

ECCLESIOLOGY

NOTES

Th 101

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I. THE MEANING OF THE WORD "CHURCH"

A. The Term "Church" in English:

1. The word in the Greek New Testament translated "church" is ecclesia.
2. Actually, our word "church" is not an accurate translation of ecclesia. The term "church" probably derives from the word Kuriakon, which means "belonging to a lord" or "belonging to a master." This term was first applied by Christians to the building in which they gathered for corporate worship.
3. When the Goths invaded the Roman Empire in the third century A.D. (=in the year of our Lord), it is very likely that these pagan Germans heard the word Kuriakon when they robbed, plundered and burned Christian houses of worship along with many other buildings. The term related to the building, which they could see, was understandably transferred to the fellowshipping body of Christians because they had no appreciation for the spiritual import of the term ecclesia.
4. It is likely that through the Germanic Goths, the word Kuriakon worked its way into the English language. The idea conveyed is of a building and the external features of worship associated with that structure.
5. In its condition of decaying spirituality, Christendom "made no effort to impart to its Germanic converts a more spiritual view of the Christian religion, but adapted its propaganda to their crude reverence for ceremonies and sacred places. Thus the church building became the embodiment and essential expression of the religion which they accepted."
- * 6. The result is that the term for the building in which believers met came to be applied to the body of Christians. Therefore the English language conveys an inaccurate concept of the word "church" when used as a translation of ecclesia.

B. The Term "Church" in the Greek New Testament:

1. By definition the word ecclesia is a compound of the Greek ek, which means "from" or "out of" and klesis, which means "a calling" from the verb "to call." Thus, its dictionary meaning is "a called out one" or "a called out body"
2. By usage the New Testament distinguishes four senses:
 - a. The non-Christian or secular meaning (5 times) "assembly" as an assembly of citizens called out from their homes to gathering places for the discussion of public business in Acts 19:32, 39, 41, and when applied to Israel, "congregation" as in Heb. 2:12 (a quotation of Psalm 22:22) and Acts 7:38.
 - b. The predictive sense or general (generic) sense. (3 times) Matt. 16:18, 18:17 (twice). The Matt. 16:18 use certainly embraces both the universal and the local concepts, though stated in a predictive sense. The Matt. 18:17 uses are also predictive, but emphasize the local concept.

- c. The spiritual, invisible, universal or mystical body sense (12 times).
With the exception of Hebrews 12:13, all occurrences are in Ephesians (1:22; 3:10, 21; 5:23,24,25,27,29,32); and Colossians (1:18,24). Colossians 4:15,16 are the local church concept.

E. H. Bancroft writes of the church as a body thus:

"The church is a body of persons called out by the power of God to faith in a crucified and risen Christ, having had wrought in them by the Spirit, through the Word, the nature of the risen Christ, indwelt by the Spirit, made members one of another, and linked by that Spirit to the risen Man in the heavens."

- d. The local church idea (94 times). *an independent*

(1) Definition: "A local church is a group of baptized believers in Jesus Christ voluntarily united in a geographical area who subscribe to the authority of the New Testament in all matters of faith and procedure and who have organized themselves in accordance with New Testament teaching for the purposes of worship, instruction, fellowship, service and evangelism." Lester E. Pipkin

- (2) Uses in the sense of a local church

(a) Plural - 36 instances. Sometimes the singular "church" may have been used to speak of all the churches in a general, collective sense. 1 Cor. 10:32; 12:28; 15:9; Gal. 1:13; Phil. 3:6.

(b) Singular - 58 instances. In most cases the singular "church" is identified with a locality either by express statement or by implication.

Ex. Acts 8:1 "church . . . at Jerusalem"

Acts 15:4 "When they were come to Jerusalem, they were received of the church . . ."

II. THE NATURE OF THE UNIVERSAL CHURCH

A. Definitions of the Universal Church:

- * 1. The Dispensational View: (Sees the church as beginning on the day of Scofield Reference Bible, Pentecost and continuing until the rapture note under Heb. 12:23 of the church home to heaven.)

"The Church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (I Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12,13), is the body of Christ of which He is the Head (Eph. 1:22-23). As such, the Church is a holy temple for the habitation of God through the Spirit (Eph. 2:21-22); is 'one flesh' with Christ (Eph. 5:30-31); is espoused to Him as a chaste virgin to one husband (II Cor. 11:2-4); and will be translated to heaven at the return of the Lord to the air (I Thess. 4:13-17)."

2. The Reformed or Presbyterian View: (Sees the church as beginning either with Adam or Abraham and existing until a general judgment in the future.)
- Reformed Theology

A. A. Hodge, Outline of Theology

"The true spiritual church, therefore, in distinction to the phenomenal church organized on earth, consists of the whole company of the elect, who are included in the eternal covenant of grace formed between the Father and the second Adam. - Eph. 5:27; Heb. 12:23."

Definition rules
out the O.T.

Know
this

3. The "Mediating" View: (Equivocating and confusing)

John Thornbury, The Doctrine of the Church

"The universal church position is that the body of Christ is an organism comprised of all who savingly believe in Jesus Christ."

"Did the church exist in the Old Testament? Viewed as a congregation gathered spiritually at the feet of Jehovah in worship and praise . . . there has always been a church from the time that men began to call on the Lord. But viewed as 'the body of Christ' . . . the church never had an actual existence until the redemption achievements of Christ the Head became a historical reality . . . the body of Christ existed only in the purpose of Christ as a mystery before Christ actually came, but in the age of grace . . . the church came into being as the 'one body' . . . "however Old Testament saints are now in the . . . church which includes all the saved past and present in heaven and earth . . . It must include all who share in the benefits of His death." pp. 51-52

- * 4. The "Localist" View: (This view is true, but it is only part of the truth) The localist position contends that the word ecclesia applies only to a congregation of religious people who convene in one specific locality. This view is held by Landmark Baptist churches, and so is sometimes called "Landmarkism."

B. Biblical Images of the Universal Church:

Metaphors - All are true but not all complete truth.

1. The People of God

a. A Divine Assembly (The initiative is with God)

the elect of God Eph. 1:4,5,11; Rom. 8:33; Col. 3:12;
I Pet. 1:2; II Tim. 2:10; I Pet. 2:9-10;
Rom. 8:29-30; Tit. 2:14

called saints I Cor. 1:2; Heb. 10:14, 29; I Cor. 1:30
(over 100 times church members are called "saints")

members of Christ "In Christ" expresses the Biblical idea of corporate personality. Rom. 5:14f;
I Cor. 15:21-22; Rom. 6:6; Eph. 2:5-6

the fellowship of the Spirit "Christ was in His church through the indwelling of the Spirit." John 14:16-20; I Cor. 12:13; Phil. 2:1.

b. A Responsible Assembly (The responsibility is with His people)

believers, the faithful Eph. 1:1; Col. 1:2; Acts 2:44; I Thess. 2:13;
I Thess. 1:7

disciples Prominent name for Christians in Gospels and Acts. Jn. 8:31; Acts 6:1

Christians (Christ-possessor) Similar to "disciples" Acts 11:26; Acts 26:28;
I Pet. 4:16

brethren

Rom. 8:29; Eph. 6:23; I Tim. 6:2;
15 times in 1 Thessalonians and 5 times in 2 Thess

2. The Body of Christ

a. The Metaphor

- * Paul's favorite metaphor for the church. Col. 1:18; 1:24; 2:19; Eph. 1:22-23; Eph. 4:4,12,16; 5:30; I Cor. 12:12-31; Rom. 12:5
- * The unity of the members is not based on a mutual relationship but in their vital relationship to the Head, Christ Himself. (Not as in a national body, ex. U.S.A., which has changing heads of state over a period of time, while the Church has an eternal Head, Jesus Christ).

The body is made up of all who are united to Christ by the baptizing work of the Spirit (1 Cor. 12:12-13). This figure refers to the universal church, not the local assembly as some teach. 1 Cor. 12:27-28 surely goes beyond the local concept as does Romans 12:3-5.

The members of the body are always spoken of as individuals not as single churches.

It must be remembered that the concept "Body" is a figure of speech as is "sheep" in Jer. 50:17; "door", John 10:7; "vine", John 15:1. Discernment of an illustration is necessary. cf. 1 Cor. 12:21.

b. The Members of the Body

- 1) Unity - A human body is one, yet composed of many members. So, the church. In the case of spiritual gifts, they are under one Lord and Spirit (1 Cor. 12:3-5). Disorderly use of gifts causing a schism in the body (12:25) is forbidden. cf. Rom. 12:4-5.

In Ephesians 4:7-16, Paul states that "gifted members" are for the edifying of the body of Christ. The communion cup and bread stresses the unity of the body (1 Cor. 12:16-17).

Ex. Israel is like a barrel of 12 varieties of apples, but there is no unity between them.

Ex. Church is like a body wherein each member is organismally united to every other member.

- 2) Diversity - The body, while one, is composed of many members. The members are different (I Cor. 12:17-20)
 - * in function, v. 17; * in strength, v. 22; * and in honor, v. 23.Each member is to recognize and use his own gift (Rom. 12:3-8) as well as appreciate the contribution of others (I Cor. 12:21).
- 3) Mutuality - Cooperation and dependence of the members upon one another is demanded (I Cor. 12:21-25). They are to have care one for another (12:25). There are no individuals separated from others in the body of Christ. We all need one another.

c. The Head and the Body

Several important ideas are set forth in the consideration of this relationship.

- 1) Sovereign leadership of the Head for the body. This is prominent in Ephesians and Colossians.

- 2) Source of life - Col. 1:18. By His resurrection Christ is the originator of a new realm of life in which He is the First in order and over which He is preeminent. Christ is our life (Col. 3:4; 2:11-13; Rom. 6:4).
- 3) The Sustenance of Life - The life of the church is sustained by the Head (Col. 2:19 - "having nourishment ministered" comes from a word which suggests a "generous supply motivated by love"). cf. Eph. 4:7 and 15-16.

3. The Temple of God

The figure of the building or temple of God bears similarities to that of the body. For example, spiritual gifts are given to edify or to build up the body (1 Cor. 14:12; Eph. 4:12,16) and the building grows, Eph. 2:21. Paul speaks of the body as "the earthly house" and calls the resurrection body "a building of God" (II Cor. 5:1). Likewise, Peter (II Pet. 1:14) and Jesus (John 2:19-21). The universal church is like a building--a temple.

a. The Composition of the Building

- 1) The foundation - The teachings concerning Jesus Christ. I Cor. 3:10,11 The apostles' and prophets' teaching concerning Jesus Christ was foundational because they were the spokesmen of the authoritative Word before the New Testament was written. Eph. 2:20
- 2) The cornerstone - Closely identified with the foundation. Also Christ - Eph. 2:20; I Pet. 2:6,7. The cornerstone, unlike a foundation stone, was visible and controlled the design of the building. It was the stone that brought unity, harmony, and symmetry to the building. So Christ (Eph. 2:21; I Pet. 2:6 quoting Psalm 118:22). Without this cornerstone, there is no building.

M. F. Unger: The stone at the corner of two walls uniting them; specifically, the stone built into one corner of the foundation of an edifice as the actual or nominal starting place of a building . . . sometimes used to denote any principal person." Unger's Bible Dictionary, p. 223.

- 3) The stones - "living stones," Christians (I Pet. 2:5). "Petros" = a loose stone lying in the field, but "lithos", as here, is the usual word for a worked stone. The "stones" are shaped by the Lord for proper fitting into His edifice.

b. The Construction of the Building

Three steps suggested in Eph. 2:20-22

- 1) Placing the stones upon the foundation; "upon" is "epi" = "a real resting upon" - suggesting that the members are in close contact with the foundation.
- 2) Fitting the stones, 2:21- "fitly framed together", not piled loosely on top of one another. A perfect fit with each other stone.
- 3) Increasing the structure - "groweth" - 2:21 - yet in process of completion. As new members are added, it is "being built up" (I Pet. 2:5).

c. The Nature of the Building

A temple--Not an ordinary building, but a special and spiritual building--the habitation of God. Eph. 2:21; I Cor. 3:16-17; Eph. 2:22; 2 Cor. 6:16.

4. The Priesthood

A temple is not complete without a priesthood to minister in it. Both ideas are present in Peter's words, I Peter 2:5. The church is a "spiritual house" and its calling is a "holy priesthood." Using language which in Exodus 19:5,6 was applied to Israel, Peter calls the members of the church "a chosen race, a royal priesthood, a holy nation, a peculiar people." As Israel was a priestly nation, so the church functions as God's mediatorial people. Israel HAD a priesthood in the Levites. Church IS a priesthood of every believer.

a. The Office of Priest

The Hebrew word for priest is cohen. It means "to stand" and signifies one who stands before God and serves Him. (Delitzsch) The idea is also here of "one's standing to represent another" (God to man; man to God) and thus the mediatorial aspect of the priesthood is brought out.

The entire nation was given the opportunity to be a "kingdom of priests" in Exodus 19:6 and will be called the "Priests of the Lord" during the millennium (Isaiah 61:6). However, only Aaron's lineage were actually priests during the Old Testament days, and only the high priest could enter the Holy of Holies into the presence of God once a year. A thick veil separated the people from God's manifested presence.

* In contrast to the Old Testament order, every Christian is called a priest and has instant and anytime access with boldness into God's presence through the Lord Jesus Christ. (Heb. 10:19-21).

b. The Qualifications of the Priesthood

Chosen - The priests of Israel were chosen of God (Numbers 16:5); the New Testament believer is chosen by God (I Peter 1:2; 2:9). As Jesus was "installed" (teleioo) High Priest (Heb. 7:28) so He installs believers priests (Heb. 10:14- "consecrated" is teleioo).

Sanctified - The O.T. priest was "set apart" as holy unto God. The priests' manual, Leviticus, might properly be called "The Handbook of Holiness." The New Testament believers are a "holy priesthood."

- The Old Testament rites of consecration suggest New Testament truths:

- 1) washing of priest's entire body (Ex. 29:4). New Testament spiritual cleansing. (Heb. 10:22; Titus 3:5)
- 2) robing (Ex. 29:5-6). Robes were of white, fine linen (Ex. 28:40-41). The believer: having "put on Christ" (Gal. 3:27) he is clothed in His righteousness (II Cor. 5:21).
- 3) anointing - O.T. priest with four sweet smelling substances (Ex. 30-22, 23: the believer with the Holy Spirit (I John 2:20, 27).
- 4) Sacrifices - The last of these, the blood of the ram was sprinkled on the altar and on the priest's ear, thumb, and toe, which denoted the priest's duty to hear the Word, to execute it, and to walk in it (Num. 29:20). The N. T. believer experiences the "the obedience and sprinkling of the blood of Jesus" (I Pet. 1:2).
- 5) Purity and devotion - all these consecration rites speak of this. The N.T. priest is called to holiness of life (I Pet. 1:16; 2:11,12).

c. The Functions of the Priesthood (MEDIATORIAL)

Privilege begets responsibility. Access to God should result in service to men.

1) The service of sacrifice - In contrast, the church has no sacrifice for sin to offer. (Heb. 10:12; 9:26; 10:18).

* But other kinds of sacrifices are appropriate and commanded.

- The believer himself as to his body (Rom. 12:1; Phil. 2:17; II Tim. 2:6)
- The sacrifice of praise (Heb. 13:15)
- The sacrifice of good works (Heb. 13:16; Phil. 4:18; Matt. 5:16
I Pet. 2:12)
- The sacrifice of new converts (Rom. 15:16; cf. Isa. 66:20)
- The sacrifice of giving (Heb. 13:16; Phil. 4:18; Gal. 6:6; Rom. 12:13)

2) The service of witness *

The O. T. priest was called "the messenger of the Lord."

