

Purpose: In the theology part of this course we want to investigate thoroughly the doctrine of the church (universal and local), including various historical views and exegetical matters involved. This will comprise 5 weeks.

- Requirements:** (1) Class lectures, discussions and questions.
 (2) Careful reading of Saucy, The Church in God's Program. At the beginning of the 10th class period, turn in answers (1-3 sentences for each answer) to attached list of questions on this book. The questions are on exegetical and debateable matters.
 (3) An exam the 10th class period.

Bibliography: See Saucy's book.

Outline:

INTRODUCTION

- I. What the church is
- II. A formal definition or two
- III. What the church is not

THE UNIVERSAL CHURCH

- I. The Fact of it
- II. The Founding of it
 - A. Its relation to the ministry of Christ
 - B. Its relation to the ministry of the Spirit
 - C. Its relation to the day of Pentecost
- III. The Foundation of it
 Relation to Christ, Peter, apostles and prophets
- IV. The Figures of it
- V. The Finish of it
 - A. The Wrath
 - B. The Mystery

THE LOCAL CHURCH

- I. Its Organization
 - A. The Fact of organization
 - B. The Nature of organization
 Elders, deacons, deaconesses, trustees
- II. Its Government
 - A. No government
 - B. National government
 - C. Hierarchical government
 - D. Congregational government
 - E. Federal government
- III. Its Ordinances
 - A. The concept of sacrament vs. ordinance
 - B. The Lord's Supper
 - C. Baptism
 Why baptize; the meaning; modes; proper subjects
- IV. Its Purposes
 In relation to God, Christ, Christians, the world, social work

USES OF THE WORD CHURCH

1. Acts 19 heathen people. Rallying point: a political privilege
 2. Acts 7 " spiritually mixed. " : a national calling
 3. Eph 1:22 regenerated people. " : bap into body of X
- The body ch is universal bec includes all redeemed in earth and heaven, Heb 12:23.
4. 1 Cor 1:2 professing people. Rallying points: geographical
prof of faith
purpose of doing God's will
practice ordinances
(leadership)

How local is local ch? 1 Cor 16:19 a local ch in a house
1 Cor 1:1: several local house churches in Corinth
Acts 9:31: several churches in several regions. Sing. not textual. *P. 1. 15:4*
1 Cor 10:31: any aspect of visible ch you contact? *15:22*

Perhaps need 3 classifications: Universal (heaven and earth); visible (all local groups I am acquainted with); local (where I have a sustained relationship).

MATTHEW 16:18

Couldn't use f. for Peter nor piece of stone for foundation.

1. Petros, piece of rock; and upon this Petra (f.), rocky mass.
X spoke in Aram and Kepha would be same, so diff would be lost. But record is in Grk and inspiration of text must mean something, or we had better translate back into Aramaic and exegete that. *Maybe God in Caanan Phil.*
2. Rock is Peter. (and other apostles).
 - a. Eph 2:20 called foundation
 - b. Prominent in Acts
 - c. But no primacy, Gal 2:11; Acts 2:9.
3. Rock is X, 1 Pet 2:5-9. 1 Cor 3:11
4. Rock is confession of X.

Gates of hell=entrance to hades (death). Not subj to death bec of risen Head. *Keys - Isa 22:22*

Matt. 16:19 (to Peter); 18:18 (tl all disc); John 20:23 (to all disc).

Matt uses perf periphrastics (fut of eimi + pf ptc), John uses perf pass.ind.

Matt. says whatsoever things; John whomsoever men (pl., not individual's sins).

Acts 10:43 may be example of class of men whose sins forgivable acc to Jn 20:23. *Rm 1*

