

• ECCLESIOLOGY



Manfred E. Kober, Th.D.



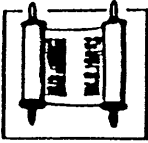
ECCLESIOLOGY AND

BIBLE

DOCTRINE

Bible

①



A UNIQUE PLACE OF THE CHURCH
EPH. 3:3-6

God

②



AN ETERNAL PURPOSE FOR THE CHURCH,
EPH. 1:1, 4-5

Christ

③



THE LIVING POTENTATE OVER THE
CHURCH, EPH. 1:21-23; COL. 1:18

Holy Spirit

④



THE INDWELLING PRESENCE IN THE
CHURCH, EPH. 2:22

Angels

⑤



THE HOLY PROTECTORS OF THE CHURCH
HEB. 1:14

Man

⑥



THE REDEEMED PARTICIPANTS IN THE
CHURCH, EPH. 5:25-27

Sin

⑦



ITS EVENTUAL PURGING IN THE CHURCH
EPH. 5:25-27

Salvation

⑧



THE INIMITABLE PRESENT FOR THE
CHURCH, EPH. 2:8

Last Things

⑨



THE ETERNAL PROMINENCE OF THE
CHURCH, EPH. 2:5-7

ECCLESIOLOGY CONTENTS

1A.	<u>Introduction to Ecclesiology</u>	1
1b.	The development of terminology	1
1c.	The English word: church	1
2c.	The Jewish term: synagogue	1
3c.	The Greek term: ekklesia	2
2b.	The definition of the church	2
3b.	The distinctiveness of the church	3
	Israel and the Church (diagram)	3
	The kingdom and the church... ..	4
2A.	<u>The Local Church</u>	4
1b.	The church organization	4
1c.	The fact of it	4
2c.	The necessity for it.....	6
3c.	The nature of it	7
1d.	Pastors	7
1e.	The distinctions.. ..	7
2e.	Their qualifications	8
3e.	Their duties	9
4e.	Their number	10
5e.	Their ordination	12
2d.	Deacons	13
3d.	Deaconesses.	13
4d.	Trustees	14
2b.	The church ordinances	14
1c.	Definitions... ..	15
2c.	Distinctions.. ..	15
	Comparison of the Lord's Supper, Baptism and Footwashing (diagram)	15
3c.	Description	15
1d.	Baptism	15
1e.	The varieties of baptism	16
2e.	The institution of baptism	16
3e.	The mode of baptism.....	17
4e.	The significance of baptism	19
5e.	The subjects of baptism	19
6e.	The administration of baptism	20
2d.	Communion	20
1e.	The ordination of the communion	21
2e.	The administration of the communion	21
3e.	The symbolism of the communion	22
1f.	Transubstantiation.....	22
2f.	Consubstantiation.....	22
3f.	Commemoration	23

4e.	The significance of the communion.....	23
5e.	The prerequisites for participation.....	24
	Open communion.....	25
	Closed communion.....	25
	Close communion.....	25
	The comparison of baptism and the Lord's Supper (diagram).....	26
3b.	Church order.....	26
1c.	As to government.....	26
1d.	Papal.....	26
2d.	Episcopal.....	27
3d.	Presbyterian or federal.....	27
4d.	Congregational.....	27
2c.	Baptist distinctives.....	28
	The significance of the name "Baptist" (diagram).....	31
3c.	Discipline of the church.....	32
1d.	Biblical reasons for discipline.....	32
2d.	Ecclesiastical penalties for discipline.....	33
	The Biblical Pattern for Separation (diagram).....	35
3d.	Biblical objectives in discipline.....	35
4d.	Biblical attitudes in discipline.....	35
5d.	Biblical methods in discipline.....	36
3A.	<u>The Universal Church</u>	37
1b.	The commencement of the church.....	37
1c.	In relation to time.....	37
	The Commencement of the Day of Pentecost (diagram).....	38
2c.	In relation to Christ.....	38
3c.	In relation to the Holy Spirit.....	39
4c.	In relation to the Day of Pentecost.....	39
2b.	The construction of the church.....	39
1c.	The Rock.....	39
2c.	The keys.....	40
3b.	The comparison or symbols of the church.....	40
4b.	The command to the church.....	41
	Diagram of the Great Commission.....	42
	Diagrams of Orthodoxy and Heresies.....	44

1A. Introduction to Ecclesiology.

1b. The development of terminology:

1c. The English word: **church**

1d. Its usage:

- 1e. A local congregation:
- 2e. A denominational group:
- 3e. The universal body of Christians:
- 4e. A building used for religious worship:



2d. Its etymology:

1e. Greek: **kuriakos**

I Cor. 11:20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

Rev. 1:10 I was in the Spirit on the Lord'sday, and heard behind me a great voice, as of a trumpet,

Lk. 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

Rom. 14:8-9 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

2e. Scotch: Kirk3e. German: Kirche4e. Saxon: Circe

THE ETYMOLOGY OF THE ENGLISH WORD "CHURCH"

GREEK

Kūros (Κῦρος) = "power", "might"

Kúrios (Κύριος) = "Lord"

Kuriákos (Κυριάκος) = "belonging to the Lord"

Scotch	German	Saxon	English
Kirk	Kirche	Circe	Church

"A group of individuals belonging to the Lord"

2c. The Jewish term: **synagogue**

Js. 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

2 Thess. 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

1A. Introduction to Ecclesiology.

1b. The development of terminology:

2c. The Jewish term: **Synagogue**

Heb. 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*. and so much the more, as ye see the day approaching.

3c. The Greek term: **ekklesia**--"a called out assembly"

1d. An assembly of townspeople, called out by a herald:

Acts 19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

Acts 19:39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

Acts 19:41 And when he had thus spoken, he dismissed the assembly.

2d. Gathering of the Jewish people in their assembling in the wilderness:

Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

3d. A group of Christians living in a certain place:

1 Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints*, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1 Thess. 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

Rev. 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

4d. The church universal to which all believers belong:

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Eph. 1:22-23 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 Which is his body, the fulness of him that filleth all in all.

Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

2b. The definition of the church:

1c. A called-out assembly:

2c. The universal church:

1A. Introduction to Ecclesiology.

2b. The definition of the church:

3c. The local church: "An assembly of professing Christians who have been baptized and organized for the purpose of fellowship and service."

3b. The distinctiveness of the church:

1c. The church is distinct from Israel:

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

2c. The church is not spiritual Israel continued and enlarged:

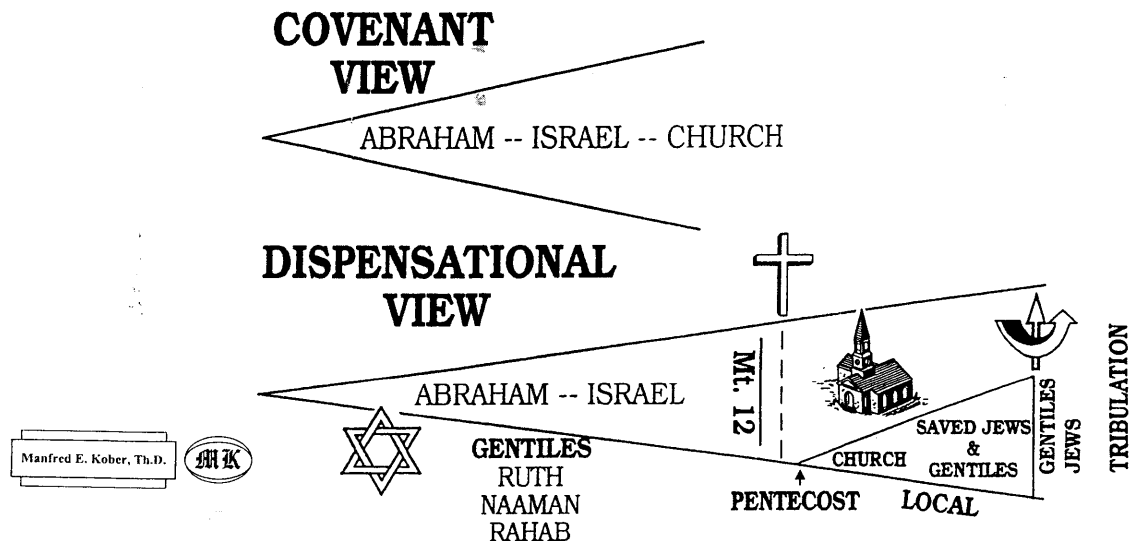
Heb. 12:22-23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

3c. The church is distinct from the kingdom:

Nothing is more crucial to ecclesiology and eschatology than a proper understanding of the various facets of the kingdom of heaven and kingdom of God.

