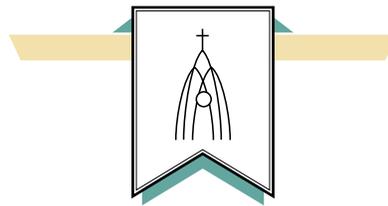


SESSION 11

ECCLESIOLOGY

{ > DOCTRINE OF THE CHURCH < }



Quotes :

"According to the New Testament, the church of Jesus Christ is a glorious church. Christ loved the church and gave Himself for it. He builds it. He walks in the midst of the golden lampstands. It is His church and He will present it unto Himself without spot or wrinkle."

(George W. Peters)

"The church's one foundation is Jesus Christ her Lord;
She is His new creation, by Spirit and the Word;
From Heav'n He came and sought her to be His holy bride.
With His own blood He bought her and for her life He died."

(Samuel J. Stone)

"The church is never a place, but always a people; never a fold but always a flock; never a sacred building but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary but the soul."

(John V. Havlik)

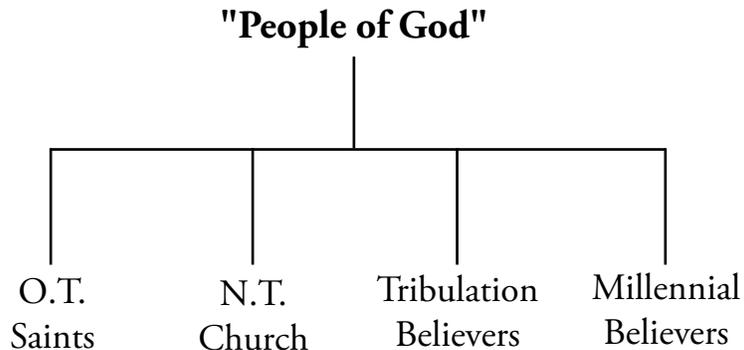


XI. ECCLESIOLOGY (Doctrine of the Church)

A. Definitions of the "Church"

1. Reformed View : "the community of all true believers for all time" (Grudem, Bible Doctrine, 363).
2. Baptist View : "those who are true believers in Christ" (Erickson, Concise Dictionary, 32).
3. Dispensational View : "that spiritual organism of which Christ is the Head, and is composed of all regenerated people from Pentecost to the Rapture" (Ryrie, "Synopsis of Bible Doctrine" in Ryrie Study Bible, 1951)

(One Dispensational View)

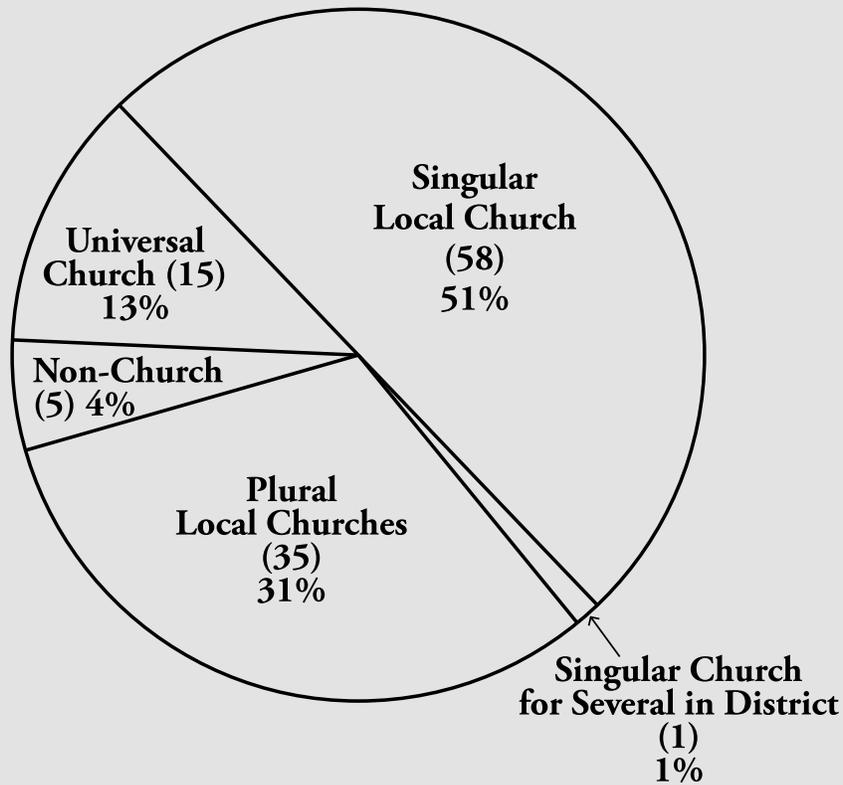


While there is a continuity of the redeemed of all ages ("people of God"), there are observable differences and distinctions.

Usages of "Ekklesia"

"Ekklēsia" is a compound Greek word from "ek" (out of) and "kaleō" (call or summon). It is translated in English by assembly, congregation or church dependent upon the context. The basic usage in the NT can be seen in the following:

- 1. Local Church (singular).....59 usages
- 2. Universal Church (singular).....15 usages
- 3. Local Churches (plural).....35 usages
- 4. Non-church References.....5 usages



B. Derivation of "Church"

1. Biblical word : "ekklēsia"

- "ek" = out of
- "kaleō" = to call or summon (verb form)
- "ekklēsia" = called out ones, assembly

2. English word :

The Old English "kirk" was derived from the Greek word kuriakōn ("belonging to the Lord"). Today, some churches use "kirk" in the place of the common term, church.

3. New Testament Usages of "Ekklēsia" : see preceding page.

C. Theological Distinctions :

1. "Church" (ekklēsia) can refer to the Universal Church, i.e. the Body of Christ composed of all true believers from Pentecost to the Rapture (next return of Christ).

a. Colossians 1:18

"And He is the head of the body, the church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy."

b. Ephesians 1:22-23

"And God placed all things under His feet and appointed Him to be head over everything for the church,²³ which is His body, the fullness of Him who fills everything in every way."

