

## I. Introduction

## A. Sources of influence.

1. Judaism. X, 12, Paul Jews. Synagogues furnished centers for spread of Xnty. Jas 2:1.
2. Mystery religions. Tho similarities, mostly differences.
3. Other Xn churches. 1 Th 1:7--good example. Corinth, 1 Cor 11--bad example.

## B. Extent of influences.

1. Bauer. Xnty combination of existing influences without any supernatl factor.
2. Hatch. All the elements of organization can be traced to external sources tho ch is of divine origin. Not much room in his view for authority of Script.
3. Angus (Environment of early Xnty). Ch wholly new and antithetic to environment in which it found itself.

Concl. Difficult. Is example of NT binding? Is application of principles affected by culture and times? Does size make a diff?

## II. Influences of Customs on Organization and Officers of the Church.

## A. The Name, church.

1. Ekklesia. Shows relatn to Judaism bec of  $\tau\tau\upsilon$ , congregation and  $\xi\eta\rho$ , assembly.  $\tau\tau\upsilon$  often trans by sunagoge and  $\xi\eta\rho$  by ekklesia. Sunagoge more of associated congregation in a place. Ekklesia more of those called to sal and more sacred word.
2. In N.T. ellkesia in Matt 16:18 and 18:17 only. In rest of NT of local groups Phil 1:1 and public group, 1 Cor 11:18. Jews kept synagogue so Xns came to use ekklesia.

## B. Elders.

1. OT usage. Of older people who ruled. Of elders of synagogue, for over each one presided a council of elders. Mt 15:2; Lk 7:3. Of elders in Gentile communities in Asia and priests of pagan temples. Episkopos used of Athenian officers charged with administration of a colony. Also in LXX of inspectors, superintendents, taskmasters, capt. Read Lightfoot, Phil. p. 95.
2. NT usage. Fact that elders just appear and 1st appointment not recorded in Acts indicates just taken over from Jewish use. 1st use in Acts 11.

## C. Deacons.

1. Pagan use. In service of Serapis, Isis a "college" of deacons was presided over by a priest.
2. Synagogue use. Some similarity with Hazan hakkneseth or servant of the synagogue. This person called huperetes in Lk 4:10 and  $\sigma\upsilon\eta\gamma\epsilon\tau\eta\varsigma$  and diakonos synonymous. He cared for synagogue building and prepared for the meetings.
3. NT use. More to care for destitute. In this distinct from Judaism. Tho as helpers there is a similarity.

## III. Influences of Customs on Sacraments and Services of Church

## A. Baptism.

1. Jewish proselyte. Edersheim, II, 745-46.
2. John Baptizer. Only diff was that he did it, Matt 3:11.
3. Mystery rel. a. To admit to membership. Only in Mithras worship. b. For influencing deity. In others too.

B. Lord's Supper. This new, but agape seemed to grow out of Passover meal and just custom of eating meals together when X on earth. Acts 1:42

C. Footwashing. Background is custom of washing. Host furnished water, Lk 7:44; did own feet except in rich home when servant did (1 Sam 25:41). Jn 13:17 hupodeigma doesn't mean an institution, v 15 kathos not so strong as ho (rel pro) would have been.

D. Services. Instruction part of Xn services like instruction in Jewish synagogue. Xn service had more freedom in exercise of gifts.

E. Excommunication. Ezra did, 10:8. In time of X Jn 9:22; 12:42; 16:2. In synagogue there was temporary and permanent, Schurer, 60-61.

Conclusion: many antecedents in Judaism and would be expected. When ch took them over, they became valid as if specifically divinely sanctioned. Also see principle of developmt

## I. Relation of use of the word.

- A. In N.T. Always plural except 1 Tim 3:2 and Tit. 1:7 tho use of article is prob generic and singular is not significant.
- B. In Apos and post-apos lit. Always plural.
- C. In 2nd C. Bishop used of single officer who stands above rest in any enumeration of ch officers. How did this supremacy come to be?

## II. Relation of contemporary associations.

- A. Evidence  
Tendency twd institution of a pres. was practically universal. Evidence is considerable, varied, and with no imp't exceptions. Municipal councils, private and rel and secular assoc. Provincial assemblies, boards of magistrates, administrative councils. Presbuteros became name of presiding officer.
- B. Conclusion. Doesn't prove ch was swept along but establishes a basis of probability that it was. Easier to acct. for single head than if churches did not develop such.

