service and the observance of His word and His commands very seriously, and we should treat His worship service in an appropriate reverential and serious tone.

i. There are many stern warnings for us to not alter the commandments of God but rather to uphold them and observe them in the exact manner and form that they were delivered unto us in the scriptures.

o Deut. 4:2 – *“Ye shall not add unto the word which I command you, neither shall ye diminish out from it, that ye keep the commandments of the LORD your God which I command you.”*

• Rev. 22:18-19, Prov. 30:5-6

ii. Furthermore, God dealt very harshly with those in the Old Testament that sought to change the observance of His commandments and especially those who altered the form of His worship service.

a. Nadab and Abihu

• Lev. 10:1-2 – *“1) And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2) And there went out a fire from the LORD, and devoured them, and they died before the LORD.”*

▪ The problem of the “strange worship” of Nadab and Abihu was that it was not in accordance with the commands of God – *“which he commanded them not”*. God disapproved of their attempt to alter His worship service so much that He devoured them by fire.

b. King Saul

• 1 Sam. 13:13-14 – *“13) And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. 14) But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.”*

▪ Saul had been commanded by God to wait seven days for Samuel to arrive (1 Sam. 13:8) so that Samuel could offer a burnt offering unto God before Israel went into battle with the Philistines. However, Saul gets impatient when Samuel doesn't arrive and he offers the burnt offering.

▪ Saul's condemnation is because *“thou hast not kept the commandment of the LORD thy God, which he commanded thee”*.

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1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)
 - C. God takes His worship service and the observance of His word and His commands very seriously, and we should treat His worship service in an appropriate reverential and serious tone. (cont'd)
 - ii. Furthermore, God dealt very harshly with those in the Old Testament that sought to change the observance of His commandments and especially those who altered the form of His worship service. (cont'd)
 - c. Uzzah
 - 2 Sam. 6:1-11– “6) *And when they came to Nachon’s threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. 7) And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and he died by the ark of God.*” (see also 1 Chron. 13:1-13)
 - The ark of the covenant was to be covered before it was transported (Num. 4:5-6), but it apparently was not covered in this instance. The ark was to be carried by the priests on their shoulders with staves (Exod. 25:12-14), but King David decides to transport it on a new cart. Any person who was transporting the ark was forbidden from touching it lest they would die (Num. 4:15,18-20). Uzzah, with good intentions no doubt, touches the ark to stabilize it and God smites him for it.
 - God treated adherence to His commandments very seriously and made no exceptions for good intentions in the breaking of his commandments.
 - Also note that 50,700 men of Bethshemesh were slain by God for looking into the ark of God (1 Sam. 6:19), breaking the prohibition for no one – Israelite or otherwise – to look into the ark of the covenant.
 - d. All of these occurrences of God’s judgment, and even killing, of men for their cavalier attitude toward God’s worship service have one common theme – because they broke the commandments of God. God told them to perform worship in a prescribed manner, and they deviated from God’s commanded manner and form. In the New Testament Church, we are simply trying to observe the worship of God in the manner that He commanded and prescribed because we certainly don’t want to be charged with the judgment of rejecting the commands of God that we see examples of in the Old Testament law service.
 - D. The scriptures that were inspired by Jesus Christ and God the Father are His revelation of the prescribed manner of worship and practice in the Church
 - 2 Tim. 3:16-17 – “16) *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17) That the man of God may be perfect, throughly furnished unto all good works.*”

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1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)

D. The scriptures that were inspired by Jesus Christ and God the Father are His revelation of the prescribed manner of worship and practice in the Church (cont'd)

- 1 Tim. 3:15 – *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”*
- 1 Cor. 11:2,23 – *“2) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I have delivered them to you...23) For I have received of the Lord that which also I delivered unto you...”*
 - 1 Thess. 2:13 – *“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”*
 - 1 Cor. 14:37 – *“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”*

E. Regulative Principle of Worship

- Since Jesus Christ prescribed in His personal ministry and His inspired Holy Scriptures the exact manner and form of His worship service in the New Testament Church, then the observance or use of anything other than what is expressly detailed in the scriptures is prohibited by God. This is known as the “regulative principle” of worship.
- The “regulative principle” of worship means that unless a worship practice is expressly authorized in Scripture then it is implicitly prohibited. The opposite of this is the “normative principle” of worship which says that any worship practice is admissible so long as scriptures do not explicitly prohibit it. The regulative principle restricts worship to the manner that is prescribed in scripture, whereas the normative principle opens the door to any addition or invention of man to be added to God’s worship service. It should be noted that the regulative principle does prohibit something that the scriptures are totally silent on, but rather if a correct pattern is expressly stated in scripture then any deviations from that prescribed pattern are implicitly prohibited.
- The “regulative principle” is obvious in God’s commandments of His worship service in the Old Testament. There were exact dimensions given for everything in the tabernacle and in the temple, exact specifications of the type of materials to use, and exact placement in the tabernacle and the temple. Anything other than exactly what God had prescribed was not acceptable before God.
- God shows His adherence to the “regulative principle” of worship from His judgment of the actions of Nadab and Abihu. See point 1-C-ii-a.
 - Lev. 10:1-2 – *“1) And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2) And there went out a fire from the LORD, and devoured them, and they died before the LORD.”*