Acts 15 may be example of things found and loosed acc to Matt 16

1 Cor 5 may be example of congregation binding and loosing acc to Matt 18. 2 Cor 2:10.

Order
III. The Government of the Church

A. Types of Church Government.

1. National church. From Erastus, 1524-1583. Church regarded as a society which owes its existence and regulations to ordinances passed by the State.
 - a. Characteristics.
 - (1). Above.
 - (2). Preachers have no power to rule except as given it by civil magistrates.
 - (3). As in England, Scotland, and German Lutheran churches.
 - b. Refutations.
 - (1) Conflicts with meaning of ecclesia in that it binds a spiritual organism to geographical lines.
 - (2) Confuses the direct relation of X as head of Church with indirect relation of God to power of State.
 - (3) Discipline passages as 1 Cor 5 do not imply that ch needed to consult civil govt.
2. No church.
 - a. Characteristics.
 - (1) Unnecessary or even sinful to organize. Say church not used of visible ever.
 - (2) Minimize the human element bec have idea that human leaders interfere with divine headship of church.
 - (3) Gifts emphasized and offices not.
 - (4) Often an element of mysticism. Quakers and some PB's here.
 - b. Refutations.
 - (1) Ecclesia is used of visible organization in which there are unbelievers, of Rev 2-3.
 - (2) All reasons listed for organization. Offices as well as gifts recognized.
3. Hierarchical church.
 - a. Characteristics.
 - (1) Either bishops (as Episcopal) or pope (as RC) given authority by X to rule. Self-perpetuating order of rulers and.
 - (2) Rulers are entirely separate from laity. People have no part in govt.
 - b. Refutation.
 - (1) Roman claim not exegetically tenable. Mt 16:18; Eph 2:20; Acts 15:7-30; Gal 2:11.
 - (2) Self-perpetuating claim not historically tenable. Not unbroken line.
4. Congregational church.
5. Federal church. Both characterized and criticized next section.

B. Pros ~~and cons~~ of Congregational church.

Pros. Strong

1. Many passages speak of the responsibilities of the entire church. 1 Cor 1:10; 1 Tim 3:15; Phil 1:27.
2. Many passages commit the ordinances of the church to the whole group. Matt 28:19-20; 1 Cor 11:2, 26.
3. The whole church elected officers and delegates, Acts 14:23 ("The literal interpretation of *ceirotonesantes* is not to be pressed"--naturally or it means appoint). ~~Ex~~ Acts 1:23,26; 6:3,5; 15:2,4,22,30, 2 Cor 8:19. On Tit 1:5 Strong says "when P empowers Titus to set presiding officers over the communities, this circumstance decides nothing as to the mode of choice, nor is a choice by the community itself thereby necessarily excluded." On Acts 14 see above.
4. The whole church has power to exercise discipline. Matt 18:17; 1 Cor 5; 2 Thess 3:14f.

C. Pros of Federal Government.

1. Elders were appointed by apostles, Acts 14:23; Tit 1:5.
2. There were rulers over churches besides the apostles, Heb 13:7,17.
3. In discipline leaders of church took prominent part tho all involved, Acts 5, 1 Cor 5, 1 Tim 5:20.
4. Ordination passages imply federal govt, 1 Tim 4:14; 2 Tim 1:6.

Note: only representative govt can combine truth of power of local church and these passages on leadership within that church. By federal we do not carry it over into synods and assemblies. But federal or representative govt within an autonomous local assembly is prob the Scriptural method of govt.

IV. The Purpose of the Church

A. To glorify God. Rom 15:6,9; Eph 1:1-18; 2 Thess 1:12; 1 Pet 4:11. As body here esp.

B. To be a lover for her bridegroom. 2 Cor 11:2. 1 Thess 1:9-10; Eph 5:26.

Ch is bride as well as body.

C. To rescue people from the world by evangelizing. Matt 28:18-20; Acts 1:8.

Not to convert but evangelize world. Note example of church, Acts 13:1--best went out. 4f's at home. *1 Cor 14. Comm.*

D. To produce holy Christians.

1. By public worship, 1 Cor 14:26; Heb 10:25.

2. By individual intercourse, as gifts operate daily, Eph 4:11-16.

3. By discipline, private and corporate, 1 Cor 11:32; 1 Cor 7:1. *1 Cor 11*

E. To care for its own. Internal social work.

1. Ministers, 1 Cor 9.

2. Widows, 1 Tim 5. Acts 6.

3. Orphans, 1 Tim 5:10.

4. Sick, James 5:16.

5. *Poor, 1 Cor 13-14*

F. Its external social work.

1. General force for good in restraining evil, Matt 5:13-16. Salt and light.

2. Particular good to people, Gal 6:10. Acts 10:38. Make humanitarian benevolences a testimony to glory of God if possible.

B. The Deacons, 3:3-13

1. The requirements, 3-12

a. Personal, 3.

- (1) Grave, serious, dignified.
- (2) Not doubletongued. One thing to one person and another to another.
- (3) No assent to wine.
- (4) Not greedy.

b. Doctrinal, 9

Formerly hidden now revealed (mystery) of faith (objective body of truth, not subjective allegiance to truth). In good conscience. Doctrine lived in life.

c. ~~Family~~ Spiritual, 10

- (1) Tested, dokimazo.
- (2) Blameless, irreproachable.

d. Family, 11-12.

(1) Qualifications of wife, 11.

