

- I. Early Church Life, continued.
- B. The Apostle's Fellowship.
 - 1. A spiritual fellowship.
 - 2. A material fellowship.
 - 3. A balanced fellowship.
 - 4. Significance.
- C. Breaking of bread.
 - 1. Meaning.
 - 2. Observance
 - 3. Significance
- D. Prayers

UNIT TWO A: A SUGGESTED CLASSIFICATION OF THE DOCTRINAL USAGE OF THE TERM CHURCH

(Note: varied authors classify the usages, this is one suggested classification for your files. It attempts to be definitive.

The source: H. O. Van Gilder, D.D., former President, Western Baptist Bible College, Salem, Oregon. This booklet was published when the school was located at El Cerrito, California, entitled THE CHURCH WHICH IS HIS BODY.

I. Non-theological usages: Acts 7:38; 19:32,39,41.

TOTAL USAGE OF WORD IN N.T. 115 times.

TAKE AWAY THESE FOUR USAGES, this leaves 111 separate usages or occurrences, within the span of 108 distinct references.

II. TECHNICAL OR THEOLOGICAL USAGES.

- A. 85 clearly refer to a local church. Matt. 18:17; Acts 8:1; 9:31; 11:22,26; 12:5; 13:1; 14:23,27; 15:3,4,22,41; 16:5; 18:22; 20:17,28; Rom. 16:1,4,5,16,23; 1 Cor. 1:2; 4:17; 6:4; 7:17; 11:16,18, 22; 14:4,5,12,19,23,28,33,34,35; 16:1,19; 2 Cor. 1:1; 8:1,18,19,23,24; 11:8,28; 12:13; Gal. 1:2,22; Phil. 4:15; Col. 4:15,16; 1 Thess. 1:1; 2:14; 2 Thess. 1:1,4; 1 Tim. 3:5,15; 5:16; Philemon 2; Jas. 5:14; 3 John 6,9,10; Rev. 1:4,11,20; 2:1,7,8,11,12,17,18,23,29; 3:1,6,7,13,14,22; 22:16.
- B. 6 references where the church as an institution seems to be meant: Acts 8:3; 12:1; 1 Cor. 10:32; 15:9; Gal. 1:13; Phil. 3:6.
- C. 4 other references of indeterminate usage: Acts 2:47; 5:11; Heb. 2:12; 12:23.
- D. 13 a meaning pattern here in these 13 to be determined by exegesis, in all of these except ONE the descriptive term BODY is found either in the reference or in the immediate context: 1 Cor. 12:28; Eph. 1:22; 3:10,21; 5:23,24,25,27,29,32; Col. 1:18,24; Matt. 16:18.

UNIT TWO B: SUGGESTED DEFINITIONS.

- I. The church viewed in the universal aspect: "The Church as an organism is the complex structure of the Body of Christ which carries on living activities by means of the individual believers, who are distinct in function but mutually dependent on and governed by their relation to Christ, the Head." Ryrie, Charles C., BIBLICAL THEOLOGY OF THE NEW TESTAMENT, page 191.
- II. The church viewed as the local congregation: "A local church is a group of professing believers in Christ who have been baptized and who have organized themselves for the purpose of doing God's will." Ryrie, Charles C., BIBLE DOCTRINE II, STUDY GRAPH, Moody Press, 1965.

UNIT THREE: CHURCH ACTIVITY AND AUTHORITY IN THE NEW TESTAMENT.

- I. The whole church has a duty to preserve unity in its action.

- II. The whole church has the committing of the ordinances to it.

- III. The whole church has the responsibility of appointing its own officers and delegates.
 - A. Non-problem passages.

 - B. Problem passages.

- IV. The whole church has the responsibility to exercise discipline.

Part I**The Universal Church

I. The Fact of It.

- A. Scripturally recognized. Mt. 16:18, not churches so must refer to universal. Eph 5:25 not addressed to one local body, "in Ephesus" not in text. Same true of Eph 1:22. Cf Eph 3:10--church making known to principalities. Heb 12:23 in heaven so can't be one local group on earth.
- B. Denominationally recognized. James in Baptist Standard V 69 No 45 "There is a sense in which the church is the combined body of all the redeemed, but the general meaning of the word is a local, visible body of baptized believers striving to do what He commanded them to do."
"The church, in this large sense, is nothing less than the body of Christ . . . There is a transcendent element in the church. It is the great company of persons whom Christ has saved" Strong Theol 888.
Errors today that (1) do not recognize the body and (2) the professing element in local. W.T. Conner, Gospel of Red, 269 Church. "It is used in the sense of Xns generally conceived as an ideal spiritual body." Church "includes all believers of all races and places." "A man cannot of right be a member of an organized local church who is not first a member of the one universal spiritual body of X" 272. That a person must first be regenerated "is their (Baptists) outstanding belief-- not, as many think, their emphasis on baptism." Trent, 88.

II. The Founding of it

- A. Relation to ministry of X. 1. He is founder, Mt 16:18. 1 Pet 2:6 cornerstone. *Ch 2:20*
2. He was teacher, Jn 13-17.
3. He was builder, Eph 2:20, bec He choose the foundation.
4. In risen ministry He sent HS who welded it.
5. Presently He is the head.
- B. Relation to HS.
1. He forms it, 1 Cor 12:13. Elements assembled by X, and HS puts them tog.
2. He teaches and empowers it. All vss about spiritual life.
3. He indwells it and makes it His habitation, 1 Cor 6:19.
- C. Relation to Pentecost.
1. View that says Pentecost was energizing Ch and not founding.
skin Either John Bap founded it or X and just empowered at Pentecost.
Fuller's view that makes Jn 20:22 founding. This was indwelling of HS and Acts 2 filling.
2. View that Pentecost was beginning. Acts 1:5; 11:15-16; Col 1:18; 1 Cor 12:13.
imp Supported by Eph 4. Chafers 4 reasons--death, res, asc, HS.
3. View that began Acts 9, 13 or 28. 9 and 13 essentially same, 28 diff. Jewish Ch until then.
a. Based on distinction bet en pneumatism in Acts 1:5 and 1 Cor 12:13.
skin b. Based on fallacy that God may do something before man recognizes it.
Lag in Abrahams' call and righteousness. Gen 12 and 15.
Gentiles in Mosaic period didn't know yet God was judging them by giving law to Israel only under that dispensation.
c. Phil 3:6., Eph 2:20, apostles plural. Eph 3:5--as can be restrictive (comparative) or descriptive (declarative, like participle having been revealed).