(Mal. 2:7 cf. Lev. 10:11; Deut. 33:10)

The believer is to show forth "the praises of Him. . ." (I Pet. 2:9)

"The church performs this priestly ministry by proclaiming the message of the gospel as ambassadors of Christ." (II Cor. 5:20)

3) The service of intercession

O.T. priests: (Joel 2:17; Mal. 1:9). The symbol of this intercessory service was the shoulder piece engravings worn by the high priest (Ex. 28:12). - *We bore before the Lord - The People!*

N.T. believers;

- prayer for physical needs (Acts 12:5,12; James 5:14-18)
- prayer for missionary activity (Acts 13:3)
- prayer for spiritual needs (Acts 14:23; Eph. 1:16-23, etc.)
- prayer for those outside the faith (Acts 7:60; Rom. 10:1; I Tim. 2:1-2)

- interceding - seeing a need of people and helping in.

5. The Bride

In the Old Testament Israel is sometimes presented as the wife or bride of God. (Isa. 54:5-6; 62:5). In the New Testament the disciples of our Lord, (John 3:29; Rom. 7:4), the local church (II Cor. 11:2), and the universal church (Eph. 5:23-24, 32; Rev. 22:17) may be represented by the symbolism of the bride. The Greek word for "bride" is numphe which means "a betrothed woman, a bride" or "a young wife." It is used of Christians or the church in only four passages--John 3:29; Rev. 21:2,9; 22:17. The Greek word for wife is guna which denotes "a woman, unmarried or married." This word "wife" is used in Rev. 21:9 as a synonymous concept with "bride" and is also used with reference to the church in Ephesians 5:23-33 and Rev. 19:7. The assembly of Christians are called "a chaste virgin" who has been "espoused" to Christ. (II Cor. 11:2)

a. The Love of the Bridegroom

Paul uses the union of Christ to the Christians to illustrate the relationship of husband and wife. (Eph. 5:22-23). "Oneness" (Eph. 5:30) and "love" (5:25) are the dominant themes of the passage.

* *Ground at the foot of the cross is level.*

* *Measuring Cup seen in his going
of himself.*

- 1) The extent of the bridegroom's love
"He gave Himself" (v. 25). In ancient days there was a practice for the groom to give something of value to the father or brother of the bride. Christ loved so much that He gave Himself.
- 2) The expression of the bridegroom's love.
The husband is concerned for the well-being of his wife. He supplies that which gives nutrition and warmth to the body. But Christ's love goes beyond that to the total welfare of the church. (Eph. 5:28-29)

b. The Response of the Bride

While we did not love Christ initially, there has been awakened love in response to His. (I John 4:10; 4:19).

* Love is spelled out in the believer's life by faith and obedience (I John 2:5); subjection (Eph. 5:24 - "subject to" means "to arrange under."); and fidelity (II Cor. 11:2-3). Absolute faithfulness is the proper response to the Bridegroom's love. "Until the bride is finally united to her Bridegroom, she must be on guard against . . . the attractions which Satan uses to draw her away from Christ. Marriage is an exclusive love." (Saucy)

c. The Future Union

Illustrations from human life cannot be pressed too far when used to point out spiritual truth. These images of the church (body, temple, bride, etc.) must not be pressed in every detail. In II Cor. 11:2 the church is represented as being betrothed; in Ephesians 5:28-33 the church and Christ are presented as being united; in I Thessalonians 4:17, the Lord Jesus comes for the church to take her to be with Him forever.

* The Oriental practice of marriage consisted in three stages:

- 1) The betrothal
- 2) The actual marriage, and
- 3) The marriage supper at the home of the bridegroom's father and the consummation of the marriage at the groom's home.

Betrothal was the initiation of marriage and is not parallel with engagement as it is known in Western culture. The bride was considered legally married; she could become a widow, receive a bill of divorcement, or be punished for unfaithfulness. So, the church is bound to Christ and obligated to faithfulness and purity.

In the actual marriage in the Orient, the bridegroom and his friends went to the bride's home and led her and her friends to his father's home. (cf. I Thess. 4:17). There the actual wedding ceremony took place with the bride being presented to the groom.

The marriage supper or feast began after the presentation. It could last for several days after which the bridal pair were led to the bridal chamber at their future home. John refers to this event for the church in Rev. 19:7-9.

3. The Flock

This figure is frequently used in the Old Testament to refer to Israel. God is the Shepherd who loves and cares for His sheep (Ps. 80:1; Isa. 40:11; Ps. 100:3).

The flock of the New Testament church is composed of both Jewish and Gentile believers. Jesus predicted this in John 10:16. They are one flock with one Shepherd.

a. The Ownership of the Flock

Believers are the "flock of God" (I Peter 5:2), but they are also Christ's flock (John 10:27 and 21:16 - "my sheep"). In the John 10 passage, the unity of the Father and Son is seen (John 10:29-30). "The ultimate Shepherd-Owner is God, who has sent His Son as 'the great shepherd of the sheep.'" (Saucy)

b. The Shepherding of the Flock

He who purchased the church also provides for it. The shepherd guards the sheep from danger, tends the sick, searches for the straying and leads them to good grazing grounds. He might be with the same sheep for years; he knows and calls them by name; they know his voice. So Christ and His own flock.

- He tends them, going before them - John 10:4. He commits this leadership to undershepherds (John 21:16; I Peter 5:2; Acts 20:28; Eph. 4:11)
- He provides nourishment for them. This is done through the ministry of the Word (II Tim. 4:2; Acts 20:27).
- He rules the flock, leading where they should go and disciplining those who stray (I Pet. 2:25, "overseer"; Acts 20:28; I Pet. 5:2, cf. I Tim. 3:1).
- He protects - cf., "rod and staff" (Ps. 23:4; Acts 20:29-30; II Tim. 3:1-13; II Pet. 2:1-3).
He is the door to His fold (John 10:9). So, undershepherds are to have this same protective ministry (Heb. 13:17).

c. The Subjection of the Sheep

Sheep are notoriously helpless; we are dependent upon Christ (Heb. 13:17)

7. The Vine and the Branches

Israel is often referred to as a vine which God has planted, and should yield expected fruit, but does not (Ezekiel 15:1-5; 9:10-14; Isa. 5:1-7; Jer. 2:21).

Jesus is the true vine (John 15:1) who does bring forth fruit through the branches which are vitally attached to Him.

a. The Organic Union of the Vine

The branch is not only attached to the vine and therefore is "in it," but the vine, by nature of its very life, is also in the branch (John 15:4,5). Fruit bearing depends upon the life of Christ in the believer (John 15:5).

b. The Abiding in the Vine

The prediction of fruit depends upon "abiding in the vine." Here the emphasis seems to shift from union with Christ (a permanent relationship) to a recognition of and dependency upon that union for fruit bearing. Those who think that a true believer might break his life union with Christ by sinning use this as one of their proof texts. But the "purging" or pruning of the branches is a process by which they are made "clean" to bear more fruit; the branch remains in the vine (John 15:4-7). Those branches which do not "abide" in Christ and are cast forth have no real union with Him.

c. The Fruit of the Union

The wood of the branch of the vine is notoriously useless, except for the wonderful production of fruit. The Husbandman (God) is glorified when the branch bears "much fruit."

What is the nature of the fruit in this passage? Some say soul-winning activity. But there is no contextual evidence for this. Love and joy are prominent in the context (15:9,10,11,12,13). These are two of the nine virtues listed in Gal. 5:22-23 as the fruit of the Spirit. Barrett, quoted by Godet, says, "The bearing of fruit is simply living the life of a Christian disciple (see vv. 5,8); perhaps especially the practice of mutual love."

III. THE BEGINNING AND DEVELOPMENT OF THE CHURCH

A. The Beginning of the Church:

1. Varying Ideas: (Note: These cannot all be correct, for all are different).
 - a. The church is composed of God's covenant people of all ages back to Abraham and the covenant made with him. - Reform Theology
 - b. The church is made up of all those who exercised faith in the promises of God beginning with Adam.
 - *c. The church is a distinct New Testament phenomenon which began at Pentecost.
 - d. Ultradispensationalists hold that the church began with Paul's ministry.
 - e. The church was begun by Jesus while He was here on earth and more specifically when He chose His apostles.
 - f. The church began with John the Baptist.
2. A distinction must be made between the church which is His body and the local church.
3. The Beginning of the Universal Church

The following arguments support the view that the universal church began after the death and resurrection of our Lord Jesus Christ and on the Day of Pentecost.

 - *a. Jesus said, "I will build my church" (Matt. 16:18). The future tense expresses both futurity and determination.
 - b. Paul calls the church "one new man" (Eph. 2:15), a "new creature" (Gal. 6:15), and "a new creation" (2 Cor. 5:17). The term "new" here is KAINOS, which is "not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old." W. E. Vine, Expository Dictionary of New Testament Words, Vol. III, p. 109.
 - c. Paul said that the church was not revealed and therefore not known in times previous to the New Testament apostles and prophets. (Eph. 3:2-7; Rom. 16:25; Col. 1:26-27). It was predicted that Gentiles would receive blessing through the Messiah during the Messianic age (Gen. 12:3; Isa. 60:1-3; 62:1-2) but the concept of Gal. 3:28 was unknown to Old Testament peoples.
 - d. The "foundation" (where the building begins) is Christ (I Cor. 3:11) and the apostles and prophets (Eph. 2:20).
 - *e. Christ purchased the church "with his own blood" (Acts 20:28; Eph. 5:25-27).
 - *f. Through the resurrection, Christ became the Head of the church and its source of life. (Col. 1:18; 3:1-4).
 - *g. At the ascension, Christ gave "gifts unto men" (Eph. 4:8), which were bestowed through the Spirit. He was sent only after Christ died, rose, and ascended. (John 7:39; 16:7).
 - h. The church, the body of Christ, was formed by the Spirit. (I Cor. 12:13)
 - *i. The baptizing work of the Spirit began at Pentecost (Acts 1:5b; 11:15-16)

I Cor. 12:12,13
Gal. 2:20
Gal. 3:29

- j. The church was formed as the Temple of God only when the Spirit came to dwell within. (Eph. 2:21-22; John 7:37-39)
- k. At Pentecost, and after, the risen Lord added to the church both Jews (Acts 2:41; 4:4; 6:7) and Gentiles (Acts 8:12,17; 8:37; 10:44-47; 14:1, 22,27, 22:15,21; 26:17-18).

4. The local church may be thought of as in an embryo incipient form before Pentecost. The unique personality and earthly ministry of the Lord Jesus Christ influenced the origin, nature, and design of the local church.
- a. His disciples were its members. (John 4:2)
 - b. His teachings were its covenant. (Matt. 5:3ff)
 - c. His commands were its marching orders. (Matt. 28:18-20)
 - d. He instructed His disciples to baptize. (John 4:2)
 - e. He instituted the Lord's table. (Matt. 26:26-30)
 - f. Some organization was involved, Peter--leader/spokesman; Judas--treasurer
 - g. Discipline was to be observed. (Matt. 18:15-20)

B. The Growth of the Church as Described in Acts

- 1. It got its power and efficiency in service from the Holy Spirit.
 - a. The early Christians grew in their consciousness of a corporate life. Acts 4:31-32
 - b. The Holy Spirit produced the first tidal wave of evangelism while the believers were together in one place. Acts 2:1 ff.
 - c. The Holy Spirit's most dramatic actions were upon the assembled believers. Acts 2:1-4; 4:31; 8:14-17; 10:44.
 - d. The Holy Spirit initiated Paul's amazing ministry in the midst of the assembly at Antioch. Acts 13:1-3
 - e. The Holy Spirit directed in the preaching of the apostles and others and in the organizing of churches. Acts 11:24; Acts 16:6,7.
- 2. Reports of progress, spiritual and numerical, are given in the Book of Acts. A study of these "Progress Reports" in the Book of Acts indicates great growth in the knowledge of the Word of God, moral strength, steadfastness in persecution and in numbers, but there is no suggestion made of a formal organization of churches into a union. F. F. Bruce says, "Acts is cut into six 'panels' covering an average of five years each."
 - a. 6:7 - Word increased as disciples multiplied. Priests added to faith
 - b. 9:31 Churches were edified and were multiplied.
 - c. 12:24 Word of God grew and multiplied
 - d. 16:5 - Churches were established in the faith and increased in number daily.
 - e. 19:20 The Word of God grew mightily and prevailed.

IV. THE IMPORTANCE OF THE LOCAL CHURCH

A. The Frequency of the Use of the Word in the Local Sense - 94 times
(Review page 2)

B. Much of the New Testament Is Letters to Churches

- * 1. Nine of Paul's epistles were addressed to local churches.
(Romans through Second Thessalonians)
2. Three of Paul's epistles are called "pastoral" because they contain instructions relating to pastoral instruction to and leadership in local churches.
(First Timothy, Second Timothy, Titus)
3. Paul's letter to Philemon was also addressed to "the church in thy house."
(v. 2)
4. The Book of Revelation was addressed to seven local churches. (Rev. 1:4)
5. The Book of Acts is the record of transition between God's dealing with Israel and the synagogue under law and God's dealing with His new creation, the Church the Body of Christ, in its local expression under grace. That local expression is the local church. Twenty references in Acts chronicle the birth and expansion of this new phenomenon. Many of the New Testament epistles were written to or from churches whose story is chronicled for us in the Acts of the Apostles.

C. Inferences of the Local Church in the New Testament

1. Jesus predicted the building of His Church. Matt. 16:18.
"Although He does not lay down rules for a specific organization, the words, 'I will build my church,' clearly express Christ's intent to establish a new community. The future tense here expresses not only futurity but probably also volition." (Saucy, p. 58)
2. Matthew records Jesus' instruction for discipline to the assembly. Matt. 18:17
"While some feel that this is 'hardly intelligible' unless it refers to a contemporary Jewish community, it is best to view the use of the term church as anticipating the congregation to which these addressed would belong. Even then the group of disciples was the preparatory company of the church and churches to come after Pentecost. The presence of the prophecy of the church in the near context (Matt. 16:18) supports this position, along with the fact that had the Jewish community been in view, synagogue would have been the more probable term used. Moreover, the promise of the presence of Christ whenever two or three are gathered together in His name (v. 20) can only refer to His presence through the Holy Spirit following Pentecost." (Saucy, p. 59)

3. The four Gospels tell the story of Jesus' selecting and initially organizing disciples. During His earthly lifetime there was no one fixed geographical place where His disciples regularly met. However, the fact of discipleship, incipient organization, and the giving of the ordinances infer the necessity for manageable groups of disciples in various locations. After Jesus' itinerant ministry ends, local ministries arose.
4. The author of the Epistle to the Hebrews exhorts his readers to not forsake the assembling of themselves together (10:25). The assembling together would, of necessity, refer to meeting in localized congregations.
5. James suggests the transition from synagogue (a local meeting place for Jewish religious use) to church by his use of both words in his letter. (2:2 and 5:14)
6. In First Peter the instructions given to elders presupposes the local churches in which they served. The word translated "elected together" (suneklekta) in 5:13 is feminine and may be considered a synonym for the church.
7. In First John, defectors from truth "went out from" the believers. Physical removal would necessitate a local assembly. (2:19)
8. Second John may have been written to a local church called symbolically "Electa" and translated "elect lady." (v. 1) *
9. Third John speaks of traveling preachers who give testimony before the church (v. 6). John also wrote a letter not included in the New Testament to the church, v. 9. Diotrophes cast persons out of the church, v. 10. The normal reading of these passages would suggest that the local church is implied.
10. The General Epistles and Hebrews also infer the existence of churches. * Certainly, these letters could not be practically and conveniently sent to each believer. The epistles were handwritten and materials were not plentiful and inexpensive. It is to be assumed that a group of Christians received the original manuscript, had it read publicly to them, made copies and passed the original on to other congregations.
11. Some men are clearly associated with congregations in cities or areas in the New Testament with the function of pastor to the body of believers there:
 - a. Timothy; Ephesus (1 Tim. 1:3)
 - b. Titus; Crete (Titus 1:5)
 - c. Epaphroditus; Philippi (Phil. 2:25-30; 4:18)
 - d. Epaphras; Colossae (Col. 1:7; 4:12; Philemon 23)
12. Other men have been inferred to have had a pastoral relationship at different times to specific congregations:
 - a. Luke; Philippi
 - b. Tychicus; Ephesus (2 Tim. 4:12)
 - c. John the Apostle; Ephesus
 - d. "Angels" or "Messengers" of the churches of Asia Minor (Rev. 2-3)

V. THE MEMBERSHIP OF THE LOCAL CHURCH

A. The Necessity of Membership in the Local Church

"The necessity of membership in the local church is never questioned in the New Testament. It is taken for granted. Had we asked the believers of the Apostolic period whether it was essential to join a church they would not have known what we were talking about." (Dr. Alva McClain)

"It is sometimes said that a church is a voluntary society. This is true in a sense and only with an explanation. It is true that no external force or authority can compel the relation of membership to be formed or dissolved. The Church can compel no one to unite with it, nor can the individual oblige the body to receive him. But it is not true that it is a matter merely optional and indifferent whether or not a believer identifies himself with the Household of Faith. He is under moral obligation to do that. It is for his own spiritual good to do it; it is one of the appointed means of grace: the Church needs his presence and influence, and the cause of Truth is furthered by a combination of Christian influence and effort. All are under law to Christ, and are bound by sacred obligations to obey and please Him . . . A church, therefore, is more than a voluntary society; it is a society under law to Christ." (E. T. Hiscox), New Directory for Baptist Churches.

