

# **“PARTAKERS” OF WORSHIP**

## **INTRODUCTION**

- I. Last week we studied the subject of “worship”, or paying homage to God, the only object of true worship,
  - A. There are 5 actions of acceptable Christian worship.
  - B. We can be present when worship is taking place, or we can be present AND involved, or “partakers” OF this worship.
- II. In this lesson, we shall observe some practical suggestions so as to acceptably worship God.
  - A. There is more to worship than merely being present when worship occurs.
  - B. Let’s look at the 5 actions of acceptable worship, and see what we need to DO to be “partakers”, or real participants IN these actions.
  - C. We shall consider them in the order of Acts 2. Read; Acts 2;42

## **DISCUSSION**

### **I. 1<sup>st</sup>, the action of APOSTLES’ DOCTRINE. (Acts 2:42)**

- A. This refers to the teaching or preaching of the word of the apostles as the inspired guide book both FOR *worship* and Christian *conduct*. Acts 2:42; cf John 17:8; Matt. 28:18-20; 1 Cor. 1:21
- B, HOW can we “partake” of the preaching of sound doctrine in worship?
  1. 1<sup>st</sup>, we can be **present** every time it is preached, to support the truth.
  2. 2<sup>nd</sup>, we can **listen** carefully to the message presented, with a desire to abide by it.
  3. 3<sup>rd</sup>, we can help **spread** the doctrine by sharing it with friends and neighbors.
  4. 4<sup>th</sup>, we can **continue** in sound doctrine as a guide in life. John 8;31; 2 John 9

### **II. 2<sup>nd</sup>, the action of FELLOWSHIP. (Acts 2:42)**

- A. The word “fellowship” is sometimes used to refer to the joint association we have with God and one another. 1 John 1:7; 1 Cor. 1:9
- B. However, in this **context** of Acts 2, it is associated with the other acts of worship, and likely refers to the matter of giving and receiving.
  1. Paul later used the word in this manner. Phil. 1:5; 4:15
  2. HOW can we have fellowship in the contribution on the Lord’s day?
    - a. 1st, we can ALWAYS make a contribution to the church. 1 Cor. 16:1-2
    - b. 2<sup>nd</sup>, we can give cheerfully and liberally. 2 Cor. 9:7
    - c. 3<sup>rd</sup>, we can encourage and support the good use of the collection to God’s glory.
    - d. 4<sup>th</sup>, we can teach our children to give, and give them money to put into the contribution plate as it is passed, to teach them the importance and experience of giving.
    - e. 5<sup>th</sup>, we can remember that each person is to make his or her contribution, as we have prospered. (1 Cor. 16:2; 2 Cor. 9:7)
    - f. 6<sup>th</sup>, we need to remember what giving does to the giver. Acts 20:35
    - g. 7<sup>th</sup>, we should consider the action of putting the church first in our lives, and be sure we budget our income so as to always have something to give to the church, rather than spending it all on personal enjoyment and pleasure. Cf Mal. 3:8-9

### **III. 3<sup>rd</sup>, the action of the BREAKING OF BREAD. (Acts 2:42)**

- A. This expression, “breaking of bread”, is a figure of speech referring to ANY meal, whether it be a common meal, or the Lord’s Supper. Cf Acts 20:7, 11
- B. HOW can we be “partakers” of the Lord’s Supper?
  1. 1<sup>st</sup>, by **meeting** with other Christians every Sunday when the communion occurs. Acts 20:7
  2. 2<sup>nd</sup>, we can and must **remember the significance** of each element of the supper, AS we commune. 1 Cor. 10:16-21
    - a. Remember, that the unleavened bread represents the sacrificial body of Jesus on the cross. 1 Cor. 11:24

- b. Remember that the fruit of the vine represents the shed blood of Jesus in His death on the cross. 1 Cor. 11:25
- 3. 3<sup>rd</sup>, we must endeavor to keep the **purpose** of the supper in mind, by clearly meditating on the death of Jesus, and **AVOID** talking about other matters during the supper, such as “*you should not have worn that dress to worship*”, OR “*what are we going to have for lunch today?*”
- 4. Each participant need to **examine self** commune in a worthy manner. 1 Cor. 11:27-29
  - a. This is NOT saying we have to BE “**worthy**” to partake of it, for who IS deserving of it?
  - b. The point is that we are to partake “**worthily**”, (or in a worthy manner), **BY** “discerning the body and blood of Jesus” AS we partake. 1 Cor. 11:28-29
  - c. The church in Corinth was **mixing** their love feast or fellowship meal WITH the Lord’s Supper, and this took away from the purpose of communion.
  - d. A good suggestion is to **remember** a passage from the New Testament ABOUT the Lord’s death, or think about some event regarding the Supper.
  - e. With the eating of the bread, or the drinking of the cup, we can **say** to ourselves, “This is a reminder of the Lord’s body,” or “this is a reminder of the Lord’s blood.”