III. The Foundation of the Church.

- A. Matt. 16:18. Rock is petros. Used 16x. 11x ledge of rock and 5x metaphorically of X. Peter used of X, 1 Pet 2:8. X of self, Mt 7:24-27. Always ledge not single rock as Petros is. Never confounded in Grk. Difficult to prove He spoke in Aramaic esp at Caesarea Philippi. Anyway, it is record, not speaking that is inspired and where we get our doctrine from.

B. Matt. 16:19--keys to Christendom which Peter used Acts 2, 10.

C. Matt. 16:19-20. Shall have been. Perf periphrastic. Jn 20:23 perf. *Pass. of what things, not persons. e.g. Acts 15*
One thing is clear--the apostles don't do the binding or remitting. It is done by someone else--God.

Authority to declare what God has done. Not only to Peter but to all disciples.

IV. The Figures of the Church

A. Shepherd and Sheep, Jn 10. Care, leadership. *Christology*

B. Vine and Branches, Jn 15. Fruit.

C. Cornerstone and stones of building, Eph 2:19-22. Foundation.

D. High Priest and kingdom of priests, 1 Pet 2. Person, praise, purse, prayer.

E. Head and body, 1 Cor 12. Unity and diversity under direction of Head.

F. Last Adam and New Creation, 2 Cor 5:21. Risen humanity. *Rom 5*

G. Bride and Bridegroom. Rev 19. Love. *Eph 5*

V. The ^{*Head + joint heir Rom 8*} Finish of the Church. _{*First from household type*}

At rapture.

Proof from 2 Thess 2. Rev 3:10. Myatery character of it leaves it out of trib which was revealed in OT. *trib + people* *trib + fruits + harvest*

UNIT FOUR. The Beginning of the Church, as seen in its universal aspect.

- I. The Death of Christ. (Acts 20:28; Rom. 3:24ff.; Col. 1:14).
- II. The Resurrection of Christ. (Romans 4:25; Col. 3:1-3).
- III. The Ascension of Christ. (Eph. 1:19,29).
- IV. The Advent of the Holy Spirit (Eph. 2:22; 1 Peter 2:2)(Acts 1:5; Acts 10:44; Acts 11:15).
- V. Miscellaneous considerations. Acts 7:51; Acts 10; 11:3; Acts 11:17; Acts 15:11.

UNIT FIVE. The Foundation of the Church. Matthew 16:18.

- I. The position that the church was founded upon Peter himself, as the key apostle.
 - A. The power of the keys.
 1. The Roman Catholic position
 2. The response to this position
 - B. Apostolic Succession
 1. The Roman Catholic position
 2. The response to this position
- II. The position that the church was founded upon Peter's confession. For further help, see the PILGRIM BIBLE, footnote, page 1252.
- III. The position that it was founded upon Christ HIMSELF as the true Rock. (See E. Schuyler English, STUDIES IN THE GOSPEL OF MATTHEW, 113-15).
 - A. Word meaning and usage.
 - B. Usage of the term ROCK
 - C. Usage of the keys.
 - D. How this position answers key objections.
- IV. The position that it was founded upon the apostles and prophets (Ephesians 2:20) thus Peter is addressed as the first to make the great confession. (Marvin R. Vincent WORD STUDIES IN THE NEW TESTAMENT, I, 91-92. "The reference of PETRA to Christ is forced and unnatural. The obvious reference of the word is to Peter. The emphatic THIS naturally refers to the nearest antecedent; and besides, the metaphor is thus weakened, since Christ appears here, not as the FOUNDATION, but as the ARCHITECT: On this rock WILL I BUILD. Again, Christ is the great foundation, the 'chief corner-stone,' but the N.T. writers recognize no impropriety in applying to the members of Christ's church certain terms which are applied to him. For instance, Peter himself (1 Peter 2:4) calls Christ a LIVING STONE, and, in ver. 5, addresses the church as LIVING STONES. In Rev. 21:14, the names of the 12 apostles appear in the 12 foundation-stones of the heavenly city; and in Eph. 2:20, it is said, 'Ye are built upon the foundation of THE APOSTLES AND PROPHETS (i.e., LAID by the apostles and prophets), Jesus Christ himself being the chief corner stone. . . .the church is built, not on CONFESSIONS, but on CONFESSORS--living men."
 - V. Alva J. McClain's view of THE KEYS OF THE KINGDOM.

UNIT SIX. The Church as ORGANIZATION. . . .OFFICERS OF THE CHURCH.

I. Elders

A. Biblical references: Acts 20:17,28; Acts 11:30; Acts 14:23

B. Qualifications: 1 Tim. 3:1-6; Titus 1:7-9

C. Duties 1 Tim. 5:17; Titus 1:9; 1 Tim. 3:1; 1 Tim. 5:17

D. Number

E. Ordination

F. Distinctions in this office

1. The concept of Gift.

2. The primary object of this gift.

3. False elements which arose in church practise.

G. The action of the apostles with reference to church leadership.

H. Some contemporary positions on church officer=elder.

1. Presbyterian/Reformed.

2. Congregational.

- II. Deacons
- A. Origin

- B. Qualifications

- C. Duties

UNIT SEVEN. ORDINANCES. INTRODUCTION to the STUDY.

- I. Definitions of terms.

- A. Means of Grace

- B. Sacrament

- 1. Word derivation

- 2. Definition: Anglican

- 3. Definition: Reformed, Presbyterian

- C. Ordinance.

- II. Historical positions on these.

- A. Roman Catholic teaching: crystallized at the Council of Trent (1545-64).

- 1. Number and Names.

- 2. Meaning

- B. Lutheran view, generally.

- C. Calvin's view, that held generally by Reformed churches, Presbyterian.

- D. "Mystical" view

UNIT EIGHT. THE LORD'S SUPPER.

- I. Biblical Order. Matt. 26:26-28; Mark 14:22-26; Luke 22:14-20; 1 Cor. 10:15-17;
1 Cor. 11:23-26.

- II. Institution and Biblical background.

- A. Institution of the supper.

- B. Terms applied to the supper.

- C. Significance of the actions involved.