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1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)

E. Regulative Principle of Worship (cont'd)

- God shows His adherence to the “regulative principle” of worship from His judgment of the actions of Nadab and Abihu. See point 1-C-ii-a. (cont'd)
 - This account teaches us God’s adherence to the “regulative principle” of worship. God had given Israel an exhaustive instruction manual for worship under the Old Testament law service, and particularly God had given specific instructions for the burning of incense. Here are some specific commandments about the burning of incense that were violated by Nadab and Abihu:
 - Aaron was the only one commanded to burn incense before the Lord (Exod. 30:7-8). God did not have to name off every other person in Israel who was not allowed to burn incense. When God commanded that Aaron was to perform the incense offering, every other person was implicitly prohibited because the service was “regulated” to Aaron. Therefore, Nadab and Abihu were not permitted to burn incense because every person other than Aaron was implicitly prohibited from that work.
 - Incense was only to be burned on the altar of incense (Exod. 30:1-8). God did not have to name every single other place that the incense could not be burned because every place other than the proper altar of incense was clearly prohibited. Nadab and Abihu decided to burn incense on their own censer instead of on the altar of incense in violation of God’s command.
 - The incense was not permitted to be made or used for personal pleasure because it was consecrated and sanctified as holy before God (Exod. 30:36-38). Nadab and Abihu decided to use the incense for their personal pleasure, in contradiction to this “regulation” or restriction for the purpose and use of the incense.
 - Furthermore, anything that was not in accordance with God’s prescribed manner of burning of incense was prohibited in Exod. 30:9 – “*Ye shall offer no strange incense thereon...*” God did not give a definition of strange incense here because anything other than precisely what God had commanded was prohibited as “strange” incense before God.
 - All of the infractions in the attempted worship of Nadab and Abihu are summarized in Lev. 10:1 – “*which he commanded them not.*” God considered anything other than His prescribed manner of worship as “strange”, and anything other than the proper manner of the offering of incense was in contradiction to the commandments of God. Nadab and Abihu were not given “spiritual liberty” in the worship of God to add to it or put their own person “flavor” on God’s worship. Rather, they violated the implied prohibitions of the incense offering that were given when God “regulated” the proper manner of tabernacle worship to only what He had explicitly commanded in the law.

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1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)

E. Regulative Principle of Worship (cont'd)

- God also enforced the “regulative principle” when he judged King Saul for making a sacrifice that Samuel was commanded to make (see point 1-C-ii-b). God did not have to name every other person who was not allowed to make the sacrifice, any other person than Samuel – including King Saul – was implicitly prohibited by God’s command for Samuel to offer the burnt offering.
- It is obvious from scripture and from personal experience that when a command is given, everything other than that explicit command is implicitly prohibited. When a parent tells a child, you go to the movies and then come right back home, the parent does not need to expressly forbid every other activity to the child. Rather, anything other than what is expressly commanded is clearly restricted for the child, and any deviation from that will be properly disciplined.
- The same “regulative principle” is true in our pattern of worship in the New Testament Church. God gave an expressly prescribed manner of worship in the scriptures for the New Testament Church, and we simply strive to observe the worship service in the exact manner that Jesus Christ “regulated” His worship in scripture.

F. Since Jesus fulfilled all the law prescribed in the Old Testament, we are not under authority of the Old Testament law service but rather now we are under authority of the New Testament of grace. Therefore, our pattern for all manner of practice in the Church and our pattern for worship in the Church is prescribed in the New Testament of the Bible, not in the Old Testament.