#### **IV. 4<sup>th</sup>, the action of PRAYERS. (Acts 2:42).**

- A. Prayer is our verbal way of making our desires known to God, which is a very important act of worship, as we pray regularly IN the assembly. Acts 12:5
- B. HOW can each person “partake” of the prayers offered in the worship??
  - 1. 1<sup>st</sup>, each person can be **present** and **listen carefully** to what is being said, to understand the content of the prayer. 1 Cor. 14:15
  - 2. 2<sup>nd</sup>, we can **say “Amen”** TO the prayers. 1 Cor. 14:16
    - a. God has ordained that MEN (the male) should do the wording of prayers. 1 Tim. 2:8
      - 1) Here, the original word for “men” is aner, (meaning “male” in contrast with “female”) and NOT anthropos (a general word for “human beings.”)
      - 2) In the context of 1 Tim. 2, the **men** are to lead in prayer (v. 8) while the next verse gives responsibility for the “women” in the congregation, with regard to modest dress. (Read verses and 8 -9 together, point this out).
    - b. ALL can say “Amen” at the conclusion of the prayers. 1 Cor. 10:16
      - 1) In the Old Testament, men worded the prayers, and ALL the people (including the women) could SAY “Amen”. Cf Deut. 31:12; Neh. 8:2
        - (a) Once Moses commanded “all the people” (of Israel) to “say”, **Amen** at the end of the pronouncements from God. Deut. 27:1
          - (1) Then, Moses gives 12 special instructions, and EACH time “all the people” said “Amen.” Deut. 27:15-26
          - (2) Women were **not** s-pecifically excluded from this command and obedience.
        - (b) In the Hebrew worship, “all the people” said “Amen” at the end of prayers or expressions of praise.
      - 2) In saying “Amen” **at the end of praise**, women were not interrupting anything, and were not violating the rule of “silence and submission” placed upon women. 1 Chron. 16:29, 36; Psa. 106:48
      - 3) If you agree with the prayer, make it YOUR prayer as well, even if whispered or in a lower tone of voice, for at least GOD hears it, and you will be strengthened and blessed..
- C. There is a constant need for more **men** to lead in public prayers, as the older men will not be around forever.

1. This can begin by using more of the boys in the congregation to lead in prayer.
  - a. They can start by leading prayers at the Lord's table, or giving of thanks in small gatherings.
  - b. Their prayer may begin as short prayers, and they may stumble and make mistakes, but eventually they will be very accomplished in what they do.
2. A hint in remembering what to say in prayer is to remember the word "ACTS" (like in the New Testament), letting the **A** stand for Adoration (and praise to God), the **C** standing for Confession (of sin and weaknesses and need for pardon, the **T** standing for Thanksgiving (many things, both spiritual and material), and the **S** standing for Supplication, as we are praying FOR those in need (missionaries, the church and the sick and bereaved).

## **V. Finally, the action of SINGING PRAISES TO GOD.**

- A. In Acts 2:42, four actions of worship are stated; and then in verse 47, it said they PRAISED God.
  1. We do not know how soon after Pentecost the singing of Praises was added TO the four acts of worship stated in Acts 2:42, but later the early church WAS "praising God" in the singing of praises.
  2. In praise, this can be in prayer **and** singing. Heb. 13;15; Eph. 5:19-20
- B. What can we ALL do to be "partakers" in singing?
  1. 1<sup>st</sup>, we can be present, and actually SING the songs of praise with the congregation, as we teach and admonish one another in the songs, which includes the women.
  2. 2<sup>nd</sup>, we need to pay attention to the WORDS of the song, realizing that many of them are written in symbolic language, suggesting praise in special ways..

### **CONCLUSION**

- I. Let's ALL endeavor to apply these thoughts so as to actually "partake" of worship to God.
  - A. Genuine worship is given by saved people, who have been immersed in water to become children of God.
  - B. May God help us all to be better "partakers" of worship to God.
- II. If you are not yet a child of God, or your relationship with God is not right, the opportunity is yours now to make things right, as we stand together and sing the invitation song.

DON TARBET (Note: The abundance of material here may require 2 sermons to cover it all, OR with added material, can be expanded to 5 sermons).,