ISRAEL AND THE CHURCH



1d. Kingdom of heaven: sphere of profession

1e. General Sovereignty:

Dan. 4:26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

1A. Introduction to Ecclesiology.

Ecclesiology, 4

3b. The distinctiveness of the church:

3c. The church is distinct from the kingdom:

1d. Kingdom of heaven: sphere of profession

2e. Present age:

Mt. 13:1-54 mysteries of the kingdom

3e. Future age:

2 Tim. 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

2d. Kingdom of God: sphere of possession

1e. General Sovereignty:

1 Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Ps. 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

2e. Present age:

Rom. 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

3e. Future age:

Lk. 13:29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Lk. 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

4c. The church is not merely a particular group or merely a universal group:

While some deny the local church and others the universal church, the N.T. clearly teaches both (Mt. 16:18; 18:17)

2A. The Local Church.

1b. The church organization:

1c. The fact of it:

1d. Regular meetings:

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

2d. Leaders:

Beginning in Acts 6 and continuing through Titus

3d. Enrolling widows:

1 Tim. 5:9-10 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed

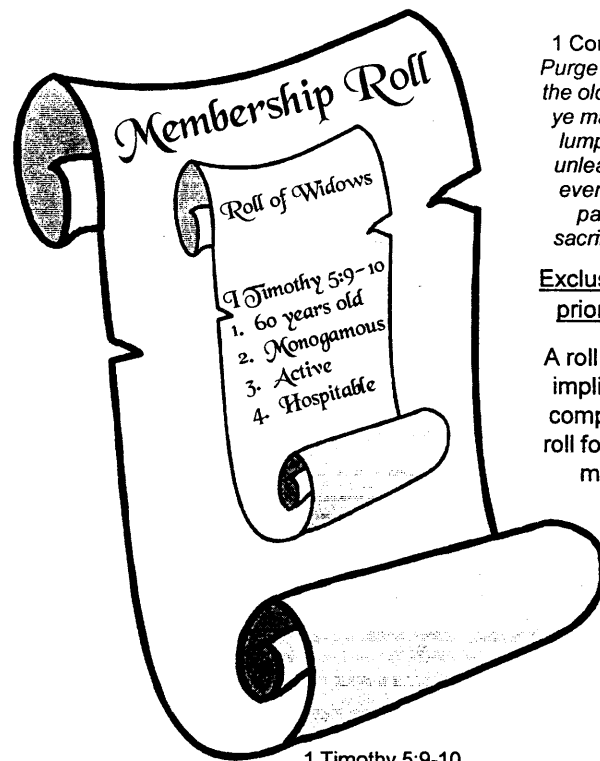
2A. The Local Church.

1b. The church organization:

1c. The fact of it:

3d. Enrolling widows:

every good work.



1 Corinthians 5:7
*Purge out therefore
 the old leaven, that
 ye may be a new
 lump, as ye are
 unleavened. For
 even Christ our
 passover is
 sacrificed for us:*

Exclusion implies
 prior inclusion

A roll for widows
 implies a more
 comprehensive
 roll for all church
 members

1 Timothy 5:9-10

Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Manfred E. Kober, Th.D.

4d. Churches raised money for other groups:

2 Cor. 8-9

cf. 2 Cor. 8:18-19 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

5d. Churches sent letters of commendation:

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

6d. Reference to rulers in the church:

Heb. 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Heb. 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

1 Thess. 5:12-13 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

2A. The Local Church.

1b. The church organization:

Rulers in the Church

Hebrews 13:7,17

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

LAW OF CHRIST

- | | | |
|---------------------------|--------------|-----------------|
| | 1. Remember: | Backward look |
| | 2. Follow: | Forward step |
| | 3. Obey: | Outward act |
| 2c. The necessity for it: | 4. Submit: | Inward attitude |

1d. It arose to take the place of direct apostolic authority:

1e. Earlier apostles gave direction:

Acts 4:35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

Acts 5:1-11 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried *him* out, and buried *him*. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

Acts 6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

Acts 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

2e. Later their activities were left up to the direction of the local churches:

Acts 6:3-6 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

1 Cor. 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1b. The church organization:

2c. The necessity for it:

1d. It arose to take the place of direct apostolic authority:

2e. Later their activities were left up to the discretion of the local churches:

Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

2d. The organization grew in response to new needs and problems:

Acts 6:1-6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Acts 15:6 And the apostles and elders came together for to consider of this matter.

Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

3d. Church organization assumed definite and permanent form as the N.T. writings came into existence:

Js. 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

4d. The form of church organization was definite as to its basic principles, yet was sufficiently elastic to allow for necessary adaptation to various situations.

3c. The nature of it: Since the church is the center of God's program it is not surprising that He has given instructions concerning the officers, including names, qualifications and other duties.

2 Cor. 8:18-21 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; 19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of your ready mind*: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

1d. Pastors:

1e. The distinctions:

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Pt. 5:1-2 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

2A. The Local Church.

Ecclesiology, 8

1b. The church organization:

3c. The nature of it:

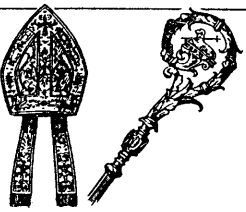
1d. Pastors:

1e. The distinctions:

1f. Pastor--function

2f. Bishop--duties

3f. Elder--person

	ποιμήν Poimen - Shepherd	ἐπίσκοπος Episcopos - Bishop	πρεσβύτερος Presbuteros - Elder
			
THE NATURE	DISTINCTION	DUTIES	DIGNITY
EMPHASIS	SHEPHERD	OVERSEER	MATURITY
FUNCTION	PROVIDER	PRESIDENT	PATTERN
RESPONSIBILITY	SUSTAINER	SUPERINTENDENT	STANDARD
PREREQUISITES	ATTITUDE - HOW HEB. 13:20-21 CHRIST THE GREAT <u>POIMEN</u>	AUTHORITY - WHY 1 PET. 2:25 CHRIST THE <u>POIMEN AND EPISKOPOS OF THE SOUL</u>	AGE - WHAT
DERIVATION	CULTURE	GREEK	HEBREW

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2e. Their qualifications:

1 Tim. 3:1-7 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Tit. 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1f. Blameless in life:

1 Tim. 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1b. The church organization:

3c. The nature of it:

1d. Pastors:

2e. Their qualifications:

2f. Exemplary in the home:

1 Tim. 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1 Tim 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

3f. Orthodox in doctrine:

Tit. 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

4f. Gifted in ability:

1 Tim. 3:2-3 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

5f. Mature in experience:

1 Tim. 3:2 A bishop then must be blameless, the husband of one wife.

1 Tim. 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

6f. Masculine in gender:

1 Tim. 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3e. Their duties:

1f. Administrative:

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Tim. 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

2f. Pastoral:

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood

1 Pet. 5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3f. Educational:

1 Tim. 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

2A. The Local Church.

