

Lesson 10 | Wednesday, February 7, 2024

## **MIND YOUR KING**, lessons from Doy Moyer's Book, Mind Your King.

You can find your copy at Amazon.com or other book suppliers.

For the last lessons, we have tried to show that God has communicated to us the way He has made us to communicate with each other. We **tell** others what we want, we **show** others what we want, or we **imply** what we expect of others. We have addressed what Christians did in their worship. And in the last lesson, we tried to distinguish between the way the New Testament speaks of the church and the way the world has institutionalized The Church – and even some Christians. The church is people.

From the beginning, the gospel would make people proclaim, "Our God Reigns" (c.f. isa 52:7; quoted in Romans 10:15). And to even Christian slaves Paul wrote, "*Whatever you do, do your work heartily, as for the Lord and not for people, knowing that it is from the Lord that you will receive the reward of the inheritance. **It is the Lord Christ whom you serve***" (Colossians 3:23-24). This study of authority is not about developing a legalistic, or worse, a Pharisaic, mindset. Instead, it is the natural outcropping of the gospel. God reigns – over the world, over us, and in us. And if so, He reigns in every church.

Something interesting to this connection occurs in Acts 4. There's something about that name. When Peter and John were imprisoned because of preaching and their healing of a man of some 40 years (4:22), they were asked, "By what power, or in what name, have you done this?" (4:7). As Jesus promised, Peter and the others were not left alone (John 14:18,26) and when "filled with the Spirit" (4:8), answered, "Let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health." They said that the power was not theirs – the power was His. Peter said the miracle occurred because of His Name – not some utterance of a magical mantra – but because of the raw power that only God could have. Jesus proved He was God and God proved He was His Son – and They worked this power through them. Notice the other ways Peter used it: Acts 3:16, "And on the basis of faith in His name, **it is the name of Jesus which has strengthened this man** whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all." Acts 19:13, "But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." But because Jesus did not authorize their work with His power, there was no healing, And then even in the Apostles' prayer, Acts 4:30, "while you extend your hand to heal, and signs and wonders take place through the name of your holy servant Jesus."

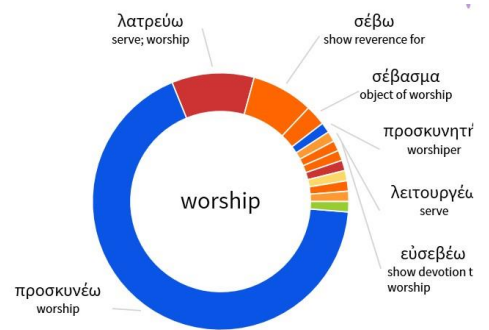
Further, that power *empowered* Peter and John. Their bold recalcitrance came from His "name", that is who He is: "Whether it is right in the sight of God to give heed to you rather than to God, you be the Judge, for we cannot stop speaking what we have heard and seen" (4:19-20).

And finally, that name is the source of salvation: "There is salvation in no one else, for there is no other name under heaven given to people by which we must be saved" (4:12). It was not in saying His name that saved – it was in one's obedience to His name (c.f. 10:48; 18:16; 19:5) just as Peter first said, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins..." (Acts 2:38).

And that is the connection as to why Paul tells the Colossians, "*And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him*" (3:17). It is worth mentioning here that people were saved – were empowered – and the Apostles spoke in the Holy Spirit because of Jesus' power that had sanctioned and commanded it – not in the recitation of words. It is not a mantra or religious verbiage that authenticates God's power – it is God Himself – and Jesus. So if any of us dare to speak "in Jesus' name" we must speak what Jesus Himself has spoken because there is something important about that name.

In this lesson we want to consider when churches assemble and "worship."

Terms in scripture indicating worship involve the act of revering, honoring and fearing God. The most commonly used Greek word for worship is *proskuneo*, means to prostrate oneself before something, or someone, as an act of reverence, fear or supplication. This is also used in John 4:24 where Jesus says there will come a time when worshippers will *worship* in spirit and in truth. To worship God means that we Revere and honor him, bowing ourselves before him in service and attitude. This implies that we must worship God as he directs, for we cannot honor him without listening to his will. We must not subjectively do whatever we want then call it worship. Revering and honoring God means that we do what he says.



*“Now even the first covenant had regulations for worship and an earthly place of holiness”* (Hebrews 9:1). God has always been in charge of what pleases Him in worship. God was not just against worshipping other gods (c.f. Deuteronomy 5:9, 21); He was also concerned with how worship was conducted (c.f. Nehemiah 12:45-46). This was not to raise up a bunch of law keepers, but in fact, to make them His people. So as Christians today, shouldn't our concern likewise be to offer up our spiritual sacrifices that God would accept? Even Peter said, *“we should offer up spiritual sacrifices acceptable to God through Jesus Christ”* (1Peter 2:5).

**The Lord’s Supper.** When Christians gathered together, the things they did in worship had been put in motion by the Apostles’ teaching. For Corinth, when he sought to correct their errors in 1Corinthians 11, he reminded them that “I received from the Lord what I also passed on to you” (11:23). The teaching about communion “when you come together” (11:17,18,20,33) was a vital aspect of their worship. Jesus had commanded it of all disciples (Matthew 26:26-28). And the first congregation of Jesus’ community followed the teaching in devotion to this breaking of bread (Acts 2:42). Considering the elements of the Supper, the frequency of it and even the tenor of the feast to be irrelevant to faithfulness is antithetical to what was expected in the first century churches.

- They partook of the first day of the week (c.f. Acts 20:7);
- They did together (1Corinthians 11:17,18,20,33);
- They were to remember Christ and proclaim His Death (11:24,26);
- They were to examine themselves (11:28);
- They were to “judge the body” (11:29).

**Prayer.** Individuals have always prayed but Christ’s ambassadors led congregations in public, communal prayer (Acts 2:42; 4:23-24; 1Corinthians 14:15-17).

**Singing Praise.** While we addressed this subject mostly in lesson 7, let’s review. Individuals have always praised in song too (Acts 16:25; James 5:13). Yet just like prayer, the Apostles taught Christians to “sing and to make melody in your hearts” to the Lord (Colossians 3:16; Ephesians 5:19). And the way we worship should honor His name: “Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name” (Hebrews 13:15). Whether prayer or prayers that are sung, a Christian should make what we do an acknowledgement of His name.

**Teaching.** Written letters were to be read to the disciples for learning (Colossians 4:16; 1Timothy 4:13). Christians listened to Paul until midnight (Acts 20:7). Teaching God’s truth is good and acceptable in the sight of God (1Timothy 2:3) – and glorifies Him.

**Giving.** Paul instructed the churches of Galatia and the church in Corinth about how to gather up the funds for sharing for needing saints. And he said, “Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.” (1Corinthians 16:1-2).

There are incidentals (Romans 16:16; 12:15) that are not the reason for our gathering and we should exercise wisdom and order to retain the true purpose of our meeting together as the King wants.