- Jesus fulfilled the Old Testament law, even down to the smallest jot and tittle, and established a New Covenant or a New Testament with the Church
 - Matt. 5:17-18 – *“17) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18) For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.”*
 - Heb. 9:15 – *“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”*
 - Heb. 10:9 – *“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.”*
 - Rom. 6:14 – *“...for ye are not under the law, but under grace.”*
- We cannot pick and choose which parts of the Old Testament practice we desire to implement in the Church; the law is an all or nothing proposition. If we try to add one requirement of the law, or one requirement of the Old Testament pattern of worship, then we are then a debtor to do the whole law. Therefore, our entire instruction for worship in the Church is found in the New Testament.
 - Gal. 5:3 – *“For I testify again to every man that is circumcised, that he is a debtor to do the whole law.”*

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2. Worship in Spirit and in Truth

A. True worshippers will worship God in Spirit and in truth

- John 4:23-24 – “23) *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. 24) God is a Spirit: and they that worship him must worship him in spirit and in truth.*”
- John 16:13 – “*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*”

B. Worship in Spirit

- The Church must have the Holy Spirit’s presence in our worship during the singing, the praying, and the preaching
 - Eph. 5:18-19 – “18) *And be not drunk with wine, wherein is excess; but be filled with the Spirit. 19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*”
 - 1 Cor. 14:15 – “*What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*”
 - 1 Cor. 2:4 – “*And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:*”

C. Worship in Truth

- The Church is the custodian of God’s truth in the world – the pillar and ground of the truth – because Jesus Christ is “the Truth” (John 14:6)
 - 1 Tim. 3:15 – “*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*”
- We worship according to the commands of God’s word in the New Testament because God’s word is truth
 - John 17:17 – “*Sanctify them through thy truth: thy word is truth.*”
 - 1 Thess. 2:13 – “*For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*”
- The early church was committed to truth in their worship as they continued steadfastly in the apostles’ doctrine
 - Acts 2:42-47 – “42) *And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers... 46) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat, with gladness and singleness of heart, 47) Praising God, and having favour with the people...*”

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2. Worship in Spirit and in Truth (cont'd)

D. Vain Worship

- Jesus condemned some of the seemingly religious men in Jerusalem for “worshipping in vain” because they had rejected and “laid aside the commandment of God” and instead were administering the “tradition of men” in worship. They had rejected the truth of God’s commandments, instead embracing the commandment of men. They were not worshipping with the right Spirit, nor were they worshipping in the truth of God’s commandments.
 - Mark 7:6-9 – “6) *He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7) Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8) For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*”
 - Matt. 15:7-9

3. Three Components of Public Worship in the New Testament Church

A. Singing

- i. The pattern of singing in the New Testament is singing by the voice of the saints with no scriptural mention of the addition of any auxiliary accompaniment, such as musical instruments.
 - Eph. 5:19 – “*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*”
 - Col. 3:16 – “*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*”
 - Heb. 2:12 – “*Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*”
 - 1 Cor. 14:15 – “*What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*”
 - Rom. 15:9 – “*And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*”
 - James 5:13 – “*Is any among you afflicted? let him pray. Is any merry? let him sing psalms.*”
 - Acts 16:25 – “*And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*”
 - Heb. 13:15 – “*By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*”

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3. Three Components of Public Worship in the New Testament Church (continued)

A. Singing (continued)

- ii. Example of Jesus and the disciples singing a hymn after they had completed the institution of the Lord's Supper and Communion service
 - Matt. 26:30 – *“And when they had sung an hymn, they went out into the mount of Olives.”*
 - Mark 14:26
- iii. Old Testament use of instruments was not permanent and has been superseded
 - Certain instruments were used in the Old Testament worship and addressed in the Old Testament scriptures because God allowed David to implement instruments into the temple worship. However, God never commanded for instruments to be used in the tabernacle or in worship before or after the reign of David as King of Israel.
 - God gave a commandment to allow David to use musical instruments in the temple (2 Chron. 29:25). However, it is always noted when they are mentioned that David is attributed with making and implementing the musical instruments (1 Chron. 23:5, 2 Chron. 29:26-27, 2 Chron. 7:6, Neh. 12:36). Only 200 years after the reign of King David, the prophet Amos pronounces a *“woe”* to those that *“invent to themselves instruments of musick, like David”* (Amos 6:5). Furthermore, God declares he *“will not hear the melody of thy viols”* (Amos 5:23). Even the Jews understood this was not a permanent commandment for worship in the temple because musical instruments were not reinstated in the temple worship from its rebuilding under Zerubbabel all the way up to and through the life of Jesus Christ.
 - Even if the musical instruments were commanded as a integral part of the Old Testament worship service, that law and method of worship has been put away and superseded by the New Testament worship and method of grace since Jesus Christ fulfilled all the law (see point 1-F and Matt. 5:17-18).
- iv. History of Musical Instruments in Worship
 - Musical instruments – particularly *“the harp and the organ”* – appears to have been created by Jubal (Gen. 4:21), which was the son of Lamech of the lineage of Cain. The invention of musical instruments came from the cursed descendants of the murderer Cain.
 - There were no musical instruments commanded by God or used in the tabernacle worship or any worship in Israel before King David.
 - Instruments were used in Solomon's temple because God granted David permission to use musical instruments (2 Chron. 29:25) during his reign and for some years afterwards.
 - When the temple was rebuilt by Zerubbabel in 510 BC, and then the temple worship was reinstated by Ezra in 458 BC, the use of musical instruments was not included in the renewal of the worship service.