1b. The church organization:

3c. The nature of it:

1d. Pastors:

3e. Their duties:

3f. Educational:

Tit. 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

4f. Officiative:

Acts 15:6 And the apostles and elders came together for to consider of this matter.

Js. 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

5f. Representative:

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 15:27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

	ποιμήν Poimen - Shepherd	ἐπίσκοπος Episcopos - Bishop	πρεσβύτερος Presbuteros - Elder
TEXT	 Acts 20 1 Peter 5	 Acts 20 1 Peter 5 Titus 1	 Acts 20 1 Peter 5 Titus 1
TRIAD	Ministry	Mission	Maturity
THRUST	Function	Duties	Person
TASK	Provide Protect	Oversee Administer	Lead by example

4e. Their number:

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1f. Where "elders" are addressed, they are addressed in the plural:

Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Tit. 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

1b. The church organization:

3c. The nature of it:

1d. Pastors:

4e. Their number:

2f. It is impossible to prove that each church had several elders:

Rom. 16:5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

Col. 4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

3f. Where the qualifications for pastors and deacons are given, the bishop is in the singular and the deacons are in the plural:

1 Tim. 3:1-7 This is a true saying, If a man desire the **office of a bishop**, he desireth a good work. 2 **A bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1 Tim. 3: 8-13 Likewise *must* the **deacons** be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the **office of a deacon**, being *found* blameless. 11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things. 12 Let the **deacons** be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

4f. Whatever the situation in the early church might have been, when the end of the first century is reached, each church had one pastor who was responsible for his flock:

Rev. 2 and 3

The “angels” are the pastors, God’s messengers to the churches.

cf. Js. 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the **messengers**, and had sent *them* out another way?



1b. The church organization:

3c. The nature of it:

1d. Pastors:

2e. Their number:

5f. Whenever a pastor is mentioned by name, just one individual is in view.

<u>PASSAGE</u>	<u>PERSON</u>	<u>PASTORATE</u>
1 Tim. 1:3	Timothy	Ephesus
Acts 15:13	James	Jerusalem
Col. 4:17; Phile. 2	Epaphras	Colossae
Phil. 2:25	Epaphroditus	Philippi
Tit. 1:4	Titus	Crete

6f. The symbol of the pastor/shepherd would argue for one pastor per flock. As Christ is the Chief Shepherd, and the church is His flock, so the local pastor is the undershepherd with the local church as his flock.

7f. It is of interest that the Pastoral Epistles were not written to a plurality of pastors but to one individual: Timothy and Titus. Paul gives no hint that there were co-pastors functioning with Timothy and Titus. Had there been a plurality of pastors in these two churches, it would have been most insensitive of Paul not to send at least a greeting to the other elder(s)

(See further, M. Kober, *The Case for the Singularity of Pastors.*)

5e. Their ordination:

Ordination is the setting apart of a person divinely called to a work of special ministration in the church. It is not a conferral of powers but a recognition of powers conferred.

1f. The church must be persuaded as to the individual's call to the ministry:

1 Tim. 3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

1 Tim. 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Acts 13:1-3 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

2f. The church must formally elect by vote to set apart an individual to a specific office:

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

1b. The church organization:

3c. The nature of it:

2d. Deacons:

1e. Meaning:

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

2e. Qualifications:

1 Tim. 3:8-13 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1f. The same high spiritual qualifications as a pastor.

2f. Mature men, approved in character, in their home, church, and community.

3f. They must know the content of the Christian faith.

3e. Duties:

Acts 6:2-4 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word.

1 Tim. 3:8-13 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless. 11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1f. Assisting with temporal needs: Acts 6:2-3

2f. Performing of spiritual ministries: 1 Tim. 3:9

4e. Election:

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

1f. Election from those who have proper qualifications.

2f. The number is always plural.

3d. Deaconesses:

2A. The Local Church.

1b. The church organization:

3c. The nature of it:

3d. Deaconesses:

1e. The evidence: Phoebe is called a deaconess, which seems to be an unofficial title.

Rom. 16:1 I commend unto you Phebe our sister, which is a **servant** of the church which is at Cenchrea:

The wives of the deacons may simply be a reference to their actual wives rather than a special class of deaconesses.

1 Tim. 3:11 Even so must **their wives** be grave, not slanderers, sober, faithful in all things.

2e. Conclusion: The biblical argument for an **office** of deaconess rests on doubtful evidence.

4d. Trustees:

1e. They are not mentioned in the Bible.

2e. This is a perfectly legitimate order of officials.

3e. In New Testament times there were none needed because the homes were privately owned.

4e. They hold property in the name of the church as mandated by the government.

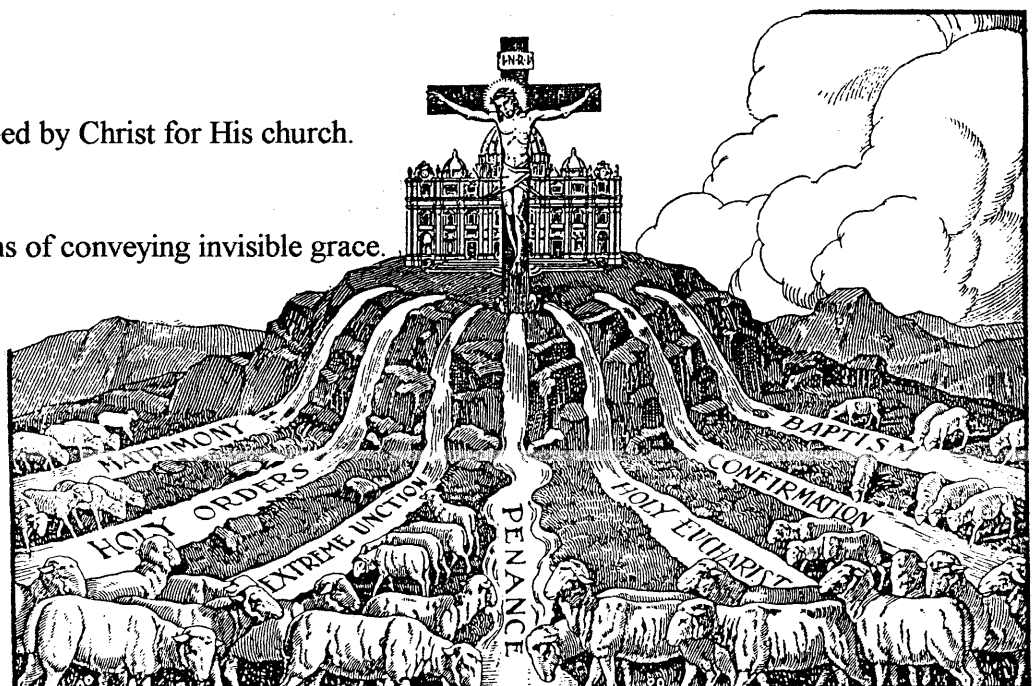
Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2b. The church ordinances:

1c. Definitions:

1d. Ordinance:
a rite prescribed by Christ for His church.

2d. Sacrament:
a visible means of conveying invisible grace.



The sacraments derive their efficacy from Christ, by Whose merits we possess them. They do not derive any merit from the person administering them. Therefore the sacraments give grace of

themselves, even when the priest or person administering them is unworthy, as long as the recipient has the proper dispositions. Good medicine is good regardless of the druggist or physician.