The Church's Foundation (Matt. 16:13-18)

VIEW ONE	VIEW TWO	VIEW THREE
<p>"The Rock" = Peter</p>	<p>"The Rock" = Christ</p>	<p>"The Rock" = the confession of Peter</p>
<p>Held by Tertullian, Cyprian, Varican I & II</p>	<p>Held by Augustine, Calvin, Zwingli</p>	<p>Held by Chrysostom, Zahn</p>
<p>ARGUMENTS FOR: Christ was speaking to Peter when He spoke of the rock. <i>Petros</i> (Peter) means a small rock. According to Roman Catholicism, Peter was the first Pope.</p>	<p>ARGUMENTS FOR: Passages such as 1 Corinthians 3:11; 1 Peter 2:4-8 Petra is used metaphorically of Christ in the New Testament. Christ makes a distinction between <i>petros</i> and <i>petra</i>.</p>	<p>ARGUMENTS FOR: Christ was pleased with Peter's confession (Matthew 16:16-18). Peter's confession is that on which the preaching office is established.</p>
<p>ARGUMENTS AGAINST: A distinction is made between <i>petros</i> (a small rock) and <i>petra</i> (a big rock). Peter calls Christ the foundation (1 Peter 2:4-8). Peter never claimed to be the pope. 1 Corinthians 3:11 makes it impossible for Peter to be the foundation of the church.</p>	<p>ARGUMENTS AGAINST: Christ may not have spoken these exact words, since He spoke Aramaic. Christ never claims to be the rock.</p>	<p>ARGUMENTS AGAINST: Peter denied Christ's impending death (Matthew 16:22-23). The office of preaching was established long before Peter's confession.</p>

(Charts, 114)

2. "Church" (ekkēsia) can refer to localized assemblies of believers, i.e. local communities of faith.

a. 1 Corinthians 1:1-2

"Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, ² To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:"

b. Refer also to Revelation 2-3 ("Seven Letters to Seven Churches")

D. Foundation of the Church

1. Key passage :

Matthew 16:13-18

"When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?' ¹⁴ They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.' ¹⁵ 'But what about you?' he asked. 'Who do you say I am?' ¹⁶ Simon Peter answered, 'You are the Christ, the Son of the living God.' ¹⁷ Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. ¹⁸ And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.'"

2. Discussion :

See chart, preceding page.

E. Figures (Analogies or Descriptions) of the Church

1. "Virtually all figures for the church emphasize an essential, living, loving relationship between Christ and the church" (Snyder, Wineskins, 18).

2. Refer to the chart on the following page 310.

Images Used For Christ & The Church

Christ	The Church	Reference
The Head	The Members of the Body	Colossians 1:18
The Shepherd	The Sheep	1 Peter 5:2-4
The Cornerstone	The Temple	Ephesians 2:20-21
The Bridegroom	The Bride	Revelation 21:9
The Heir	Inheritance	Ephesians 1:18
The Owner	The People	Titus 2:14
The Firstborn	The Household	Ephesians 2:19; Colossians 1:18
The High Priest	The Royal Priesthood	Hebrews 4:14; 1 Peter 2:9
The Beloved	The Virgin	2 Corinthians 11:2

F. Functions of the Local Church

1. Definitions

- a. Function : what the New Testament mandates or prescribes that churches must do (these are principles, commands, absolutes to be enacted / lived out)
- b. Form : how a particular church might organize or structure at a moment in time in order to implement / perform Biblical functions (these are practices, strategies, flexible and relative)

2. Biblical functions

Refer to following page 312 for a helpful summary as to how selected writers have understood Biblical functions.

3. Function vs. Form

FUNCTION	FORM
<ul style="list-style-type: none">• Non-negotiable• Absolute• Organism• Principles• What?• Timeless	<ul style="list-style-type: none">• Negotiable• Relative• Organization• Patterns• How?• Timely

Biblical "Functions" in the New Testament

Wayne Grudem (3 Primary Functions):

1. Ministry to God: Worship
2. Ministry to Believers: Nurture
3. Ministry to the World: Evangelism & Mercy

Scott Horrell (4 Primary Functions):

1. Worship
2. Learning
3. Fellowship
4. Evangelism

Rick Warren (5 Primary Functions):

1. Outreach
2. Worship
3. Fellowship
4. Discipleship
5. Service

Fellowship Bible Church of NWA (6 Categories of Functions):

1. Exalting
2. Evangelizing
3. Establishing
4. Encouraging
5. Equipping
6. Empowering



G. Organization of the Church

1. Types of church government

See page 314 for a helpful summary.

2. Question : what type of church government does your church practice?

Is this issue important?

Note the following passage on worship and organization :

1 Corinthians 14:33, 40

"For God is not a God of disorder but of peace. As in all the congregations of the saints ...⁴⁰ But everything should be done in a fitting and orderly way."

H. Leaders of the Church

1. Elders

a. Biblical Qualifications :

(1) Primary passages : 1 Timothy 3:1-7; Titus 1:5-9

(2) Listing of character qualities

Note the Biblical qualities in chart form, pages 315-316.

b. Biblical words

Go to page 317 (where outline notes continue)

Forms of Church Government

Episcopal

This form of church government is characterized by the authority of bishops who generally oversee not one but several churches. "Episcopal" is derived from the Greek term "episcopos," which is translated "overseer" or "bishop." Inherent in this episcopal form is the authority to ordain ministers or priests.

Examples of current churches which embrace a form of episcopal church government are Roman Catholic, Anglican or Episcopal, and even Methodists, though they do not claim apostolic succession from and through original apostles.

Congregational

Within the various forms of congregational governance, the authority rests not with select individuals but with the entire local congregation. Generally these types of churches strongly cling to autonomy (independent, self government) and democracy (corporate, democratic rule). Theologically, this form of church government draws strongly from the priesthood of the believer and rigorously applies that principle to matters of faith and practice.

Proponents of congregational rule include Baptists, Evangelical Free, certain independent bodies, and Congregational churches. Some churches may be congregational in theory, while in practice they are ruled by a board of deacons, a church staff or a strong senior leader. In these structures, the church body only ratifies what the true leadership proposes.