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3. Three Components of Public Worship in the New Testament Church (continued)

A. Singing (continued)

iv. History of Musical Instruments in Worship (continued)

- Around 20 BC, King Herod (Herod the Great), king of Judea, improved and expanded the Jewish temple that had been rebuilt, so the temple during Jesus' life and ministry was known as "Herod's Temple". This temple remained until it was destroyed by Titus in 70 AD in the Destruction of Jerusalem. Herod's temple during the ministry of Jesus Christ did not use musical instruments in the worship service because the devout Jews understood that was a temporary provision that was afforded to King David and his descendants and was not a permanent provision for the Jewish temple worship.
- There is no historically recorded use of musical instruments during worship in the early church from the 1st century until the mid-7th century.
- In 666 AD, the organ was introduced into the Roman Catholic churches by the Pope Vitalian. It's very interesting that these musical instruments were introduced into church worship in the year that corresponds to the number of the beast out of the sea, 666 (Rev. 13:18).

B. Praying

- i. God ordained for His people in His Church to pray collectively in a public worship assembly and privately during our individual devotions
 - Matt. 21:13 – *"And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."*
 - Isaiah 56:7
 - Acts 1:14 – *"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."*
 - Acts 2:42 – *"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."*
 - Acts 4:24-31 – *"24) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is... 31) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with Holy Ghost, and they spake the word of God with boldness."*
 - Acts 12:5 – *"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him."*
 - 1 Thess. 5:17, Eph. 6:18, Luke 18:1, Rom. 12:12, Col. 4:2
 - 1 Cor. 14:15 – *"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."*

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3. Three Components of Public Worship in the New Testament Church (continued)

B. Praying (continued)

- i. God ordained for His people in His Church to pray collectively in a public worship assembly and privately during our individual devotions (continued)
 - o James 5:13-16 – *“13) Is any among you afflicted? let him pray... 14) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16)... The effectual fervent prayer of a righteous man availeth much.”*
 - o Jude 20 – *“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,”*
 - o 1 Thess. 5:25 – *“Brethren, pray for us.”*
 - 2 Thess. 3:1-2, Matt. 9:38, Eph. 6:19, Rom. 15:30, Col. 4:3, Heb. 13:18-19, Philemon 22, 2 Cor. 1:11
- ii. Jesus set an example for public prayer as He delivered His final extended prayer to God in the presence of the disciples after they partook of Communion
 - o John 17:1 – *“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify:”*

C. Preaching

- i. God has ordained for the men He has called into the ministry to preach in the Church, exhorting and edifying the saints according to the word of God
 - o Acts 20:7 – *“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”*
 - o Acts 5:42 – *“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”*
 - o Acts 11:26 – *“And when he found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.”*
 - o Acts 15:35 – *“Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.”*
 - o Acts 20:18-35 – *“20) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house... 25) And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more... 27) For I have not shunned to declare unto you all the counsel of God... 31) Therefore watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears...”*

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Pattern of Worship in the New Testament Church

3. Three Components of Public Worship in the New Testament Church (continued)

C. Preaching (continued)

- i. God has ordained for the men He has called into the ministry to preach in the Church, exhorting and edifying the saints according to the word of God (cont'd)
 - o Acts 14:7 – *“And there they preached the gospel.”*
 - Acts 8:4,5,12,25,35; 9:20,27; 13:5,42; 14:15,21,25; 16:10; 17:3,13,18; 19:13; 28:31
 - o 1 Cor. 1:17 – *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”*
 - Rom. 1:5, 15:19-20, 16:25; 1 Cor. 9:16-18, 15:1; 2 Cor. 2:12, 10:14-16, 11:4-7; Gal. 1:8-11, 2:2, 4:13; 1 Thess. 2:9, 1 Pet. 1:25
- ii. Jesus taught and preached the gospel in His ministry setting the example for the ministry that He has called to preach as well
 - o Matt. 4:17 – *“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”*
 - o Matt. 11:1 – *“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.”*
 - Matt. 4:23, 9:35

4. Family Integrated Public Worship

- A. God has designed for the family to be the primary teaching method to children of the word of God (see point 5-C). Therefore, God ordained His New Testament worship to where the entire family worships together. There is absolutely no Biblical precedent for segregation or division in the worship service or in the church. Rather, the New Testament always promotes unity in the church (Eph. 4:3,13) and universally condemns division (Matt. 12:25, 1 Cor. 1:10-13, Rom. 16:17). Therefore, God does not promote and has not commanded segregation of the family during the worship service, but He rather ordained that the entire family worship together in the church. This is known as family integrated worship – as opposed to family segregated worship.

