
“Come, Let Us Reason About the Bible”
What Is the Church of the New Testament?
Bible Study Series

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.” —(Matthew 16:18)

LESSON EIGHT, Part 2 — What About the Church’s Worship Services?

Estimated Reading Time: 12-15 minutes

VII. The Five Acts of New Testament Worship

Let’s look at how the early church worshiped—and how we continue to worship today.

1. Singing

Singing is a vital and beautiful part of New Testament worship. It is not a performance for entertainment, but a **sacrifice of praise** offered by the entire congregation to God. The emphasis in biblical worship is not on musical talent or instruments, but on the heart—the sincere, thoughtful engagement of each Christian as every voice is lifted in unison.

“Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19).

This verse shows that singing in worship is both **horizontal and vertical**: we speak to one another, encouraging and teaching through spiritual songs, while also singing *to the Lord*, making melody in our hearts. It is a mutual edification and a collective praise.

Similarly, Paul writes:

“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” (Colossians 3:16).

Here, singing is connected to **teaching** and **admonishing**. The message of the song is what instructs and uplifts. The **content** of the lyrics matters deeply—they must be rooted in the Word of Christ. This is why the songs sung in worship must be doctrinally sound and spiritually rich.

Additionally, the Hebrew writer describes singing as an offering to God:

“Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name” (Hebrews 13:15).

The "fruit of our lips" refers to spoken (or sung) praise—an offering that comes from the heart and is expressed through the voice. This is the kind of **spiritual sacrifice** God desires under the New Covenant.

The Nature of New Testament Singing

The New Testament provides no authority or example for the use of mechanical instruments in worship. The instruction is always to sing, to make melody in the heart, and to use the lips to offer praise.

- No choirs.
- No solos or performances.
- No musical instruments.

Instead, the practice of the early church—and the clear instruction of scripture—is **a cappella congregational singing**, where **everyone participates together**.

This form of worship emphasizes unity and sincerity. It removes distractions and highlights the message of the song and the condition of the heart. It is accessible to all—young and old, musically gifted or not—because the focus is not on harmony or presentation, but on the **truth of the lyrics** and the **grace in the heart** of the worshiper.

Singing is also a way to **build one another up**:

"Let all things be done for edification" (1 Corinthians 14:26b).

When we sing together, we glorify God and strengthen each other in faith. The church becomes a spiritual chorus—not led by professionals, but by a shared devotion to the Lord and His truth.

2. Prayer

Prayer was central to the worship of the early church. It was not merely a formal ritual, but a continual and sincere expression of dependence on God, gratitude for His blessings, and intercession on behalf of others. The church in its earliest days made prayer a vital part of their spiritual life and assembly:

"They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42).

The phrase "**continued steadfastly**" reveals the seriousness and consistency of their devotion. Prayer was not designed to be occasional or optional—it was a regular part of their spiritual routine, just as essential as studying the Word or observing the Lord's Supper.

The apostle Paul also emphasized the ongoing nature of prayer in the life of every Christian:

"Rejoicing in hope, patient in tribulation, continuing steadfastly in prayer" (Romans 12:12).

Prayer strengthens the Christian through all seasons of life—hope in joyful times, patience during hardship, and endurance through persistent communion with God. To "continue steadfastly" means to remain diligent, not giving up, even when answers are delayed or trials increase.

Paul further instructed the church in Ephesus to make prayer a constant spiritual practice:

"Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints" (Ephesians 6:18).

Hence, prayer is described as an **ongoing, watchful, and persevering** act. It is offered "in the Spirit," showing that true prayer aligns with God's will and is guided by the heart and mind that are spiritually in tune with Him. Christians are also taught to pray not only for themselves, but for "**all the saints**"—the entire body of Christ.

Public and Congregational Prayer

In the assembly, prayers are offered publicly by **faithful men**, as instructed in the scriptures:

"I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8).

While one man leads the prayer, the **entire congregation participates** by joining their hearts and minds in agreement. This unified worship brings encouragement, edification, and fellowship among believers, and gives glory to God.

Prayer is not limited to asking for blessings—it includes thanksgiving (Philippians 4:6), confession (James 5:16), praise (Psalm 145:18), and supplication for wisdom, strength, and boldness to live faithfully (James 1:5; Acts 4:31).