III. Historical development and viewpoints.

A. The Apostolic age, and immediate post-apostolic age.

B. The Roman Catholic position. TRANSUBSTANTIATION.

1. Formal statement. Council of Trent, Sessio XIII, Decrees and Canons.

2. Presence of Christ.

3. Words of Consecration.

4. Elevation of the host.

5. Results

C. The Lutheran view. CONSUBSTANTIATION.

. Statement of the position

D. The Reformed or Presbyterian position.

E. Zwingli's position.

Quotation to pinpoint the distinction between Reformed and Zwinglian view. "Calvin objects to Zwingli's doctrine of the Lord's Supper (a) that it allows the idea of what the believer does in the sacrament to eclipse the gift of God in it; and (b) that it sees in the eating of the body of Christ nothing more nor higher than faith in His name and reliance on His death. According to him the sacrament is connected not merely with the past work of Christ, with the Christ who died (as Zwingli seems to think), but also with the present spiritual work of Christ, with the Christ that is alive in glory. He believes that Christ, though not bodily and locally present in the Supper, is yet present and enjoyed in His entire person, both body and blood."

Louis Berkhof, SYSTEMATIC THEOLOGY, page 653.

UNIT NINE. BAPTISM.

I. Word usages and meanings.

A. The words involved in the ordinance.

1. Baptizo. verb.

2. Baptisma. noun.

3. Bapto. verb.

(other noun baptisimos).

B. A suggested PATTERN OF USAGE.

1. Ceremonial--ritual usage.

a. Occurrences: Matt. 3:6; Matt. 3:11(first), 13, 14, 16; Mark 1:4, 5, 8(first), 9; Luke 3:7, 12, 16(first), 21; 7:29, 30; John 1:25, 26, 28, 31, 33(first); 3:22, 23, 26; 4:1, 2; 10:40; Acts 1:5(first); 11:16(first); 19:4(first). Also, the noun baptisma--Matt. 3:7; 21:25; Mark 1:4; 11:30; Luke 3:3; 7:29; 20:4; Acts 1:22; 16:37; 13:24; 18:25; 19:34. Also used of Christian baptism in. . . Mt. 28:19; Acts 2:38, 41; 8:12, 13, 16, 36, 38; 9:18; 10:47, 48; 16:15, 33; 18:8; 19:5; 22:16; 1 Cor. 1:13, 14, 15, 16, 17; 15:29.

b. Meaning. The actual water ceremony or ritual.

2. Symbolical usage. Note--a SYMBOL is that which suggests something else by reason of relationship, association, convention, etc; especially, a visible sign of something invisible, as an idea, a quality; an emblem; as, the lion is the symbol of courage.
 - a. occurrences: Matt. 3:11(second); Mark 1:8(second), Luke 3:6(second), 16:24; John 1:33(second), 13:26; Acts 1:5(second), 11:16(second); 1 Cor. 12:13; Gal. 3:27; Eph. 4:5; Col. 2:12; Rom. 6:3,4; Rev. 19:13.
 - b. suggested meaning. . . ."introduction or placing of a person or thing into a new environment or into union with something else so as to alter its relationship to its previous environment or condition." Wuest, K.S., PRACTICAL USE OF THE GREEK NEW TESTAMENT, page 102.
3. Metaphorical usage. Note--A METAPHOR is a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another by way of suggesting a likeness or analogy between them (the ship FLOWS the sea, the evening of life).
Matthew 20:22,23; Mark 10:38,39; Luke 12:50; 1 Cor. 10:2.

IV. The position of IMMERSION as the mode of baptism.

- A. Linguistic argument. Word meaning.
- B. Contextual argument. Word suggestion.
- C. Grammatical argument.

1. The voice of the verb.

DIP the hand		TO "PLACE"	
INTO	TO GET	"SPRINKLE"	UPON
the	WATER	OR	
Laver or		"POUR"	the candidate
Utensil		the water	
		to "baptize"	
		IT, the	
		water	

THIS WOULD MEAN, GRANTING THE RITUAL MEANING OF BAPTIZE AS TO PLACE, SPRINKLE, OR POUR, THAT THE WATER ITSELF IS "BAPTIZED"

"BAPTISM" USE OF WATER UPON
Then we should say that the water was
sprinkled, poured, BAPTIZED.

THE POINT OF THIS ARGUMENT----The ABSENCE OF ANY USE OF THE WORD IN THE PASSIVE VOICE WITH WATER AS ITS SUBJECT CONFIRMS THAT ITS MEANING IS TO IMMERSE. WATER IS NEVER SAID TO BE BAPTIZED UPON A PERSON. THIS WOULD MEAN THAT THE NORMAL METHOD OF BAPTIZING IS IN WATER, NOT USING WATER UPON SOMEONE.

2. The verb used with prepositions.

3. The omission of the Greek word for "sprinkle" in connection with ritual baptism.

D. Circumstantial argument.

E. Answers to key objections.

1. Immersion is often impractical
2. Immersion is often dangerous to health and life.

- E. Answers to key objections to immersion as a mode of ritual baptism.
3. It is in some way indecent or improper.
 4. It is inconvenient.
 5. Other methods of administration have obviously been blessed by God.
 6. Not enough water in the proof passages cited.

V. THE POSITION OF NON-IMMERSION (VALIDITY OF OTHER MODES) IN BAPTISM.

A. Linguistic argument.

For this section, see the excellent material in J. O. Buswell, A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION, II, 241-266.

1. The word bapto.
2. The word baptizo.

B. Contextual argument.

C. Grammatical argument.

1. The voice of the verb.
2. The verb used with prepositions.
 - a. eis.
 - b. en.

3. Greek word for "sprinkle."

D. Circumstantial argument.

1. The case of the Acts 8 passage.
2. Other passages seen in the light of reason and deliberation.

a. Acts 9:18	e. Heb. 9:10
b. Acts 10:46-48	
c. Acts 16:33,34	f. Heb. 10:22
d. Acts 22:16	

Note: The best source for one position on the church (viewing the church as local with no present universal aspect: ECCLESIA--THE CHURCH, by B. H. Carroll, 1903, Louisville, Ky, Baptist Book Concern. Our library UA23C23.)

Before having had a thorough opportunity to review again the textbooks, I had said that we would attempt to eliminate ALL chapters from the book by Robert L. Saucy that covered the SAME content we attempted to cover in class. Upon restudying this issue, however, I am structuring our last review and our last area of concentration sheet with a change in that approach. I honestly believe that some of the chapters in Saucy's work are so vital to the concepts we have looked at in class that I need to stress them for your review. It appears now that we will not have an unreasonable amount of material to review, even with this alteration.