Stibbs . . . "any idea of enjoying salvation or being a Christian in isolation is foreign to the New Testament writings." (quoted by Saucy, p. 102.)

B. The Conditions for Membership

1. A regenerated heart (=Are you born again?)

- a. Inwardly, this involves repentance and faith on the part of the believer; the gift of new life and of the Spirit on the part of God. Acts 2:37-41; 5:14, cf. Acts 10:43-48; Acts 11:19-26; Acts 20:21.
- b. Outwardly, this involves conversion, which is a change of belief and behavior and a declaration of belief in Jesus Christ as Savior and Lord. Romans 10:9,10; I John 4:15; Matt. 10:32. No secret disciples. This declaration is referred to in some churches as a "profession of faith" and is a necessary requirement for local church membership. It is beneficial to the candidate and to the congregation for him to "relate his experience." Examinations of the candidate by the pastor and/or elders, deacons, committees, is wise but this should not substitute for a personal testimony to the church.

2. Baptism (=Obedience to Christ's direct commandment - Matt. 28:19; Mk. 16:16)

A person becomes a member of the Kingdom of God by being "born from above" (John 3:3 A.R.V. margin) but he should become a member of a local church upon his confession of that spiritual change in the waters of baptism. Not all local churches make baptism a prerequisite to membership but this is contrary to both Scripture and the custom of churches throughout history.

- a. Acts 2:41; 8:12, F.F. Bruce, Book of Acts, p. 77, . . . "The idea of an unbaptized Christian is simply not entertained in the New Testament." (Quoted in Saucy).
- b. As the rite "of admission (to the church) baptism always stood till the religious divisions of post-Reformation days. It so stands for the vast majority of Christians at present."
W. Walker, A History of the Christian Church. 1919, p. 94.

x Conversion is to know him.
Baptism " " show " "

3. Christian Behavior (=A changed manner of life)

a. Conversion and regeneration imply transformation of life (II Cor. 5:17). This changed life results from receiving the Lord Jesus Christ. His "lordship" demands obedience. The first commanded act of obedience after conversion is baptism. *
(Acts 2:38; 8:12,13, 35-38; 9:18; 10:47,48).

b. In the apostolic period a confessing of Christ orally and in baptism was frequently attended by persecution. The convert ← Morocco knew this. It was probable that a greater percentage of conversions was genuine than is true where Christianity is a tolerated or even preferred "religion." Public Baptism leads to imprisonment

c. The New Testament does not specify a required time for probation or proof of sincerity before water baptism or church membership. * Some churches--perhaps wisely, and perhaps unwisely--do require a period of time to elapse after a profession of faith before baptism and church membership are consummated.

* This is hard to justify inasmuch as believer baptism is generally seen to follow speedily upon confession of Christ as Savior (Acts 2:41; 8:12, 36-38; 9:18; 10:47-48; 16:15, 33; 19:5), and those who were baptized believers seem to have been full participants in churches of the New Testament.

* d. Most churches require candidates for membership to not only give evidence of the new life in Christ, but also to subscribe to the church constitution (if one exists), to the church covenant (if one has been adopted), and the church doctrinal statement.

* e. Inasmuch as newly converted persons are entering the church as spiritual babes, it is unreasonable to demand of them the character and behavior of a mature Christian. (II Peter 3:18). It takes time to grow, and therefore some immaturity is to be expected.

* f. When in doubt is one to ask if they are under discipline from any other church?

C. The Responsibilities of the Member of the Local Church

Faithfulness to the local church is one way of expressing faithfulness to the Lord Jesus Christ. The latter is the motivation of the former and gives genuineness and significance to church related activity.

1. Faithfulness in attendance. The local church has agreed to hold certain regular services. These are usually the Sunday morning and evening services and the mid-week meeting. The church school, commonly called Sunday School, is also a scheduled constitutional gathering. Attendance at these services is an indication of faithfulness to the church and to the Lord.

2. Faithfulness in financial stewardship.

a. The philosophy of stewardship

1) "The earth is the Lord's and the fulness thereof..." Psalm 24:1

2) The Christian is the Lord's steward, (I Cor. 4:1-2; I Peter 4:10) and is therefore responsible for distributing wisely and in accord with His Master's wishes values and goods entrusted to his overseership.

b. The Lord's Portion or a Tithe?

- 1) Although financial stewardship is a responsibility, it is also referred to as a "grace" (II Corinthians 8:1,4,6,7,9,16,19; 9:8,15) in the Greek text, though sometimes the word is translated "thanks," and Christians are praised for their "liberality," (2 Cor. 8:2) and "contribution" (2 Cor. 9:13).
- 2) Nowhere is the New Testament believer instructed to give a tithe.
- 3) He is instructed to give regularly, thoughtfully, and proportionately (I Cor. 16:1,2); he is encouraged to give willingly (II Cor. 8:11,12) and cheerfully (II Cor. 9:7); he is to give to support those who teach the Word of God (Gal. 6:6; I Tim. 5:17,18; I Cor. 9:14).

c. Stewardship through the Local Church

- 1) A case for "storehouse tithing" (Mal. 3:10) cannot be made in the New Testament but it is reasonable that Christians should faithfully support the local church of which they are members and through which they can do cooperatively and responsibly what the local congregations are designed to do.
- 2) Church members who move into a new community should unite with the New Testament congregation in that area without delay and begin supporting the ministry of that congregation. Sentimentalism toward one's church in a former community and indefinite plans of residence should not affect this decision.
- 3) Students and others whose absence from the local church is on a planned temporary basis should continue to support that church by sending to it their financial support.

3. Faithfulness in Service

- a. Even as the Spirit has given gifts to each Christian, so the believer should exercise those gifts for the benefit of the entire church and in its program. (I Cor. 12:7-11)
- b. It is inappropriate for any Christian to be a drone; it is in line with the total truth regarding the believer that he is a worker in the local church and a servant of his fellow Christians.
- c. This service may be in the realm of worship (ex: singing in the choir), instruction (ex: teaching a church school class), evangelism (ex: tract distribution, house-to-house visitation), or use of other spiritual gifts such as helps, mercy, serving and administration.

D. The Membership Roll

1. Two Possible Views

- a. It is a wholly voluntary and spontaneous relationship with no formal roll.
- b. It was a definite and recorded relationship involving the use of a formal roll.

"The local churches undoubtedly began spontaneously just as they begin today. (The church is first, not the church roll). But there is evidence that church rolls were introduced early."

- (1) The numbers were known (Acts 1:15; 2:41; 4:4).
- (2) Special rolls were kept. (I Tim. 5:9 ARV Roll of "Widows Indeed").
- (3) Election of officers assumes a roll (Acts 6:2-5; 15:22).
- (4) Church discipline assumes a roll (I Cor. 5:1).
("Surely this did not mean exclusion from the ordinary meetings of the church. How could the sinner be helped if thus excluded? Obviously, it meant formal severance of his membership in the local church. This would require a vote and hence the determination of the voters.")
- (5) Records of this kind had been kept by the Jews from earliest times. Josephus stated that his own name and the family were in the records at Jerusalem. And the early church was composed of Jews.

(This section largely the work of Dr. Alva McClain)

- (6) Practical addition - Choice of pastor, adoption of budgets, purchase of property.

2. Reasons for Church Membership:

- a. First, it is one evidence that you are a Christian. There is a current popular saying: "If being a Christian should become a crime, would there be enough evidence to convict you?" Putting your name on the church rolls as a full member is documentation of your Christian profession.
- b. Second, it is an act of identification. By joining a biblical church you go on record as saying, "I subscribe to this church's doctrine, and I endorse its program. I want to identify myself with it." If you attend a church regularly and take part in its program, why not identify with it?
- c. Third, it is an act of commitment. By joining the local assembly, you say, "I know that this church performs certain services to the congregation, to the individual Christian, and to the community. To keep functioning it needs involvement from the members of the congregation. Now that I am a member, I have a right to call on my local church for services, and my church has the right to call on me."
- d. Fourth, the New Testament does teach a certain amount of organization so that the local assembly may function with fair efficiency. Philippians 1:1 speaks of "saints . . . bishops and deacons." Titus 1:5 mentions ordaining a plurality of elders in every local church. First Timothy 3 speaks of the offices of the bishop and deacon, and gives an in-depth description of the kind of men to be chosen for these offices.

Perhaps you do not desire a church office or are somehow disqualified from being a church officer. But is it right for you to attend week after week, month after month, year after year, partaking of the Lord's Table, feasting on the Word, seeking pastoral counsel, possible requesting help from the Deacons' Fund, without ever saying, "Here am I. I'll do my part to keep this organized testimony for Christ going by becoming a part of it"?

- e. Fifth, it is a testimony of separation. Some have been "burned" in their association with liberal or compromising churches in the past. Some still hold membership in apostate or heretical denominations. Others have vowed never again to become involved in organizational Christianity.

* In these desperate days it is important to be a separated child of God. We need to be separated FROM error and compromise of all kinds. We also need to be separated UNTO the Lord Jesus Christ, the gospel of the grace of God, a Bible teaching and practicing ministry, and a local congregation which embodies these characteristics.

Perhaps you do not think it really makes any difference. The strength of your testimony needs to be placed in support of those who are standing for "the faith." Perhaps you do not fully realize this, but the encouragement you can give to a fundamental pastor and the people who stand with him can mean a great deal to them. When you join, they feel that you are thereby saying, "I'm in this with you. I stand for the Bible as God's Word. I stand for the Lord Jesus Christ, and against all error. I'm on the Lord's side."

- f. Sixth, it gives you a stronger voice in church affairs. If you are supporting the local assembly with your contributions and your services, you should have a say as a voting member of the congregation regarding how the money is spent, how the church stands on problem issues, and what this congregation cooperates with or supports.

* The citizen has no voice in his government if he is not registered to vote. Likewise, John and Jane Churchgoer have no real voice in congregational affairs if they are not members.

- g. Seventh, while church membership may not be the biggest thing in your spiritual life, neither is it the smallest. There are those who say, "Well, it's only a little thing, so what does it matter?" Right! Church membership is only a little thing, so why quibble about it? If it is a little thing not to do it, it is also a little thing to do it, so why not?

3. An Old Question: "Can I be a Christian without joining a church?"

Yes, it is as possible as being:

- A student who will not go to school.
- A soldier who will not join the army.
- A citizen who does not pay taxes or vote.
- A salesman with no customers.
- An explorer with no base camp.
- A seaman on a ship without a crew.
- A businessman on a deserted island.
- An author without readers.
- A tuba player without an orchestra.
- A parent without a family.
- A football player without a team.
- A politician who is a hermit.
- A scientist who does not share his findings.
- A bee without a hive. (COPIED)

E. Age for Qualifying for Membership

Age should not be a condition to qualify for membership in a local church if there is evidence that conversion has been genuine and the qualifications for membership have been met.

It is logical that a minimum age limit be constitutionally established for voting privileges. The age limit should reflect the average person's ability to comprehend matters of business involving the acquiring and distribution of finances, the purchase and sale of properties, etc.

F. Associate Membership and the Watch-Care Program

1. Associate Membership

- a. Provided by some churches to allow persons with differing views (especially baptism) to hold membership status in the church. Many churches view this arrangement with disfavor.
- b. Provided by other churches to give students, military personnel or persons who are temporarily residing in a community a temporary church home. These persons must meet membership qualifications but are not eligible for voting.

2. Watch-Care Program

A Watch-Care program is provided by some churches to permit students and other persons holding temporary residence in a community to participate in the privileges and responsibilities of church membership. It excludes the power to vote.

(See attached forms which suggest the correspondence which might be exchanged between the "home" church and the congregation with which a person may wish to temporarily affiliate.)

18 yrs. old ?

LETTER OF WATCHCARE (not change of membership)

To _____

Date _____

City _____

Dear Brethren in Christ:

_____ Church often has students and others who worship with us for an extended period, but who do not wish to move their membership. Some may be planning to go to the mission field and desire to retain membership in their home churches, yet would like to be used of the Lord while in our city and area.

We are happy to assume a "watchcare" relationship to such persons who are of like precious faith and agree to our statement of faith and who are commended by their home church. On the part of the home church it involves simply a letter of commendation with the recommendation of Christian character and experience. On the part of the individual it involves assuming a similar faithfulness while here to that which they would follow in their home church, except that the tithe should continue to go to the home church. (Voluntary offerings here would be acceptable.) On our part, it would mean the granting of the various privileges of service within the church but with no power to vote. As a church and as pastor we would seek to minister to them in the same personal way we would to our membership in matters of counseling, visitation, care by pastoral calling when sick, and other such matters.

(Mr.) (Mrs.) (Miss) _____ has expressed a desire to have such a relationship with this church. Would you kindly forward us your official church approval of this relationship, stating any information you desire which would help us to assist or use the brother (or sister) above mentioned to the glory of God.

Yours in Christ,

_____ Church

(Pastor)

(Clerk)

(The form below may be used for your convenience:)

_____ Church
_____ Street
_____ City, State

Dear Brethren in Christ:

We commend to you for your watchcare _____, and trust that the relationship may be one of mutual spiritual profit and blessing.

Additional information:

Faithfulness _____

SUGGESTED LETTER OF WATCHCARE

Spiritual Zeal _____

Any peculiar doctrinal view _____

Teaching experience: age group _____

years of experience _____

Music: choir (); instrumental (); other ()

Other comments _____

Use space below for more lengthy comment if you desire.