B. In the Ministry of Jesus Christ

- i. Jesus taught in the homes of the disciples during His ministry, and the children were present with their parents to hear His teaching. Jesus did not command the children to be taken to another room when He taught. Jesus even took up a child that was present during His teaching to use as an example of discipleship.
 - o Mark 9:33-37 – *“(33) And he came to Capernaum: and being in the house... 36) And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37) Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, received not me, but him that sent me.”*
 - Compare also Matt. 18:1-6

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4. Family Integrated Public Worship (continued)

B. In the Ministry of Jesus Christ (continued)

- ii. Jesus did not command or promote for the children to be isolated from His public preaching, but rather He rebuked the disciples for their lack of understanding in trying to remove children from Him.
 - o Matt. 19:13-15 – *“13) Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14) But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15) And he laid his hands on them, and departed thence.”*
- iii. Entire families – husbands, wives, and children – came out together to worship and hear the teaching of Jesus in the desert and were subsequently miraculously fed by Jesus Christ.
 - o Matt. 14:13-21 – *“13) When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of their cities... 19) And he commanded the multitude to sit on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude... 21) And they that had eaten were about five thousand men, beside women and children.”*
 - o Matt. 15:30-38 – *“30) And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them: 31)... and they glorified the God of Israel... 35) And he commanded the multitude to sit down on the ground. 36) And he took seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude... 38) And they that did eat were four thousand men, beside women and children.”*
- iv. Children are capable of understanding worship and praising God. Children were praising Jesus Christ in the temple in the fulfillment of Old Testament prophecy. God “ordained” (Ps. 8:2) for children – even babes and sucklings (infants that are still nursing) – to praise Him, and that was fulfilled during Jesus’ ministry. The same should be true in the New Testament Church today for children to be praising and worshipping Jesus because God has ordained it.
 - o Matt. 21:15-16 – *“15) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased. 16) And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”*
 - Ps. 8:2 – *“Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightiest still the enemy and the avenger.”*

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Pattern of Worship in the New Testament Church

4. Family Integrated Public Worship (continued)

C. In the early New Testament Church

- i. Family worship is consistently presented as the pattern of the early church, with the entire family gathering together in their home for worship.
 - Acts 16:30-34 – “30) *And brought them out, and said, Sirs what must I do to be saved? 31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32) And they spake unto him the word of the Lord, and to all that were in his house. 33) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 34) And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.*”
 - Acts 10:24-48 – “24) *And the morrow they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends... 30) And Cornelius said... 33) ...Now therefore are we all here present before God, to hear all things that are commanded thee of God.*”
 - Acts 16:15 – “*And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*”
 - Acts 18:7-8 – “7) *And he departed thence, and entered into a certain man’s house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.*”
 - 1 Cor. 16:15 – “*I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)*”
 - Rom. 16:5,10,11; 1 Cor. 16:19; Col. 4:15; 2 Tim. 1:16; Philem. 2
 - Acts 5:42 – “*And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.*”
 - Acts 2:46, 20:20
- ii. The church at Tyre included both wives and children
 - Acts 21:4-5 – “4) *And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5) And when we had accomplished those days, we departed and went our way; and they brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.*”

D. It was expected by Jesus and the apostles that that the ministry and the epistles would be teaching all ages of people together at the same time in one congregation.

- i. Jesus commands Peter to “Feed my lambs” (John 21:15) and to also “Feed my sheep” (John 21:16,17). Peter was to preach to both the babes and young children (the lambs) and the mature disciples (the sheep) together.