I. Review from the textbook THE CHURCH IN GOD'S PROGRAM. The stress here will be to outline both CONTENT and a METHOD OF APPROACH to review.

1. Review carefully chapter 1. A METHOD OF APPROACH: seek to summarize what Saucy presents about these terms:
 - a. qahal as to its technical meaning
 - b. watch closely for Saucy's reasoning as to the link between the usage of ecclesia in the Old Testament and the broader concept of the New. See page 15 particularly.
 - c. Make up a rather detailed list of the propositions or concepts that Saucy lists under his title on page 16, THE NEW TESTAMENT USE OF EKKLESIA. What does he say, for example, about the universal church? What about the term "invisible?" What about his concept of the relationship between the visible church and the universal church? We should be familiar with his concept at this point. This kind of review is built to ask you to attempt a rather close analysis and knowledge of his major concepts.
 - d. Watch the distinctions, stresses, or emphases on page 18 as well.
2. Review carefully chapter 2. The relevance of this study is apparent when we realize just how often we all use the term "the Body of Christ." Stress here again a structured outline, and after drawing up the outline, think through it so that you can reconstruct point by point Saucy's major concepts.
3. Review chapter 5. This is possibly the most important chapter in our review. The material is perhaps new to you, at least some of the concepts. Strive here for mastery of the data, using an outline, extending your review right down to key interpretations of conflicting viewpoints, distinctions made and concepts presented.
4. Review WITHIN CHAPTER 6 ONLY pages 105-119.
5. Review Chapter 7. This is admittedly a long chapter. Stress here especially pages 127 through 136. Again, since the table of contents provides no outline, attempt to work through the chapter with writing out his outline, and thinking your way through the outline, backing up the statement of the outline with concise knowledge, or summary phrases as to his content.
6. Review chapter 9 in the same manner. Think constructively through an outline of this material. *

II. Review concisely all the class notes from page 19 on through to the end of the semester.

THE USE OF AN UNMARKED BIBLE WILL BE PERMITTED FOR THE LAST UNIT TEST. IT WOULD APPEAR THAT THERE IS SO MUCH BIBLICAL DATA AVAILABLE TO US THAT WE SHOULD BE GIVEN THIS FLEXIBILITY TO EQUIP OR PREPARE OURSELVES TO DEAL WITH ISSUES THAT WILL TRANSCEND BY FAR THE GUIDELINES for this examination.

*In reviewing Chapter 9, stress only major concepts, views on the Lord's Supper, selected reasons or propositions given for positions. Hopefully, classroom work will cover some of the same ground.

I Meaning

- A. Eng. *kins* *Kyrionon* = belonging to head. 1 Cor 11:20 Rev 1:10
- B. Hbr. *qahal* = assembly. *mt* see rel. Gen 28:3 49:6 Ps 76:5 = evil ones
mt see. human Ps 89:5 = angels
usually long of *ts*.
- C. *qahal* - ass. *tag*. Acts 19:32, 41 *mt* called out

II *Unia* - (1) Chan of group assembled (2) From + reasons for calling *tag*.

- A. Acts 19:39, 41 - *Heathen*, *idolatri*, *idolatry* 3x/mr.
- B. Acts 7:38 - *J*. (Sands *univ*) *T* see. *qalis* *kon*
- C. Eph 1:22-23 *S* *univ*. Hbr 12:23. *mt* *invisibls*, *univ* *univ*
- D. Rom 16:5 1 Cor 16:19 Gal 4:15 Philo 2 *H* *univ*. *Prof* *univ* *X*
1 Jn 2:19 *R* 3:10
Unia: *q* *univ* *univ*, *prof* *univ*, *Prof* *univ*, *q* *univ* *univ*.

III Concept of *Unia* *univ* *univ*

univ *univ* Hbr 12:23

univ - *H*

- *univ* 1 Cor 1:2 *mt* *univ* *univ*.
- *univ* *univ* Acts 9:31 1 Cor 15:9
- all *univ* *univ* *univ* 1 Cor 10:31

univ.

univ (*univ* *univ*)

univ (*univ* *univ* *univ* *univ*)

IV *univ*. - *univ*. + *univ*

V *univ* *univ* - *univ*.

VI *univ*. - *univ*, *univ* + *univ*

VII *univ*. *univ* *univ* *univ* *univ*. *univ*?

District

Mat 16:18 - ^{fact.}
+ keys
+ throwing

I Rel of Ch to Kingdom

Ang. with God

Part with

Throne

Ref. to King & God

A. Meaning of keys. Rules(s), ruled, realm
Who? over whom? Where & when

B. Various Kingdoms

1. Universal 1. Gen 29:11. Rev 13:8. God over all in time & et.

2. Nat/Mess. 2 Sam 7. X over in hist of earth in M.

3. Mystery God (human) hist. 2 advent over people & earth.

4. Spiritual - All hist Gal 1:13 under X

5.

C. Rel of Ch

1. Part of
2. Part of
3. Part of
4. =

II Rel of Ch to Is. District

1. ^{5th Dist} Dist of open ch hist. Part

2. Natl Is & ch hist

3. Gal 6:14. ^{5th Dist} Supplicatory (even) Sympathetic (esp). Connection (and)

III Rel of Ch to This age

1. Mat 16:18

2. No Head Eph 1:20

3. No wife Eph 4

4. Mystery Gal 3:5-6. - unknown - known deeper truth

Body - 1 Cor 12 Rom 12

as - comparison + Gal 1:26

add into Act 2:15

hist with neg. = 1 Cor 7:31

IV Rel of Ch to JC.

Founder Mat 16:18 Foundation 1 Cor 3:11

Chose up Eph 2:20

Temple Jn 13-17

Cornerstone, head, open stone

Rock - Peter in + f.

- X on Ps craf 1X

} with

V Ch to HS.

- Body

fills

in hollow

leads

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, cf 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). ~~Tit~~ 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. 4's at home. *1 Cor 14. Come in*

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; 2 Cor 7:1. *1 Tim 5*

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, 2 Cor 9*

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.

V. III
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 ~~kn~~ 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 ~~body 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 believer 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.