Yours in Christ,

_____ Church

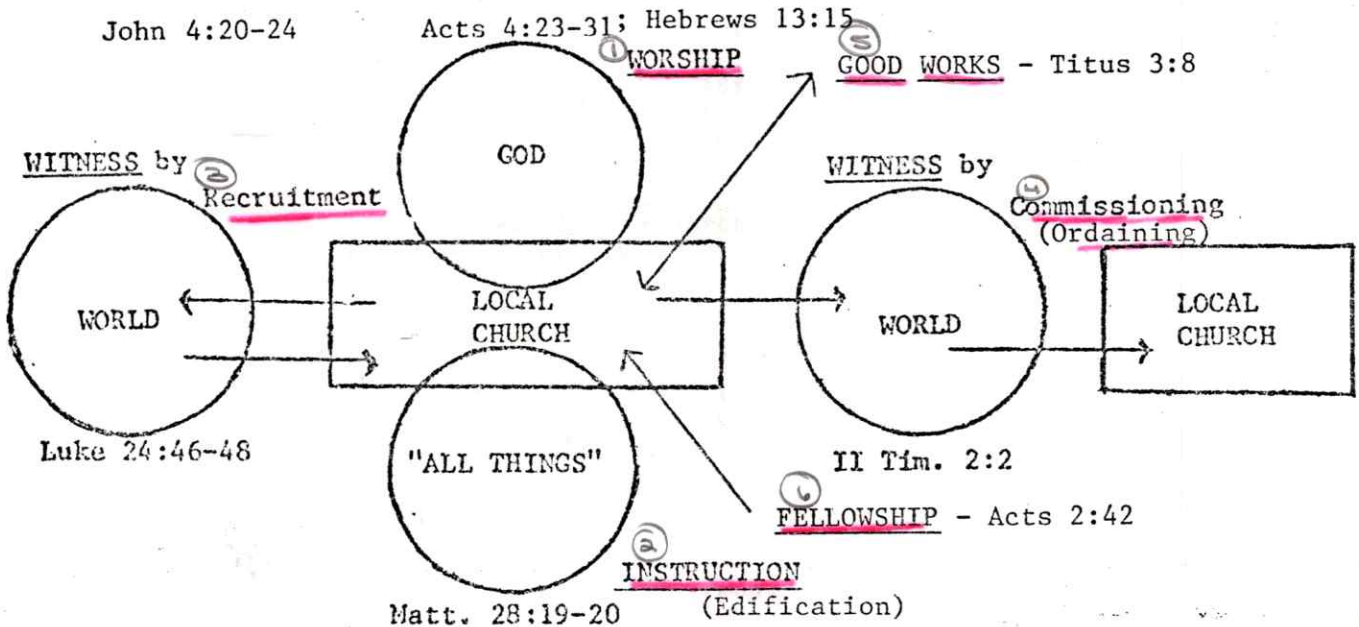
_____ (Pastor)

_____ (Clerk)

VI. THE FUNCTIONS OF THE LOCAL CHURCH

What are the normal and characteristic ⁶activities of the New Testament church? From the New Testament it is evident that the congregating of believers was for the purpose of worship, instruction, recruitment, fellowship, good works, and commissioning may be pictured in the following manner:

A. A SCHEMATIC OF THE FUNCTIONS OF THE LOCAL CHURCH:



B. THE LOCAL CHURCH ORGANIZED FOR OPERATION:

1. How Organized?

- The New Testament church was always autonomous or independent.
No evidence of any external control over a church by another church or organization of churches.
- A biblical church has officers in harmony with the terminology and qualifications spelled out in the New Testament. - Phil. 1:1, I Tim. 3
- Beyond the biblically mandated essentials, the structure of a local congregation's organization may be simple or complex.
- Expanded functions should be the outgrowth of planning and careful preparation.

2. How Cooperating?

- Consultation - Acts 15
- Support in time of need - Acts 11:27-30; I Cor. 16:1-4; 2 Cor. 8 & 9
- In no case did this violate the independent operation of the local assembly.

C. THE LOCAL CHURCH AND WORSHIP (=to acknowledge the worth of God):

Worship is an act of a sincere and believing Christian in which he focuses his attention upon God as a Person and admires His magnificent qualities (intellectual involvement), adores Him for His gracious qualities (emotional involvement), and volitionally submits to Him as the infinite Creator, Redeemer, and King, and expresses these attitudes in words spoken or sung and in behavior which is appropriate.

1. Worship Historically Viewed:

- Three types of public worship in the New Testament
 - Temple - worship upon Old Testament lines
 - Synagogue worship
 - Worship in the Christian church

b. Synagogue worship substituted the book for symbolism of the Temple worship and thought was more prominent than object appeal. It was popular, less pretentious, and escaped the exclusiveness of the priestly service. It had four principal parts:

- (1) Recitation of the Shema. Deut. 6:4-9; 11:13-21; Num. 15:37-41.
- (2) Prayers, perhaps following some set form or repeating of some Psalm.
- (3) Reading by male individuals extracts from the Law and the Prophets. Luke 4:16ff
- (4) The Targum read (a condensed explanation of the Scriptures).
- * (5) Possibly singing also formed a part of synagogue worship.

c. Public Christian worship

- (1) Developed along synagogue lines rather than temple.
- (2) Jesus held the temple in honor but by His statement abolished the idea of a central sanctuary and the entire ceremonial system. (John 4:21,24)
- (3) Jesus regularly and reverently attended the synagogue services (Mark 1:21,39; 3:1; 6:2).
- (4) "Jesus did not Himself prescribe public worship for His disciples, no doubt assuming that instinct and practice, and His own spirit and example would bring it about spontaneously, but He did seek to guard their worship from the merely outward and spectacular, and laid great emphasis on privacy and real innerness in it. (Matt. 6:1-18 etc.)" - I.S.B.E.

d. Helps to formal worship - AUXILIARY ASSISTANCE

* The local congregations would find it impractical to produce all the physical helps to worship. The following items are suggestive of materials which can best be provided by cooperative or independent agencies outside the churches.

- (1) Music (Writers, Publishers, Printers, Merchandisers)
- (2) Instruments (Pianos, Organs, Designers, Manufacturers, Merchandisers)
- (3) Bibles (Translators, Editors, Publishers, Merchandisers)
- (4) Furniture (Designers, Manufacturers, Merchandisers)
- (5) Buildings (Architects, Suppliers, Builders, Decorators)
- (6) Printing (Bulletins, Tracts, Leaflets, Certificates, Newsletters, Envelopes, etc.)

e. Reminder:

* Communion is a worship experience between the redeemed and his God. Only incidentally is it a fellowship experience between the saints. Therefore "O Sacred Head Now Wounded," and other contemplative and worshipful hymns are more appropriate than is "Blest Be The Tie" for this observance.

2. Worship on the Lord's Day

* The phrase, "the Lord's day," occurs but once in the New Testament. John was on the Isle of Patmos on "the Lord's day" when the "revelation of Jesus Christ" was given to him (Rev. 1:10). Some New Testament scholars think that the phrase "the day of the Lord" in both Old and New Testaments is equivalent to "the Lord's day." This seems unlikely. The word, "Lord's," formerly thought to be a purely Christian term, is now known to have been in common use in the Roman empire before the spread of Christianity. As used by the Romans it meant "imperial," "belonging to the lord," "the emperor's." Its adoption by Christians to refer to the day especially "belonging to Christ" was an easy transference and indeed might have been

chosen in deliberate contrast to the phrase "the Augustus day," a day dedicated in honor of Caesar worship.¹ On this day, the first day of each month, called Emperor's Day, the money payments were made to the emperor.²

Early Christian literature identifies "the Lord's day" with the first day of the week. Ignatius wrote of Christians as "no longer keeping the Sabbath, but living according to the Lord's day, on which also our Light arose." The Gospel according to Peter refers to Matthew 28:1 when it records, "The Lord's day began to dawn." The Epistle of Barnabas declares, "We keep the eighth day with gladness, on which Jesus arose from the dead."³

At the very first, the believers met daily for worship (Acts 2:46). At the same time, many continued to observe the Jewish Sabbath (cf. Acts 21:20). Almost at once they also began assembling on the first day of the week (Acts 20:7). But this multiplicity of meetings could not continue long for both practical and ideological reasons. Initial enthusiasm had to give way to the practical pursuits of home and work responsibilities. Also, the rapid increasing number of converts made daily and even seventh and first day gatherings impossible. A choice of a special day became necessary and this day, of course, was Sunday.⁴ John 20:26 seems to mean that from the very start the disciples began to meet on Resurrection Day, the first (or eighth) day of the week. See John 20:1,19,26.

Two major reasons for the change in the day of worship from the Sabbath (seventh day) to the first day seem apparent:

First, the essential idea of the Sabbath was that of rest and worship on one day out of seven. The essential idea of the first day of the week was that of the resurrection of the Lord Jesus Christ and this great event is of paramount importance to Christians. It was logical that these ideas be given prominence in the formal practices of Christianity.⁵

Second, while Christianity ideally sanctifies all days and, therefore, does not regard one day above another as more holy, Christians must engage in secular work. A fixed time for special services, therefore, was necessary. Christianity had a right to adopt any day for this purpose and very appropriately adopted the day on which the Savior arose from the dead.⁶

For these reasons the Christians "gathered together" in formal meeting as described in Acts 20:7. (See Acts 4:31; 11:26; 14:27; 15:6, 30; 20:7,8; I Cor. 5:4; Acts 2:1 for occurrences of "gathered together.") They gathered to "break bread," that is, to partake of the Lord's supper (I Cor. 11:20, the only place other than Rev. 1:10 where the word "Lord's" as a legitimate translation of the Greek word occurs). They gave special attention to offerings at this time (I Cor. 16:1-2).

¹International Standard Bible Encyclopedia, Vol. III, p. 1919.

²A. T. Robertson, Word Pictures in the New Testament, Vol. VI, p. 290

³ISBE, p. 1919

⁴Ibid.

⁵Robertson, p. 339

⁶A. H. Newman, A Manual of Church History, Vol. 1, p. 141

It should be carefully noted that legal Sabbath observances, together with Jewish Sabbath rules, were not placed as obligations upon Christians in this age of grace. No observance of a particular "day of rest" is contained in the list of "necessary things" of Acts 15:28,29 in order to honor God and avoid offense toward the Jews. Neither is any command of Sabbath observance found in the epistles. To the contrary, Sabbath keeping as a legal obligation performed to gain merit before God is denounced by Paul (Gal. 4:9-10; Col. 2:16,17). The believer is at liberty (Rom. 14:5-6).⁷

However, there are practical concerns for the believer. The apostle enjoins those who are tempted to be careless: "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" (Heb. 10:25). Apostolic practice fixed Sunday as the day for Christian worship. It logically follows that set periods of relaxation from routine duties make worship profitable. Rest from labor for the sake of both public and private worship is intensely desirable. It is also physically and psychologically therapeutic as well as spiritually beneficial to "change gears" for one day out of seven.

For these reasons, the Appalachian Bible College encourages cessation from routine weekly physical and mental pursuits and as little involvement as possible in the mundane affairs of the world of commerce, entertainment, and participative sports. On the positive side, worship, service, and rest are commanded.

3. Public Worship

a. Ideals to be sought

(1) Public worship should be orderly ← Planned in Advance

- (aa) Elements usually found in evangelical churches: praise, reading of the Scriptures, prayer, offerings, preaching, the administration of the ordinances.
- (bb) Exact order of these elements differs from church to church.
- (cc) Usually more than one hymn, responsive reading of Scripture, praise, ("Praise God from Whom All Blessings Flow" or "Glory Be to the Father"), sometimes the "Lord's Prayer" is recited.
- (dd) Order should not be elaborate, but simple.

- Sample:
1. Praise (Song)
 2. Prayer of Invocation
 3. Praise - (Congregational singing)
 4. Reading of Scripture (Responsive)
 5. "Gloria"
 6. Prayer (Pastoral)
 7. Praise (Congregational singing)
 8. The Offering
 9. The Sermon
 10. Prayer
 11. Praise
 12. Benediction
 13. Silent Prayer

⁷ ISBE, Vol. III, p. 1920

Or:

Order of Service

Organ Prelude
 Welcome, Registration, Announcements
 Organ Meditation
Praising God
 Choral Call to Worship
 Call to Worship
 Invocation
 Praise Hymn
Giving to God
 Offertory Scripture
 Offertory
 The Doxology
 Dedicatory Prayer
Hearing God
 Scripture Reading
 Choir Anthem
Praying to God
 Prayer Hymn
 Missionary Moments
 Silent Prayer/Prayer
Learning God's Will
 Message
 Special Music
 Observance of the Lord's Supper
 Response Hymn
 Benediction
 Organ Postlude

- (2) Public worship should be unified.
 A harmony should exist between its parts. Avoid monotony; contrast sometimes sharpens effect. Preparation must be made in advance to secure unity.
- (3) Public worship should be participative. The congregation should have an active part in the service as fellow worshippers. The singing, the Scripture reading, the offering, and prayer will permit involvement by the whole congregation.
- (4) Public worship should be lively.
 The living God is being worshipped by persons supernaturally alive by Him. The service should begin punctually. While haste and rush should be avoided, there should be no wasted time and no evidence of lack of thoughtful and prayerful preparation. "Well, what should we sing?" is a question completely out of order for a leader. The hymns should not drag. The pastor should be alert and animated. The entire service should have movement, enthusiasm, and fervor. Planning is essential if worship services are to be effective vehicles for eager involvement by the saints.
- (5) Public worship should be dignified.
 The attitude of the minister or person officiating should not be flippant. Nothing offensive or grotesque should be tolerated. The air of the service must be reverent. Pastor, song leader, choir and congregation should be aware of the personal presence of the Triune God.

- (6) Public worship should include public prayer.
- aa) Public prayer should be addressed to God, not to men.
Hiscox Guide lists six types of wrong prayers:
- Preaching prayers
 - Exhorting prayers
 - Historical prayers
 - Oratorical prayers
 - Complimentary prayers
 - Fault-finding prayers
- bb) Public prayer should be representative of the worship of the congregation and should not simply express the preacher's desires.
- cc) Public prayer should include the following:
- Adoration
 - Confession
 - Thanksgiving
 - Supplication (petition for congregation)
 - Intercession (for all classes of men, for Christians, (for the State))
- dd) Public prayer should not be too long.
- ee) Public prayer should be hopeful.
- no artificial tone
 - should express joy, peace, and confidence
- ff) Public prayer should be Christian.
"It must be molded by revealed truth and offered in the name of Christ." - C. R. Erdman
- (7) Public worship should include proper music.
- aa) The Apostle encourages this. Eph. 5:19
- bb) Sacred song has always had a large place in the history of Christian worship.
- cc) Singing should not be a performance but an act of worship by the congregation.
- dd) Congregational music should be of the simpler rather than of the more intricate style, familiar to the congregation, and should be a proper conveyor of proper truth and believers' sentiments.
- ee) Uncommitted and irreverent persons, professional or lay, should not be used in the Christian assembly.
- ff) The congregation through a church music committee or appointed persons does have the right and obligation to give direction to the musical program of the assembly.
- gg) Provision should be made for the instruction of the congregation in worship through sacred music as well as for children, youth, and singing groups.
- hh) Irreverent or nonsense songs, along with musical numbers with doctrinal inaccuracies in the lyrics or heavy beat rhythm in the music are not proper for Christian worship.
- (8) Public Worship Should Include Giving
- aa) Some churches place a box for offerings rather than pass an offering plate.
Rationale: Giving (alms) in secret. Matthew 6:3.
Questions: Is the placement of an offering in a box more secretive than in a plate? Is the giving of alms parallel to giving for the support of the Lord's ministries? Is there any way to give that is wholly secretive?

- bb) Some churches have an item included in their order of service called "The Ministry of Giving." The giving of money to the Lord's work is a logical outcome of devoting oneself to the Lord. I Cor. 8:5; Heb. 13:16.
- cc) The Lord Jesus did not reprove either the wealthy or the poor widow for publicly putting money into the Temple treasury but rather commended the widow for her wholeheartedness in giving. Mark 12:41-44.
- dd) Christians should avoid show and pride in the manner of their giving even as they should in singing, testifying, praying or serving.

b. Ordinances to be Observed:

- (1) Believer baptism. See under chapter IX.
- (2) The Lord's Table. See under chapter IX.

D. THE LOCAL CHURCH AND INSTRUCTION/EDIFICATION:

1. The Great Commission commands "teaching" as it does "discipling." Matt. 28:19-20.
 - a. The teaching of the Lord Jesus as seen in both His words and His example emphasizes the building up of Christians toward a condition of maturity. Matthew, chapters 5 and 6. See Matt. 5:48; ch. I Peter 1:16.
 - b. The teaching of our Lord warns of evil, evil workers and false teachers. Matt. 7:15 ff; cf. II Peter 2:1-2.
 - c. Jesus stated that new converts are to be taught "to obey all things . . . He had commanded." Disciples are to know, believe, and do. "All things" does not extend to all knowledge of every kind. The accent is upon "belief that behaves."
2. The local church should be characterized by a teaching ministry.
 - a. From the pulpit. Eph. 4:11-12 speaks of the permanent gifts of evangelists and pastor-teachers given to the local churches by the ascended Christ.
 - b. In all departments. All of these are agencies of the local church. Scripturally speaking, none are separate agencies:
 - Sunday School
 - Training Hour
 - Youth Groups
 - Vacation Bible School
 - Home Bible classes or clubs
 - Christian Day School
 - Children's Church
 - Men's or Women's Fellowships
 - Couples Retreats
 - Church Library
 - Church Bookstore
 - Bible Conference
 - Missions Conference
 - Evangelistic Meetings
 - Church Camps
3. The curriculum should be comprehensive, the pedagogy sound, and the facilities adequate.