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Pattern of Worship in the New Testament Church

4. Family Integrated Public Worship (continued)

- D. It was expected by Jesus and the apostles that that the ministry and the epistles would be teaching all ages of people together at the same time in one congregation (continued).
- ii. Paul instructs his son in the ministry, Titus, to teach all genders and ages in the church: to teach the aged men (Titus 2:2), the aged women (Titus 2:3), the young women (Titus 2:4), and the young men (Titus 2:6).
 - iii. The Apostle John writes unto the little children (1 John 2:12,13), the fathers (1 John 2:13,14), and the young men (1 John 2:13,14), addressing all those groups interchangeably showing that this epistle was intended to be read in the public congregation of the young and old men together.
 - iv. Notice from these examples, it is the ordained elder who is commissioned with teaching all groups of people in the church regardless of age or gender, not a separate teacher for each group. Compare to point 5-A and 5-D.
- E. From the way that the New Testament epistles were written, it was expected that those epistles would be read and taught in an audience with all ages and genders of the church together in one congregation.
- i. The New Testament epistles were expected to be read aloud to the church by the church's pastor.
 - o Col. 4:16 – *“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.”* (see also 1 Thess. 5:27)
 - ii. Therefore, since all different age groups (particularly children) are addressed in these epistles, it is clear that the writers expected children to be present in the public assembly of worship where this epistle would be read to the church. The family was expected to be assembled together (not separated) because the admonitions to fathers, wives, and children are all delivered interchangeably.
 - o Col. 3:18–4:1 – Wives (3:18), husbands (3:19), children (3:20), fathers (3:21), servants (3:22), and masters (4:1) are all admonished in various ways in consecutive verses. This is very obvious that all these different age and people groups were assembled together in public worship when this epistle was read aloud (Col. 4:16).
 - o Eph. 5:25–6:9 – Wives (5:22-24), husbands (5:25-33), children (6:1-3), fathers (6:4), servants (6:5-8), and masters (6:9) are again all addressed consecutively by Paul. Colossians and Ephesians are sister epistles that were penned at the same time by Paul in Roman imprisonment and delivered by the same courier, so it is very reasonable to assume that Paul expected the Ephesian epistle to be treated as a “circular epistle” to be read aloud in the exact same manner as Colossians (Col. 4:16).
 - o 1 John 2:12-14 – The Apostle John writes unto the little children (1 John 2:12,13), the fathers (1 John 2:13,14), and the young men (1 John 2:13,14), addressing them all interchangeably because he expected them all to be gather together in public worship when this epistle was read to the church.

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Pattern of Worship in the New Testament Church

4. Family Integrated Public Worship (continued)

- F. In the New Testament, discipleship is consistently compared to being a babe (infant) or a young child with an exhortation to grow to maturity. If a child is not capable of understanding and growing by public teaching from the scriptures and instead must be segregated to be taught from children's books, why would the Holy Spirit consistently use the example of children for the church to grow in knowledge and spiritual maturity?
- i. Jesus Christ commanded that discipleship should closely mirror the life of a child
 - o Matt. 18:1-6 – *"1) At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2) And Jesus called a little child unto him, and set him in the midst of them, 3) And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5) And whoso shall receive one such little child in my name receiveth me. 6) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."*
 - o Matt. 19:14 – *"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."*
 - o Matt. 11:25 – *"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."*
 - ii. The writers of the New Testament epistles commanded those babes in Christ to grow and mature in their discipleship.
 - o Heb. 5:12-14 – *"12) For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13) For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14) But strong meat belongeth to them that are of a full age, even those who by reason of use have their senses exercised to discern both good and evil."*
 - o 1 Pet. 2:2 – *"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"*
 - o 1 Cor. 3:1-2 – *"1) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2) I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."*
 - iii. One must be born again to understand spiritual things, but there are scriptural evidences that God's children are oftentimes born again at a very young age, even in the womb or as an infant: John the Baptist (Luke 1:44). Jeremiah (Jer. 1:5), and David (Ps. 139:16, Ps. 22:9). Therefore, anyone that has been born again by the Spirit, no matter how young, can understand and grow from the preaching and teaching of the scriptures in public worship.

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Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church

A. Teaching in public worship

- i. An ordained minister is the only person given the scriptural authority to teach in the public worship of the church
 - o Eph. 4:8-11 – “8) *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men... 11) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*”
 - 1 Cor. 12:28-29; Acts 13:1; Jer. 3:15
 - o 1 Tim. 3:2 – “*A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior given to hospitality, apt to teach;*”
 - 2 Tim. 2:24
 - o Matt. 28:19-20 – “*19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.*”
 - 2 Tim. 2:2, 1 Cor. 4:17, Col. 1:28, 1 Tim. 2:7, 4:11, 6:2
 - o Acts 20:18-35 – “*20) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house... 31) Therefore watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears...*”
 - Acts 5:42; 15:35; 28:31; 18:11; 4:18; 5:25,28
 - o Acts 28:30-31 – “*30) And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*”
 - o 2 Tim. 2:2 – “*And the things that thou hast seen of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*”
 - o 1 Cor. 14:19 – “*Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*”
- ii. Women are prohibited from teaching in a public worship setting
 - o 1 Tim. 2:11-12 – “*11) Let the woman learn in silence with all subjection. 12) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*”
 - The reason why Paul instructs Timothy to not permit the women to teach publicly in the church was to keep the woman from “usurping authority over the man” (v. 12). God ordained for man to be the head over his wife (Eph. 5:23, Gen. 3:16) and a woman teaching with authority over a man in the church would violate God’s prescribed order in the family and also in the church.