C. Baptism.

3. Frequency
4. Christ comm? Who admin.

1. Views as to meaning
2. Meaning = remembrance
slow path
with repetition
fell. in body 1 Co 10

1. Why baptize.

Kiss

- 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. Fundamental Hbb

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 of 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 improbably in Acts 2:41; 8:38; 9:18; 10:47; 16:23.
- e. Bapto meant 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 symbolical
= bapto. Heb 9:11

STANDARD B & P "NOISEAR"

- 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." Insitutues, 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 kgdom of God, Mk 10:10-14.
 - e. No prohibition of it in "cript.
 - f. Practiced in 2nd century.
 - g. Children of An parents stated to be holy, 1 Cor 7:14.

If practiced it means: Parents claiming pormised for the child,
 or symbol of joining visible ch.
 or bestowal of grace.
 or placing child in covenant.

*Meaning
 when
 Reformed*

STANDARD B & P "NOISEAR"

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.

III. Historical development and viewpoints.

A. The Apostolic age, and immediate post-apostolic age.

B. The Roman Catholic position. TRANSUBSTANTIATION.

1. Formal statement. Council of Trent, Sessio XIII, Decrees and Canons.

2. Presence of Christ.

3. Words of Consecration.

4. Elevation of the host.

5. Results

C. The Lutheran view. CONSUBSTANTIATION.

. Statement of the position

D. The Reformed or Presbyterian position.

E. Zwingli's position.

Quotation to pinpoint the distinction between Reformed and Zwinglian view. "Calvin objects to Zwingli's doctrine of the Lord's Supper (a) that it allows the idea of what the believer does in the sacrament to eclipse the gift of God in it; and (b) that it sees in the eating of the body of Christ nothing more nor higher than faith in His name and reliance on His death. According to him the sacrament is connected not merely with the past work of Christ, with the Christ who died (as Zwingli seems to think), but also with the present spiritual work of Christ, with the Christ that is alive in glory. He believes that Christ, though not bodily and locally present in the Supper, is yet present and enjoyed in His entire person, both body and blood."

Louis Berkhof, SYSTEMATIC THEOLOGY, page 653.

UNIT NINE. BAPTISM.

I. Word usages and meanings.

A. The words involved in the ordinance.

1. Baptizo. verb.

2. Baptisma. noun.

3. Bapto. verb.

(other noun baptisimos).

B. A suggested PATTERN OF USAGE.

1. Ceremonial--ritual usage.

a. Occurrences: Matt. 3:6; Matt. 3:11(first),13,14,16; Mark 1:4,5,8(first),9; Luke 3:7,12,16(first),21; 7:29,30; John 1:25,26,28,31,33(first); 3:22,23,26; 4:1,2; 10:40; Acts 1:5(first); 11:16(first); 19:4(first). Also, the noun baptisma--Matt. 3:7; 21:25; Mark 1:4; 11:30; Luke 3:3; 7:29; 20:4; Acts 1:22; 10:37; 13:24; 18:25; 19:34. Also used of Christian baptism in. . . Mt. 28:19; Acts 2:38,41; 8:12,13,16,36,38; 9:18; 10:47,48; 16:15,33; 18:8; 19:5; 22:16; 1 Cor. 1:13,14,15,16,17; 15:29.

b. Meaning. The actual water ceremony or ritual.

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. P 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. T. 1:597
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 whom 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 ipds & 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. *mind of wrinkles takes or wrinkles after. 2+ 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 crime*
 - (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. *Σαρκικὴ κηλίτις*
 - (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.

1 Tim 3: 2 vigilant = sober

νηφάρων - altar at which wineless offerings
made, or sober without wine. Self-restraint as practiced
by athletes. lit. + metaphorical

3: 3 not given to wine - ηρσολοοσ. alongside wine
i.e. at parties where drunkenness erupts.

3: 11 vηφάρων

3: 8 not addicted = not giving amount to much wine.

Tit. 1: 7 - ηρσολοοσ. = I 3: 3
^{pay attention to}

1 Tim 5: 23 -

Lk 1: 15 σκεπη - strong drink. only here NT

οικος of γ. only Jn 2 (?) + Mt. 15: 23

Rom 14: 21

40 days of fermentation - sealed - rich
- boiled - no alcohol - reduce to 1/3
Water 3-5 parts added.
Modern wine 10% alcohol

of 1 to 1 = strong drink & unmixable.

at table dinner (+ Panam) 3 water to 1 wine.

3 oz whiskey = .06% alcohol in blood affects brain
.40 - unconscious

Grain used in US in 1 yr would feed 20,000,000 for 1 yr.
1 of 14 in human diet. 24.3 kcal in 1 yr. Panam social cost

55% 27000 cubic decimeters "under willow" = 27000

2 bottles beer = 5 kg wine = 1 container. = 103

2 10 yr 1 out of 12 who drink will be alcoholic + 3 other problem drinkers

circumstances of 1940 leading cause of death of people 15-45

B. The Deacons, 3:8-13

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 (XJ) 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 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.

Consumation 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.

I. INTRODUCTION

- A. Definition: "Discipline" in its broad sense means training, cultivation, improvement, according to prescribed rules; subordination to laws which are designed for the common good. In relation to the local church it relates to those methods used by the local to deal with individuals who disregard godly conduct in the church. Church discipline may be either formative or corrective or both.
- B. The Problem Involved: Two attitudes exist within the church today: (1) Those who are constantly looking for some offense which calls for church action, and (2) Those who are opposed to any and all disciplinary action. Generally speaking most churches have completely abolished any use of discipline. Probably an undue harshness of attitude in past years has caused modern disuse of this doctrine. What does the Bible have to say on this subject? The Bible gives a clear command to use discipline when needed!

II. BIBLICAL REASONS FOR DISCIPLINE

- A. Personal offenses - Offenses between individuals which are not resolved privately and which ultimately affect the welfare of the church as a whole. Matt. 18:15-17.
- B. Immorality - Reproof and refusal of fellowship until sin is confessed. I Cor. 5.
- C. False doctrine - Withdraw from them. I Tim. 6:1-5; II John 9-11.
- D. Disorderly ^{teaching}walk - Withdraw from him, but admonish him as a brother. II Thess. 3:6-15.
- E. Contention & strife - Mark and avoid them. Rom. 16:17-18.
- F. Heretics - After second admonition, reject him. Titus 3:9-11.
- G. Unprofitable ^{teaching}speakers - Rebuke sharply. Titus 1:9-13.
- H. Disregard for authority - Warn them. I Thess. 5:14.