Not separate deaconesses, but wives of deacons who would help in visitation. Not nec for elders esp bec wouldn't visit and have direct contact with people as much as deacons.

Grave, sober, faithful or trustworthy. Added qualification is not slanderers (diabolos).

(2) Qualifications of husband, 12

2. The reward, 13.

? whether deacon is technical and referring only to deacons or general and to all service including elders.

- a. Degree--step; i.e. (1) step upward to office of elder or (2) step of standing in community.
- b. Boldness. When accepted then can have greater boldness to witness.

C. The Doctrine, 14-16.

1. The desire of P, 14

2. The Duty of Timothy, 15a. How thou (KJ) or men (RV). No pronoun expressed. Makes little diff since what Tim did would affect the whole church. Duty was to behave or conduct self properly.

3. The Description of the church 15b.

- a. House, cf v 5. Eph 2.
- b. Belongs to living God
- c. Pillar and ground or buttress of right doctrine. Bulwark.

4. The Doctrine of the Church, 16.

This is what elders and deacons are to guard and promote.

Without controversy--by common consent. This is ~~the~~ a quote from a Xn hymn.

Mystery of godliness is the rev of truth on which godliness rests. Doctrine which will lead to godliness. The rev is really X himself.

Incarnation--manifest in flesh. God not in RV but clear ref to X.

Vindication--justified in Spirit. Prob HS vindicating His claims when raised from dead. could be justified in His (X's) own spirit during life as Rom 1:4.

Demonstration--seen of angels during life. Temptation, incar, Gethsemane, res, ascen.

Proclamation--preached among nations.

Acceptation--beld on in the world.

Consummation or glorification--ascension.

Not a complete Xn creed--no death. Part of a hymn used by P to stand for the whole body of doctrine.

2. The Reasons for Proper Department, 13-14

(1) Order of creation, 13.

It is God's arrangement that made man first, so he should take leadership. But he is insufficient alone and God had to make a woman to make him complete!

(2) Nature of creation, 14.

Nature of woman is more deceivable. Adam sinned with eyes open. Satan was able to deceive Eve. The woman did not deceive the man but persuaded him. He knew what would happen. Thus she became a transgressor, not as KJ which indicates Adam wasn't to blame. Pf tense. Point is that women can be deceived and teach wrong doctrine.

3. The Result of Proper Department, 15.

Possible interpretations

(1) In general women will get thru childbearing safely.

(2) Saved by some woman bearing the Messiah, Saviour.

(3) Saved from improper place in church if takes proper place at home which includes childbearing.

(4) Xn parents (note change to plural, they, at end of vs) will have easier delivery.

III. THE CHURCH'S DIRECTORATE, 3:1-16

A. The Elders, 3:1-7

1. Definition, 1. Bishop--overseer, function. Elder, office. Same, Acts 20:28. Tit 1:5-9?

2. Desirability, 1. P commends aspiration to the office.

3. Description, 2-7

a. In relation to self, 2-6

(1) Blameless. no accusation can be brought. Not open to criticism.

(2) Husband of one wife.

(a) Must be married. No, bec should say of a wife, not one. *the wherever seen it is with family*

(b) Not a bigamist or polygamist. Not nec to say that for this was not a prob. No exhortations to monogamy in NT. *Polygamy unknown during iphs & Romans.*

(c) Only married once. Never remarried after wife dies.

P permits remarriage, I Cor 7:39, but not of elders.

Greek is exactly parallel to 5:9 and there it doubtless means once only.

(3) Vigilant. Steady, calm. *Temperate =*

(4) Sober. Sound mind. *Use of wisdom takes or wisdom alone. 2x here + Tit 2.*

(5) Good behaviour. Well-behaved.

(6) Hospitable.

(7) Apt to teach. Willing and able. *Tit 1:9*

(8) Not given over to wine so as to become a brawler. *NOT "beside wine"*

(9) No striker, No physical violence.

(10) Not money mad. (not in best texts)

(11) Patient. Forbearing. Not determined to have just due.

(12) No brawler, Not contentious.

(13) Not lover of money.

NOT self-willed Tit 1:7. - self-assertive or arrogant.

b. In relation to his family, 4-5

(1) The requirement, 4. Subjection with all dignity.

(2) The reason, 5. Small circle of home is test case for larger circle of ch.

c. In relation to Xn growth, 6.

(1) The requirement. Not a neophyte. New plant. Mature in Xn things. Physical age may or may not be involved.