2b. The church ordinances:

2c. Distinctions:

1d. There must be a special time for the institution of the form:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

2d. There must be a sovereign authorization from the head of the church:

1 Cor. 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

3d. There must be the observance of it in the history of the early church.

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

4d. There must be instruction in the Epistles:

Rom. 6:16; Col. 2:12; 1 Cor. 10-11

	LORD'S SUPPER	BAPTISM	FOOT WASHING
TIME OF INSTITUTION	 Matthew 26:17-30 Luke 22:7-22	 Matthew 28:18-20	 John 10:1-20
AUTHORIZATION BY CHRIST	Luke 22:17-20	Matthew 28:18-20 Mark 16:15-16	John 13:14-17 ?
OBSERVANCE BY THE EARLY CHURCH	Acts 2:41 Acts 20:7	Acts 2:42 Acts 8:38; 10:47-48; 16:30-34; 19:5, etc.	NONE RECORDED
EXPOSITION IN THE EPISTLES	Romans 6:1-6 Colossians 2:12	1 Corinthians 10:16-17 1 Corinthians 11:17-34	NONE

Manfred E. Kefer, Ph.D.

3c. Description:

1d. Baptism:

The meaning: ritual baptism is the immersion of a believer in water as a public token of his previous entrance into the death, burial and resurrection of Christ.

2b. The church ordinances:

3c. Description:

1d. Baptism:

1e. The varieties of baptism:

1f. Proselyte of baptism:

This is the immersion by the Jews for Gentiles who believed in the God of Israel and wanted to be part of the nation.

2f. Baptism of John:

Mt. 3:5-6 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

Mt. 21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

1g. A baptism unto repentance for the remission of sins.

2g. A baptism for the Jews, not the proselytes.

3g. A baptism repeated by Christian baptism when the individual trusted in Christ:

Acts 19:1-6 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

3f. Baptism of the disciples:

Jn. 4:1-2 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,)

1g. This is evidently the same baptism as John's.

2g. It implied the disciples' identification with the message of John concerning the Messiah.

4f. The baptism of believers:

This was administered after the descent of the Holy Spirit on the day of Pentecost, and applies to church-age believers only.

2e. The institution of baptism:

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

1f. Its divine authority:

Mt. 28:18 "all power is given unto me"

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

2e. The institution of baptism:

1f. Its divine authority:

Baptism is an **order** not an **option**.

2f. Its essential elements:

All those redeemed bear testimony to the change through baptism by immersion.

3f. Its specific purpose:

Baptism upon confession of Jesus as Messiah

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Baptism in the name of Jesus Christ

Acts 10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Baptized into Christ which brings a special relationship between the believer and his Savior

Rom. 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

3e. The mode of baptism:

Baptists are at variance with Christendom on the matter of baptism by insisting that (1) **immersion** is the only proper mode of baptism, and (2) that baptism is essential for obedience. Other modes of "baptism" practiced in Christendom are **sprinkling**, **pouring**, and **trine immersion**.

1f. The vocabulary: **baptizo**--

"to dip, immerse, sink-- dip in or under water". That this is the primary meaning of baptism is agreed upon by all scholars regardless of denominational affiliation. It is universally recognized that the early church baptized by immersion.

VIEWS CONCERNING THE MODE OF BAPTISM

1. SPRINKLING A SIGN OF THE COVENANT

2. POURING A SYMBOL OF THE OUT-POURING OF THE SPIRIT

3. TRINE IMMERSION A PICTURE OF THE WORK OF THE TRINITY IN SALVATION

4. SINGLE IMMERSION A REPRESENTATION OF THE SINNER'S DEATH, BURIAL AND RESURRECTION OF CHRIST

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

3e. The mode of baptism:



2f. The propositions:

--eis

Mk. 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

--en

Mk. 1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

--en

Mk. 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

--en

Jn. 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

3f. The attending circumstances:

--up out of the water

Mk. 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

--much water

Jn. 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

--they came to a river

Acts 8:38-39 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

4f. The figurative allusions:

--baptism a symbol of death

Lk. 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

--"buried and raised"

Col. 2:12 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.

These passages affords the only explanation in the N.T. of the meaning of baptism.

5f. The authoritative command:

1g. No church has the right to modify or dispense with this command of Christ.

2g. To change the mode of the ordinance is to vacate the ordinance of its symbolic intention.

3g. The departure of approximately 80% of Christendom from the clear command to baptize by immersion demonstrates how denominations are frequently more interested in tradition than in truth.

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

4e. The significance of baptism:

- 1f. A symbol of the believer's identification with Christ in His death, burial and resurrection.

--the basis for water baptism is spirit baptism

Rom. 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

--the participation of the individual in Christ's death, burial, and resurrection

Col. 2:12 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.

- 2f. A symbol of the believer's recognition of his personal death, burial, and resurrection:

Rom. 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom. 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5e. The subjects of baptism:

**BAPTISM : SIGNIFICANCE and
SYMBOLISM COL. 2:12
ROM. 6:1-6**

- 1f. Those only are to be baptized who have been previously saved:

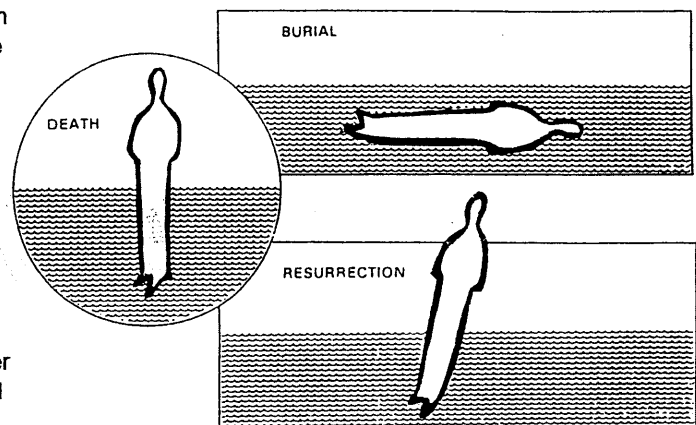
Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

- 2f. Those only are to be baptized who have previously experienced a spiritual change:
Acts 10:4ff



2A. The Local Church.

2b. The church ordinances:

Ecclesiology, 20

3c. Description:

1d. Baptism:

WHAT'S WRONG WITH OTHER APPROCHES TO
BAPTISM?

6e. The administration of baptism:

1f. The ordinances are given
to the local church.

2f. Baptism need not always
be performed by the pastor,
but may be performed by
someone designated by the church.

Other practices in relation to baptism, such as...

- sprinkling
- pouring
- trine immersion
- baptism before salvation
- making baptism optional

3f. Baptism is always to be followed by
church membership in the local church.

- 1) DESTROY THE SYMBOLISM
- 2) DISREGARD THE SCRIPTURES
- 3) DISOBEY THE SAVIOR

1g. The biblical examples of baptism
support this.

Two exceptions:

Acts 8:38 And he commanded the chariot
to stand still: and they went down both into
the water, both Philip and the eunuch; and
he baptized him.

No one has been biblically baptized unless...

- a. he has been immersed...
- b. after salvation...
- c. once.

Acts 16:33 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and
thy house.

These exceptions confirm the rule of baptism being followed by church
membership. In the case of the Ethiopian eunuch and the Philippian jailor,
there were no local churches established as yet.

2g. The symbolism of baptism demands it:

As the baptism of the Holy Spirit puts one into the body of Christ, the baptism
by water should add one to the local body of Christ, the local church.

2d. Communion:

Names:

Communion

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The
bread which we break, is it not the communion of the body of Christ?

Lord's Supper

1 Cor. 11:30 For this cause many *are* weak and sickly among you, and many sleep.

Table of the Lord

1 Cor. 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the
Lord's table, and of the table of devils

Eucharist, cup of blessing, thanksgiving

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The
bread which we break, is it not the communion of the body of Christ?