As the early church demonstrated, a faithful, worshiping congregation will be a **praying congregation**—devoted to God, constant in communication with Him, and uplifted in mutual concern for one another. Just as Jesus Himself often withdrew to pray (Luke 5:16), the church today must continue to follow His example in private and public devotion.

3. Preaching and Teaching God's Word

"Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Timothy 4:2).

The charge Paul gave to Timothy is the same charge every faithful preacher must uphold: **Preach the Word**. A preacher is not to express personal opinions, comment on popular trends or tell stories to entertain. The Word of God must be the foundation, substance, and focus of all preaching in worship.

The early church gathered **not for entertainment**, but for **edification**—to be built up spiritually by hearing and understanding the message of truth. Preaching is meant to teach, correct, and encourage, as Paul outlines in this verse: "*convince, rebuke, exhort.*" This means preaching may sometimes challenge the hearer, calling for repentance and change, while at other times it strengthens and encourages the faithful to press on in godliness.

Importantly, Paul adds, "*with all longsuffering and teaching.*" Preaching must be done with **patience** and **sound instruction**. The goal is not emotional manipulation, but transformation through understanding and obedience to the truth.

The Role of Preaching in the Early Church

Throughout the New Testament, you see that preaching played a central role in the life and worship of the early church:

- On the day of Pentecost, it was the preaching of Peter that pricked hearts and led to the conversion of about 3,000 souls (Acts 2:14–41).
- Paul and others regularly **reasoned from the Scriptures** in synagogues and homes (Acts 17:2; Acts 20:20).
- The church gathered to be taught and to grow in the apostles' doctrine:

“And they continued steadfastly in the apostles’ doctrine and fellowship...” (Acts 2:42).

This commitment to sound teaching and gospel preaching is what helped the early Christians mature in the faith and remain steadfast in times of persecution and trial.

The Purpose of Biblical Preaching

Biblical preaching has several key purposes:

1. **To Proclaim the Gospel** – The death, burial, and resurrection of Christ is the heart of the message (1 Corinthians 15:1–4).
2. **To Teach Sound Doctrine** – The church is grounded in truth through faithful teaching (Titus 2:1).
3. **To Refute Error** – False teaching must be exposed and corrected (Titus 1:9).
4. **To Encourage Obedience** – God's Word calls us to live lives of holiness and faithfulness (James 1:22).
5. **To Equip the Saints** – Preaching equips Christians for service and maturity (Ephesians 4:11–12).
6. **To Motivate People** – The preacher should be able to reach the heart with not only what he says but how he gets the message through a person's defences.

Preaching is not about style or charisma or entertaining—it is about **faithfully delivering the message of God** so that hearts may be convicted, minds may be enlightened, and lives may be changed for eternity.

In contrast to modern religious trends that often prioritize **entertainment, storytelling, or emotionally charged performances**, the church of the New Testament is centered on **the sound preaching of the Word of God**.

The preacher's task is to **deliver truth**—whether or not it is popular or convenient. Sound preaching is not always comfortable, but it is always necessary. It calls sin what it is, points people to the cross, and helps believers grow in grace and knowledge (2 Peter 3:18).

Paul further warned that a time would come when people would not endure sound doctrine:

“For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers” (2 Timothy 4:3).

This makes it all the more importantly critical that congregations remain committed to **Bible-centered preaching**. The preacher is not a performer, nor a motivational speaker. He is a **herald of God’s truth**, charged with guiding the church through the Scriptures and helping souls prepare for eternity.

Faithful preaching includes:

- **Declaring the whole counsel of God** (Acts 20:27)
- **Equipping the saints for ministry** (Ephesians 4:11–12)
- **Refuting false doctrine** (Titus 1:9)
- **Building up and encouraging the church** (1 Thessalonians 5:11)

Ultimately, preaching is a divine means by which God’s Word reaches hearts, changes lives, and glorifies Him. When done according to Scripture, preaching becomes an essential, irreplaceable part of true New Testament worship.

4. The Lord’s Supper

The Lord’s Supper in Worship

“Now on the first day of the week, when the disciples came together to break bread...” (Acts 20:7).
“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes” (1 Corinthians 11:26).