(2) The reason. Lifted up means puffed up or enveloped in smoke. Lest he find self in coldbank of conceit. ~~Exaggeration~~

(3) The result. Fall into condemnation which Devil himself incurred; i.e., lest fall into same judgment which befell Satan.

d. In relation to outsiders, 7

Try to maintain good testimony to unsaved. If don't fall into pride over how people hate you.

Ordinances

I Concept

Sacrament from monasteries - coming from
Orbinian - symbol.

II Number

Pr 4 in ch - Bp. LS, foot, marriage, Jas 5

III Prop

A. Script

X, Die did, No 28, Many in Acts, Rom 4:13 1 Pet 3, Heb 6:1-2 You should be Prop.

B. Meaning

Assoc. in texts - Frig. vis, lumen, dicit, resp. (beg of X's life)

Def - Assoc. in ident. someone, group, message, event.

Jas 5 for - vis. death Mt 10:38-39

1 Cor 10:2 - vis with Moses

1 Cor 15:29 -

1 Cor 12:13 - Body

Rom 6 - New life in X.

Xⁿ - group + message.

How many waters?

C. Subjects

Infants

1. Circumcision Gal 2:11-12

2. Household

3. Household Acts 16:7-14

Core

1. Bel + be Prop.
2. Justifying into ch. ∴ bel.
3. Age of kids in household
4. Prop verbal water.

D. Rejection Acts 19

E. Time - No present in

F. Mode

Sprinkle

1. OT Mt 4:10

2. Cleansing Gal 3:28

3. Under wif.

4. Imm. not likely in household

5. Majority + descent

Pouring

1. Coming upon

2. + + away from water

3. Catena

Imm.

1. Baptism

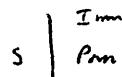
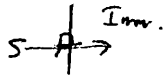
2. Rom 6

3. Could be done

4. Proclama

5. Pouring in case of sickness

6. Practice of early ch.



G Time

IV h.s.

A. Importance in rel to Panna

B. Order - low front, Corp. collectio. kin. Unbaptized bread, Corp

C. Significance 1. Rem. X 2. Proclaim death. 3. 2nd conig 4. Fellowship

D. Requirements - 1. Frig 2. Fellowship in local ch. 3. Cleansing

E. Frequency

F. Circumstances

1. At what service
2. Only in ch.
3. " ch members.

trans substitution

V Low Front Jude 12 2 Pet 2:13 1 Cor 10:20.

VI Fronting Jas 13:1-20. 1. Lx of humility vs 2 Frig 414 3. Cleansing v 10.

III
The Ordinances of the church

A. The Idea. Sacrament means to make sacred, to dedicate to gods or sacred uses. Council of Trent: A sacrament is something presented to the senses, which has the power, by divine institution, not only of signifying, but also of efficiently conveying grace."
 Ordinance is synonymous says dictionary. But take general def of "prescribed rite or practice" and make thbol. one--a rite prescribed by X to be performed by His ch. Marriage then not one and neither order in ch of 1 Cor 11 where word is used. Only Bap and Supper qualify. Thiessen: "outward rite appointed by X to be administered in the Ch as a visible sign of the saving truth of the ~~in~~ faith." 422.

- B. The Lord's Supper.
1. Institution--night before crucifixion not before Passover. Night of Passover. Followed on Passover supper.
 2. Command to observe, Lk 22:19; 1 Cor 11:24. Was observed immediately, Acts 2:42, 20:7; 1 Cor 11.
 3. Order. X took bread and gave thanks. Blessed elements to spiritual use and broke and gave to disciples. Take eat. Gave cup and thanks and gave to them. Hymn and left. Problems concn this my body and blood.
 4. Zwingli's view. Memorial view. This stands for. 1 Cor 11:26 would support.
 5. R.C. View. Transubstantiation. By priest's consecration the ~~bread and~~ bread and wine are changed. New offering of X's sacrifice every time. Idea of communion and memorial are secondary.
 6. Lutheran view. Communicant partakes of true body and blood of X in, with and under the bread and wine. Consubstantiation.
 7. Reformed view. Spiritual presence but Calvin believed that those who partake rec by faith all the blessings of sal by the mere eating and drinking.
 8. How frequently.
 9. Where. Every example is in church when gathered together. Leaders naturally led in it. In a sense it's a group (if don't like word church) ordinance.

5. 1st Supper not in church.