2b. The church ordinances:

3c. Description:

2d. Communion:

Breaking of the bread

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1e. The ordination of the communion:

1f. Christ appointed an outward rite to be observed by His disciples:

Lk. 22:19-20 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

2f. The early church practiced this rite during the time of its assembly:

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

3f. The Apostle Paul enjoined the rite as a perpetual obligation until Christ's second coming;
1 Cor. 11:23-33

2e. The administration of the communion:

1f. The elements are the bread and the fruit of the vine:

Lk. 22:18-20 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Mt. 26:26-29 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

The bread--the unleavened bread of the Passover
The wine--the sweet, fermented wine

2f. The communion is of both the bread and the cup:

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Mt. 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it.

2b. The church ordinances:

3c. Description:

2d. Communion:

2e. The administration of the communion:

2f. The communion is of both the bread and the cup:

Mk. 14:23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

3f. The observance of this rite is to be commemorative, not sacrificial:

1 Cor. 11:24-25 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: **this do in remembrance of me.** 25 After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in **remembrance of me.**

The Roman Catholic Church, who makes the Mass of sacrificial value, blatantly contradicts the teaching of Heb. 10:10, that Christ by one sacrifice obtained our redemption.

4f. The communion is given as a special rite to the church:

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

5f. The responsibility for the proper administration of the ordinance rests upon the local church:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

1g. Paul had received the ordinance from the Lord.

2g. The church may appoint anyone to administer it.

3e. The symbolism of the communion:

1f. Transubstantiation: **magic**

According to Roman Catholic dogma, the bread and wine are changed by priestly consecration into the very body and blood of Christ.

2f. Consubstantiation: **mystery**

The bread and wine remain the same, insisted Luther and teach Episcopalians, but, **in, with, and under** the elements are the body and blood of Christ.

2A. The Local Church.

2b. The church ordinances:

3c. Description:

2d. Communion:

3e. The symbolism of the communion:

THE SYMBOLISM OF COMMUNION

3f. Commemoration: **memorial**

1g. The words of institution suggest the commemorative character:

Mt. 26:26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Jn. 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

1. TRANSUBSTANTIATION: MAGIC



2. CONSUBSTANTIATION: MYSTERY



3. COMMEMORATION: MEMORIAL



2g. The work of Christ is complete and need not be repeated:

Heb. 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

The communion is not a sacrificial, but a symbolic act

4e. The significance of the communion:

1f. The communion symbolizes the death of Christ for our sin:

1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Mk. 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Heb. 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

2f. The communion symbolizes the believer's participation in the work of Christ:

1 Cor. 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

3f. The communion symbolizes the believer's death to sin:

1 Cor. 11:26-32 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's



2b. The church ordinances:

3c. Description:

2d. Communion:

4e. The significance of the communion:

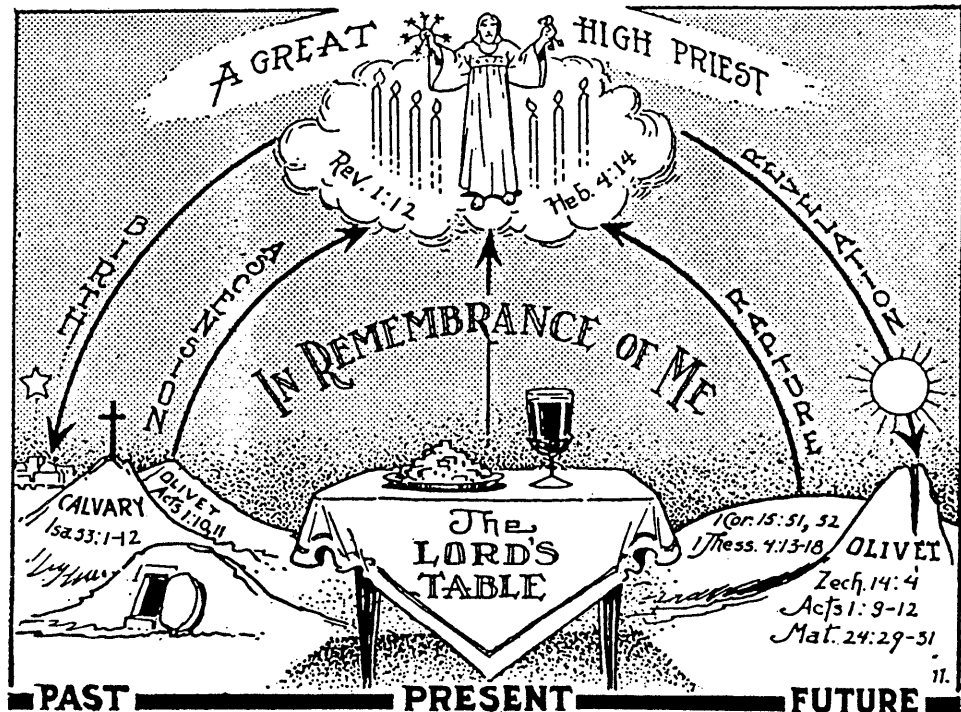
3f. The communion symbolizes the believer's death to sin:

death till he come. 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many *are* weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

4f. The communion symbolizes the coming joy and perfection of the kingdom of God:

Mt. 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Lk. 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.



"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHEW THE LORD'S DEATH TILL HE COME"

5e. The prerequisites for participation:

Acts 2:41-42 Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

2b. The church ordinances:

3c. Description:

2d. Communion:

5e. The prerequisites for participation:

The rules concerning the participation in the Lord's Supper are based on specific instructions and inspired precedents.

- 1f. The prerequisites are those only which are expressly or implicitly laid down by Christ and the Apostles.

1g. Salvation:

1 Cor. 11:27-29 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

2g. Baptism:

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

3g. Obedience:

1 Cor. 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

- 2f. The prerequisites would not exclude the participation of a member of one church in the communion service of another church:

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

--open communion: anyone who is saved may participate

--closed communion: only members of a particular congregation or demonination may participate

--close communion: those who have been biblically baptized and walk obediently may participate

- 3f. The prerequisites are not to be enforced by a forcible debarring of the unworthy at the time of the communion.

2b. The church ordinances:

3c. Description:

2d. Communion:

5e. The prerequisites for participation:

3f. The prerequisites are not to be enforced by a forcible
debarring of the unworthy at the time of the communion:

1g. Previous public instruction.

2g. Subsequent private admonition and then discipline.

▪ THE ORDINANCES ▪

BAPTISM		LORD'S SUPPER
Matt 28:18-20 Galilee/before He ascended	INSTITUTION	Luke 24:14ff Upper Room in Jerusalem
Romans 6:1-6 Col. 2:12	EXPOSITION	1 Cor. 10 1 Cor. 11:23
once	REPETITION	frequently
water	SYMBOLS	bread & cup
Identification with Christ (death, burial, resurrection)	PICTURE	participation
union	MEANING	communion
"placed into"	ACTION	"partake of"
outward testimony	FOCUS	memorial
death with Christ	EMPHASIS	Christ's death for us
membership	RESULT	fellowship
can't be a church member if not baptized	WARNING	If celebrated with sin in our lives: debility, disease, death
for every believer	REQUIREMENT	for every baptized believer
Acts 2 / Acts 8 Acts 16	OBSERVANCE	1 Cor. 10,11 Acts 20:17

3b. Church order:

1c. As to government:

1d. Papal:

The whole power of government resides in the Pope. This power is delegated through a hierarchical system to the local church.

2d. Episcopal:

The whole power of the government resides in a body of bishops who delegate their powers to the lower orders of clergy.