The **Lord’s Supper**—also referred to as **communion** or the **breaking of bread**—was a central and sacred part of worship in the New Testament church. The disciples came together **specifically on the first day of the week** for this purpose, showing its importance and its regular observance as part of their worship.

This memorial is not a man-made ritual but a command from the Lord Himself:

“Do this in remembrance of Me” (Luke 22:19).

It is a solemn, yet hopeful, act of remembrance, focusing the minds of the congregation on the **sacrifice of Jesus Christ**—His body that was broken and His blood that was shed for the forgiveness of sins (Matthew 26:26–28).

The **unleavened bread** represents Jesus’ sinless body, and the **fruit of the vine** symbolizes His precious blood, which ratified the New Covenant (Hebrews 9:14–15). These emblems are not just symbolic; they are **spiritual memorials** instituted by the Lord, and must be observed with reverence, self-examination, and a unified spirit.

Paul gave clear instruction and warning about the manner in which the Lord’s Supper should be observed:

“But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body” (1 Corinthians 11:28–29).

This is not to be taken lightly or casually. Each Christian is called to reflect inwardly, discerning the deep meaning of Christ’s death and renewing their commitment to Him.

As seen in Acts 20:7, *“this important remembrance was observed **weekly**, not monthly or quarterly. Just as the Israelites remembered their deliverance from Egypt through the Passover once a year, Christians remember their deliverance from sin through the Lord’s Supper **every Lord’s Day**—the first day of the week, the day of Jesus’ resurrection.*

5. Giving as a Part of Worship

“On the first day of the week let each one of you lay something aside, storing up as he may prosper...” (1 Corinthians 16:2).

“So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver” (2 Corinthians 9:7).

Giving is not a fundraising effort or a pressure tactic—it is a **spiritual act of worship**. Just as Christians sing, pray, partake of the Lord’s Supper, and hear the Word preached, they also **give** as part of their devotion to God. It is an expression of **gratitude, trust, and fellowship** in the work of the church.

Biblical Principles of Giving

1. It is Done on the First Day of the Week

The early church was instructed to lay by in store **on the first day of the week**, the same day they assembled for worship (Acts 20:7). This shows that giving was a **regular, planned, and purposeful** part of their assembly. It was not random or impulsive, but intentional.

2. It is Personal and Proportional

Paul says, *“Let each one of you lay something aside... as he may prosper.”* Every Christian is to give according to their means—God does not require what one does not have, but He does expect each to give in keeping with how they have been blessed (2 Corinthians 8:12). This makes giving **personal** and **individual**, not dictated by a fixed amount, but guided by the heart and one’s prosperity.

3. It is Cheerful and Willing

Paul writes:

“So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver” (2 Corinthians 9:7).

Giving must never be done out of guilt, pressure, or obligation. It is not a “tax” on worshipers but a **joyful opportunity** to contribute to the Lord’s work. God is pleased when His people give **willingly and gladly**, with hearts filled with generosity.

4. It Supports the Work of the Church

Contributions from the saints support **evangelism, benevolence,** and the **edification** of the body (Philippians 4:15–16; 1 Corinthians 9:14; Acts 11:29–30). The funds collected are not for personal enrichment or entertainment—they are used to carry out the mission of the church as directed by Scripture.

5. It Reflects the Heart of the Giver

Jesus taught, *“For where your treasure is, there your heart will be also”* (Matthew 6:21). Giving is a test of our priorities. It shows whether you truly value the kingdom of God. Christians who give sacrificially demonstrate their faith, love, and dedication to eternal things over material ones.

Giving Is Worship, not a Business Transaction

In a world that often views giving in terms of financial transactions or investment returns, the New Testament reminds us that giving in worship is **spiritual in nature**. It is part of offering ourselves as **living sacrifices** (Romans 12:1), acknowledging God as the source of all blessings, and trusting Him to provide.

The early Christians gave with gladness and simplicity of heart (Acts 2:44–47). Today, the church follows that same pattern—giving not because you must, but because you **want to** honor God and advance His kingdom.

