

The Floral Heights Informer

www.floralheightschurchofchrist.org

22 April 2007
Volume 7; Issue 16

Floral Heights
Church of Christ
1814 Buchanan
Wichita Falls, Texas
76309
(940) 322 - 1650

In This Issue:

Fellowship Meals 1-2
Local News 2
Sermon Outline 3
The Book of Psalms – Back
Cover

Elders:

Mike Chancellor
(322 – 6374)

Tom Witherspoon
(766 – 5368)

Deacons:

Joe Cronin

Jim Hall

David Witherspoon

Preacher:

John C. Robertson

Thoughts about Fellowship Meals

(Continued from Last Week)

Knollwood Messenger April 2007

By Micky Galloway

Let us study the passages involved in this controversy. Be sure to read the text.

Acts 2:42, 44, 46: I can admit all these verses say and still deny that these Christians ate a common meal for social and recreational purposes. Verse 46 says that while they assembled in the temple, they broke bread (common meal, mg) "*at home*." Notice that they ate this meal, in contrast to the Lord's Supper referred to in *Acts 2:42*, *at home*. What this passage says is that early Christians ate with one another; there is no evidence to lead us to believe that the meal involved any kind of congregational action. Christians today often share a meal, although we do not have a congregational fellowship meal provided by the church. Individual Christians eat together in private homes; and in no way does anyone consider this meal-sharing to be a congregational activity.

Acts 20:7-11: The congregation assembled "*to break bread*" (i.e., to observe the Lord's Supper, mg). The meeting broke up after Eutychus fell from the third-story window. Knowing that he would be leaving in a few hours, Paul ate (common meal, mg) before departing. This passage does not teach that the congregation shared a common meal or that those who did eat ate on property owned or rented by the church.

Jude 12; 2 Peter 2:13 regarding *agape (love) feasts*. People assume that early Christians held these *agape (love) feasts* on church property and that they were a church work, or function, held for social and recreational purposes. These people often say, "*All the historians and all the commentators agree with this conclusion*." Remember, *historians* and *commentators* are uninspired sources, but if we use them, we must use them correctly. Let us consider what some *authorities* have to say.

Joseph Henry Thayer describes these feasts: "... *feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's Supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food*

Local News:

Welcome to all our visitors. We pray that you will be edified by our service and that you will ask questions if things are not as you are accustomed to seeing. Please come back at your every opportunity.

Our next **Gospel Meeting** will be September 2007! Begin making plans to be in town.

Hoby Miller has been struggling with severe back pains of late. Please remember both Hobby and Joni in your daily prayers.

Nina Grey is having difficulties with her knees. She has an appointment Thursday to see a specialist.

Pat Robertson will remain in Houston through the month of May to take care of Kasey's great grandmother.

Continue to pray for our shut-ins:

Stella Davidson
696-1030 (Home)

Calvin York
692-0489 (Home).

Bessie Murphy
4600 Taft Blvd, Apt. 538

provided at the expense of the wealthy." (Joseph Henry Thayer, Greek-English Lexicon of the New Testament. p.4).

Do you have a love feast in connection with the Lord's Supper? Is it a meal that wealthy Christians provide for the benefit of their poorer brothers and sisters?

International Standard Bible Encyclopedia, pg. 70 says that the agape was "*a common table at which the wants of the poor were supplied out of the abundance of the rich.*"

1 Corinthians 11:20-34: Some say that the church in Corinth was eating a common meal, intending to use the elements of their common meal to observe the Lord's Supper. However, the context indicates they had corrupted the Lord's Supper by making it into a common meal, for social and recreational purposes. It was no longer the *Lord's Supper*. Paul wrote, "*In your eating each one taketh before another his own supper...*" (vs. 20-21). In doing this, the Corinthians *despised the church of God* by distorting its divine nature and purpose. Their actions also shamed those who were poor. Verses 22 and 34 contain the solution. "*What, have ye not houses to eat and to drink in?*" Please note this important point.

The Corinthians conducted their congregational assemblies some place other than their homes. Yet, Paul told them to eat meals for social and or recreational purposes at home, as a function of the home--not a work of the church. It is interesting to note that every time the Scriptures mention the church's provision of such a meal for social and recreational purposes, they condemn it. Paul told the Corinthian church to STOP.

Some attempt to slip social activities in under the guise of spiritual edification. Certainly, this opens the apostasy floodgates. While some enjoy suppers and parties, others enjoy gyms, golfing, fishing, hunting, etc. Besides *common meals*, what other social and/or recreational activities may the church provide? As the apostle Paul left the Ephesian elders, he told them, "*And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.*" (Acts 20:32) God's word is adequate for spiritual edification (2 Timothy 3:16-17).

No man has the right to prostitute the energy, strength, zeal, or resources of the Lord's church to serve human aims or purposes. We must allow the church to be distinct as the church, so adorned as to glorify its Head, even Christ. God gave His Son for it. The Lord of glory died for it. We must not bring its lofty mission down to serve the outward man; rather, we must keep it pure to serve the interests of heaven for which we all strive.