2A. The Local Church.

3b. Church order:

1c. As to government:

3d. Presbyterian or federal:

The local church rests all authority in a selected body: the presbytery. The local church appoints these men to the synod, which is represented in the national body, the general assembly.

4d. Congregational:

No man or group of men should have authority. The church government should be in the hands of the members themselves.

1e. The local church government is biblical in constitution:

1 Tim. 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 Tim. 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

2e. The local church government is congregational in form:

1f. It judges members:

1 Cor. 5:1-13

2f. It elects its officers:

Acts 6:1-6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

3f. It observes ordinances:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

cf. 1 Cor. 11:17-19 "When you come together in the church...into one place...

4f. It has no higher human authority:

Mt. 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

3b. Church order:

- 1c. As to government:
- 4d. Congregational:

3e. The local church government is democratic in representation:

1f. There are no inequalities:

Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col. 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

2f. The responsibility for church government rests on all:

Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Eph. 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

4e. The local church government is spiritual in function:

2c. Baptist distinctives:

Bible, the only authority
Autonomy of the local church
Priesthood of the believer
Transformed membership
Immersion, the only mode of baptism
Separation of church and state
Two ordinances (baptism and the Lord's Supper) and two officers (pastor and deacons)
Soul liberty

1d. Bible, the only authority:

1e. Verbal, plenary inspiration.

2e. Obedience even in the minutest matters.

2d. Autonomy of the local church:

1e. Democratic procedures:

Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

The Local Church: Peripheral Or Primary?

It is the:

AAdministrator of the Two Ordinances

Body of the Risen Lord

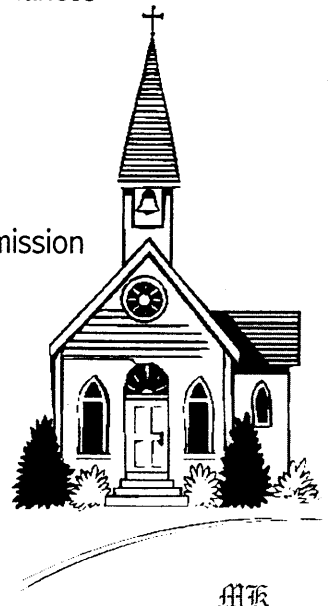
Center of Biblical Edification

Discharger of the Great Commission

Executor of Church Discipline

Flock of the Chief Shepherd

Ground and Pillar of Truth



MR

3b. Church order:

2c. Baptist distinctives:

2d. Autonomy of the local church:

2e. There is no higher court of appeal:

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

3d. Priesthood of believers:

1e. It is every believer's privilege to approach God:

1 Pt. 2:1-10

2e. Each believer is consecrated to a holy life:

Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

4d. Transformed membership:

1e. The church is a holy company:

1 Pt. 2:5,9 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

2e. Regeneration is a prerequisite for church membership:

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

5d. Immersion, the only mode of baptism:

1e. The meaning determines the mode:

Rom. 6:1-6 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Col. 2:12 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.

2e. This is the pattern followed by the early church:

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

3b. Church order:

2c. Baptist distinctives:

5d. Immersion, the only mode of baptism:

2e. This is the pattern followed by the early church:

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Acts 16:33-34 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Acts 19:1-5 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6d. Separation of church and state:

1e. Baptists see that the church and state are two distinct institutions:

Mt. 16

Rom. 13

2e. The primary ministry of the church is spiritual:

Eph. 4:12-13 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

7d. Two ordinances: (baptism and the Lord's Supper) and two officers (pastor and deacons):

1e. Baptism is not essential for our salvation, but essential for obedience.

2e. The Lord's Supper is not optional, but an order:

--"this do" 1 Cor. 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

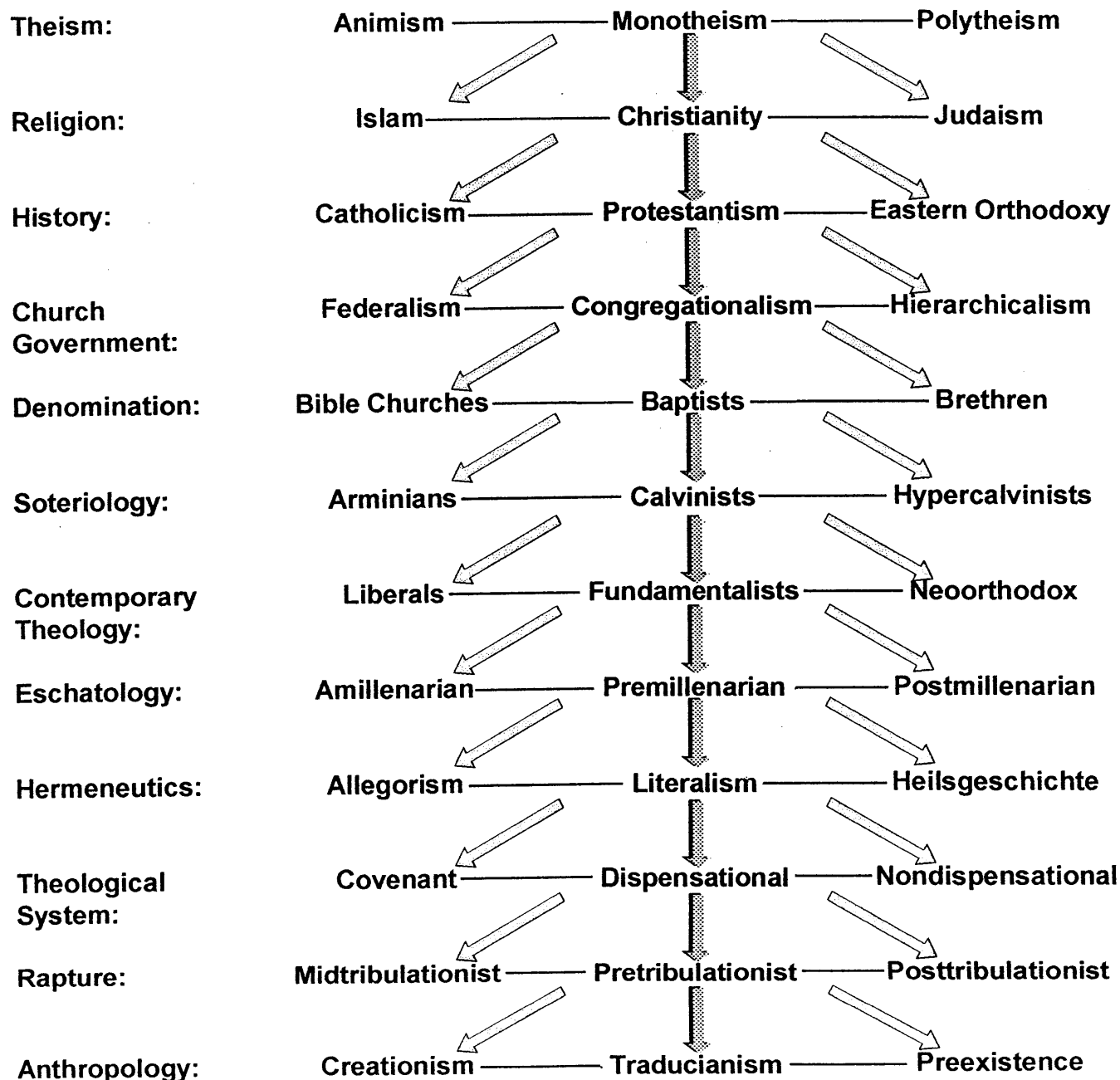
8d. Soul liberty:

1e. Baptists contend for the right of every believer to interpret the Bible for himself:

Rom. 14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

2e. Baptists contend for others to believe as they please. They fight error with truth, not with terror and persecution.