III. BIBLICAL METHOD FOR DISCIPLINE

- A. In Personal offenses the responsibility to seek reconciliation rests with the offended and not the offender. Matt. 18:15. *Gal 6:1 Mt 5:23-24*
- B. When private efforts fail to correct problem then witnesses are to be taken. Matt. 18:15.
- C. If sin continues then the matter must come before the whole church. Matt. 18:17; I Cor. 5:4-5.
- D. If confession is given then restoration of fellowship is made. II Cor. 2:6-8.
- E. If the erring one is resentful and unrepentant then he must be removed from the fellowship of the church. Matt. 18:17; I Cor. 5:7,13.

IV. BIBLICAL OBJECTIVES IN DISCIPLINE

- A. To remove the defilement which sin brings. I Cor. 5:6-8.
- B. To protect other believers from sinning. I Tim. 5:20; Gal. 6:1. *to challenge to godliness*
- C. To make the erring brother sound in the faith. Titus 1:13.
- D. To reclaim and restore the erring brother to fellowship with God and the church. II Cor. 2:5-11.
- E. *Make erring brother ashamed of his sin, II Thess 3.*

V. BIBLICAL ATTITUDES WHEN DISCIPLINING

- A. Must be done with an attitude of meekness. Gal. 6:1.
- B. There must be a firm uncompromising stand taken against sin. I Cor. 5; Titus 1:13.
- C. Must be done with love for the sinning brother. II Thess. 3:9-15.
- D. Must be forgiveness toward those who repent and confess their sin. Luke 17:3-4; Eph. 4:32.

VI. EXHORTATIONS REGARDING CHURCH DISCIPLINE

- A. Discipline should always be done to restore the sinning brother and never to get rid of him.
 - B. Avoid haste and harshness.
 - C. Beware of partiality.
 - D. Failure to deal with and remove sin hinders the spiritual effectiveness and growth of the ministry of the local assembly.
 - E. There should be faithful teaching in the church concerning the biblical subject of discipline in times when discipline is not a problem so that when it is one they will be aware of the biblical basis.
- When even sin? When rebuke is genuine of all*

OUTLINE:

DR. CHARLES C. RYRIE

APRIL 2, 3, 4, 1976

WHAT IS THE CHURCH?

I. Some Uses of the Word "Church"

A. Acts 19:39, 41

1. Character:

2. Focus:

B. Acts 7:38

1. Character:

2. Focus:

C. Eph. 1:22

1. Character:

2. Focus:

D. Col. 4:15

1. Character:

2. Focus:

II. Some Facets of the Christian Church

A. Heb. 12:23 Definition of this church:

B. I Cor. 1:2 Definition of this church:

C. Acts 9:31 Definition of this church:
I Cor. 15:9

D. I Cor. 10:32 Definition of this church:

THE DISTINCTIVENESS OF THE CHURCH

- I. The Relation of the Church to the Kingdom
 - A. The Meaning of Kingdom
 - B. The Members of the Kingdom - Matt. 13:24
- II. The Relation of the Church to Jesus Christ
 - A. Founder - Matt. 16:18
 - B. Teacher - John 14-17
 - C. Cornerstone - Eph. 2:20
 - D. Giver of the Holy Spirit - Acts 2:33
- III. The Relation of the Church to the Holy Spirit
 - A. He forms it - Acts. 1:5; 11:15,16; I Cor. 12:13
 - B. He indwells it - Eph. 2:22
 - C. He empowers, leads, teaches it
- IV. Some Important Ramifications
 - A. The Church in the O.T.: Covenant Theology
 - B. The Church(es) in the Book of Acts: Ultradispensationalism
 - C. The Church not in the Tribulation

THE GOVERNMENT OF THE CHURCH

I. Minimal or No Government

A. Some Characteristics of This Viewpoint

Emphasis on body; emphasis on gifts, not offices;

More spiritual; often mystical

B. Some Scriptures to Consider

Rev. 2-3; Acts 14:23; Phil. 1:1; Titus 1:5

II. National Church

A. Some Characteristics

B. Some Scriptures: I Cor. 5; Acts 5:29

C. A Practical Problem for Missions Today

III. Heirarchical Church

A. Some Examples

B. Some Scriptures

1. The Meaning of Matt. 16:18

2. See also Eph. 2:20; Gal. 2:11; I Cor. 5:4

IV. The Congregational System of Government

A. Ordinances related to the entire group - I Cor. 11:2, 20

B. Election of officers was by the entire group - Acts 14:23;
2 Cor. 8:19; Acts 6:3,5; 15:23

C. Discipline related to the entire church - Matt. 18:17; I Cor. 5:4;
2 Thess. 3:6, 14

V. The Federal System of Government

A. Definition of this Concept

B. Support

1. Officers were appointed: Acts 14:23; Titus 1:5

2. There were rulers in the churches: Heb. 13:7, 17

3. Leaders are prominent: I Tim. 5:20; I Tim. 4:14; 2 Tim. 1:6

THE ORDINANCES OF THE CHURCH

I. The Idea of Sacrament vs. Ordinance

II. The Lord's Supper

A. Various Views as to Its Meaning

1. The Roman Catholic View: Transubstantiation
2. The Lutheran View: Consubstantiation
3. The Reformed View: Spiritual presence
4. Zwingli's View: Memorial

B. Biblical Ideas Involved

Remembrance, announcement, anticipation, fellowship

C. Frequency

D. Some Other Questions

Closed? Who administers? Holy kiss? Collection for poor?

III. Baptism

A. The Meaning of Baptism and Various Uses of the Word

1. Matt. 3:7
2. Matt. 3:14
3. I Cor. 10:2
4. I Cor. 12:13
5. I Cor. 1:16

B. Arguments for non-immersion

C. Arguments for immersion

D. Arguments for infant baptism

E. What about rebaptism?

QUALIFIED LEADERSHIP FOR THE CHURCH

I. Relation between Elder, Deacon, Bishop, Pastor

II. Qualifications for Elders - I Tim. 3:1-7

A. In relation to himself - 2-4

There are 13 matters mentioned in these verses.

B. In relation to his home life - 4, 5

C. In relation to maturity - 6

D. In relation to outsiders - 7

III. Qualifications for Deacons - I Tim. 3:8-13

A. Personal - 8

B. Doctrinal - 9

C. Spiritual - 10

D. Family - 11, 12

IV. Duties of Elders

A. Oversee everything - I Tim. 3:1; Acts 11:30

B. Rule - I Tim. 5:17

C. Guard the truth - Acts 20:28; Titus 1:9

V. Some Questions

How chosen? How long? How many?