4. While the members of the local assembly are responsible for a biblical teaching ministry, it may with great profit go outside its membership for teaching materials, architectural assistance, and construction skills. At this point, Bible colleges, seminaries, and specialized teaching ministries may be called upon by the churches to assist them in the specialized preparation of workers.
 5. Purposes of Instruction:
 - a. Learning of biblical truth and principles
 - b. Development of disciples
 - c. Generation of loyalty to the local church
 - d. Promotion of evangelism
 - e. Encouragement of fellowship among believers of like precious faith
 - f. Improvement of discernment concerning error
 - g. Effecting a climate of commitment to know and practice the will of God
- E. THE LOCAL CHURCH AND FELLOWSHIP:
1. The local church is made up of persons who share commonly the greatest of all gifts of God, namely, eternal life in Christ. This is the basis and essence of fellowship (—a having in common) Acts 2:42,44,46; 4:32; 5:12; 10:48; 15:22,25.
 2. Fellowship is expressed by:
 - a. Being together often (Heb. 10:25)
 - b. Being in agreement as to standards of Christian behavior
 - c. Decisions leading to joint action
 - d. Unity in the face of opposition
 - e. Mutual involvement in service
 3. Severance from fellowship of the local church:
 - a. Greatest loss which can be experienced by a believer
 - b. Imposed as penalty for sin not dealt with in repentance (Acts 5:1ff; 1 Cor. 5:4-5, 13)
- F. THE LOCAL CHURCH AND SERVICE:
1. Good works:
 - a. Exhibition of the new belief, new nature, new attitudes and new mode of behavior. Matt. 5:16; Eph. 2:10; 4:28; Tit. 3:8
 - b. Demonstration of the love with which the believer has been supernaturally equipped. 1 John 3:14,16,17,18; Gal. 6:9-10
 - c. Cooperation with other Christians

a. Missions	f. Publishing
b. Camps	g. Radio
c. Conferences	h. Television
d. Rallies	i. Evangelistic campaigns
e. Schools	
 2. Commissioning:
 - a. A continuing commissioning of Christians to special service is a local church function:
 - (1) Pastors
 - (2) Evangelists
 - (3) Missionaries
 - b. Sister churches may be called upon in examination of candidates
 3. Defense of the Faith:
 - a. A ready answer of truth - 1 Pet. 3:15
 - b. A ready answer of reply and defense - Acts 5:29-33; 7:2-53; 11:4-17; 13:9-11; 15:4; 7-21; 21:37-22:21; 23:1-6; 24:10-21; 25:10-11; 26:1-23, 25-27,29; Phil. 1:7,17,27; Jude 3.

c. Examples:

- | | |
|--------------|--------------|
| (1) Debates | (4) Messages |
| (2) Articles | (5) Tracts |
| (3) Books | (6) Booklets |

4. Admonition, Warning, Correction and Discipline:

- a. Person-to-person seeking of reconciliation is the first step.
Matt. 18:15-20; 1 Thess. 5:12,14; Gal. 6:1; Heb. 3:13
- b. Corporate action as and if necessary.
1 Cor. 5:1-13; 2 Thess. 3:6-15; Titus 3:9,11

G. THE LOCAL CHURCH AND EVANGELISM/RECRUITMENT:

1. Individually:

- a. Evangelism is an every believer responsibility. No one who is a possessor of eternal life is free to keep this gift to himself.
We are expected to be faithful in sharing our faith. Matt. 28:18-19
- b. How done?:
 - (1) On an individual basis - Acts 8:26-39
 - (2) To gatherings of sinners - Acts 8:5
 - (3) In homes - Acts 10:22,34,44ff.

2. Corporately:

- a. Together the church members are to be involved in recruiting others through witnessing of Christ and leading persons to put their faith in the Savior--Luke 24:45-48; Acts 1:8; 4:20,23,29,31,33; 5:11-14
- b. Give impetus to evangelistic recruitment by example and instruction
3. By itinerant evangelists being called in to stimulate a congregation and to assist them in soul-winning endeavors.
4. By church planting
5. By missionary outreach
6. By use of a wide variety of means

-Tracts	-TV programs
-Booklets	-Tapes
-Bible portions	-Evangelistic meetings
-Radio	-Household evangelism

VII. THE GOVERNMENT OF THE CHURCH

A. Types of Government

1. Episcopal Polity (=Clergy Rule)

- a. Examples
 - 1) Roman Catholic Church
 - 2) Eastern Orthodox Church
 - 3) Church of England (=Episcopal Church in USA)
- b. Organization
 - 1) Pope (Monarchical Ruler)
 - 2) Bishops
 - 3) Priests (rector, vicar, curate in Church of England)
- c. Bishops are said to be the immediate successors of the Apostles
- d. The Pope is said to be the immediate successor of Peter
- e. Eastern Orthodox Church sees the Pope only as patriarch of the Western Church
- f. Church of England owes allegiance directly to King of England (or Crown); no separation of Church and State
- g. Authority for this polity
 - 1) Council of Trent (1545-1563)
 - 2) Church Fathers (First to Fourth Centuries)
 - 3) Interpretation of Matt. 16:18 which sees Peter as the "Rock" upon which the church is founded
- h. Divinely ordained and as needed as the sacraments (Roman Catholic)

2. Presbyterial Polity - Representative Rule

- a. Examples
 - 1) Dutch Reformed Church
 - 2) German Reformed Church
 - 3) Presbyterian Church
 - 4) Lutheran Church, U.S.A.
- b. Organization
 - 1) Presbyters
 - a) Ministers (all equal - no rank)
 - b) Laymen (Ruling elders elected by congregation)
 - 2) Government by representative assemblies (both laymen and ministers present)
 - a) Church Session (Pastor and Ruling Elders)
 - b) Presbytery (Several local sessions)
 - c) Synod (Regional)
 - d) General Assembly (National)
- c. Authority for this polity
 - 1) I Tim. 5:17 cf. Acts 20:17, 28; 14:23; Titus 1:5,7
 - 2) Presbyters seen to be elder members of the congregation; formed into a judicial body
 - 3) Bishops and deacons were administrators Phil. 1:1
 - 4) Seems too complicated for the Early Church
An embryonic form of this system does seem to show up in the New Testament congregations. As they developed, something similar and with elements in common with this system emerged.

- 5) Calvin worked the present system out (16th century)
 - a) Basic consideration was "discipline to prepare the way for God's Word." Church an "instrument for promoting God's will in the world."
 - b) Ephesians 4:11 - Calvin saw only pastors and teachers needed after apostolic age.
 - c) Romans 12:7; I Cor. 12:28 - Other needs indicated by the Word: government and care of the poor.
 - d) Thus, presbyters divided into 2 classes: teaching (became ministers) and disciplining (became ruling elders)
 - e) Church and state complement each other, but do not intrude upon one another.

3. Congregational Polity (=People Rule)

a. Examples

- 1) Baptists
- 2) Disciples of Christ
- 3) The Christian Connection
- 4) Unitarians
- 5) Adventists
- 6) Congregationalists

b. Organization

- 1) Autonomy or independence of the local church
 - a) Pastor-teacher in each congregation
 - b) Ruling Elders
 - c) Deacons
 - 2) Officers all elected by the congregation as in a representative democracy
 - 3) Fellowship of local churches in an area
 - 4) Recommendatory Councils: Temporary bodies made up of pastors and delegates from local churches. Advice sought and given, but without governmental authority.
 - a) Settlement of a pastor and his installation
 - b) Discipline consultation
 - c) Ordination examination
 - d) Other matters of import
 - 5) Conferences have become permanent councils; some presbyterial element has emerged here. Denominational structure and control have developed.
 - 6) Church and state as separate entities
- #### c. Authority for this polity
- 1) Rooted in 16th century Puritan reaction against Roman prelacy in the English church
 - 2) Brought to Plymouth on the Mayflower in 1620
 - 3) Discerned from Scripture - Acts 6:1-7; 13:1-3; 14:23, 26-28; 15:4, 6, 22, 23; 16:4; Eph. 4:11-12; Tit. 1:5
 - 4) These texts are really no more supportative of Congregational polity than they are of Presbyterial polity, for both place ultimate authority in congregational rule.

B. The Constitution

1. Some churches seek to regard the New Testament as the Book of essentials for local church governance. However, there are many areas of local church life which are not commented upon in the New Testament. A constitution and sometimes By-Laws are adopted to define positions and to give guidelines for conducting the affairs of the church.

2. Most constitutions include the following major subjects and designate them Articles.

- a) Name
- b) Purpose
- c) Government
- d) Membership
- e) Officers
- f) Meetings
- g) Amendments
- h) Doctrinal Statement (See C below)
- i) The Covenant (See D below)

3. The following Articles are sometimes added:

- a) Dissolution of organization
- b) Ordination
- c) Missions
- d) Subsidiary Organizations
- e) Affiliation

4 The Constitution should be so worded that a minimum of changes will be necessary over a long period of time. For example, proper names of individuals and organizations should not be used.

C. The Statement of Faith or the Doctrinal Statement

1. Frequently the doctrinal beliefs of the congregation are placed within the Constitution as one of the Articles. In other instances the articles of faith are presented separately from but bound in a booklet with the Constitution.

2. The statement of faith should cover the great teachings of the Bible but should not attempt to do so exhaustively. Usually the following doctrines are set forth in a paragraph with supporting Scripture texts.

- a) The Word of God
- b) The Triune God
- c) Jesus Christ
- d) The Spirit of God
- e) Satan
- f) Man
- g) Salvation
- h) The Church
- i) Last Things

3. To these themes other doctrinal views are added by many churches.

Examples include:

- a) Spiritual gifts
- b) Charismatic movement
- c) Movements contrary to the faith
- d) Obligation to witness and share the gospel

4. Some churches have regarded themselves as non-creedal and have sought to avoid setting up a rigid theology on every possible theme. This has been the traditional Baptist approach in contrast to those groups which have used the Apostle's Creed or other "Confessions." However, the departure of many persons from the faith leading to the conflict between liberals with their subtle misuse of orthodox terminology and fundamentalists has caused conservative churches to define their position in greater detail.

D. The Covenant

1. The church covenant is a declaration of the intention of the members of the church to live godly, righteous, and exemplary lives. Sometimes it is read in unison at annual meetings; sometimes at the communion table.
2. The church covenant is usually not included in the Constitution, although it is frequently bound in the same volume.
3. A local church may write its own covenant if it wishes or may adopt one already written.
4. Two examples of Church Covenants

CHURCH COVENANT

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Savior and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God, and of this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, and relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale of, and use of intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour to secure it without delay.

We, moreover, engage that when we remove from this place we will as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

— Fundamental Baptist Church
Prosperity, West Virginia

OUR COVENANT

Having been led, as we believe, by divine grace to individually receive the Lord Jesus Christ as our Saviour, and by the influence of His Holy Spirit to give ourselves to Him, we do now solemnly covenant with each other that, God enabling us, we will walk together in brotherly love; that we will exercise a Christian care and watchfulness over each other and faithfully warn, rebuke, and admonish one another as the case shall require; that we will strive for the growth of this church in grace, knowledge, and holiness; that we will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the evangelization of all peoples; that we will engage in family or personal devotions and bring up such children as may be under our care, in the nurture and admonition of the Lord; that we will participate in each other's burdens and sorrows; that we will appropriate divine grace to enable us to walk circumspectly in the world, denying ungodliness and worldly lusts; that we will endeavor by example and effort, to win souls to Christ and through life amidst its multiplied trials and joys, seek to live to the glory of Him Who hath called us out of darkness into His marvelous light.

- Bible Center Church
Charleston, West Virginia

E. The Organizational Chart

1. Philosophy

- a. An organizational chart should reflect accurately the organization as constituted and operated. It should not "idealize" nor omit basic governance units.
- b. Positions rather than personal names should appear on the chart.
- c. A position may be designated as a rectangle or a circle.
- * d. Lines of administrative authority and responsibility should be drawn with an unbroken line.
- * e. Non-administrative positions such as a secretary should be expressed by a broken line.

2. Rationale

- a. An organizational chart of the governance of the church:
 - 1) Will clarify the areas of responsibility, and
 - 2) Will show relationships between positions
 - b. Organizational charts should be revised as the church grows or as administrative changes are made.
3. A sample Organizational Chart is attached.
See page 36.

SAMPLE ORGANIZATIONAL CHART OF A LOCAL CHURCH

L O R D J E S U S C H R I S T

C O N G R E G A T I O N

O F F I C I A L B O A R D

Nominating Committee

Elders

Deacons

Pulpit Committee

Budget Committee

Ushers

Counting Committee

Secretary

Pastor

Assistant Pastor

Clerk

Treasurer

Elders

Director of Youth

Camp Director

Sponsors

Visitation Comm.

Director of Music

Music Committee

Missionary Comm.

C. F. Committee

Librarian

Superintendents

DPS Director

Director of Christian Education

Custodian

Buildings and Grounds Committee

Deacons

Deaconesses

P O L I C Y

A D M I N I S T R A T I O N

VIII. THE OFFICERS OF THE CHURCH

This subject of officers in the local church is both important and difficult to know. Confining our study to the more evident biblical teachings, we conclude that there were some officers who were general and non-appointed while there were others who were local and appointed.

A. General and Non-appointive Leaders:

1. Foundational and Impermanent Leaders

- a. Apostles (=One sent) Matt. 10:2; Acts 1:2,15-26; 15:2-33; Rom. 1:11; 1 Cor. 9:1-2; 1 Cor. 12:28; 2 Cor. 12:11; Eph. 2:20; 4:11.
- 1) Appointed agents of Jesus Christ by His call to service - Matt. 10:2
Able to speak and act authoritatively in behalf of the one sending them. A proxy for their Lord with full authority. Matt. 10:40
 - 2) Authenticated agents of Jesus Christ by means of the "signs of an apostle" which they could perform from the day of Pentecost onward. 2 Cor. 12:12; Gal. 2:8; Mark 16:17-20; Heb. 2:3-4.
 - 3) Accredited agents of Jesus Christ in that they were eyewitnesses to the fact of Christ's resurrection. Acts 1:3-11; 2:32; 9:3-7, 17; 1 Cor. 9:1-6; 15:4-20; 2 Pet. 1:16. Apostles included the original eleven (twelve minus Judas) disciples. Others were Matthias (Acts 1:26), Paul and Barnabas (1 Cor. 9:5-6), James, the Lord's half brother (Gal. 1:19), along with Andronicus and Junias (Rom. 16:7).
 - 4) Authorized agents of Jesus Christ
 - a) To be a foundational part of the New Testament church. Eph. 2:20
 - b) To bear witness to what they had seen and heard, preaching the gospel. Acts 1:8; 1 Cor. 1:17; 15:3-11.
 - c) To found churches and have general care over them. 2 Cor. 11:28
 - 5) It should be noted that though this office of apostle was of topmost rank in the church (1 Cor. 12:28), it was a temporary office because:
 - a) Future generations of Christians would not be eyewitnesses of the resurrected Christ, and
 - b) Future generations of Christians would not be part of the church's foundation, but part of its superstructure.
- b. Prophets. Acts 11:27; 13:1; 15:32; 21:10; 1 Cor. 12:28-29; 14:29,32,37; Eph. 2:20; 3:5; 4:11
- 1) Prophets were not elected to office, but gifted and called to their service by Christ as Head of the church. Eph. 4:7-11
 - 2) Prophets appear to be ranked next to the apostles in rank and importance. 1 Cor. 12:28
 - * 3) Prophets had the function of receiving and making known new truth as channels of revelation directly inspired by God. Eph. 3:5; Col. 1:25-26; Rom. 16:25-26.
 - 4) Prophets sometimes, but not always, had a foretelling of the future as an element of their ministry. Acts 11:27-28; 21:9-11.
 - 5) Prophets, along with apostles, had a foundational function in the church. That these are N.T. prophets, rather than O.T. prophets, is seen in that they follow the apostles who are limited to the N.T. and the church. Eph. 2:20
 - 6) Prophets are not indicated to be administrative in function.
 - 7) Prophets, along with apostles, are temporary gifts of the Savior to the church, for their ministry is specifically revealed to have a point of cessation when "that which is perfect (the completed canon of Scripture) is come." 1 Cor. 13:8

2. Upbuilding and Permanent Leaders

- a. Evangelists (=Messengers of good news) Acts 21:8; Eph. 4:11; 2 Tim. 4:5
- 1) Very limited specific statements in Scripture concerning this office.
 - 2) These seem to have been itinerant preachers of the gospel authorized by the apostles and churches. They were without apostolic rank and probably without prophetic inspiration. 3 John 3,5,6,7 may be an example.
 - 3) Bancroft says: "Their relation to the individual churches is unknown, although it is likely that they were supported in their missionary tours by the contributions of their brethren at home, or at least in part."
 - 4) The obvious emphasis in the ministry of a sharer of the good news is toward the unregenerate. Philip is specifically called an evangelist in Acts 21:8. His ministry of outreach and church planting is described in Acts 8.
 - * 5) The less obvious emphasis in the ministry of an evangelist is inherent in Eph. 4:11-16. Here the ministry of gifted men is seen to contribute to the upbuilding of the church. Beyond seeing people saved and entered into the church, this text strongly implies that evangelists, along with these other gifted individuals, are involved with the body of Christ in an ongoing ministry of edification.
- b. Teachers. Acts 13:1; Rom. 12:7; 1 Cor. 12:28-29; Eph. 4:11; 1 Tim. 2:7; 2 Tim. 1:11; 2:2; Heb. 5:12; Jas. 3:1.
- 1) The rank of these instructors in spiritual truth are placed third, following apostles and prophets, in their importance to the church. 1 Cor. 12:28-29.
 - 2) Their instruction in spiritual truth was the intended means of stabilizing the saints so that as they are fed and learn to feed themselves, they develop in maturity.
 - 3) The term teacher is frequently used by itself, but in Eph. 4:11 the Greek construction links this function with that of pastor, so that it is best seen there as a hyphenated concept of pastor-teacher. Thus, every pastor is to be a teacher, but not every teacher is to be a pastor.
 - 4) Some have suggested that teaching is not a special office, but a function of other offices.
 - 5) Saucy draws attention to the fact that "The ministry of teaching in the church carries with it grave responsibility, noted in the warning of James: 'Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment'. (Jas. 3:1 ASV)." The Church in God's Program, p. 140.