Presbyterian

This type of government (also called "federal") is governed by a group or board of leaders often called "elders." The word "elder" is taken from the Greek word "presbuteros," which generally denotes age, maturity or dignity and wisdom. This is a representative form of church rule whereby church direction is determined by selected elders appointed, elected or recognized by the church body. Some Presbyterian forms practice further hierarchies of inter-church, denominational governance.

Churches that embrace some form of this government include Presbyterians, Reformed, certain Bible churches and some Independents. The primary distinguishing feature is a representative group ("elders") that governs at the pleasure of the church body.

Elder Qualifications

(NASB except where noted)

	TEXT	Description (Character Quality)
1	Titus 1:6 (1 Tim 3:2 also Titus 1:7)	"above reproach"
2	Titus 1:6 (1 Tim. 3:2)	"husband of one wife"
3	Titus 1:6 (1 Tim 3:4)	"having children who believe, not accused of dissipation or rebellion" ("one who manages his own household well, keeping his children under control with all dignity.")
4	Titus 1:7	"not self-willed"
5	Titus 1:7	"not quick-tempered"
6	Titus 1:7 (1 Tim 3:3)	"not addicted to wine"
7	Titus 1:7 (1 Tim. 3:3)	"not pugnacious"
8	Titus 1:7 (1 Tim. 3:3) (also 1 Peter 5:2)	"not fond of sordid gain" ("free from the love of money")

(continued, page 316)

Elder Qualifications (Continued)

9	Titus 1:8 (1 Tim. 3:2)	"hospitable" (KJV : lover of hospitality)
10	Titus 1:8	"loving what is good" (AMP : lovers of goodness)
11	Titus 1:8 (1 Tim 3:2)	"sensible" (AMP : sober-minded, sensible, discreet)
12	Titus 1:8 (1 Tim 3:2)	"just" (AMP : right and fair-minded)
13	Titus 1:8	"devout"
14	Titus 1:8	"self-controlled" (NIV : disciplined)
15	Titus 1:9 (also 1 Tim. 3:2)	"holding fast the faithful word..." (able to teach)
16	1 Tim. 3:2	"temperate"
17	1 Tim. 3:2	"respectable"
18	1 Tim. 3:3	"gentle" (NIV : not violent but gentle)
19	1 Tim. 3:2	"uncontentious" (AMP : not quarrelsome but forbearing and peaceable)
20	1 Tim. 3:6	"not a new convert" (humble) (KJV : not a novice)

b. Biblical words

(1) Elder (Grk. "presbuteros") ... 16 times

(2) Overseer (Grk. "episcopos") ... 6 times

(3) Pastor (Grk. "poimēn") ... 3 times

(4) Ruler, Presider (Grk. "hegomai" and "proistēmi")

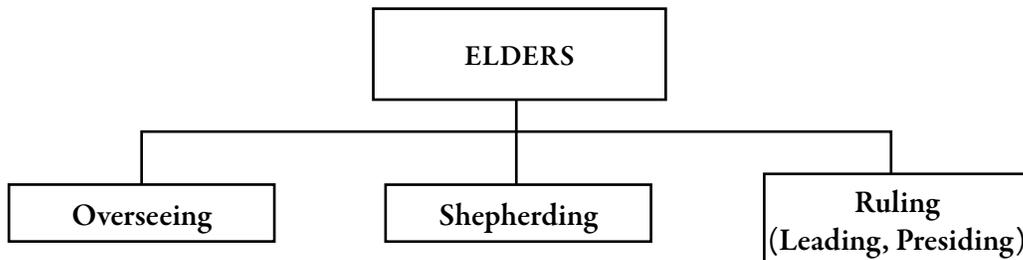
c. Biblical passages (where the words or derivatives are used of the one office)

(1) Acts 20:17, 28

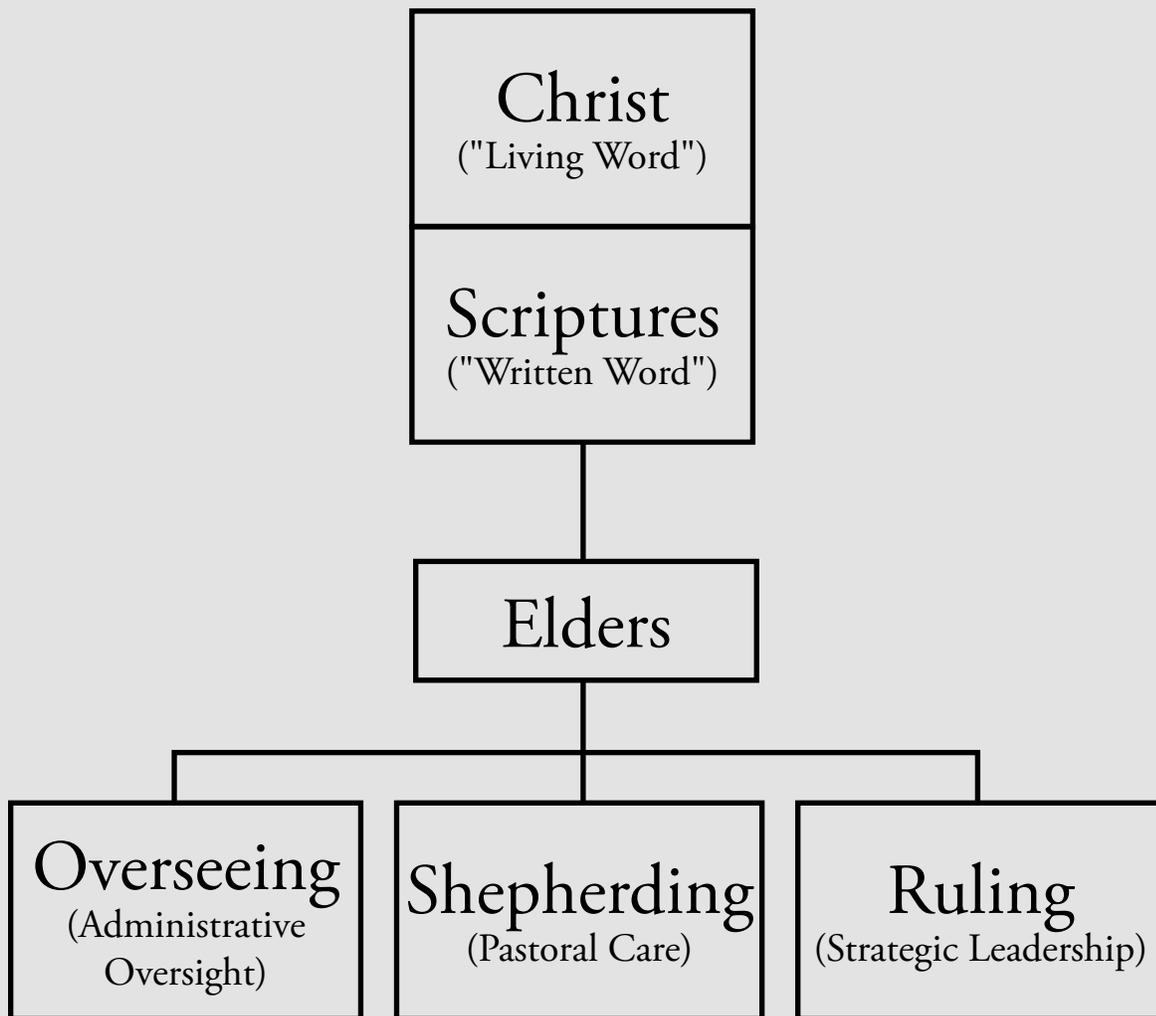
"From Miletus, Paul sent to Ephesus for the elders of the church. ²⁸ Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He bought with His own blood."