WHAT'S IN A NAME? ~OR~ WHY WE BEAR THE NAME "BAPTISTS"



Theological names or designations are shortcuts in theology to convey a set of principles or beliefs in one word. A person holding a certain position may not care for the term used to designate that view, but for the sake of convenience will employ it to avoid excessive explanation or verbiage. Occam's Razor is applicable here: multiplicity ought not to be posited without necessity.

2A. The Local Church.

3b. Church order:

2c. Baptist distinctives:

9d. Sovereignty of God:

Hiscox makes this an additional Baptist distinctive.

1e. Baptists historically have believed that God works all things as He wills:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

2e. God works things righteously, not arbitrarily:

Gen. 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

3c. Discipline of the church:

1d. Biblical reasons for discipline:

1e. Immorality:

1 Cor. 5:1-13

2e. False doctrine:

1 Tim. 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Tim. 1:19-20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 Tim. 2:16-18 But shun profane *and* vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

3e. Disorderly walk:

2 Thess. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thess. 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

4e. Divisive tendencies:

Rom. 16:17-18 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

3b. Church order:

3c. Discipline of the church:

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5e. An unrepentant attitude toward sin:

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

2d. Ecclesiastical penalties for discipline:

1e. Private admonition:

1 Thess. 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

2 Thess. 3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2A. The Local Church.

3b. Church order:

3c. Discipline of the church:

2d. Ecclesiastical penalties for discipline:

1e. Private admonition:

The offended party has a spiritual responsibility to admonish the one overtaken in a fault.

2e. Public censure:

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2 Cor. 13:1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

If there are real grounds for accusation, the disciplinary action should be taken before the whole church.

3e. Social ostracism:

2 Thess. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thess. 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Withdrawal of close fellowship, not being put out of the church, but restrained fellowship.

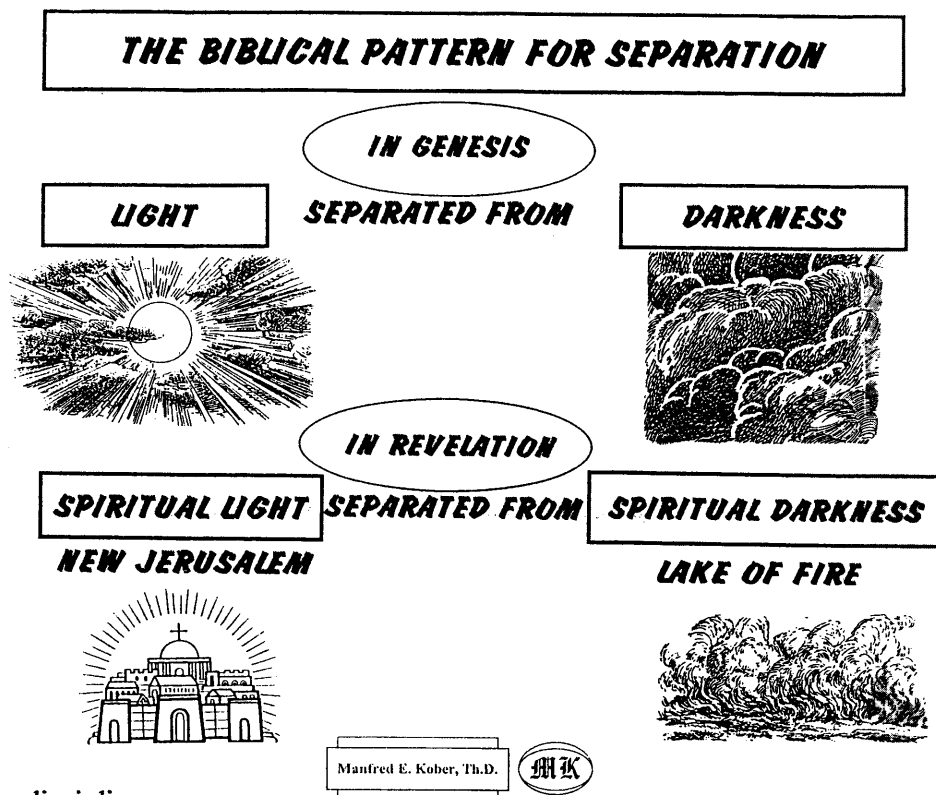
4e. Church excommunication:

1 Cor. 5:1-13

(see 2 Cor. 2:5-8 for the sinning brother's restoration)

1 Tim. 1:19-20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

This applies only in serious doctrinal or moral problems, and includes loss of all Christian privileges in a corporate fellowship.



3d. Biblical objectives in discipline:

1e. Obedience to the Word of God:

2 Thess. 3:14-15 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count *him* not as an enemy, but admonish *him* as a brother.

2e. Removal of the defilement of sin:

1 Cor. 5:6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

3e. Restraint of others:

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

4e. Restoration of the erring brother:

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Cor. 2:5-8 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man *is* this punishment, which *was* inflicted of many. 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm *your* love toward him.

4d. Biblical attitudes in discipline:

1e. Spirituality:

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

3b. Church order:

3c. Discipline of the church:

4d. Biblical attitudes in discipline:

2e. Uncompromising stand:

Tit. 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

3e. Love:

2 Thess. 3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

5d. Biblical methods in discipline:

Interestingly, the first biblical reference to the local church anticipated the spectacle of sinning saints.

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

1e. The offended brother has a responsibility to seek a reconciliation:

Mt. 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

2e. If the private effort fails, witnesses are to be taken:

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Purpose: (1) It demonstrates sincerity of purpose.

(2) It gives the offending party a second opportunity to confess their wrong.

(3) It provides witnesses of the matter.

3e. If the sin continues, the matter is to be brought to the church:

Mt. 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

1 Cor. 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

4e. Restoration should follow confession and forsaking of sin:

2 Cor. 2:6-8 Sufficient to such a man *is* this punishment, which *was inflicted* of many. 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm *your* love toward him.

3A. The Universal Church.

Eph. 1:22-23 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 which is his body, the fulness of him that filleth all in all.

Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

1b. The commencement of the church:

1c. In relation to time:

1d. Positions concerning the commencement of the church:

1e. Covenant theology:

Somewhere in the Old Testament, around the time of Abraham.

2e. Southern Baptists:

John the Baptist, somewhere during the pre-cross ministry of Christ.

J. M. Carroll, *The Trail of Blood*

3e. Ultradispensationalism:

Some time after the conversion of Paul.

4e. Bullingerism:

At the close of the Book of Acts. Only the Prison Epistles refer to the church.

2d. Passages concerning the commencement of the church:

The scriptural proof is most convincing that the church began at Pentecost.

1e. Promise of the church:

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

2e. Promise of baptism:

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

3e. Day of Pentecost:

Acts 2 The believers were filled with the Spirit.

4e. Baptism of Pentecost:

Acts 11:15-16 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

5e. Baptizing into the body:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we *be* Jews or Gentiles, whether we *be* bond or free; and have been all made to drink into one Spirit.