VIII. The Role of Women in Worship

The New Testament outlines a God-given structure for conduct in the worship assembly. While women are equal to men in worth and salvation (Galatians 3:28), their roles in the worship of the church are distinct. God has given clear guidance regarding the conduct of women in public worship, particularly in matters of leadership and teaching authority.

Women Are to Worship, but Not Lead in the Assembly

Paul writes by inspiration:

“Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.”

(1 Corinthians 14:34)

“And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.”

(1 Corinthians 14:35)

The context of this passage is the public worship assembly. The “silence” required is not absolute (women may sing, for example), but refers specifically to speaking roles that involve leadership, such as preaching, teaching, or leading prayer in the presence of men.

Paul affirms the same principle to Timothy:

“And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.”

(1 Timothy 2:12–14)

This passage offers two reasons for the instruction:

1. **Creation Order** – “Adam was formed first, then Eve.” God established an order in creation that reflects headship and authority (cf. 1 Corinthians 11:3).
2. **The Fall** – “Adam was not deceived, but the woman being deceived, fell into transgression.” Paul appeals to Genesis 3 to emphasize that Eve’s being deceived in the garden is a reason for the submissive role of women in the assembly. This does not imply moral inferiority, but illustrates the consequences of role reversal and the importance of God’s design.

This divine order is not cultural or temporary—it is rooted in creation and affirmed by apostolic authority.

Women Can and Should Participate Appropriately

Although women are not to lead in the public worship assembly, they actively and vitally participate in several scriptural ways:

- **Singing praises to God** (Ephesians 5:19; Colossians 3:16)
- **Praying silently in agreement** with public prayers (Acts 1:14; 1 Timothy 2:8–10)
- **Learning quietly with submission** (1 Timothy 2:11)
- **Teaching children and other women** (Titus 2:3–5; 2 Timothy 1:5)
- **Serving in many meaningful roles** within the church (Romans 16:1–6)

The restriction is not on participation, but on **leadership and authority** within the mixed-gender assembly.

Submission Is a Spiritual Principle, Not Suppression

Submission in worship reflects reverence for God’s will, not inequality or suppression:

“Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.”

(1 Corinthians 11:11)

Men and women are interdependent and equally precious in the sight of God. However, God has assigned specific roles to be followed for the sake of order and reverence in worship:

“For God is not the author of confusion but of peace, as in all the churches of the saints.”
(1 Corinthians 14:33)

By respecting these roles, the church honors Christ as Head and preserves the simplicity and purity of New Testament worship.

IX. The Simplicity of New Testament Worship

New Testament worship is **simple, spiritual, and accessible to all**. It is not bound by location, spectacle, or hierarchy. Instead, it flows from a sincere heart and is grounded in the Word of God. The worship of the church under the New Covenant reflects the spiritual nature of God Himself:

“God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:24).

Unlike the **Mosaic system of worship**, which was filled with outward rituals and material symbols, New Testament worship removes the shadows and reveals the spiritual reality in Christ.

Under the Old Law, worship involved:

- **Special garments** worn by priests (Exodus 28)
- **Incense offerings** on the altar (Exodus 30:7–9)
- **Sacred spaces**, such as the tabernacle and later the temple in Jerusalem (1 Kings 8:10–11)
- **Ritual washings and ceremonial cleansings** (Exodus 30:17–21; Leviticus 16)
- **Animal sacrifices and blood offerings** repeated year after year (Hebrews 10:1–4)
- **Complex feasts, calendars, and ordinances** tied to Jewish identity and nationhood (Leviticus 23)

These things were **part of a temporary system**, intended to point forward to Christ. When Jesus came, He fulfilled the Law (Matthew 5:17), and when He died, He “took it out of the way, having nailed it to the cross” (Colossians 2:14). That system—including its **priesthood, temple, and ceremonial rituals**—was no longer binding.

The worship of the New Covenant **does not resemble** these physical patterns. It does not involve:

- Special priestly garments
- Incense or burning candles
- Sacred physical spaces like temples or altars
- Ritual washings in lavers or fonts
- Elaborate ceremonies or instrumental music

Instead, it centers on **Christ, His Word, and the heartfelt participation of all believers**. There is **no separate clergy** offering sacrifices on behalf of the people, for all Christians are now part of a **royal priesthood** (1 Peter 2:5, 9), offering **spiritual sacrifices** acceptable to God.