B. Local, Elected and Permanent Officers:

From Philippians 1:1, 1 Tim. 3:1-13 and Titus 1:5-9 it may well be concluded that there were two primary types of officers in the early church, elders/bishops and deacons.

1. Elders

- a. The word "elder" which is the translation of the Greek word presbuteros occurs in the New Testament (67) sixty-seven times.
- b. The primary and natural meaning of the word denotes age or one advanced in life and is translated "elder." Luke 15:25; Heb. 11:2 Maturity is the issue emphasized in the term's meaning.

Phil. 1:1 only place where the word
of officers is found in the Bible

- c. The derived meaning is that of rank or office.
- 1) Among the Jews it was used to refer to the members of the great council or Sanhedrin (in early times the rulers of the people were selected from among the elderly men). Matt. 16:21; Matt. 27:3; Acts 4:5 etc.
 - 2) Among the Christians it was used to refer to those who presided over the assemblies. Acts 11:30; 14:23; 15:2, 4, 6, 22, etc.
- d. The word "elder," when used to refer to an officer of the local assembly, occurs in the New Testament four (4) times in the singular (I Tim. 5:19; I Pet. 5:1 - "fellow elder"; II John 1; III John 1); and in the plural fifteen (15) times (Acts 11:30; 14:23; 15:2, 4, 6, 22, 23; 16:4; 20:17; 21:18; I Tim. 5:17; Titus 1:5; James 5:14; I Peter 5:1, 5). From these references we may conclude that in each assembly there was a plurality of elders.

2. Interchangeability: The terms "bishops" (Gr. sing. episcopos) and "elders" (Gr. sing. presbuteros) are used interchangeably in the New Testament. Acts 20:17,28 and Titus 1:5,7.
3. The functions of the elders are suggested in the meaning of the words "bishops," "pastors" and "angel".
- a. Bishop. The Greek word is episcopos, which means "overseer." This refers to the man who has the responsibility of seeing that things to be done by others are rightly done. The emphasis seems to be on administration and management oversight (cf. "rule" - 1 Tim. 5:17; Rom. 12:8). The objective of this oversight is the concern for and care of souls. Jesus is called the "Bishop of your souls" (1 Pet. 2:25). Compare Heb. 13:17
 - b. Pastor (Greek sing. poimen). A shepherd, one who tends herds or flocks (not merely one who feeds them), is used metaphorically of Christian pastors. Eph. 4:11. The word is used of our Lord Jesus Christ in three passages: John 10:11; 1 Peter 2:25; Heb. 13:20. Pastoral work is seen to be the duty of elders/bishops:
 - 1) To lead, guide and guard - Heb. 13:7,17,24
 - 2) To guard, protect and watch - Acts 20:28-30; 2 Tim. 4:5
 - 3) To rule - 1 Tim. 3:4-5; 5:17; 1 Pet. 5:2-3
 - 4) To feed - Acts 20:28; 1 Pet. 5:2
 - 5) To teach - Acts 6:4; 13:1; 14:21; 2 Tim. 2:15; 4:1-4
 - 6) To equip - Eph. 4:11-16; 1 Pet. 4:10
 - 7) To be an example - 1 Tim. 4:12; 1 Pet. 5:3
 - 8) To endure afflictions - 2 Tim. 4:5
 - 9) To do the work of an evangelist - 2 Tim. 4:5
 - 10) To make full proof of his ministry - 2 Tim. 4:5; Col. 4:17

This pastoral work centers on teaching. That is the emphasis of Eph. 4:11f, where the concept of pastor-teacher is set forth.

It is clear that the New Testament teaches a plurality of elders for each singular local church. Among those elders will need to be one or more pastor-teachers. The principle may be thus stated:

"Every pastor is an elder, but not all elders will be pastors in a local church." (Reiter)

These are spiritual men over the spiritual affairs of the church.

- c. Angel. The word in the Greek is aggelos and means "messenger." Although Thayer in his Greek Lexicon states that the "angels" to whom the seven church letters of Revelation are addressed are not "their presbyters or bishops but heavenly spirits who exercise superintendence . . . over them," many scholars believe that the word "aggelos" is also

used of human messengers (Matt. 11:10; Mark 1:12; Luke 7:24,27; 9:52) and that in the Revelation letters the word does refer to human rather than to heavenly messengers. Probably the reference is to the pastor of the church (Rev. 2:1, 8,12,18; 3:1,7,14).

The word aggelos is in the singular. How can this be explained in the light of the plurality of elders/bishops in each assembly? It would seem likely that one man among the multiple elders body served as pastor. He would function as the primary teaching elder and chief administrator in order to smoothly coordinate the work of the Lord in the local church.

Examples of this primacy of one among a plurality of equals may be seen in that:

- 1) Peter was the acknowledged leader, under Christ, of the twelve.
- 2) James was apparently acknowledged the leader among the apostles and elders in the church at Jerusalem (Acts 12:17; 15:13; Gal. 2:9).
- 3) While we do not have exact historical documentation, it may be inferred from Paul's two letters to Timothy that the latter was for a time in a pastoral relationship to the assembly at Ephesus where he was to give leadership in appointment of bishops and deacons.
- 4) Epaphras was pastor of the church in Colossae - Col. 1:7; 4:12-13; Phile. 23
- 5) Epaphroditus was pastor of the church in Philippi - Phil. 2:25-30; 4:18

4. Qualifications: Twenty-five separate items of consideration are specifically set forth in 1 Timothy 3 and Titus 1. They are:

- a. "Blameless" = without a handle of reproach - 1 Tim. 3:2; Tit. 1:6,7.
- b. "Husband of one wife" - 1 Tim. 3:2; Tit. 1:6
- c. "Vigilant" = Discrete, Temperate - 1 Tim. 3:2
- d. "Sober" = Soberminded, Self-controlled - 1 Tim. 3:2; Tit. 1:8
- e. "Of good behavior" - 1 Tim. 3:2
- f. "Given to hospitality" - 1 Tim. 3:2; Tit. 1:8
- g. "Apt to teach" - 1 Tim. 3:2
- h. "Not given to wine" = Not quarrelsome - 1 Tim. 3:2; Tit. 1:7
- i. "No striker" = Not pugnacious - 1 Tim. 3:3; Tit. 1:7
- j. "Not greedy of filthy lucre" - 1 Tim. 3:3; Tit. 1:7
- k. "Patient" = Sweetly reasonable; not urging one's own rights, but justice - 1 Tim. 3:3
- l. "Not a brawler" = Not a battle-seeker, not contentious - 1 Tim. 3:3
- m. "Not covetous" - 1 Tim. 3:3
- n. "One that ruleth well his own house" - 1 Tim. 3:4
- o. "Having his children in control with all gravity" - 1 Tim. 3:4
- p. "Not a novice" - 1 Tim. 3:6. NOTE - This is addressed to a mature church, but omitted in a mission church.
- q. "Having a good report of them that are without" - 1 Tim. 3:7
- r. "Having faithful (=believing) children" - Tit. 1:6
- s. "Not self-willed" - Tit. 1:7
- t. "Not soon angry" - Tit. 1:7
- u. "A lover of good men" - Tit. 1:8
- v. "Just" - Tit. 1:8
- w. "Holy" = Pious - Tit. 1:8
- x. "Temperate" - Tit. 1:8
- y. "Holding fast the faithful word" - Tit. 1:9

Objective → Subjective Qualification - I Timothy 3:1

Those who "desire"

It should be noted that the overwhelming emphasis of these qualifications center on what the elder/bishop IS in his person and testimony, while only incidentally referring to what he KNOWS or DOES.

One categorization of these qualifications would be:

- I. Qualifications In Relation to the Church
- II. Qualifications In Relation to the World
- III. Qualifications In Relation to God
- IV. Qualifications In Relation to Family

5. Selection of Elders

Very little information is given in the Scriptures concerning the method used in the early church for the selecting of elders.

The root of the word used in Titus 1:5, "ordain" (Gr. katastāsās), simply means "to set or place" and, therefore, "to appoint."

In Acts 14:23 the word translated "ordain" is the Greek word cheirotōnāsantes which Thayer says means primarily "to vote by stretching out the hand." Thayer gives a second meaning: "to appoint by vote." Implied in the word is a formal consensus by several persons. The same word is used of the messengers of the churches who were "chosen" to travel with Paul and help administer the special offering. (II Cor. 8:19).

In Acts 6:3 the apostles ask the believers to locate seven men whom the apostles may "appoint" to care for the needs of widows. "Appoint" is the translation of the same word found in Titus 1:5. It is evident, however, that the selection of the seven was made by the whole group of believers and they chose the men (6:5) whom the apostles formally recognized and appointed (6:6).

Vine in his Word Studies says that the word translated "ordain" in Titus 1:5 and "chosen" in II Cor. 8:19 does not mean appointment "by voting but with the general approbation" of the churches. He acknowledges, however, that this same word was "primarily used of voting in the Athenian legislative assembly" and meant "to stretch forth the hands."

The length of term of service for the elder is nowhere stated in the Bible. Probably it was for life, but that would not require a lifelong term of uninterrupted service.

6. Results from functioning elders as spiritual men over the church's spiritual affairs:

- a) Churches were set in order - Tit. 1:5
- b) Gainsayers were answered - Tit. 1:9
- c) Opponents mouths were stopped - Tit. 1:10-11

7. Deacons

- a. The word deacon (diakonos) simply means a servant. It is found 30 times in the New Testament, but is translated "deacon(s)" only five times. A. T. Robertson says the term comes from dia (=through) and konis (=dust), and has the idea of "to hasten as a runner who stirs up the dust as he goes by." Other translations are "minister(s)" and "servant(s)"

* Phil. 1:1 only verse where bishop, deacon, elder are mentioned together.

* Acts 20 & Titus 1 - term bishop & elder used interchangeably

- b. The five places where the word is translated "deacon(s)" are Phil. 1:1; 1 Tim. 3:8,10,12,13. Here the official sense is determined by the manner in which the word is used. They are always seen as a plurality of deacons in the early church, but no fixed number is stated as required for each congregation.
- c. The church officer significance of diakonos probably originated with the appointment of the seven men of Acts 6:1-7 who were elected to supervise the expenditures of the common fund as need arose among the Grecian widows in the Jerusalem church. The term "deacon" is not actually used here, but it is agreed to by many scholars as representing this occasion in biblical terms. Spiritual men were here elected to oversee the physical affairs of the church.
- d. Qualifications. Deacons are to meet similarly high spiritual standards as bishops.
- 1) As set forth in Acts 6:3-5:
 - a) "Of honest report"
 - b) "Full of the Holy Ghost"
 - c) "Full of wisdom" (=practical sense)
 - d) "Full of faith"
 - 2) As set forth in 1 Timothy 3:8-13
 - a) "Grave" (=reverent, serious, dignified)
 - b) "Not double-tongued"
 - c) "Not given to much wine"
 - d) "Not greedy of filthy lucre"
 - e) "Holding the mystery of the faith with a pure conscience"
 - f) "Proven"
 - g) "Blameless"
 - h) "Husbands of one wife"
 - i) "Ruling their own houses well"
 - 3) As categorized they relate to: *I Timothy 3*
 - a) Morality - 3:8-9
 - b) Ministry - 3:10
 - c) Marriage - 3:11-12
 - d) Reward - 3:13
- e. Selection was made by the members of the local church body (Acts 6:5), and those selected were formally inducted into their office by a public act of "laying on of hands" of the apostles (Acts 6:3,6)
- f. Ordination of deacons. Ordination, as we know it today, cannot be positively based upon biblical teaching. However, in Paul's instructions to Timothy concerning qualifications for deacons he writes: ". . . let these (deacons) also first be proved; then let them use the office of a deacon, being found blameless." (1 Tim. 3:10). The NIV translates it: "They must first be tested." This may be grounds for a formal examination of candidates for the office of deacon. Nothing like this is set forth concerning elders/bishops.
- g. Results from functioning deacons over the church's physical affairs had salutary effects:
- 1) The work got done; the poor were relieved.
 - 2) The apostles were freed for prayer and ministry of the Word.
 - 3) The number of the disciples multiplied.
 - 4) The multitude were pleased.

8. Deaconesses

- a. I Tim. 3:11. Some say that the wives of the deacons are meant here. Vincent says that this injunction is thrown into the admonition concerning deacons in an incidental way. The admonition is resumed in verse 12.
- b. However, Nicoll argues that deaconesses are meant for the following reasons:
 - 1) The word introducing the second subject in a series in verse 8 is the same word used to introduce "wives" (KJV) in verse 11 (cf. 2:9), (series--bishops, deacons, deaconesses), i.e., church officials.
 - 2) The four qualifications in verse 11 generally correspond with the first four for deacons, namely, as regards demeanor, use of the tongue, use of wine, and trustworthiness.
 - 3) the absence of the possessive pronoun "their" which is interpolated in the KJV strengthens the idea that not the deacons' "wives" but "women" of a special office is in mind here. The NIV in a footnote on this passage actually gives an alternate translation "deaconesses."
 - * 4) Phoebe is called a "servant" (diakonos) of the church at Cenchrea. (Romans 16:1). The NIV gives the alternate translation here of "deaconess."
 - 5) It is possible that Philippians 4:3 may refer to deaconesses.
 - 6) One author states: "They (deaconesses) had, no doubt, their part in the distribution of alms, and in the visiting of the sick; . . . they also assisted in the arrangement for the agapae . . . We know that the deaconesses of the second century were employed as helpers at the baptism of women." (De Pressense in Theissen's Lectures in Systematic Theology)
 - 7) There was an order of deaconesses in the early church. Pliny, governor of Bythnia (A.D. 112), in a letter to Trajan states that he tortured two Christian women who were called deaconesses.