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Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church (continued)

A. Teaching in public worship (continued)

ii. Women are prohibited from teaching in a public worship setting (continued)

- 1 Cor. 14:34-35 – *“34) Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35) And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.”*
 - This verse is not teaching that women are not allowed to utter a single word in the church building or not permitted to speak at all in church conference, etc. Rather, these verses in the full context (v. 22-40) are dealing with “prophesying” (or “preaching”) when the church comes together to worship (v. 26) and how to administer who would speak in the Corinth Church’s public worship setting (v. 27-33).
- Ordained ministers who teach in the church must be the husband of one wife (1 Tim. 3:2, Titus 1:6), if they are married, which excludes any female from meeting this qualification for an elder or bishop and thus prohibits a woman from being a possible candidate for ordination to the church office of elder (or deacon, 1 Tim. 3:12).
- Therefore, women are prohibited by scripture from being an ordained elder in the church and prohibited from speaking in the public worship setting when the church is assembled together. However, it’s important to point out that women still carry out very important roles in the church. They are commanded to:
 - Teach their children (and grandchildren) the scriptures privately in the home (2 Tim. 1:5, 3:15) and to guide and keep the home (1 Tim. 5:14, Titus 2:5)
 - Teach the young women in the church how to be chaste and godly and obedient to their husbands (Titus 2:3-5)
 - Support and labor for the furtherance of the gospel (Phil. 4:3) by supporting the ministry (Rom. 16:1-3,6), and supporting their husbands in teaching others the truth, just as Priscilla supported her husband, Aquila (Acts 18:26, Rom. 16:3)

B. Teaching in the daily activities of the church

- i. Every member of the church has a responsibility to study the scriptures individually and to teach others privately as they have opportunity
 - Acts 17:11 – *“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”*
 - John 5:39 – *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”*

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Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church (continued)

B. Teaching in the daily activities of the church (continued)

- i. Every member of the church has a responsibility to study the scriptures individually and to teach others privately as they have opportunity (continued)
 - o 2 Tim. 2:15 – *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*
 - o 2 Tim. 4:13-16 – *“13) Till I come, give attendance to reading, to exhortation, to doctrine... 15) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16) Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”*
- ii. The pastor of the church does not just preach and teach publicly on the Sunday worship service but is perpetually teaching the church – both publicly and privately in the church members’ homes as well
 - o Acts 5:42 – *“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”*
 - o Acts 20:20-31 – *“20) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house... 31) Therefore watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears.”*
- iii. The older members of the church who have gained wisdom through their many life experiences should instruct the younger members for how to conduct themselves
 - o Older, aged men in the church should instruct the younger men
 - Titus 2:1-6 – *“1) But speak thou the things which become sound doctrine: 2) That the aged men be sober, grave, temperate, sound in faith, in charity, in patience... 6) Young men likewise exhort to be soberminded.”*
 - o Older, aged women in the church should teach the younger women
 - Titus 2:1-5 – *“1) But speak thou the things which become sound doctrine... 3) The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4) That they may teach the young women to be sober, to love their husbands, to love their children, 5) To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”*

C. Teaching in the home

- i. Parents are charged with the primary responsibility of teaching their children the word of God in the home, not contracting that responsibility out to the church
 - o Eph. 6:4 – *“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”* (see also Col. 3:21)

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5. Proper Manner of Teaching in the Church (continued)

C. Teaching in the home (continued)

- i. Parents are charged with the primary responsibility of teaching their children the word of God in the home, not contracting that out to the church (cont'd)
 - o Prov. 1:8-9 – *“8) My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.”*
 - o Prov. 22:6 – *“Train up a child in the way he should go: and when he is old, he will not depart from it.”*
 - Prov. 13:24, 19:18-19, 22:15, 23:13, 29:15,17; Eccl. 12:1
 - o 2 Tim. 3:15 – *“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”*
 - 2 Tim. 1:5 – *“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”*
 - o Deut. 6:6-9 – *“6) And these words, which I command thee this day, shall be in thine heart: 7) And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8) And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9) And thou shalt write them upon the posts of thy house, and on thy gates.”*
 - Deut. 4:9, 11:19; Ps. 78:4-7; Joshua 4:20-24
 - o 1 Tim. 3:4-5 – *“4) One that ruleth well his own house, having his children in subjection with all gravity: 5) (For if a man know not how to rule his own house, how shall he take care of the church of God?)”*
 - Gen. 18:19
 - o Ps. 127:3-5 – *“3) Lo, children are an heritage of the Lord, and fruit of the womb is his reward. 4) As arrows in the hand of a mighty man; so are children of the youth. 5) Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.”*