## III. Relation of internal condition of Xn communities.

- A. Causes which contributed to rise of 1 man. Causes inherent in nature of ch itself.
  - 1. Eleemosynary character--supporting widows and poor from common fund. Hatch 40-1.
  - 2. Disciplinary character. Need leadership when moral offences judged.
  - 3. <sup>Group</sup>Worship character. Rule and leadership required.
- B. Antecedent causes.
  - 1. In some cases an apostle had had supremacy during his lifetime. Tradition of personal supremacy may have lingered after his death. e.g. John.
  - 2. Apostles had apptd others to have supremacy. Paul and Titus and Tim. James, Lord's bro called archbishop and bishop of bishops in Clementines. Irenaeus calls Blycarp bishop and presbyter interchangeable.
  - 3. X had had 12 apostles around Him. Analogy meant presbyters were like apostles so needed head like X. Ignatius ad Magn, 6,1.
- C. Eschatological causes.  
Ch not seen as distinct at first so likened to kgdom of David in an interim situation so there would be some interim head like David until Messiah would return to reign.

Conclusion: In 2nd century bishop had primacy over presbyters but not supremacy. That came little later. Seen in Clement and Polycarp and Ignatius. Gwatkin, p 12

## IV. Relation of Necessity for unity of doctrine. IV. and V. show how supremacy arose.

- A. The Situation.
  - 1. Canon not determined yet.
  - 2. Allegorical interpretation widespread.
  - 3. Gnosticism and phil. popular.
- B. The Solution. Irenaeus said everything should be tested by fides catholica (faith of the church) which was also the fides apostolica (belief of apostles). Those who differed were airetikai, a sect or party, not belonging to general or traditional belief of ch.
- C. The Spread of the solution. In spread of this idea there arose necessity of some head to pronounce on what was compatible or incompatible with united doctrine. In Clementines pres. of community is custodian of faith for 1st time. Generally recognized in 3rd C. Augustine called bishop's seat cathedra unitatis.
- V. Relation of necessity for discipline. 3rd C. ques of readmission to membership of those who shrank from martyrdom. Hatch p.100-1. Church undertook to act but couldn't always bec persecution prevented meeting tog. So leaders acted on readmission. This practice of 1 acting for all contd after persec. ceased.
- Concl. Priority of rank for bishops; not nec. diff. functions from presbyters. This true also in writers of 4th and 5th c. Chrysostom, Jerome, etc.

## ELDERS

### I. Words.

1. Presbuteros. a. Seniority, Lk 15:25; 1 Tim 5:2. b. Jewish elders, Lk 20:1.  
c. Leaders in Xn ch, 1 Tim 5:17. Always trans elder except 1 Tim 4:14.
2. Episkopos. Bishop and overseer. Closely connected with shepherding, 1 Pet 2:25. And with elder Acts 20:28. Principal idea is inspection. In Tit 1:5-7 elder and bishop describe same office. Also 1 Pet 5:1-3 in TR.

- ### II. Origin.
- 3 possibilities. a. From Judaism. b. From Gentile municipal officials.  
c. Spontaneous. Derived from a. and b. tho spontaneous in distinctiveness in relatn to Xn ch.

### III. Duties.

1. Money, Acts 11.
2. Teaching, Eph 4:11; 1 Tim 5:17; 1 Pet 5:1-4.
3. Guard truth. Acts 15, 20:29-31.
4. Minister to sick, Jas 5:14.
5. Restore, Gal. 6:1.
6. Give example, Heb 13:17.

- ### IV. Qualifications.
- See attached.

## DEACONS

### I. Word.

Root. Prob from same as dioko-to hasten after, pursue. Hence one who executes commands of another, esp of a master--servant, attendant, minister.

- ### II. Origin.
- Acts 6. Some think from synagogue Chazan and others not so bec of apparent novelty and detail given in Acts 6.

### III. Duties.

Prob connected with administration in Rom 12:7 and helps in 1 Cor 12:28.

1. Minister gospel, Col 1:23-25; 2 Cor 4:1; 6:3.
2. Minister comfort and encouragement, Eph 6:21; Col. 4:7, Col 1:7
3. Minister physical needs, Acts 6.