9. Trustees

- a. This is not a biblical term.
- b. Rather, it is a legal term for the holders of the church's property. Governmental law requires that Trustees hold the properties of a church in behalf of the church corporation.
- c. The deacons (spiritual men in charge of physical affairs) can very well be designated as Trustees in a church's constitution.

IX. THE ORDINANCES OF THE LOCAL CHURCH

The Roman, Lutheran, and Reformed churches refer to baptism and the Lord's Supper as sacraments (literal meaning="Pledge of Allegiance"). As such, they are believed to be "means of grace." The Roman church believes they are efficacious in virtue of a power within themselves and, therefore, convey benefits to those who receive them without opposing any obstacle. The Reformed churches teach that their efficacy lies not in the outward acts but in the blessing of Christ through the Spirit upon the condition of faith. The Lutheran church believes that faith is necessary but that the efficacy is inherent in the elements and actions.

We, therefore, prefer to call baptism and the Lord's Supper ordinances and by that mean simply "established rites and ceremonies." They are to be observed as "memorials" not as "means of grace."

A. Water Baptism

1. The words baptizo, baptisma, baptismos and baptistes occur at least 120 times in the N.T. and are translated "baptized," "washings," "Baptist." in the KJV.
2. In at least two instances the word refers to Jewish ceremonial washings (Mk. 7:3; Heb. 9:10).
3. In several instances the word refers to the participation of the disciples in the sufferings and death of the Lord Jesus Christ. (cf. Matt. 20:22-23)
4. Sometimes the context denotes the special work of the Holy Spirit (I Cor. 12:13; Mark 1:8; Acts 1:5).
5. The word essentially means "immerse."
 "That the New Testament word baptizo means immerse is declared by: 16 Standard English dictionaries; 7 Standard Etymological dictionaries; 26 Encyclopedias; 20 Bible Encyclopedias; 20 Religious Encyclopedias; 50 Greek Lexicons (none by a Baptist); 45 Classic Greek writers; 18 early Christian writers such as Irenaus, Tertullian, Cyprian, Hippolytus, Athanasius, Cyril, Basil the Great, Ambrose, Chrysostom; 13 New Testament translations of the first six centuries; 70 famous commentators (only three Baptist); 12 authorities on ancient baptistries; 14 authorities on the Greek church; 38 authorities on the Roman Catholic church; 15 Lutherans; 60 Church of England scholars; 8 Methodist scholars; 25 Presbyterians; 8 Quakers, 35 theologians, and 79 miscellaneous scholars. The grand total is 633 scholars very few of whom are Baptist, and few duplications."
 J. Gilchrist Lawson "Did Jesus Command Immersion?" in Anderson, S. E. Your Baptism Is Important, p. 116
6. Baptism pictures Christ's death, burial and resurrection for us and our identification with Him in this three-fold experience. Identification with Christ is already accomplished (Rom. 6:1-10) and this is not something we are to do, but something already done, which we are to "know" (6:3,6,9). It also speaks of the washing away of our sins. (Acts 22:16 and I Peter 3:21). William R. Newell, author of Romans, Verse by Verse, often said with great emphasis: "There is not a drop of water in the sixth of Romans." This passage is teaching spiritual reality, not church ritual.
7. Water baptism is for believers only! The New Testament states explicitly (Matt. 28:19; Mark 16:16; John 4:1; Acts 2:41) or by implication (Acts 9:17; 18; 10:17,18).

8. The New Testament knows nothing of infant baptism. The Lord's instruction to allow little children to come unto Him has no reference to baptism. The households of Lydia and of the jailor at Philippi (Acts 16:14-15; 30:34) are not said to have had babies or children in them. In the latter case the Word was preached to all who were in the house and all who were there believed. Therefore, they were baptized. W. B. Riley wrote: "No pool or font was opened in the New Testament for infidel, imbecile, or infant, for the very simple reason that baptism signifies what neither of these has experienced--namely death to sin and the resurrection to walk in newness of life, through the exercise of personal faith."
9. The point, then, is that water baptism is an outward symbol of the inward reality of new life through union with Jesus Christ. The earliest evidence from church history following the N.T. records points to believer baptism. Even the baby baptizing Aland (Did the Early Church Baptize Infants?, pp. 42-79) admits that unambiguous testimony for the baptism of infants emerges only about the middle of the first half of the third century.
10. Although baptism is properly considered a church ordinance and should be a requirement for church membership, there were those who were baptized without a recorded church relationship on the part of either the baptizer or the one baptized. Acts 8:26-40.
11. Water baptism is not essential to salvation. The case of the penitent crucified thief demonstrates this. Luke 23:42-43. Any interpretation of baptism which makes the rite communicate spiritual grace to the baptized person must be rejected. Baptism itself produces nothing except the blessing of being obedient to Christ.
12. Bible reasons for water baptism:
- Because Jesus Christ commanded it. Matt. 28:19 and Mark 16:16.
 - Because water baptism is an open testimony that one has had his sins forgiven. Acts 2:38,41
 - Because water baptism is a picture (symbol) of Spirit baptism. Romans 6:1-10
 - Because water baptism has been the church's practice as she obeyed Jesus Christ. Acts 2:41; Acts 8:12,38; 9:18; 10:47-48; 16:15,33; 18:8 (note the order), 19:5; 1 Cor. 1:17. "The practice of baptism was universal in the early church." Saucy, p. 193.
 - F. F. Bruce says: "the idea of an unbaptized Christian is simply not entertained in the N.T." (The Book of Acts, p. 77). When the apostles and others proclaimed the gospel, they called for a decision which ended in baptism.
13. David S. McCarthy has well reminded Christians:
"Baptism is one of the oldest practices of the Christian faith. It is tragic when this ordinance is misused, misinterpreted, or minimized in worship. We need to place new, meaningful emphasis on baptism, using creative means and different procedures to carry out this act. Especially, we need to use baptism to witness to the resurrection life available only in our Lord." Fall 1981 issue, Pastor's Manual, p. 46.

Formula for baptism

- Trinitarian formula is set forth in Matt. 28:19
- Apostolic practice is set forth as "in the name of Jesus."

- c. Explanation. Acts sets forth the historical record of baptizing, but is not intended to set forth a formula for the ordinance. The Matthew reference is theological and didactic, teaching that baptism is to be administered in the one name of the one, triune God.

B. The Lord's Supper

1. The references pertaining to this ordinance are as follows: Matt. 26:26-30; Mark 14:22-26; Luke 22:14-20; Acts 2:42; 46; 20:7,11; 1 Cor. 5:11; 1 Cor. 10:16, 21; 11:17-34. Its institution was at Christ's command and in obedience to His example. No longer were believers to look at redemptive types. Hereafter they were to "remember Him" and His perfect, final sacrifice.
2. This ordinance may be called "The Breaking of Bread" (Acts 2:42; Acts 20:7,11); "Communion" (1 Cor. 10:16); "The Lord's Table" (1 Cor. 10:21): "The Lord's Supper" (1 Cor. 11:20) The term "Eucharist," from the Greek eucharisteo (=giving of thanks) is used by Roman Catholics. This is derived from the giving of thanks before partaking of the elements (Matt. 26:27; 1 Cor. 11:24). This was a widely used expression for the supper in ancient times.

3. Varying Views of the Lord's Supper

- a. Transubstantiation. This view is held by Romanists and teachers that when the bread and the wine are consecrated by the priest they are changed into the literal body and blood of Christ. This means a new offering of Christ's sacrifice. By partaking of the elements, the communicant receives saving and sanctifying grace from God. Biblical refutation is seen in Heb. 10:1-12.
- b. Consubstantiation. This view is held by Lutherans and Episcopalians and teaches that although the elements remain the same after the prayer of consecration, the communicant partakes of the actual body and blood of Christ in, with, and under the bread and wine. No biblical substantiation can be set forth for this view.
- c. Asubstantiation. This view is held by the Reformed churches and teaches that the Lord's Supper is a memorial to the death of Christ and is a memorial to our sharing in the benefits of that death. To eat of the elements is not the act by which and in which we partake of the benefits of Christ's death. Mere observance of the Supper may not be regarded as conferring grace.

The Christian is instructed to eat the bread and drink the cup in remembrance of Christ (1 Cor. 11:24,25) and in doing so, show the Lord's death until He comes again (1 Cor. 11:26). As baptism symbolizes the believer's union with Christ and is, therefore, a single act, so the Lord's Supper symbolizes the believer's communion with Christ and is celebrated repeatedly. This we believe to be the correct view.

Water baptism is a once-in-a-lifetime ordinance to signify a believer's once-for-all union with the Savior. The Lord's Supper is to be frequently observed both to express continual fellowship with the Lord, and as a testimony preached to others until Jesus comes again. As Passover was the Jews' remembrance of deliverance from Egypt, so the communion is the church's remembrance of redemption bought on Calvary.

4. Who may participate?

- a. Only those who "know" Christ can "remember" Him at the Communion table. (Acts 2:42; 20:7; 1 Cor. 10:16)
- b. Believers who are permitting sin to remain in their lives should refrain from taking the Lord's Supper (1 Cor. 11:27-28). This properly includes the sin of disobedience if a Christian has not been baptized.

c. Some denominations and local churches practice what is called closed communion. This means that only members of that particular local church or denomination may partake of this ordinance in their services. Since the biblical emphasis is that this table is the Lord's, we believe it should be a communion open to all who are the Lord's and who are in fellowship with Him.

- 5. How often should the Lord's Supper be observed?
 - a. Daily in the early church (Acts 2:46)
 - b. Weekly as the church matured (Acts 20:6-7)
 - c. "As often as . . ." is the formula given doctrinally in 1 Cor. 11:26
 - d. The frequency for a given church will be determined by that congregation, and is usually set forth in the Constitution or By-Laws.
 - e. The ordinance should be observed with some frequency, for the biblical injunction is not "As infrequently as ye . . ."

- 6. When and where observed?
 - a. Inasmuch as the Lord's Supper is a church ordinance, it is properly administered in the local church rather than at non-church gatherings of Christians or by private individuals.
 - b. Many churches arrange for communion to be taken to the homes or bedsides of those who are shut-ins, and thus unable to attend and partake with the gathered assembly. It is encouraged that the pastor and several officers share in such a ministry if it is done.
 - c. Some fellowship or denomination conventions do celebrate the Lord's Table together as a demonstration of their unity in the Lord, and as an act of joint worship.

- 7. Leaven or no leaven?
 - a. Should wine be used or unfermented grapejuice? Should light bread or unleavened bread be served?
 - b. It is the preference of many churches to use fresh grapejuice and unleavened bread. Some groups insist on wine.
 - c. Since our Lord instituted the ordinance during the season of Passover, and since all leaven was to be purged from Jewish homes at that time (Ex. 12:8; 14-20), it is hard to conceive of the cup He used to institute this feast being a cup of fermented wine. In fact, the terms "cup" and "fruit of the vine" are used, but the word "wine" is studiously avoided in the institution of the Lord's Supper. Your attention is drawn to William Patton, Bible Wines or Laws of Fermentation and Wines of the Ancients.

- 8. Who serves the communion?
 - a. Some believe that "serve tables" in Acts 6:2 is justification for the deacons to prepare and distribute the elements.
 - b. Biblically there is no clear statement of responsibility or delegation of this task
 - c. It is recommended that saved persons who are spiritually-minded be those given this responsibility in the church.

C. No Other Ordinances

- 1. The Roman Catholic Church has added confirmation, penance, extreme unction, holy orders and matrimony for a total of seven sacraments in their system.
- 2. The Brethren churches have added foot washing as a third ordinance in their denomination.
- 3. Reasons why most Bible believers exclude these from a list of required ordinances are:

Ordination

- a. An ordinance of the church must have been instituted by Christ. Nothing can be an ordinance without His authorization. This excludes confirmation, penance and extreme unction.
- b. Such an ordinance must be not merely done by Christ or encouraged as an example, but be directly commanded to the church. This excludes foot washing.
- c. Any ordinance of the church must be equally applicable to all believers. Holy orders and matrimony would exclude some from each, and so are not equally applicable.
- d. Church ordinances must have been regularly practiced by the believing church through the centuries. Only believer baptism and communion qualify.

X. SPIRITUAL GIFTS IN THE LOCAL CHURCH

One of the great areas of confusion in the church today is in the matter of spiritual gifts. Three general trends are discerned:

One is the charismatic movement with its faulty interpretation of the Scripture and the attendant practice of allowing experience to rule and overrule.

Another is the emphasis on helping Christians to find the existent gifts which they possess and urging them to put them into practical use in the church of Jesus Christ.

Finally, there are those who are so unschooled, unsure and insecure in this matter that they avoid the subject altogether.

Appalachian Bible College is clearly positionalized on this matter, as seen from its Doctrinal Statement:

Article V: We believe that the Church, which is the body and the espoused bride of Christ, is a spiritual organism made up of all born-again persons of this present age (Eph. 1:22-23; 5:25-27; I Cor. 12:12-13; II Cor. 11:2). We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17, 28-32; I Tim. 3:1-13; Titus 1:5-11). We believe that the Lord Jesus Christ has left two ordinances to be observed by the local church in commemoration of His person and work. The one is that of baptism (immersion) in the name of the Father, son, and Holy Spirit. The other is the partaking of the Lord's Supper (Matt. 28:19-20; Acts 2:41, 46-47; Acts 16:33; I Cor. 11:23-32). No person is qualified to have part in either of these two ordinances unless he has been born from above.

Article VI: We believe that God gives spiritual enabling gifts for service to all believers (Rom. 12:6-8; I Cor. 12:4-11; Eph. 4:11-16). We believe that the apostolic age of signs and the gifts of healing and tongues ceased with the ministry of the apostles chosen personally by Christ and with the completion of the written Word of God. We believe that speaking in tongues was never the common or necessary sign of the baptism nor the filling of the Spirit. The gifts which remain are sufficient for the ministry and the perfecting of the Church today. We believe that God does hear and answer the prayer of faith, according to His will for the sick and the afflicted (James 5:14, 15).

References which relate to this subject include: Rom. 12:6-8; 1 Cor. 1:4-7; 12:1-11, 27-31; 13:1-13; 14:1-40; Eph. 4:7-16; 1 Pet. 4:10-11.

A. Definition of Spiritual Gifts:

1. What a spiritual gift is not:
 - a. Not simply an aptitude for working with a particular age group or task.
 - b. Not a natural talent, such as playing a violin or singing.
 - c. Not the same as the fruit or graces of the Holy Spirit (Gal. 5:22-23)
 - d. Not the same as the offices of the church:
 - 1) Head of the church is Christ (Eph. 1:22; Col. 1:18)
 - 2) Elders of the church are its human leaders in spiritual affairs (1 Tim. 3:1-7; Tit. 1:5-9)

- 3) Deacons of the church are its servants who minister over physical affairs (1 Tim. 3:8-13)
- 4) Believer-priests (1 Peter 2:5,9), which is the office of every child of God to minister before God
2. What a spiritual gift is:
- a. ISBE states: "The word charisma, with a single exception (1 Pet. 4:10), occurs in the N.T. only in the Pauline Epistles, and in the plural form (charismata) is employed in a technical sense to denote extraordinary gifts of the Spirit bestowed upon Christians to equip them for the service of the church." Vol. V, p. 2843.
- b. A simple definition, then, is: "A spiritual gift is a divine endowment of a special ability for service on a member of the Body of Christ." (William McRae, The Dynamics of Spiritual Gifts)
3. What a spiritual gift involves:
- a. Ability in a sphere of service in the Lord's work. He has enabled you by means of a grace gift to serve the cause of Christ and glorify God.
- b. Qualification to serve because of the spiritual gift bestowed upon you by the ascended Christ to you as a member of His Body.
- c. Enablement by the Holy Spirit to diligently and faithfully perform functions of a supernatural nature because of God the Holy Spirit ministering in and through you.
- d. Responsibility to minister in terms of your gift employing time, money, body and opportunities as they are a stewardship entrusted to you and for which you will give an accounting.
4. What about talents as related to spiritual gifts?