6e. Church is the body of Christ:

Eph. 1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the

1b. The commencement of the church:

1c. In relation to time:

2d. Passages concerning the commencement of the church:

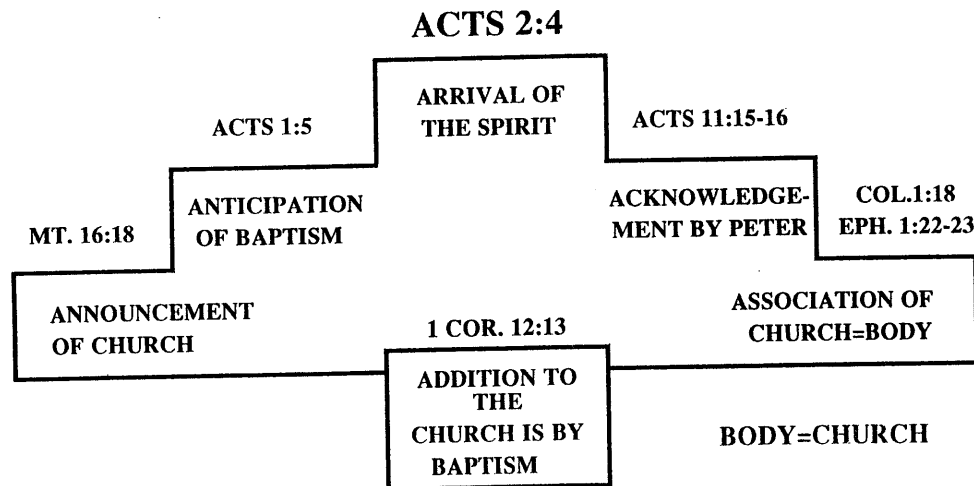
6e. The church is the body of Christ:

church,

Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Therefore, since the only way to enter the church is through the baptizing work of the Holy Spirit, and that occurred on the Day of Pentecost, the conclusion seems obvious that the church, the body of Christ, began on Pentecost.

THE COMMENCEMENT OF THE CHURCH



2c. In relation to Christ:

1d. He builds it:

MKOBER

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

2d. He is the chief cornerstone:

1 Pet. 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

3d. He is the foundation:

1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

4d. He is the head:

Eph. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

3A. The Universal Church.

1b. The commencement of the church:

3c. In relation to the Holy Spirit:

He is the agent of forming it:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

4c. In relation to the Day of Pentecost:

1d. The Holy Spirit's baptizing work makes the body of Christ:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

2d. In the Old Testament and Gospels, the Spirit nowhere baptizes.

3d. The church could not be started before Pentecost because it would be

- (1) lifeless
- (2) headless
- (3) functionless
- (4) giftless

2b. The construction of the church:

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

1c. The Rock:

1d. The facts to be considered:

1e. Two different words are used:

1f. Peter--petros--masculine

2f. Rock--petra--feminine

2e. The usage of the words in the New Testament:

1f. Petros is used 16 times in the New Testament.

2f. Eleven times it refers to a ledge of rock.

3f. Five times it refers metaphorically to Christ.

2d. The interpretations that have been given:

1e. Roman Catholicism: "thou art Peter and upon Peter I will build my church"

2b. The construction of the church:

1c. The Rock

2d. The interpretations that have been given:

2e. Protestantism: "thou art Peter and upon this rock (myself) I will build my church"

3e. Protestantism: "thou art Peter and upon the confession that I am Christ I will build my church"



In 1 Pet. 2:4-8 **Peter admits that Christ is the Rock.** To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

cf. 1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

2c. The keys:

Mt. 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

1d. Considerations:

1e. The authority which the keys bestow is over things, not people.

2e. The translation of the passage is "whatsoever things you bind on earth shall have already been bound in heaven."

3e. What God initiates (the salvation of individuals), the Apostles announce.

2d. Interpretations:

The keys were given to Peter to open the gospel to the Jews (Acts 2), to open the gospel to the Gentiles (Acts 10), and to bind things on Gentile believers (Acts 15).

3b. The comparison or symbols of the church:



1c. The Shepherd and the sheep:

Jn. 10:14-16 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

2c. The Vine and the branches:

Jn. 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

3c. The Cornerstone and the stones of the building:

Eph. 2:19-21 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself

3b. The comparisons or symbols of the church:

3c. The Cornerstone and the stones of the building:

being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

4c. The High Priest and a kingdom of priests:

1 Pet. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

5c. The Head and the Body:

Eph. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

1 Cor. 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1 Cor. 12:27 Now ye are the body of Christ, and members in particular.

6c. The Last Adam and the new creation:

Rom. 5:14-15, 18 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

7c. The Bridegroom and the Bride:

Eph. 5:25-27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

4b. The command to the church: to disciple all nations:

Mt. 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

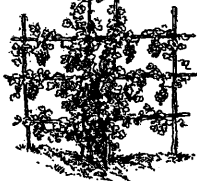
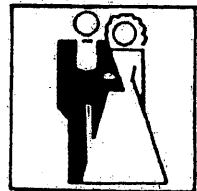
Mk. 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Lk. 24:47-49 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Jn. 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Acts. 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

THE EMBLEMS OF THE CHURCH

	The Symbolism	The Significance	The Scriptures
①	THE SHEPHERD AND THE SHEEP 	CONCERN Utter Helplessness	John 10
②	THE VINE AND THE BRANCHES 	COMMUNION Unbroken Fellowship	John 15
③	THE CORNERSTONE AND THE STONES OF A BUILDING 	COOPERATION Unparalleled Interdependence	Acts 4:10-11; 1 Pet. 2:4-5; Eph. 2:19-20
④	THE HIGH PRIEST AND THE KINGDOM OF PRIESTS 	CONSECRATION Unprecedented Responsibilities	1 Pet. 2:9; Rev. 1:6; 20:6
⑤	THE HEAD OF THE BODY AND ITS MEMBERS 	COMMUNICATION Unflinching Obedience	Eph. 4:11-16; Col. 1:18
⑥	THE LAST ADAM AND THE NEW CREATION 	COMMENCEMENT Unsurpassed Exaltation	1 Cor. 15:22, 24; Rom. 5
⑦	THE BRIDEGROOM AND THE BRIDE 	COMMITMENT Unending Love and Adoration	Eph. 5:25-33; Rev. 19:7-9; 21:9

The Master's Mandate

Matthew 28:18-20

All authority has been given to me
in heaven and
on earth
Therefore
make disciples of all races
having gone
baptizing them
in the name of
the Father
the Son
the Holy Spirit
teaching them to observe
all things
whatsoever I have commanded unto you
And behold
I am with you
until the consummation of the age

Manfred E. Kober, Th.D.



The Master's Mandate: Matt. 28:18-20



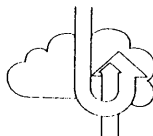
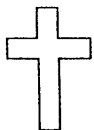
① THE PERSON

② THE PURPOSE



Make
Disciples
of all
Nations

④ THE PROMISE



③ THE PROGRAM



Going
with the Gospel



Baptizing
believers



Teaching
the truth

Manfred E. Kober, Th.D.



ST. MATTHEW 28

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

ST. MARK 16

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

ST. LUKE 24

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

ST. JOHN 20

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

ACTS 1

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

FUNDAMENTALISM

Positively

Declares the Truth

Negatively

Defends the Truth

Expounds the Truth	The System	Exposes Error
Upholds the Fundamentals	The Spirit	Upholds Falsehood
Stands for Sound Doctrine	The Stand	Separates from Denials

The Fundamentals of the Faith are:

1. Inspiration of the Scriptures
2. Virgin Birth
3. Deity of Christ
4. Substitutionary Atonement
5. Physical Resurrection and Return

Manfred E. Kober, Th.D.

MEK

What the Bible Says About
A Godly Attitude Toward...

H | E | R | E | S | Y

TRY THEM

I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God: because many false prophets are gone out into the world."

MARK THEM

Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them."

REBUKE THEM

Titus 1:13, "this witness is true. Wherefore, rebuke them sharply that they may be sound in the faith."

HAVE NO FELLOWSHIP

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

WITHDRAW THYSELF

II Thessalonians 3:6, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

RECEIVE THEM NOT

I John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed is partaker of his evil deeds."

HAVE NO COMPANY WITH HIM

II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."