Ministry
Fellowship
Stewardship - *in love 1 Tim 5*
- *Ministry in unity Phil 4*
- *Partners 1 Cor 9*
- *Prophets Gal 2*
(*with spirit*)

BODY LIFE

I. The Concept of Body Life

Compare: sheep life (John 10); fruitful life (John 15);
priestly life (I Pet. 2); resurrection life (Eph. 1);
love life (Eph. 5); household life (Eph. 2); body life
(I Cor. 12: a growing life).

II. The Characteristics of Body Life - Acts 2:42

A. Doctrine

- 5:28 ff. - the death of Christ
 - 4:2 - the resurrection of Christ
 - 3:19 ff. - the return of Christ
- Note also, 13:5; 17:2; Titus 1:9

B. Fellowship

- 1. Primarily of material things - Acts 2:44,45; Rom. 15:26;
Heb. 13:16; II Cor. 8:4; 9:13; I Tim. 6:18
- 2. Also of the common faith they shared.

What is the fellowship of a fellowship meeting?

C. Breaking of Bread

20:7, 11

D. Prayers

- 1. At regular times - 3:1; 16:13
- 2. At irregular times - 6:4; 10:9
- 3. In emergencies - 12:5; 4:23 ff.

III. The Goal of Body Life - Eph. 4:12-17

CHURCH DISCIPLINE

I. Some Wrong Attitudes toward this Concept

- A. Misuse of Matt. 7:1
- B. It is a purely private matter - I Cor. 11:31
- C. Everything should be public - I Pet. 4:8

II. Reasons for Discipline

- A. Unresolved personal offenses between individuals - Matt. 18:17
- B. Moral impurity - I Cor. 5
- C. Laziness - II Thess. 3:10
- D. Misuse of authority - III John 9, 10
- E. Doctrinal error
Incarnation (2 John 10); denial of Trinity (1 John 2:22); denial of justification by faith (Gal. 1:8); denial of resurrection (2 Tim. 2:18).

III. Procedure in Discipline

- A. Initiative should be taken by the offended party - Matt. 18:15
5:23,24
- B. If private efforts fail, then take witnesses - Matt. 18:15
- C. If this fails, then the matter must come before the whole church -
Matt. 18:17; I Cor. 5:4, 5
- D. If confession is made, then there should be restoration -
II Cor. 2:6-8
- E. If no confession, then excommunication - I Cor. 5:7, 13

IV. Purposes in Discipline

- A. To bring back to fellowship
- B. To protect other believers - I Tim. 5:20
- C. To protect the testimony of the church - I Cor. 5:7

THE SOCIAL CONCERN OF THE CHURCH

- I. Its Civic Responsibility
 - A. Obey - Rom. 13:1-7; Titus 3:1; I Pet. 2:13-17
 - B. Respect - I Pet. 2:17
 - C. Support - Rom. 13:7; Matt. 22:21
 - D. Pray - I Tim. 2:1, 2

- II. Responsibility in Relation to Employment
 - A. A proper attitude - I Cor. 7:17-24
 - B. Proper Effects
Eph. 6:5-8; James 3:9; Matt. 20:15

- III. Financial Responsibilities
 - A. To its own ministers - I Cor. 9:7-17
 - B. To its widows - I Tim. 5:9
 - C. To the poor - II Cor. 8-9

- IV. Responsibility to be Impartial - James 2

- V. The Important Matter of Priorities
Gal. 6:10

- VI. The Important Matter of Motivation - I Pet. 2:13-25
 - A. Be blameless
 - B. Do not retaliate
 - C. Commit yourself to God

CHURCH DISCIPLINE

THE BASIS

God's Holiness is the basis of all discipline and the goal towards which discipline is used within the church (Hebrews 12:11). He demands a holy church as can be seen from the first fact of church discipline recorded in Scripture (Ananias and Sapphira - Acts 5).

OUR RESPONSIBILITY

As leaders of the church we are responsible to God to watch over (αγρυνπneo - "to be sleepless") the saints because we are going to give an account for the well-being of their souls (Hebrews 13:17).

OUR AUTHORITY

"Whatever you bind on earth, shall be bound in heaven (Matthew 18:18). God is very much behind the authority of the church. He never gives responsibility without the corresponding authority.

"Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by my Father who is in heaven." Matthew 18:19.

God promises us His divine guidance on the matter of church discipline.

"For where two or three have gathered together in My name, there I am in their midst." Matthew 18:20.

God promises us His divine presence in a special way when we deal with the issue of church discipline.

OUR PERSONAL RESPONSIBILITY

"Judgement starts with the house of God" (I Peter 4:17). We cannot be lukewarm in our own commitments to Christ. We need to repent of our sins so God can use us (Rev. 3:16-19). It is ludicrous and utterly sinful for us to point out specks, if a log is blurring our vision. We will be judged by the measure that we judge others (Matthew 7:2-5).

OUR MOTIVE

Love - Hebrews 12:6-7.

DEFINITION

Discipline - παιδευο to teach
 to instruct
 to chasten Designed to produce character.
 to correct
 to punish

Church discipline is never a test of a persons salvation, but a judgement of his conduct and character. It is vitally important that we remember that it is really the Lord who does the disciplining as the Head of the church. He instructs us to carry out His Will. He is the one who judges (I Cor. 11:32).

There are seven different groups of people that need discipline within the church.

1. "Elders" - I Tim. 5:19-20. Don't receive an accusation against another pastoral/elder except on basis of 2 or 3 witnesses.

"Continue in sin" - this stresses the continuous nature of the problem in the elder's life.

Procedure - Rebuke - (elegcho) in the presence of all. This is a public rebuke of an elder done immediately, probably after following Matthew 18:15-17. But Paul didn't do this. See illustration.

Purpose - Rest might be fearful of sinning! This is one of the overlooked purposes of church discipline...We are to "abhor evil."

Illustration - Paul's public rebuke of Peter (Gal. 2:11,14 "In the presence of all").

2. "Sinning Brother" - Matthew 18:15-20

"Sins" - Commits an act of sin - aorist

Procedure - Rebuke (elegcho - see above) in private (literally, between you and him alone). The Scripture doesn't say how often to rebuke in private. Discretion is needed here. This responsibility to rebuke is not just for the elders of the church, but really for everyone within the church (2 Tim. 4:2). It is to be done with an attitude of patience and instruction (4:2). But at the same time, certain situations call for harsher rebukes in love. Paul says, "Rebuke them severely" (apotomōs - sharply) (Titus 1:13) (2 Cor. 13:10).