D. Objections to Sunday Schools

- i. Promotes Division and Segregation instead of Unity in the Church
 - a. Sunday schools promote division and segregation of the church into different classes or groups based on subjective criteria such as age, gender, or perceived scriptural acumen. In contrast, the scriptures consistently promote unity in the church (Eph. 4:3,13) and universally condemn division (Matt. 12:25, 1 Cor. 1:10-13, Rom. 16:17).
 - b. The Biblical pattern favors inclusive family integrated teaching where the church and all families worship and learn together in unity. See point 4, A to E, for scriptural precedent of family integrated worship.

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5. Proper Manner of Teaching in the Church (continued)

D. Objections to Sunday Schools (continued)

ii. No Biblical precedent

- a. There are no scriptures that command the use of Sunday schools or even remotely promote that concept in scripture. See point 1, A to E, for the sole standard of the scriptures in the church and the harsh scriptural condemnation of adding to or taking away from the commandments of God's word.
- b. Sunday schools were added by man to the activities of certain churches and were not commanded or ordained by God in His church
 - Sunday schools were first introduced into churches in 1781 in Gloucester, England by Anglican minister Robert Raikes.
 - The original intention of these classes was to offer literary classes to poor children living in the city's slums. Since young boys often worked six days a week in factories, Sunday was the most opportune time to offer these teaching classes to the poor children. Before the church worship service would begin, the poor illiterate children would be taught to read and write before dismissing to attend the worship services. This was sometimes the only opportunity for an education that the children could receive. The Bible was usually used as the textbook to teach the illiterate children how to read, and Biblical concepts were also taught to the students.
 - This same practice of teaching illiterate children to read and write on Sundays before church began to be adopted by churches in America during the 1820's. After the inception of state sponsored and mandated education in America through the public school system during the 1870's, every child then had the opportunity for an education. The Sunday schools remained in those churches, but dropped the literacy curriculum and then only taught Biblical concepts and doctrine to the young children.

iii. Unqualified teachers instructing the Sunday School classes

- a. Sunday school classes are not taught by those who have been thoroughly vetted and proven by the church to see if they are faithful and knowledgeable enough to teach others. This is the purpose of submitting an elder to an ordination service to prove his soundness in doctrine to teach others in the church. Anyone who is willing to do it is allowed to teach a Sunday school class in most churches. The only person with scriptural authority to teach publicly in the church is an ordained elder. See point 5-A-i for further clarification.
- b. Sunday school classes are often taught by women, which is patently unscriptural. See point 5-A-ii for further clarification.

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6. Worship on the First Day of the Week

- A. The early church met on the 1st day of the week to commemorate the resurrection of Jesus Christ
- i. Jesus rose from the dead on the 1st day of the week, on Sunday
 - o Mark 16:9 – *“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.”* (see also Matt. 28:1, Mark 16:2, Luke 24:1, John 20:1)
 - ii. The disciples met together on the evening that Jesus was resurrected on the 1st day of the week (John 20:19), and then met again together the next Sunday as well (John 20:26).
 - o John 20:19 – *“Then the same day at evening, being the first day of the week, when the doors where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”*
 - o John 20:26 – *“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.”*
 - iii. The early church continued to meet on the first day of the week (on Sunday), just as the disciples had originally met, to commemorate the resurrection of Jesus Christ, which came to be known in the church as “the Lord’s day”.
 - o Acts 20:7 – *“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”*
 - o 1 Cor. 16:2 – *“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”*
 - o Rev. 1:10 – *“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,”*
- B. The Old Testament command to observe the Sabbath on the 7th day of the week (Saturday) has been fulfilled and the New Testament church observes the Lord’s day in commemoration of the resurrection of Jesus Christ on the 1st day of the week (Sunday)
- i. Jesus was the fulfillment of the Sabbath rest commanded in the Old Testament
 - o Col. 2:16-17 – *“16) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17) Which are a shadow of things to come; but the body is of Christ.”*
 - Jesus was the fulfillment of the “shadow of things to come”
 - Heb. 4:1-10, 10:1-14; Matt. 11:28-30
 - ii. Jesus fulfilled the entire Old Testament law, and established a New Testament
 - o Matt. 5:17-18 – *“17) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.”*