

Frequency of the Lord's Supper

As to the frequency of eating the Lord's Supper, most of us have to wrestle with this question. Since Acts 20:7 is the only reference of disciples coming together to eat the Lord's Supper, it is the only reference to which we can appeal to establish frequency. We learn "what to eat" and "what to drink" from the words of Christ when he instituted it (Matt.26:26-28) and in Paul's reference to it in 1 Corinthians 11:23-34. The Acts 20:7 reference does teach "how often" they came together to "break bread", and it does so by a necessary inference, one of the three ways of teaching.

This conclusion is based upon the following reasoning:

1. A thing that is to be observed annually must have both the month and day of the month for its observance. Example: your birthday. Or a Bible example would be Pentecost, the day following the seventh Sabbath after the Passover, which was an annual occurrence.

2. Anything that is to be done monthly must have a day of the month. Example: a house payment, or rent.

3. That which is to be observed weekly need only have the day of the week. Example: the Sabbath day. The command was simply, "remember the Sabbath day to keep it holy." And since every week had a Sabbath day the people knew that it was a weekly observance. The local Lions' Club has a sign in front of a restaurant which says: Lions' Club, Friday at Noon. It does not say "every Friday", but all who read it reach that conclusion. Other clubs may meet twice a month and their sign may read: Second and Fourth Friday at 12:00.

If the Lord's Supper were not to be eaten each week, then who is to decide which "first day" of which week?

Incidentally, everyone seems to understand that "upon the first day of the week let every one of them lay by him in store" authorizes a weekly collection. The identical expression as is used regarding the breaking of bread and it necessarily infers a weekly observance.

- by ***Billy Moore***

"Who Made You A Judge Over Us?"

When faced with the unpleasant but necessary task of correcting another's error, the common retort is "Who made you the judge?" or some slight variation on that theme: "Don't judge me!" or "Why are you so judgmental?" Such efforts to deflect criticism aren't new at all.

Thirty-four centuries ago, Moses was observing his countrymen in Egypt when he witnessed an assault. Confronting the aggressor, he asked, "Why are you striking your companion?", only to be rebuffed with the words: "Who made you a prince and a judge over us?" (Exodus 2:13-14).

Hundreds of years earlier, Abraham's nephew Lot was dwelling in the city of Sodom when his homosexual neighbors attempted to gang rape his houseguests. Lot implored them, "Please, my brethren, do not do so wickedly!" (Genesis 19:6), following which they remarked, "This one came in to stay here, and he keeps acting as a judge" (Genesis 19:9).

Notice in these two Old Testament examples that opposition to beatings and sexual crimes was dismissed as judgmentalism. Thus, it should come as no surprise that the same tactic is employed by sinners today. People just don't like to be told they're wrong.

Exercising judgment is an essential element of godly behavior. Jesus did not forbid judging; He just taught how it is to be done: "Do not judge according to appearance, but judge with righteous judgment" (John 7:24). Indeed, it is a defining characteristic of spiritual maturity that one is able "to discern both good and evil" (Hebrews 5:14).

Paul commented, "Do you not know that the saints will judge the world?" (1st Corinthians 6:2). Scripture teaches that Noah "condemned the world" when he prepared the ark to save his household from the flood (Hebrews 11:7), and Jesus said, "The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah;

and indeed a greater than Jonah is here" (Matthew 12:41). Whenever one does right, he implicitly condemns those who err.

- by **Bryan Matthew Dockens**

Why Preach?

1. TO DECLARE GOOD NEWS (Rom.10:15)
2. TO EDIFY THE HEARER (1 Thess. 5:11)
3. TO INFORM THE LISTENER (Matt. 28:19,20)
4. TO PRESENT THE TRUTH (John 8:32)
5. TO PRODUCE FAITH (Rom. 10:17)
6. TO CONDEMN ERROR (James 5::19,20)
7. TO REBUKE THE ERRING (2 Tim. 4:2)
6. TO RESTORE THE ERRING (James 5:16)
9. TO SHOW THE CONSEQUENCES OF SIN (Rom. 6:23)
10. TO ENCOURAGE CHRISTIAN LIVING (2 Peter 1:5-11)
11. TO COMFORT THOSE IN SORROW (Rom. 12:15)
12. TO SAVE SOULS (Mk. 16:15,16)

- ***selected***

Praiseworthy

There seems to be a natural tendency to concentrate on negative things and to overlook positive ones. In particular, we tend to deliberate more on the faults and failings of others, and to ignore the good things they are doing. This is especially true in the Lord's church. In fact, we are often more negative and critical of our brethren than we are toward complete strangers.

As we deal with our brethren, it is necessary to deal with every problem that arises. We dare not try to 'sweep under the rug' anything that violates the "pattern of sound words" found in the Holy Scriptures (2 Tim. 1:13). To do so would, in itself, demonstrate a lack of love (Gal. 4:16; Acts 20:26,27).

But, while maintaining a careful eye for anything that 'misses the mark', we should also look for opportunities to commend and praise one another. Barnabas, for example, earned his nickname by being one known for the encouragement he offered to his brethren (Acts 4:36,37).

When writing to the church at Corinth, Paul had to deal with many problems that existed there. Strong words of rebuke were needed in addressing the issues among these brethren. But, despite these negatives, the apostle did not fail to commend their good qualities with expressions like these: "I thank my God always on your behalf" (1 Cor. 1:4), and "I praise you, brethren, that ye remember me" (1 Cor. 11:2). It is obvious that deserved praise was an important aspect of the message to that church.

We all should do some self-examination (2 Cor. 13:5) to see if we have failed in these matters. Are we constantly negative? Are we quick to complain, but slow to offer praise? Is our focus on criticism rather than commendation? As a very simple test, ask yourself these questions: When was the last time you offered a word of praise to a brother or sister in Christ? – (as compared to) - When was the last time you complained about something a fellow Christian was doing? This is important. Think!

- by **Greg Gwin**