(2) 1 Peter 5:1-2

"To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: ² Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;"



Ruling Authority In The Local Church



d. Biblical responsibilities (Elders)

(1) Overseeing

(a) Managing

1 Timothy 3:4-5 (NLT)

"He must manage his own family well, having children who respect and obey him. ⁵ For if a man cannot manage his own household, how can he take care of (manage) God's church?"

(b) Directing

1 Timothy 5:17

"Elders who do their work well should be respected and paid well, especially those who work hard at both preaching and teaching."

(c) Confronting

Matthew 18:15-17

"If another believer sins against you, go privately and point out the offense. If the other person listens and confesses it, you have won that person back. ¹⁶ But if you are unsuccessful, take one or two others with you and go back again, so that everything you say may be Confirmed by two or three witnesses. ¹⁷ If the person still refuses to listen, take your case to the church. Then if he or she won't accept the church's decision, treat that person as a pagan or a corrupt tax collector."

Galatians 6:1

"Dear brothers and sisters, if another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself."

Short Bibliography for "Elders" in the New Testament

Cupp, Robert V. "Leaders Who Serve" Privately published manual, 2003.

A practical guide for macro-leadership of the church by the governing board (team) of Elders. Available through the BiLD Training Center, Fellowship Bible Church of Northwest Arkansas. (website: BiLD.fellowshipnwa.org)

Stabbert, Bruce. The Team Concept. Tacoma, WA: Hegg Publishing, 1982.

A helpful, Biblical guide to plurality of ministry leadership through the local church. Good insights, most beneficial to smaller churches. Out-of-print. Copies can be requested from BiLD Training Center (see above).

Strauch, Alexander. Biblical Eldership, Revised and Expanded. Littleton, CO: Lewis and Roth, 1995.

A Biblically-focused, dogmatic approach to Elder leadership. Probably the standard text among Elder-led churches; helpful with reservation.



(d) Commissioning

1 Timothy 5:22

"Never be in a hurry about appointing a church leader..."

1 Timothy 4:14

"Do not neglect the spiritual gift you received through the prophecy spoken over you when the elders of the church laid their hands on you."

(2) Shepherding

(a) Caring

1 Peter 5:2 (NLT)

"Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God."

(b) Guarding

Acts 20:29, 31

"I know that false teachers, like vicious wolves, will come in among you after I leave, not sparing the flock... Watch out! Remember the three years I was with you—my constant watch and care over you night and day, and my many tears for you."

(c) Teaching

Titus 1:9

"He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it."



Elder Responsibilities at Fellowship Bible Church of Northwest Arkansas

Based upon the teaching of the New Testament as to Elder Board's (or Team) responsibilities, the Elders at Fellowship Northwest Arkansas have embraced seven (7) practical responsibilities that this macro-leadership Board follows in leadership and decision-making :

1. Sustain the Mission

Our mission (purpose, reason for existence) is "to produce and release spiritual leaders who know and express the authentic Christ to Northwest Arkansas and the world."

2. Extend the Vision

Our vision (dream, passion) is "to change the heart and soul of Northwest Arkansas and the world" (i.e. lifechange; in other words, to make a difference)

3. Approve the Annual Ministry Plan

Our strategy combines Planning, Budgeting, Executing, and Staffing in order to accomplish what our Elders believe the Holy Spirit is leading us to do.

4. Ensure the Resources

Our primary resources are people, finances, and facilities. Our Elders ensure that adequate resources are provided in order to accomplish our annual plans.

5. Oversee the Health

Our primary concern is for a healthy church, not necessarily a large church. Our Elders must always have the "pulse" of our church's organic, spiritual health.

6. Define the Operating Principles

Operating Principles (OPS) are binding, written policies that express the Elders values, perspectives, end-results, and set-direction.

7. Evaluate the Directional Leader

Our Elders macro-lead through the Directional Leader, who manages the Staff and Lay Leadership of the church through the cultivation of energetic, creative, healthy teams.



(d) Praying

James 5:14

"Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord."

(e) Embracing

Titus 1:8 (NLT)

"Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined."

(3) Ruling

(a) Decision-making

Hebrews 13:17 (NLT)

"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you."

(b) Modeling

1 Peter 5:3

"not lording it over those entrusted to you, but being examples to the flock."

(c) Serving

1 Peter 5:1-2

"To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: ² Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve..."