1. Views as to meaning
 2. Meaning = remembrance
 show faith
 anticipation
 full in body 1 Cor 10

C. Baptism. 3. Frequency
 4. Cloud comm? Who admin.

1. Why baptize. *Kiva*
- a. X was, Mat 3.
 - b. X approved of it, Jn 4:1-2.
 - c. X commanded it, Matt 28.
 - d. Early ch taught and practiced it, Acts 2:38, 41; 8:12,13,36,38; 9:18; 10:47-8; 16:15,33; 18:8; 19:5. 1 Cor 1:22-17 not degrading ordinance.
 - e. Used as basis for picturing truth, Rom 6, Gal 3:27; Col. 2:12; 1 Pet 3:21.
 - f. Foundation *1666*
2. Meaning of Baptism.
- a. Biblical usage. Associated in contexts with forgiveness, Acts 2:38; 22:16; with union with X, Rom 6; salvation Matt 28; 1 Pet 3:21; repentance, Acts 2:38. bap of HS, 1 Cor 12:13.
 - b. Theological meaning. Testimony off part of bel; central meaning is union with X acc to 1 Cor 12:13; associated meaning forgiveness, washing away sins. This above is JFW. Associated with HS bap and union with X which is newness of res position in context of 1 Cor 12. Association with new life (1 Cor and Rom 6) and new group (examples of Acts).
3. Arguments for affusion.
- a. Baptizo used in secondary sense. Bring under influence.
 - b. Affusion better pictures what HS does when comes upon us.
 - c. Scriptural accounts never indicate immersion outright.
 - d. Immersion impossible or improbable in Acts 2:41; 8:38; 9:18; 10:47; 16:23.
 - e. Bapto meand dip and this clear word never used of the ordinance.
 - f. Even if immersed sometimes that doesn't prove they did it always.
 - g. 3/4 of ch non-immersionists.
- Reasonable doubt that immersion is the mode and doubt can admit other modes.

1. OT. Synonymous
 = baptism. *1669:10*

4. Arguments for immersion.
1. a. This is meaning of ~~baptizo~~ and it is a synonym for bapto.
Fact that it is used non-technically (when not referring to ordinance) as Luke 11:38; Mark 7:4 doesn't mean it doesn't have a technical meaning.
Like ecclesia.
 3. b. Natural use of en and ek and eis and apo indicate immersion.
 2. c. Xn related to Jn's which was related to practice of day which was Jewish proselyte which was total immersion.
 6. d. Practice of early ch was immersion.
Calvin: "Churches should be at liberty to adopt either, acc to the diversity of climates, although it is evident that the term baptism meant to immerse, and that this was the form used by the primitive ch." Institutes, 524.
 - e. Every case either teaches it or allows it.
 4. f. Immersion best illustrates the meaning of baptism. Only immersion does if take Rom 6.
 5. g. Greek has clear words for sprinkle and pour. Why not used if that's the mode.
5. Infant baptism.
- a. Bec of accounts of households being baptised, Acts 16; 1 Cor 1.
 - b. Replaces Abrahamic covenant rite of circumcision.
 - c. Rejection of infant bap implies all infants are lost.
 - d. Children are stated to be in kdom of God, Mk 10:10-14.
 - e. No prohibition of it in ^{script}.
 - f. Practiced in 2nd century.
 - g. Children of Xn parents stated to be holy, 1 Cor 7:14.
- If practiced it means: Parents claiming promised for the child,
or symbol of joining visible ch.
or bestowal of grace.
or placing child in covenant.

Meaning
When -
Rebaptism

BxTW - Lk 16:24 Jhn 13:26 Rev 19:13 dip
part 3w - Lk 9:13, 19, 21, 10:22

DEVIATIONS IN DOCTRINE OF BAPTISM

1. Didache. Immersion if possible, pouring if not. Triune suggested. Several day fast suggested and a period of instruction tho unspecified.
2. Bap. Reg. Tertullian argued bap nec (unless a martyr) and covered sins committed before the bap. Thus it was often put off till nearer death. Sins bet bap and death could be atoned for by penance. 160-230.
3. Mode. Justin 114-165 implies triune immersion and Tertullian defends it. Western ch did it for a time but returned to single imm 6th C. Eastern still. Pouring not general until 4th c. and only for those too ill. Called "clinical bap." Cyprian approved of sprinkling and was the 1st. (200-257). Not general till 12th c.
4. Infant. Faith req. Acts 8:12. Support is not based on Script but theol. grounds. Tertullian indirectly condemns the practice showing it may have been practiced. Origen approved, 185-253, bec children polluted by sin and need remission. Hippolytus refers to household bap including infants as having been observed as early as 2nd c. Became general with Constantine, 313.