- ### IV. Qualifications.
- See attached

## ORDINATION

### I. Usage.

1. Acts 6:2 of "deacons"
2. Acts 13:1-3 of 1st missionaries
3. Timothy, 1 Tim 4:14; 5:22; 2 Tim 1:6.
4. General use of laying hands, Heb 6:2
5. Non-technical use in Acts 14:23 (?)  
If technical, then of elders.

### II. Activity.

1. Acts 6--prayer and laying hands only by apostles or did whole congregation view.

### III. Meaning.

1. Vital connection. Some say to impart gift
2. To delegate authority.
3. Merely to dedicate or consecrate to God.

### IV. Timothy. Prob at Lystra.

1. Prerequisite. Prophecies given to others concn Tim's promise of useful work.
2. Meaning. Same
3. Consequence. Could ordain others, 1 Tim 5:22. Some think this not technical. Looks like ordained men ordain others.

## CHURCH DISCIPLINE

### I. Wrong attitudes twd this doctrine

- A. Matt. 7:1 misused. Should never judge anyone else. Wrong interpretation.
- B. Judgmt of sin in a bel's life is entirely bet him and God. Based on 1 Cor 11:31. But only part of truth.
- C. Ch dpeasn't have this power. Matt 18, 1 Cor 5, 6.

### II. Procedure for Church Discipline

#### A. Grounds for discipline.

1. Personal offenses between brethren. Context of Matt 18.
2. Doctrinal error. Rom 16:17; Tit 1:13; Rev. 2:20 (they didnt); 2 Jn 10-11 if to church.
3. Moral sin. 1 Cor 5.
4. Laziness, 2 Thess 3:10; Tit 2:12-13.
5. Insubordination. 1 Cor 4:21, Heb 13:7,17.
6. Misuse of power. 3 Jn 9-10. V 10 acc to Fausset means before all by stigmatizing and punishing.

#### B. Initiative in discipline.

Offended goes to offender. Matt 18:16; Gal 6:1; Matt 7:5

#### C. Principles. <sup>1</sup>Private then public. Hear then judge. Matt 18:17; 1 Cor 5:12-3.

Always settle as quickly and privately as possible. Decent and orderly.

2. Sometimes love covers. Always remember he is a brother, 2 Th 3:15.

### III. Purpose of Church Discipline.

#### A. Restoration of Offender. Gal 6:1 to fellowship with Lord and Lord's people.

#### B. Maintain purity of local church.

1. Morally, 1 Cor 5:6--little leaven. We're known by the company we keep. Others follow.

#### Outline of 1 Cor 5.

#### I. The Problem, 1-2.

A. A report. Woman prob not Xn so not blamed. Commonly=everywhere.

B. A reaction. Puffed up when should have realized effect on ch.

#### II. The Punishment, 3-5

A. Be Condemning. Put outside Xn fellowship bec ch is a valuable thing and needs to be preserved pure. Would go to another ch

today. Whole ch participates. To Satan's domain for whatever chastening may come.

B. Be considerate. In order to bring back to Lord ultimately, 2Cor2:6-8

#### III. The Principle, 6-13. Whole Xn life is a passover so put away all evil. Applies

only to Xn society bec have to do business with and in world. God will judge world.

2. Doctrinally. Rom 16:17. Tit 3:10. Yet somewhere along the line should seek to convert,

2 Tim 2:24; Jude. Note toleration of heresy concn resurrection in 1 Cor.

#### C. Maintain testimony of Ch. 1 Cor 5:1-commonly.

## SEPARATION

### I. Reasons for Separation.

#### A. General.

1. Covetous false teachers, 1 Tim 6:5.
2. False teachers, Tit 1:13
3. Causing divisions, Rom 16:17

#### B. Specific

1. Incarnation, 2 Jn 10
2. Denial of trinity, 1 Jn 2:18
3. Denial of deity of X, 1 Jn 2:18
4. Denial of res, 2 Tim 2:18, cf 1 Cor.
5. Laziness, 2 Th 3:14
6. Just. by faith, Gal 1:8 & analogy of that accursed thing in OT put out of camp

#### C. Personality, Acts 15:36. Many cases in this category.

### II. Procedure in Separation.

A. Nothing, 1 Jn 2:18-22. Let them go and hope they do.

B. Seek to convert, Jude, 2 Tim 2:24.

C. Withdraw, turn away, reject, 2 Tim 3:5; Tit. 3:10.

D. Receive not, 2 Jn 10