- Everyone sings from the heart (Ephesians 5:19).
- Everyone partakes of the Lord’s Supper on the first day of the week (Acts 20:7).
- Everyone gives as they have prospered (1 Corinthians 16:2).

- Everyone prays and listens to the Word preached (Acts 2:42).

This is worship as **designed by the Lord**, not **devised by man**.

The Danger of Reintroducing Old Covenant Elements

Sadly, many religious groups today have reintroduced **ceremonial vestiges** from the Old Law into Christian worship—priestly robes, altars, incense, sanctuaries styled as temples, choirs, instruments, and elaborate rituals. These practices may appeal to the senses, but they **go beyond what is written** (1 Corinthians 4:6) and reflect a return to the **types and shadows** that were done away in Christ (Hebrews 10:1).

When such elements are brought into the Lord’s church, they **corrupt the simplicity** and **purity** of worship authorized in the New Testament. They reflect not faithfulness to Christ, but a **departure from His pattern**. As Paul warned the Galatians who were tempted to return to the Old Law:

“You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace” (Galatians 5:4).

You, along with others, are called to **worship in spirit and truth**—not with physical symbols, not through mediated rituals, but through **simple acts of faith** rooted in the gospel of Jesus Christ. God’s design for worship is **sufficient, complete, and beautiful in its simplicity**.

Therefore one must **guard the pattern** (2 Timothy 1:13), **speak where the Bible speaks**, and **remain silent where it is silent**—not adding to or taking away from the commands of the Lord (Deuteronomy 4:2; Revelation 22:18–19). In doing so, the purity of New Testament is preserved in worship and honor to Christ, the Head of the church.

Conclusion: Worshiping God in Spirit and in Truth

Jesus made worship accessible—not through temples or rituals, but through faith and obedience. He invites all people everywhere to be part of His church, to be sanctified by His sacrifice, and to worship the Father in spirit and in truth.

“Therefore, by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name” (Hebrews 13:15).

Friend, worship isn’t about entertaining you or making you “feel good” from the experience. Worship isn’t about impressing God with externals—it’s about praising Him and drawing near to Him with a sincere heart and according to His will. The church of the New Testament follows that pattern. Let us continue in that way, honoring our Lord Jesus Christ with heartfelt worship that pleases God.

Questions to Confirm Understanding

Estimated time to Answer the questions, including scripture lookup: 20 – 25 minutes

Read and answer the following set of questions about this lesson, and circle your answer: “True | False” or “Yes | No”. Look up the scriptures provided to confirm your answers. Then compare your answers with the Answer Key provided after these questions.

1. New Testament singing in worship is intended to entertain the audience.
True | False
2. Does Ephesians 5:19 teach that Christians should sing and make melody in their hearts to the Lord?
True | False
3. According to Colossians 3:16, singing in worship involves teaching and admonishing one another.
Yes | No
4. Mechanical instruments of music were commonly used in the worship of the New Testament church.
True | False
5. According to Hebrews 13:15, is praise in worship described as the “fruit of our lips”?
True | False
6. Public prayer in the church assembly is to be led by faithful men.
Yes | No
7. Does Acts 2:42 indicate that the early church continued steadfastly in prayer along with other acts of worship?
True | False
8. According to the New Testament, are women permitted to teach or have authority over men in the worship assembly of the church?
Yes | No
9. Faithful preaching must be based on the Word of God, not personal opinion.
Yes | No
10. Does 2 Timothy 4:2 command preachers to convince, rebuke, and exhort with all longsuffering and teaching?
True | False
11. The early church gathered for preaching primarily to be entertained.
True | False
12. The Lord’s Supper was observed on the first day of the week by the early church.
Yes | No

13. According to Acts 20:7, did the disciples come together on the first day of the week to break bread?
True | False
14. Christians are to examine themselves when partaking of the Lord's Supper.
Yes | No
15. Does 2 Corinthians 9:7 teach that God loves a cheerful giver who gives willingly and not out of obligation?
True | False
16. Giving is considered a spiritual act of worship under the New Testament.
Yes | No
17. According to John 4:24, must those who worship God do so in spirit and in truth?
True | False
18. New Testament worship includes incense, priestly garments, and ritual washings.
True | False
19. Christians today are a royal priesthood offering spiritual sacrifices to God.
Yes | No
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Answer Key

