

EATING AND DRINKING IN THE KINGDOM

MATTHEW 26.29

INTRODUCTION:

1. There is a right way and a wrong way to partake of the Lord's Supper. Christians ought to ensure our worship is acceptable.
2. The practice of the early church reflected the implementation of the doctrine of Christ by the apostles guided by the Holy Spirit.
3. Spiritual health and strength is attributed in part to the proper observance of the Lord's Supper.

I. "UPON THE FIRST DAY OF THE WEEK"

- A. The first day of the week is the only day of observance.
 1. Both Biblical and secular history documents the practice of the church beyond the first century. (Acts 20.7)
 2. They "continued steadfastly", "often" and observed it "when you come together" (1 Cor. 11.18,26; Acts 2.42)
- B. An exegesis of 1 Corinthians 16.2
 1. **1 CORINTHIANS 16.2:** "κατα μιαν σαββατου"
 2. Kata: In the Greek accusative case usually is translated as "every" (Luke 8.4; Titus 1.5; Rev. 22.2)

II. "WHEN YOU COME TOGETHER IN ONE PLACE"

- A. There is a distinction between what is practiced in the public worship and what is practiced privately at home.
 1. The communion was observed as the church, but social activities were separate. (1 Cor. 11.18-22; Acts 2.42-46)
 2. This eliminates the Lord's supper outside of the assembly.
- B. The Lord's Supper is an act of fellowship both with Christ as well as with one another. (Matt. 26.26-28; 1 Cor. 10.16)

II. "LET A MAN EXAMINE HIMSELF"

- A. Not only is the communion an act of fellowship, but a private examination of his own life. (1 Cor. 11.28)
 1. Self examination is not other examination.
 2. Judging ourselves we are not judged. (1 Cor. 11.31,32)
- B. In what way are we to examine ourselves?
 1. Examine ourselves to see if we are observing the Lord's supper in a worthy manner. (1 Cor. 11.27; cf. Col. 3.2)
 2. Inner reflection to see if we are in the faith. (2 Cor. 13.5)

CONCLUSION: The only way is the Lord's way.

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"...fellow citizens with the saints and members of the household of God" -Ephesians 2:19

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MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM
SUNDAY MORNING WORSHIP: 9:50 AM
SUNDAY EVENING WORSHIP: 6:00 PM
WEDNESDAY EVENING BIBLE CLASS 7:30 PM

WHY DO WE HAVE NO MUSICAL INSTRUMENTS?

PART 3

Secular history does not, by any means, establish doctrinal issues. It merely records the common practices of those who have come before us and show us a pattern of behavior. When we examine the use of musical instruments from an historical standpoint, it becomes obvious that the church in the first century and for several centuries thereafter viewed their use as unscriptural.

Apostasy does not happen overnight but is a slow, almost indiscernible process (Heb. 2.1). Even while many had drifted away from the New Testament pattern and established their own church, many religious leaders refused to accept the integration of musical instruments. Augustine wrote in A.D. 354 that "our church does not use musical instruments." Clement of Alexandria wrote, "Leave the pipe to the shepherd." John Calvin wrote, "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense..." Adam Clarke wrote, "Music as a science I esteem and admire, but instrumental music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruption of the worship of the author of Christianity.

Until Pope Vitalian introduced them in 670 A.D., more than six centuries after the NT church was established, history reveals that the common pattern of music was non-instrumental. CLP

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1 CORINTHIANS 10:16

INTRODUCTION:

1. Just prior to His death, Jesus used the occasion of the Passover feast to institute the Lord's Supper. (Luke 22.14-20)
2. More than just eating cracker and drinking grape juice, we cannot underestimate the significance of the communion.
3. The meaning of the Lord's Supper should be in the forefront of our mind as we participate in this part of our service.

I. "DO THIS IN REMEMBRANCE OF ME"

- A. Correcting the Corinthians, Paul explains the true meaning of the Lord's Supper. (1 Cor. 11.23-26)
- B. The observance of the Lord's Supper, reminds Christians...
 1. That we are loved by God. (John 3.16; 15.13)
 2. Of the heinous nature of sin. (Rom. 6.23; 1 Pet. 1.18,19)
 3. That Christ is the rightful head of the church. (Acts 20.28)
 4. That we ought to be more thankful to God. (Heb. 10.29)

II. "THIS CUP IS THE COVENANT IN MY BLOOD"

- A. The death of Christ was a necessary act, for in the shedding of blood, the new covenant was established. (Heb. 9.11-22)
 1. Through His death, Christ offered eternal redemption to those who would obey Him. (Heb. 9.11-17; Eph. 1.7)
 2. It is only through the shedding of blood that the covenant of God could be ratified. (Heb. 9.18-22; cf. Ex. 24.7,8)
- B. Christians are reminded of the means by which their relationship with God was established. (Col. 1.19-22)

III. LORD'S SUPPER FAQ'S

- A. Can we use multiple cups for the fruit of the vine?
 1. Metonymy : "Change the name". One name is substituted for another. (John 3.16; Heb. 11.7; Matt. 26.27-29)
 2. **LUKE 22.17:** "Take this and divide it..."
- B. Does "breaking bread" refer to the Lord's Supper or a common meal? (Matt. 26.26; Acts 2.42; 20.7; 1 Cor. 11.24)
- C. Is it scriptural to offer the Lord's Supper on Sunday evening? (1 Cor. 11.33)

CONCLUSION: Christ suffered and died that we may have life. Let us never forget it!

GRUDGES AND STUBBORN MULES

A farmer leaned on the fence, which separated his farm from his neighbor's adjoining field. He watched while his neighbor plowed his old mule with sullen difficulty.

The farmer stood there watching his neighbor's misery until he could take it no longer. "I don't like to tell a fella his business, but if you would speak to that there mule it would make your job much easier," spoke the farmer. "Seems to me that pulling on the reins like you do only confuses the mule and makes you mad. Just tell him 'gee' and 'haw' and see if he don't do a lot better."

The neighbor took the reins from around his shoulders, pulled a big square red handkerchief from his hip pocket and wiped the inside of his straw hat. He then looked kinda squint eyed and said, "Reckon you're right neighbor, but this here animal kicked me five years ago and I ain't spoke a word to him since."

How we relate to people is an important element in our Christian lives. Christians cannot claim Christ-like character if they bear grudges. Can you imagine Peter becoming so upset with our Lord because He called him Satan (Matthew 16:23) that he refused to ever speak to Him again?

Holding a grudge has become a life-long project for some. They can remember every unkind word that was spoken to them. They dwell upon the way they were mistreated and make a pact with themselves never to forgive. Their attitude is one that says, now you've hurt me and you must pay. The grudge bearer fails to understand that grudges don't hurt others nearly as much as they hurt him.

In dealing with God's acceptance of the Gentiles and that the Jewish Christian should do the same, Paul wrote, "Wherefore receive ye one another, even as Christ also received you, to the glory of God" (Romans 15:7).

The plowing of his field was made difficult because the neighbor held a grudge and was bitter. The Christian's life is made unfulfilling and his soul is lost when he holds a grudge that in turn harbors bitterness. Isn't it time to speak to the mule in your life?

[Glen Young; condensed]