Then "take two or more with you" (no mention of number of times). Then tell it to the church...If still there is no repentance, then we are commanded to "let him be to you a Gentile and a tax-gatherer." This means to treat him as someone outside the kingdom, separated from God, walking in the darkness without the privileges of our fellowship. I feel this would include both social and spiritual separation.

Purpose - "Win your brother" (Matthew 18:15)...that they may be sound in faith (Titus 1:13).

3. "Overtaken Brother" - Gal. 6:1

This refers to a brother who is "caught" in any trespass. It is not a persistent sin, but one he gets "tripped up" by at an unguarded moment. In this context it probably refers to someone lured into the thinking of the legalist or the liberatorians.

Procedure - Matthew 18:15f

Purpose - Restore (katartizō - "readjust" - "make useable" - Eph. 4:12). The word is used of setting broken bones which must be done with great care and gentleness. Because it was something that trapped this brother, an admonition is given...the person going must be spiritual - able to appraise all things (I Cor. 2:15) so that he too doesn't fall into the trap. "Looking....too be tempted."

4. "Undisciplined Brother" - 2 Thess. 3:6

"Unruly" - ataktōs - adverb) - A military term that means to get out of step, out of rank from the teachings of Scripture. The verb from is used in contrast in verse 7 (atkteō - "to walk disorderly"). In this context it refers to those who don't work (verse 11 - ergazomai) because of an abuse of the doctrine of the return of Christ and have become "busybodies" (peri-ergazomai - to be working round about, instead of at ones own business). These are people who would rather look for a handout rather than work.

Procedure - Keep aloof (stello - middle voice - verse 6) "to withdraw oneself," "to restrain oneself," "cautious avoidance" - 2 Cor. 8:20.

Take special note-(sêmeiousthe - present tense - continuously do it. "Put a tag, a mark.") It doesn't say how to.

Don't associate-(sun-ana-mignumi - "to mix up with," "to keep company with.") Used also in I Cor. 5:9-11. In this context, it refers not to excommunication, but to abstaining from intimate fellowship. See below.

Admonish - (noutheteō - "exhort") - Same command is given in 1 Thess. 5:14. The attitude is not total exclusion...but as towards a brother.

Purpose - That he may be "put to shame" (en-trepō - "to have ones thoughts turned in on oneself - verse 14).

5. "Unprofitable Teachers" Titus 1:10-11

It is clear that false teachers will arise inside the church (Acts 20:29; 3 John 9-10) as well as outside the church (I Tim. 4:1-3; 2 Cor. 11:13-15; 2 Peter 2:1-3). When their impact is felt within the church, something must done.

Exhort in sound doctrine - verse 9
Refute contradictors (elegchō)
Correct opposition (2 Tim. 2:25)

This puts a strong emphasis on teaching ministry with pure doctrine.

Purpose - They must be silenced (epistomizō - "to stop the mouth"). How this is done, the Scriptures don't specifically say except for the above. But it must be done. We cannot tolerate false doctrine in the essentials within the body (Rev. 2:14-16).

6. "Division Maker" - Titus 3:9-10

This passage refers to a "factious man" - (hairesitikos - "one causing divisions") not so much by his doctrine, but one who rallies others to "worthless and unprofitable disputes" (verse 9) and debates that cause strife and division within the body.

Procedure - warn him, twice
- reject (paraiteomai - "to beg off," "avoid.")

This same idea is stated in Romans 16:17 - for those who cause "disensions and hinderances." The Romans were to "turn away."

- turn away (ek-klinō) which would include both personal and social avoidance.
Matthew 18:15f - followed specifically.

7. "Immoral Brother" - I Cor. 5:1-13; 6:9-10

The problem was "arrogant" (verse 2) defiance of the teaching of Scripture by a "so-called brother." This man is a believer. The procedure that Paul gives is not only for an immoral person, but also against others.

Immoral - (pornos - one who practices sexual immorality and would include all illicit sexual relationships - adultery, fornication, homosexuality.)

Covetous-(pleonektēs - "one desirous of having more.") An over-reactor who wants more and more. An evil desire for gain that would stimulate illicit business practices.

Swindlers - (harpaxin - an extortioner - one who missappropriates funds...secret dishonesty.

Idolater - One involved in sorcery or spiritism...in the fuller sense. See Col. 3:5.

Reviler - (loidoros - "railer," "abusive") A defamer of another persons character.

Drunkard - How does this relate to our present treatment of alcoholics?

Procedure

The following procedures are for those who arrogantly continue in the above sins without any form of repentance after Matthew 18:15f has been carried through.

(v. 2) - Remove (airō - take away, carry off)

(v. 5) - Delivered over to Satan. This seems to be a cutting off of all Christian privileges (excommunication) and a casting back into the power of the prince of this world (I John 5:19) (Jer. 2:19). Satan demanded permission to sift Peter....much like he did with Job. So it's a giving over to Satan for some kind of physical punishment (destruction of his flesh, v. 5). We know that disobedience to God (willful sin) is the cause of sickness, even death (I Cor. 11:30) the same is said of 2 other believers (I Tim. 1:20).

(v. 9) Don't associate (sun-ana-mignumi - to mix up with (2 Thess. 3:14), "to keep company with") - Remove from all church contacts.

(v. 11) - Don't eat with them - Removal from all social contacts as well.

(v. 13) - Remove (ek-airo)

If these people continue in their sin without repentance it is a good reason to question their salvation experience (I Cor. 6:9-10, I Jn 3:1-10).

Purpose - to teach not to blaspheme - I Tim. 1:20

- to cause sorrow - 2 Cor. 2:7, 7:10 - sorrow that leads to repentance without regret.

- to purify the church body - I Cor. 5:6-7

- to magnify the death of Christ - I Cor. 5:7

PRINCIPLES TO DISCIPLINE BY

1. Judicial fairness - No partiality (I Tim. 5:21) - Pastor/elders first included.

Select mature, spiritual believers to go (Gal. 6:1, I Cor. 6:5)

2. Confinement in the church - whole body must be included (I Cor. 6:1-2).

3. Proof of repentance seen - ie. asking forgiveness (Luke 17:3-4).