Estimated time to read the answers and reflect on them: 25 – 30 minutes

1. **New Testament singing in worship is intended to entertain the audience.**
False
Explanation: Worship singing is for mutual edification and praise to God, not entertainment.
2. **Does Ephesians 5:19 teach that Christians should sing and make melody in their hearts to the Lord?**
True
“Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”
Explanation: This verse teaches both encouragement among believers and heartfelt praise to God through singing.
3. **According to Colossians 3:16, singing in worship involves teaching and admonishing one another.**
Yes
“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs...”
Explanation: Singing is a form of spiritual instruction and mutual encouragement.
4. **Mechanical instruments of music were commonly used in the worship of the New Testament church.**
False
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Explanation: The New Testament provides no example or command for the use of instruments in worship; it emphasizes vocal praise.

5. **According to Hebrews 13:15, is praise in worship described as the “fruit of our lips”?**

True

“Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.”

Explanation: Worship under the New Covenant is verbal and spiritual, involving sincere praise from the heart.

6. **Public prayer in the church assembly is to be led by faithful men.**

Yes

Explanation: 1 Timothy 2:8 commands that “men pray everywhere,” implying a leadership role in public prayer.

7. **Does Acts 2:42 indicate that the early church continued steadfastly in prayer along with other acts of worship?**

True

“And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.”

Explanation: Prayer was a regular and essential part of the early church’s worship and community life.

8. **According to the New Testament, are women permitted to teach or have authority over men in the worship assembly of the church?**

No

“And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.”

(1 Timothy 2:12–14)

Explanation: God’s order for the church assembly limits women from exercising teaching or authoritative roles over men. This is based not on culture, but on creation and the events of the fall (Genesis 3). Women are to participate in worship respectfully and reverently, but without taking on leadership in the public assembly. In Ephesians 6:18, Christians are instructed to pray always with perseverance and supplication,

9. **Faithful preaching must be based on the Word of God, not personal opinion.**

Yes

Explanation: Paul commands, “Preach the word” (2 Timothy 4:2), showing that Scripture—not human ideas—is the authority.

10. **Does 2 Timothy 4:2 command preachers to convince, rebuke, and exhort with all longsuffering and teaching?**

True

“Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.”

Explanation: Faithful preaching includes correcting, encouraging, and teaching with patience.

11. The early church gathered for preaching primarily to be entertained.

False

Explanation: Preaching in the early church was for edification, instruction, and exhortation—not entertainment.

12. The Lord’s Supper was observed on the first day of the week by the early church.

Yes

Explanation: Acts 20:7 demonstrates the regular weekly observance of the Lord’s Supper on Sunday.

13. According to Acts 20:7, did the disciples come together on the first day of the week to break bread?

True

“Now on the first day of the week, when the disciples came together to break bread...”

Explanation: The church gathered specifically on Sunday to observe the Lord’s Supper.

14. Christians are to examine themselves when partaking of the Lord’s Supper.

Yes

Explanation: 1 Corinthians 11:28–29 warns that self-examination is required to partake worthily.

15. Does 2 Corinthians 9:7 teach that God loves a cheerful giver who gives willingly and not out of obligation?

True

“So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”

Explanation: Giving is to be intentional and joyful, not reluctant or coerced.

16. Giving is considered a spiritual act of worship under the New Testament.

Yes

Explanation: Giving is described as part of assembling and worshiping on the first day of the week (1 Corinthians 16:2).

17. According to John 4:24, must those who worship God do so in spirit and in truth?

True

“God is Spirit, and those who worship Him must worship in spirit and truth.”

Explanation: Jesus teaches that worship must come from the heart and be guided by truth.

18. New Testament worship includes incense, priestly garments, and ritual washings.

False

Explanation: These were part of the Old Covenant. Christ removed these ceremonial elements (Colossians 2:14).

19. **Christians today are a royal priesthood offering spiritual sacrifices to God.**

Yes

Explanation: 1 Peter 2:5, 9 describes all Christians as priests offering spiritual sacrifices to God through Christ.