DEACON QUALIFICATIONS (NASB)

TEXT	DESCRIPTION	TEXT	DESCRIPTION
1 Tim. 3:8	Dignity (NIV : worthy of respect)	1 Tim. 3:10	Tested (AMP: tried and proven)
1 Tim. 3:8	Not double-tongued (NIV: sincere)	1 Tim. 3:10	Beyond reproach
1 Tim. 3:8	Not addicted to much wine	1 Tim. 3:12	Husband of one wife
1 Tim. 3:9	Not fond of sordid gain	1 Tim. 3:12	Good managers of their children
1 Tim. 3:9	Keep hold of the deep truths of the faith (NIV)	1 Tim. 3:12	Good managers of their household



2. Deacons

a. Biblical qualifications

- (1) Primary passage : 1 Timothy 3:8-10, 12-13
- (2) Listing of character qualities : see page 324.

b. Biblical word

- (1) Grk. "diakonos" = servant
- (2) Can be in plural form indicating churches with multiple deacons (not a single-person office).

c. Biblical passages

- (1) 1 Timothy 3:8-13 (qualifications - listed previously, page 324)
- (2) Philippians 1:1
"Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:"

- (3) Acts 6:1-6 (first deacons?)
"In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. ² So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. ³ Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them ⁴ and will give our attention to prayer and the ministry of the word.' ⁵ This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. ⁶ They presented these men to the apostles, who prayed and laid their hands on them."

d. Biblical responsibilities

The New Testament clearly delineates responsibilities for elders, not so for deacons. Perhaps the meaning of the word (servant, giving service or help) suggests the primary function of deacons; they "serve" as extensions of church leaders (elders) without specific, Biblical assignments.

"Phoebe: A Deaconess or Servant of the Church?"

Issue: Biblical interpreters differ on their understanding of the role of Phoebe in the church. Was the wife of a deacon (1 Tim. 3:11) a commendable servant of the church or recognized as a formal leader, i.e. a deaconess? Respected New Testament scholar Leon Morris, observes the following (from L. Morris, The Epistle to the Romans: Pillar NT Commentary, 528-29).

The opening does not read like the beginning of a letter, but something that follows on from a preceding passage. *I commend* makes use of the verb normally employed in such recommendations. Phoebe is the pagan name of a woman otherwise unknown. When the early Christians became believers, they did not bother to change names associated with heathen deities (any more than we do with the names of the days of the week; for that matter, we still use the names of pagan deities such as Diana). Phoebe is called our sister, a normal description of a female believer; believers were "family".

She was also *a servant of the church in Cenchrea*. Several translations call her a "deaconess" (as RSV; cf. NEB, "who hold office"). It is not easy to defend that translation, for the word "deaconess" is not found until much later. But Paul's word, besides meaning "servant", is the word for "deacon" (it is the word used, e.g., in Phil 1:1), and it may well be that Paul is describing Phoebe as a deacon of the church at Cenchrea. Some commentators hold that there would not have been female officebearers as early as Paul's time and thus argue for the meaning "servant" here. But the social conditions of the time were such that there must have been the need for feminine church workers to assist in such matters as the baptism of women or anything that meant contact with women's quarters in homes. The form of expression here makes it more likely that an official is meant than the more general term "servant", though in view of the wide use of the term for the general concept of service this is far from being proved. Phoebe is certainly called a deacon; the question is whether this is an official position or general service. She came from *Cenchrea*, which was the port of Corinth towards the east on the Saronic Gulf (Corinth was on the isthmus between the Gulf of Corinth, with Lechaenum as its port, and the Saronic Gulf). Paul is mentioned as having been there (Acts 18:18).



3. Deaconesses

a. Biblical passage

Romans 16:1-2

"I commend to you our sister Phoebe, who is a servant (Grk. diakonos) of the church in Cenchrea. ² I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me."

1 Timothy 3:11 (NASB)

"Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things."

b. Question : is this an office (office of elder, office of deacon, office of deaconess) or a ministry description (of serving others)?

c. Arguments :

(1) For office

- (a) The word (diakonos) is used outside of the New Testament to refer to an office.
- (b) "Likewise" in 1 Timothy 3:11 seems to introduce female deacons as it did for male deacons in 1 Timothy 3:8.
- (c) "Women" in 1 Timothy 3 refers not to the wife of a deacon, but to one who holds an office, i.e. a deaconess.

Four Views on Water Baptism

View	Roman Catholic Means Of Saving Grace	Lutheran Imparting Saving Grace On The One Exercising True Faith
STATEMENT OF VIEW / MEANING OF BAPTISM	"By either awakening or strengthening faith, baptism effects the washing of regeneration." For Catholics this occurs with baptism <i>ex opere operato</i> , or by the working of the element itself. Faith does not have to be present. The work is solely God's work in the person. Eradicates both original sin and venial sins. Infuses sanctifying grace.	In order for baptism to be effectual, saving faith must be exercised prior to the baptism. Without saving grace, baptism is ineffectual.
SUBJECT	Infants and adults	Adults and children
MODE	Sprinkling	Sprinkling or immersion
SUPPORT	Acts 22:16 and Titus 3:5 link salvation and baptism together. Acts 2:38 links repentance and baptism for salvation. Other scriptural support: John 3:5; Romans 6:3; 1 Corinthians 6:11; 1 John 3:9; 5:8. Church father support: Barnabas letter; Pastor Hermas, St. Justin, Terrullian, Cyprian. Council of Trent supported view.	Acts 2:41; 8:36-38; 10:47-48; 16:15, 31-34; 18:8; Romans 6:1-11
OBJECTIONS	Ephesians 2:8-9 says salvation is by grace through faith. New Testament emphasis is on faith apart from works. Baptism linked closely to conversion in New Testament, but never a requirement for conversion. New Testament believers were all adults. No clear example of infant baptism in New Testament.	This position differs from the Catholic view only with respect to faith. The Catholic view does not require saving faith on the part of one being baptized. The baptism is effectual in and of itself. Mark 16:16 does not reflect the need for baptism. In Mark 16:16 only unbelief condemns. The use of baptism as a means of securing grace is not clearly taught by Christ or Paul. This suggests that it is not essential. The many people Jesus dealt with were not confronted with baptismal needs, but only with the need for faith. To incorporate baptism with faith for salvation violates Ephesians 2:8-9. The problem of works exists.

(2) Against office

- (a) A Greek word for deaconess exists but was not used in the New Testament.
- (b) Unless Phoebe is an exception, the use of "help" or "helper" is not a word for an office elsewhere in the New Testament.
- (c) "Women" in 1 Timothy 3 refers to the wife of a deacon (a helper), not an official of the church.

I. Ordinances (Sacraments)

1. Terminology (definitions) :

- a. Ordinance : a memorial practice symbolizing the death, burial, resurrection of Christ.
- b. Sacrament : a religious rite which is regarded as a means or sign of grace.

2. Baptism

a. Its institution

Matthew 28:19-20

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Four Views on Water Baptism

(continued - Charts, 122-23)

View	Reformed Sign And Seal Of The Covenant	Baptist Token of Salvation
Statement of View/ Meaning of Baptism	The sacraments are outward signs and seals of an inward reality. "Baptism is the act of faith by which we are brought into the covenant and hence experience its benefits." Baptism is the initiation into the covenant and a sign of salvation.	It is simply a testimony—the first profession of faith that the believer makes. The rite shows the community that the individual is now identified with Christ. It is a symbol of an inward reality and is not sacrament. There is no objective effect upon the person.
Subject	Infants and adults	Believing adults and believing children
Mode	Sprinkling or pouring	Immersion
Support	Baptism continues the covenant made with Abraham and his seed (Gen. 17:7). Baptism replaces circumcision (Acts 2:39; Rom. 4:13-18; Gal. 3:13-18; Heb. 6:13-18; Col. 2:11-12). Whole families included in baptism, just as in the Old Testament families were included in the covenant (Acts 16:15, 33; 18:19).	In New Testament, saving faith is always prerequisite to salvation. New Testament examples show adult believers being baptized. Baptism by immersion best pictures the death of Christ and His resurrection. Many New Testament texts discuss salvation by faith apart from baptism (Luke 23:43; Acts 16:30-31; Eph. 2:8-9).
Objections	Church and Israel are not the same entity. Circumcision marked entrance into theocracy which included both believers and unbelievers. Circumcision was for males only; baptism is for all believers. New Testament believers were all adults. No clear example of infant baptism in New Testament.	New Testament has examples of household baptisms, which probably included children (Acts 16:29-34). Early churches apparently baptized unbelieving infants of believing parents. Many New Testament verses closely link baptism and salvation.

(1) It was the early church practice after conversion
(Acts 2:41; 8:12, 38; 9:18; 10:48; 16:15, 33; 18:8).

(2) It was closely connected to other spiritual operations :

- repentance, faith, baptism
- Acts 2:38
"Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'"

2:38 *Repent.* To change one's mind; specifically, here, about Jesus of Nazareth, and to acknowledge Him as Lord (= God) and Christ (= Messiah). Such repentance brings salvation. There is also a repentance needed in the Christian life in relation to specific sins (2 Cor. 7:9; Rev. 2:5). *be baptized... for the forgiveness of your sins.* Water baptism is the outward sign of repentance and forgiveness of sins. Forgiveness is through faith in Christ, not through the act of baptism (for *kai* may here mean "because of," as in Matt. 12:41). *the gift of the Holy Spirit.* The Spirit is a gift to all who believe, not a reward to some.

(Ryrie Study Bible, 1648)

(3) "The idea of an unbaptized Christian is simply not entertained in the N.T." (F.F. Bruce, Acts, 77).

(4) For "Four Views on Water Baptism", see chart, pages 328, 330.

"Questions Concerning Baptism"

(Geisler and Howe, When Critics Ask, q.v. Scriptures)

1 Corinthians 1:17 – Did Paul oppose water baptism?

Problem : Paul declares that Christ did not send him to baptize. Yes, Christ commissioned His disciples to "make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). Does Paul contradict Christ?

Solution : Paul was not opposed to baptism, but neither did he believe it was a condition of salvation (see comments on Acts 2:38). Paul himself was baptized by water (Acts 9:18; 22:16), and he taught water baptism in his epistles (cf. Rom. 6:3-4; Col. 2:12). Indeed, in this very passage (1 Cor. 1), Paul admits that he baptized several people (vv. 14, 16) as he did the Philippian jailor after he was saved (Acts 16:31-33). While Paul believed water baptism was a symbol of salvation, he did not believe it was part of the Gospel or essential to salvation.

Acts 2:38 – Did Peter declare that baptism was necessary for salvation?

Problem : Peter seems to be saying that those who responded had to repent and be baptized before they could receive the Holy Spirit. But this is contrary to the teaching of Paul that baptism is not part of the Gospel (1 Cor. 1:17) and that we are saved by faith alone (Rom. 4:4; Eph. 2:8-9).

Solution : This is resolved when we consider the possible meaning of being baptized "for" the remission of sins in the light of its usage, the whole context, and the rest of Scripture. Consider the following:

First, the word "for" (eis) can mean "with a view to" or even "because of". In this case, water baptism would be *because* they had been saved, not *in order* to be saved.

Second, people are saved by receiving God's word, and Peter's audience "gladly received his word" before they were baptized (Acts 2:41).

Third, verse 44 speaks of "all who believed" as constituting the early church, not all who were baptized.

Fourth, later, those who believed Peter's message clearly received the Holy Spirit *before* they were baptized. Peter said, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" (Acts 10:47)

Fifth, Paul separates baptism from the Gospel, saying, "Christ did not send me to baptize, but to preach the Gospel" (1 Cor. 1:17). But it is the Gospel which saves us (Rom. 1:16). Therefore, baptism is not part of what saves us.

Sixth, Jesus referred to baptism as a work of righteousness (Matt. 3:15). But the Bible declares clearly it is "not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

Seventh, not once in the entire Gospel of John, written explicitly so that people could believe and be saved (John 20:31), does it give baptism as part of the condition of salvation. It simply says over and over that people should "believe" and be saved (cf. John 3:16, 18, 36).

In view of all these factors, it seems best to understand Peter's statement like this: "Repent and be baptized with a view of the forgiveness of sins." That this view looked backward (to their sins being forgiven after they were saved) is made clear by the context and the rest of Scripture. Believing (or repenting) and being baptized are placed together, since baptism should follow belief. But nowhere does it say, "He who is not *baptized* will be condemned" (cf. Mark 16:16). Yet Jesus said emphatically that "he who does not believe is condemned already" (John 3:18). So neither Peter nor the rest of Scripture makes baptism a condition of salvation.



b. Its significance

(1) It is an outward **symbol** of the inner reality of the believer's identification with Christ in His death, burial, resurrection.

(2) Key passages :

(a) Romans 6:3

"Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?"

(b) Colossians 2:12

"having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead."

(c) 1 Peter 3:21 (NLT)

"And that water is a picture of baptism, which now saves you, not by removing dirt from your body, but as a response to God from a clean conscience. It is effective because of the resurrection of Jesus Christ."

Question : Is baptism essential for salvation?

A. NO : baptism is a commanded symbol for one who has exercised saving faith in Christ.

B. YES : baptism is a condition of faith leading to full salvation; "baptismal regeneration" is the belief that water baptism results in the regeneration of the believing subject baptized.

"The Case for Immersion (in Baptism)"

(Geisler, ST, 4:170-71)

1. That Jesus was Baptized by Immersion

Matthew 3:16

*"As soon as Jesus was baptized, He **went up** out of the water. At that moment heaven was opened, and He saw the Spirit of God descending like a dove and lighting on Him."*

Why wade in if pouring or sprinkling was acceptable. (Hard to come up out of if not going into)

2. That John Baptized Where There Was Much Water

John 3:23

"Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized."

If abundance of water (immersion) is not needed, why go to such a place?

3. That the Eunuch's Baptism Was by Immersion

Acts 8:36-39

*"As they traveled along the road, they came to some water and the eunuch said, 'Look, here is water. Why shouldn't I be baptized?'"³⁸ And he gave orders to stop the chariot. Then both Philip and the eunuch **went down into** the water and Philip baptized him.³⁹ When they **came up out of** the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing."*

4. That Baptism is Depicted (Symbolically) as Burial

"Buried with Him (Christ)... raised... to newness of life" (Ro. 6:4; cf. Col. 2:12). Burial and resurrection is best represented by immersion (into water... out of water).

5. That Early Church Baptismal Tanks Support Immersion

"Unearthed baptismal tanks provide evidence that the nascent church practiced immersion. Some churches with the earliest of roots, such as the Eastern Orthodox, still baptize by immersion, and even as late as the Reformation, Martin Luther prescribed baptism by immersion. The overall arguments plainly favor immersion as the primary (if not exclusive) New Testament baptismal mode."

(Geisler, ST, 4:177)

c. Its mode

(1) Three (3) common modes of baptism

(a) Sprinkling

(b) Pouring

(c) Immersing

(2) Key passages :

(a) Acts 8:36, 38

"As they traveled along the road, they came to some water and the eunuch said, 'Look, here is water. Why shouldn't I be baptized?'... And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him."

(b) Mark 1:9-10

"At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰ As Jesus was coming up out of the water, He saw heaven being torn open and the Spirit descending on Him like a dove."

(3) Reflection : if baptism is a rich symbol (and public declaration) of identification with Christ in His death, burial and resurrection, which of the three modes best pictures this?

The Candidate for Baptism

There is a disagreement within the greater church on whether or not "infants" should be baptized. One argument that is advanced in favor of infant baptism (pedo-baptism) is the analogy to Old Testament circumcision (which was performed on male infants).

Theologian Norm Geisler (ST, 4:167) disagrees :

Proponents of infant baptism appeal to verses such as Colossians 2:11-12:

"In whom [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (KJV)

They reason that if baptism is New Testament circumcision, and if circumcision was performed on infants, then baptism should be done on infants too.

In response, this falls far short of proof that the New Testament teaches infant baptism.

First, the text says nothing about baptizing infants. Any conclusion to the contrary is strictly a speculative inference.

Second, only males were circumcised in the Old Testament. Proponents of infant baptism obviously baptize females as well, so not only is this a weak argument from analogy but also an inconsistent one.

Third, this text (like numerous other New Testament passages) mentions "faith" as the means by which one is saved (cf. Eph. 2:8). Faith is the only means of salvation; and infants are not old enough to believe (have faith).

Application :

Fellowship Bible Church of Northwest Arkansas practices...

- 1) believer's baptism : only the candidate who professes a genuine faith in Christ will be baptized.
- 2) immersion : only immersion will be practiced as a general rule (rare exceptions could be found in extreme or unusual circumstances...)

d. Its subjects

(1) Who can be baptized?

(a) Infants? ... with a view to their eventual faith (much like circumcision in the O.T.)

- Advocates include Roman Catholicism, Anglicanism (Episcopalianism), Lutheranism.

(b) True Believers? ... of any age who have trusted in Christ for salvation

- Advocates include Baptists, many non-denominationalists, Bible churches, others.

(2) Acts 16:27-33

"The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. ²⁸ But Paul shouted, 'Don't harm yourself! We are all here!' ²⁹ The jailer called for lights, rushed in and fell trembling before Paul and Silas. ³⁰ He then brought them out and asked, 'Sirs, what must I do to be saved?' ³¹ They replied, 'Believe in the Lord Jesus, and you will be saved —you and your household.' ³² Then they spoke the word of the Lord to him and to all the others in his house. ³³ At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized."

- (v. 30) "what must I do to be saved?"
- (v. 31) "believe in the Lord Jesus"
- (v. 33) then, "he was baptized"

Four Views on the Lord's Supper

	Transubstantiation	Consubstantiation	Reformed	Memorial
Groups (Denominations)	Roman Catholic	Lutheran	Presbyterian, other Reformed Churches	Baptist, Mennonite
"Founder" Of Position	Thomas Aquinas	Martin Luther	John Calvin	Ulrich Zwingli
Presence Of Christ	Through consecration of the bread and the wine, the bread changes into Christ's body, and wine changes into Christ's blood. Christ is truly and substantially present in the elements themselves.	The elements do not change into the presence of Christ, but He is actually present in, with, and under the elements themselves.	Christ is not literally present in the elements. He is present spiritually in the partaking of the elements	Christ is not present in the elements either literally or spiritually.
Significance Of Lord's Supper	Spiritual food for the soul; it strengthens participant and frees from venial sins. Christ is sacrificed at each Mass to atone for the sins of the partaker.	Recipient has the forgiveness of his sins and the confirmation of his faith. Participation must include faith or the sacrament conveys no benefit.	A commemoration of Christ's death that bestows grace to seal partakers in the love of Christ. The supper gives spiritual nourishment and brings one closer to the presence of Christ.	A commemoration of the death of Christ. The partaker is reminded of the benefits of redemption and salvation brought about in Christ's death.

(Charts, 124-25)

(continued, page 340)



3. Lord's Supper

a. Its institution

- (1) Established in the Upper Room ("Last Supper")
(Matt. 26:26-28; Mk. 14:22-24; Lk. 22:17-20)
- (2) Explained by the Apostle Paul

1 Corinthians 11:23-26

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night He was betrayed, took bread, ²⁴ and when He had given thanks, He broke it and said, 'This is my body, which is for you; do this in remembrance of me.'"²⁵ In the same way, after supper He took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.'"²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

(3) Common expressions :

- (a) "Lord's Supper" (1 Cor. 11:20)
- (b) "Breaking of bread" (Acts 2:42)
- (c) "Communion" (from KJV translation of *koinōnia* [sharing] in 1 Cor. 10:16)
- (d) Eucharist (from Greek word usually translated thanksgiving)

b. Its significance

- (1) It is a memorial (symbolic remembrance) of Christ.
 - (a) 1 Corinthians 11:24 *"...do this in remembrance of me."*
 - (b) Acts 20:7
"On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight."

(N.B. the first day is Sunday and became the practiced day of worship; also, "break bread" can refer to the Agape Feast which included Communion).

Four Views on the Lord's Supper

	Transubstantiation	Consubstantiation	Reformed	Memorial
Major Documents	Decrees of Council of Trent	Augsburg Confession Smaller Catechism	Westminster Confession Second Helvetic Confession	Schleithem Confession Dordrecht Confession
Proper Administrator	Priest	Ordained Minister	Pastor Church Leaders	Pastor Church Leaders
Participants	Bread to church members. Cup is withheld from the laity	Believers only	Believers only	Believers only; <i>Closed Communion:</i> participant must be a member of the denomination. <i>Closed communion:</i> one must be a member of the local assembly.
Interpretation of "this is My body"	Literal Interpretation	Literal Interpretation	Non literal Interpretation	Non literal Interpretation
Points of Agreement	<ol style="list-style-type: none"> 1. The Lord's Supper was established by Jesus Himself (Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20). 2. Jesus commanded the repetition of the Lord's Supper (Matthew 26:29). 3. The Lord's Supper proclaims the death of Jesus Christ (1 Corinthians 11:26). 4. The Lord's Supper imparts some type of spiritual benefit to the participant. 			

(Charts, 124-25)



(2) It is a pledge of the new covenant.

(a) 1 Corinthians 11:25

"This cup is the new covenant in my blood ..."

(b) Luke 22:20

"In the same way, after the supper He took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"

(c) Matthew 26:28

"This is my blood of the covenant, which is poured out for many for the forgiveness of sins."
(cf. Heb. 10:16-18)

(3) It proclaims the death of Christ.

(a) 1 Corinthians 11:26

"For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

(b) The observance (like baptism) is a public (or private) proclamation of our faith in the accomplishments of the death of Christ on the cross.

(4) It prophesies the return of Christ.

(a) 1 Corinthians 11:26

"...you proclaim the Lord's death until He comes."

(b) Matthew 26:29

"I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."

Insight :

For "Four Views on the Lord's Supper", see Chart on pages 338, 340.

Church Discipline

Passage	Problem	Procedure	Purpose
Matthew 18:15-18	The Sin of a "brother" (undefined)	<ol style="list-style-type: none"> 1. Private reproof 2. Private conference 3. Public announcement 4. Public exclusion 	Restoration ("to win your brother over")
1 Corinthians 5	Immorality Greed Drunkenness Swindling	<ol style="list-style-type: none"> 1. Corporate grief 2. Removal from midst 3. No association 	Restoration (5:5) Purification (5:7)
2 Corinthians 2:5-11	Unnamed	After sincere repentance <ol style="list-style-type: none"> 1. Forgive him. 2. Comfort him. 3. Love him. 	Restoration (2:7) Protection (2:11)
Galatians 6:1	"A sin"	Restore him <ol style="list-style-type: none"> 1. As a spiritual person. 2. With meekness. 3. With reflection. 	Restoration (2:11)
2 Thessalonians 3:6-15	Laziness, gossip (busy-bodies)	<ol style="list-style-type: none"> 1. Take note of him. 2. Keep aloof from him. 3. Admonish him (as a brother, not an enemy). 	Restoration ("He may feel ashamed.")
1 Timothy 5:19-20	An accusation against an elder entertained without witnesses	<ol style="list-style-type: none"> 1. Need 2-3 witnesses. 2. If sin continues, then rebuke before all. 	Purification (so "others may take warning")
Titus 3:9-11	Divisiveness	<ol style="list-style-type: none"> 1. Give 2 warnings. 2. Reject him (as warped, sinful, self-condemned). 	Protection (against division)



c. Its participants

- (1) Originally given in the Upper Room to the faithful ones (the Eleven) who believed in / followed Christ (Matt. 26:27).
- (2) Early believers practiced it (Acts 2:42, 46; 20:7; 1 Cor. 11:18-22).
- (3) All believers were asked to examine themselves.

1 Corinthians 11:27-30

"Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ A man ought to examine himself before he eats of the bread and drinks of the cup.

²⁹ For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep."

J. Church Discipline

a. Described :

"Many people fail to make a clear distinction between punishment and discipline, and there is a very significant difference between these two concepts. *Punishment* is designed to execute *retribution* for a wrong done. *Discipline*, on the other hand, is to encourage the *restoration* of one involved in wrongdoing. Punishment is designed primarily to avenge a wrong and assert justice. Discipline is designed primarily as a corrective for the one who has failed to live according to the standards of the church and/or society."

(Laney, A Guide to Church Discipline, 79)

b. Developed (in Scripture) :

Refer to the chart "Church Discipline", on page 342.