NATURAL TALENTS

- a. Source: From God
- b. Possessed: From birth, through parents
- c. Purpose: To benefit mankind on the natural level
- d. Process: Must be recognized, developed, and exercised
- e. Function: Ought to be dedicated by believers to God for His use and glory

SPIRITUAL GIFTS

- From God
- From new birth, independent of parents
- To benefit mankind on the spiritual level
- Must be recognized, developed, and exercised
- Ought to be used to God's glory

B. Distribution of Spiritual Gifts:

1. Gifts are distributed by the ascended Christ:
- a. Eph. 4:7-11; Ps. 68:18
- b. The background of this psalm is the spectacular, triumphant procession of a victorious king as he returns from the battlefield with the spoils of war. Seated upon his throne the triumphant conqueror bestowed upon his generals, his soldiers and his people the spoils as he chose. These spoils of victory were his to give, and he gave them as gifts. (See Judges 5).
2. Gifts are distributed to every individual believer:
- a. Eph. 4:7; 1 Cor. 12:7,11; 1 Pet. 4:10

* 2 things that makes a gift so special:

① The size of the gift

② The person who gave you the gift - Ascended Christ

- b. Five clear facts:
- 1) You have at least one spiritual gift.
 - 2) You may have more than one spiritual gift, as Paul and others did. There is no reason why one person may not have a plurality of gifts.
 - 3) You do not have all the gifts. You may be remarkably endowed, but the metaphor of the Body and its various parts (1 Cor. 12:15-21) implies our need of others, because our abilities are limited in certain areas.
 - 4) Your gift is essential to the efficient functioning of the Body of Christ. (1 Cor. 12:14-18)
 - 5) You will be viewed as capable of service according to the gifts you possess and the development you have made of them.
3. Gifts are distributed for the profit of others:
- a. 1 Cor. 12:7; 13:4
 - * b. Gifts are not given for self-gratification, but to serve, profit and build up others!
 - c. Failure to function through our gift will result in the impoverishment and malfunctioning of the Body.
 - d. 1 Cor. 14:4 might be seen as teaching that one who speaks in a tongue edifies himself. Actually, this passage is not dealing with the purpose for exercising the gift. In 1 Cor. 13:4 Paul mentions that love seeks not the things of its own.
4. Gifts are distributed through the Holy Spirit, sovereignly:
- a. 1 Cor. 12:11,18
 - b. This is a demonstration of the sovereignty of God. As the eastern monarchs bestowed spoils of victory as they willed, so the sovereignty of the Spirit is seen in that He divides these "to every man as He wills."
5. Gifts are distributed at the time of salvation.
- a. None of the N.T. passages on spiritual gifts actually state when gifts are given by the Lord or how they are possessed by individual believers.
 - b. Inferences of the time of gifts being given are:
 - 1) Since gifts are mediated by the Holy Spirit, Who is received at salvation, this would eliminate the possibility of possessing these prior to conversion.
 - 2) Since gifts are given to every believer, and since the basic commonality of all saints is a conversion experience, it seems necessary to view gifts as being bestowed in connection with the salvation experience. If these were distributed at any time subsequent to salvation, then some true believers would not possess them. This is explicitly denied by both Paul and Peter.
 - 3) Since gifts are for the upbuilding of the church, this seems to preclude possessing of spiritual gifts before one becomes a part of the church.
6. Gifts are distributed on the basis of grace:
- a. Stated positively (Eph. 4:7-8; 1 Cor. 12:4-6,11)
 - b. Stated negatively:
 - 1) Not distributed on the basis of spiritual maturity
 - 2) Not distributed on the basis of education
 - 3) Not distributed in response to prayer
 - c. Stated in balance. To understand and accept the fact that spiritual gifts are dispensed on the basis of grace can enable us to avoid two evil extremes, namely:
 - 1) The sin of arrogant pride, and
 - 2) The sin of a false humility

C. Directory of Spiritual Gifts: (20 in all)

Rom. 12:6-8

- (1) Prophecy v. 6
- (2) Ministering v. 7
- (3) Teaching v. 7
- (4) Exhortation v. 8
- (5) Giving v. 8
- (6) Ruling v. 8
- (7) Shewing mercy v. 8

1 Cor. 12:4-11

- (8) The word of wisdom v. 8
- (9) The word of knowledge v. 8
- (10) Faith v. 9
- (11) Healing v. 9
- (12) Working of miracles v. 10
 - (1) Prophecy v. 10
- (13) Discerning of spirits v. 10
- (14) Tongues (=Languages) v. 10
- (15) Interpretation of tongues v. 10

1 Cor. 12:28-30

- (16) Apostleship v. 28
 - (1) Prophecy (Prophet) v. 28
 - (3) Teaching (Teacher) v. 28
 - (12) Working of miracles v. 28
 - (11) Healing v. 28
- (17) Helps (helping) v. 28
- (18) Governments v. 28
 - (14) Tongues v. 28
 - (15) Interpretation of tongues v. 30

Eph. 4:11-12

- (16) Apostleship v. 11
 - (1) Prophecy (Prophets) v. 11
- (19) Being an evangelist v. 11
- (20) Pastor-Teacher v. 11

NOTE: Some have identified #2 and #17 as the same idea, though different Greek words are used to express the truth. Similarly with #6 and #18.

D. Description of Spiritual Gifts:

- T 1. The gift of PROPHECY. This is the capacity to receive and speak forth truth that has been given by direct revelation from God. (1 Cor. 12:6; 14:29-32). Foundational to the church (Eph. 2:20), second in rank of the gifts (1 Cor. 12:28), and producing edification, exhortation and comfort (1 Cor. 14:3). It may on some occasions involve foretelling of the future (Acts 11:27-28).
- P 2. The gift of MINISTERING. The person with the gift of service has an unusual capacity to serve faithfully behind the scene in practical ways, to assist in the work of the Lord, to encourage and strengthen others spiritually. (Rom. 12:7) Every deacon should manifest this capacity.
- P 3. The gift of TEACHING. A person with the gift of teaching will be marked by two distinct characteristics. First, he will have a keen interest in the personal study of the Word, and in the disciplines involved in the study of Scripture. These may include language study, principles of interpretation, methods of Bible study, history, geography and theology. Second, he will have the capacity to communicate clearly the truths and applications of the Word in an orderly and practical manner so that others may learn and profit. (Rom. 12:7; 1 Cor. 12:28-29; Eph. 4:11). This gift is third in rank of importance.
- P 4. The gift of EXHORTATION. A Christian with the gift of exhortation may minister in either or both of two directions. Paul's word literally means "a calling to one's side, and so to one's aid." It may look to the future as exhortation. Or, it may look to the past as consolation. (1 Cor. 12:8) This is exercised in a loving, non-judgmental manner.
- P 5. The gift of GIVING. A believer with the gift of giving has the capacity to give of his substance to the work of the Lord or to the people of God consistently, liberally, sacrificially, and with such wisdom and cheerfulness that others are encouraged and blessed (Rom. 12:8; Acts 5; 2 Cor. 9:7). The motivation of such giving is beyond a mere meeting of needs; it is as unto the Lord.

T - temporary gift

P - Permanent gift

- Ⓟ 6. The gift of RULING. This is the God-given capacity to take the oversight of God's work in the church. It requires diligence, vision and discernment. Every elder should manifest this capacity. Harmony among the saints and blessing from God should result from the exercise of this gift (Rom. 12:8).
- Ⓟ 7. The gift of SHEWING MERCY. Mercy is undeserved and. A believer with the gift of mercy has the capacity and desire to do acts of helpfulness directed toward the undeserving (Rom. 12:8). It was mercy that blind Bartimaeus asked of our Lord (Mark 10:46). It was mercy which the publican saw need of from God (Lk. 18:13)
- Ⓟ 8. The gift of THE WORD OF WISDOM. A believer with the gift of wisdom had a special capability for receiving, knowing, discerning and presenting the wisdom of God as to what the people of God ought to do in particular situations (1 Cor. 12:8). Biblically speaking, wisdom is always more than the facts; it is the practical application of the facts to life. This was especially needed in the days before a completed canon of Scripture was in the hands of the church.

The context of 1 Cor. 12:8-10 lists nine gifts, of which three are specifically said to be temporary (1 Cor. 13:8). We conclude that all of the "package" of nine gifts here listed were temporary.

- Ⓟ 9. The gift of THE WORD OF KNOWLEDGE. This was the ability to understand correctly and properly exhibit the spiritual truth of God revealed to and by the apostles and prophets (1 Cor. 12:8). A temporary gift. See second paragraph under #8 above.
- Ⓟ 10. The gift of FAITH. The gift of faith goes beyond that saving faith granted to all believers (Eph. 2:8-10). This gift manifested itself in unusual deeds of trust. The person with the gift of faith had the capacity to see the "impossible" tasks as doable through him by the power of God (1 Cor. 12:9). The missionary journeys of Paul and Barnabas would be examples. A temporary gift according to its context. See second paragraph under #8 above.
- Ⓟ 11. The gift of HEALINGS. The gift of healing was the ability to heal any and all diseases miraculously, and was possessed by the apostles (Mark 16:17-20) and some others in the early church. The plural form of the term in the Greek indicates the wide scope and variety involved in the gift. Certain characteristics are discernable:
- a. Instantaneous healing (Mark 1:42)
 - b. Complete healing (Matt. 14:35)
 - c. Permanent healing (Matt. 14:36)
 - d. Healing of constitutional diseases (e.g., leprosy, Mark 1:40), not psychological illnesses
 - e. Healing of unbelievers who exercised no faith and did not even know who Jesus was (John 9:25)
 - f. Not for the purpose of relieving people of their suffering and sickness. If this were so, it would have been cruel and immoral for our Lord to leave the cities where the sick sought healing, for the solitude of the country (Luke 5:15-16)
 - g. Secondary to the preaching of the Word of God (Luke 9:6)
 - h. Intended to confirm Christ and His apostles as the messengers of God (John 3:2; Acts 2:22; Heb. 2:3-4)
 - i. Always successful except in the one occasion when the disciples lacked faith to believe as the cause of failure (Matt. 17:20)
 - j. Healing even to the resurrection of the dead. This was the supreme demonstration of this gift. (Mark 5:39-43; Luke 7:14; John 11:44; Acts 9:40)

Certainly God can and does heal today. However, the gift of healing was a temporary gift involved in the establishment of the infant church, and is not present in the church today. See second paragraph under #8 above.

- Ⓡ 12. The gift of WORKING OF MIRACLES. This gift seems to have been more comprehensive than the gift of healings. Literally it involved the ability to do works of power, and hence miracles in a widespread sense (1 Cor. 12:10). Examples include the deaths of Ananias and Sapphira (Acts 5:1-11), the raising of Dorcas (Acts 9:36-42), and the smiting of Elymas the sorcerer with blindness (Acts 13:8-11). This was a confirmatory and temporary gift. See second paragraph of #8 above.
- Ⓡ 13. The gift of DISCERNING OF SPIRITS. This was the spiritual capacity to distinguish whether a teacher, prophet, exhorter, giver of a word of knowledge or giver of a word of wisdom was speaking under the impulse of the Holy Spirit or not. Some sought to minister either out of their own human spirits or under the dominion of evil spirits. In the early church before the canon of Scripture was available to all, such a gift was imperative for the protection of believers and churches. After the N.T. was completed, the Scriptures have served as the infallible rule of faith and practice, and the need for this temporary gift has been outgrown (1 Cor. 12:10; 14:29; 1 John 4:1). See second paragraph of #8 above.
- Ⓡ 14. The gift of TONGUES (=known languages, not some ecstatic utterances). This was the supernatural ability to speak a known language which was not learned. Although the speaker had not learned this language, it was known and understood by others (Acts 2:4-13) in praise of God's works. It is distinguished both in speaker and content from preaching of God's words (Acts 2:14ff).

There are three reasons why the gift of tongues was given:

- a. The gift of tongues was given to authenticate the apostles as the authoritative messengers of God with a message from God. (Mark 16:17-20; Acts 2:4-14ff; Heb. 2:3-4).
- b. The gift of tongues was given as a special sign of truth and judgment to unbelieving Israel. (1 Cor. 14:21-22; c.f., Isa. 28:11).
- c. The gift of tongues was given for the edification of the early church. (1 Cor. 14:4-6; 26).

Several other issues should be emphasized:

- a. The gift of tongues was a speaking in a known language.
- b. The gift of tongues was not for every believer (1 Cor. 12:30).
- c. The gift of tongues was sovereignly bestowed by the Holy Spirit, and so was not to be sought after as a special gift or as a sign of spirituality.
- d. The gift of tongues was one of the least important of gifts, being noted toward the end of the lists in which it is set forth (1 Cor. 12:28-30; 12:8-10)
- e. The gift of tongues is not for self-edification, for all gifts are others oriented (1 Cor. 12:7)
- f. The gift of tongues had stringent rules set forth which were to be scrupulously observed:
 - 1) Only 2 or 3 were to speak in tongues at a meeting (1 Cor. 14:27)
 - 2) When persons spoke in tongues, they were to do so "by course," which means "by turn" or one at a time (1 Cor. 14:27,30).
 - 3) When persons spoke in tongues there was to be an interpreter. If no interpreter was present, there was to be no tongues speaking (1 Cor. 14:27-28)
 - 4) When persons spoke in tongues it was to be an orderly expression which did not create confusion (1 Cor. 14:33; 36-40).

- 5) When tongues-speaking was done in the church, women were totally forbidden to be participants in this ministry. (1 Cor. 14:34; 1 Tim. 2:11-12).
- 6) When tongues speaking occurred, self control was to be observed with this gift under the user's control. (1 Cor. 14:32-33).
- 7) At the time when tongues speaking was a part of God's program, no one was to forbid the orderly utilization of the gift. (1 Cor. 14:39).

This was a temporary gift, and its ceasation was specifically predicted (1 Cor. 13:8). See second paragraph in #8 above.

- (T) 15. The gift of INTERPRETATION OF TONGUES. The person who had this gift had the supernatural ability to make intelligible what was hidden in the tongue (=language) which was spoken. He was able to translate and/or interpret what he heard in the foreign language into his own. (1 Cor. 12:10,30). Since a message to the church might be given and received in this manner, it would be necessary for an interpreter to be present. God apparently could and did use this avenue to communicate revelation for the edification of the church. As tongues was a temporary gift, so also the interpretation of them was temporary. See second paragraph in #8 above.
- (T) 16. The gift of APOSTLESHIP. This was the most important gift given to the church (1 Cor. 12:28) and it was involved in the foundation of this spiritual organism (Eph. 2:20). The holders of this gift spoke and acted with great authority in matters of faith and practice. They had intimate knowledge of Christ's teachings, were eyewitnesses of His resurrection, experienced direct revelation of truth through the Spirit and were able to perform the signs of an apostle. (Eph. 4:11). Though nowhere stated to be temporary, the qualifications and functions of this gift require that it be temporary to the church.
- (P) 17. The gift of HELPS. This gift is mentioned in 1 Cor. 12:28 as one of the ministrations in the local assembly by way of rendering assistance. It seems especially directed to the weak and needy. Anything done in support of poor, weak or outcast brethren seems to be in view. (1 Thess. 5:14; Acts 20:35; 1 Cor. 16:15-18). Sometimes lumped with the gift of ministering (Rom. 12:7), but different terms are used.
- (P) 18. The gift of GOVERNMENTS. This is the God-given capacity to organize and administer with efficiency and spirituality. In exercising this gift, a project is not only brought to a satisfactory conclusion. It is done harmoniously and with the evident blessing of God. (1 Cor. 12:28). This is sometimes linked with ruling (Rom. 12:8), but different terms are used.
- (P) 19. The gift of EVANGELIST. The evangelist has the capacity to present the gospel with exceptional clarity, overwhelming burden and unusual success. He has a ministry also to the saved in encouraging them in their evangelistic witness (Eph. 4:11). This is one of the four gifted men to the church, and his is a permanent gift for the church's profit.
- (P) 20. The gift of PASTOR-TEACHER. This is the only dual gift of which the N.T. speaks. This gifted man has two dimensions to his ministry. As a pastor he has the capacity to shepherd the flock of God. As a teacher he is divinely equipped to prepare and serve a balanced diet of nutritious instruction that will produce growth and maturity in the people of God. (Eph. 4:11). This, also, is a permanent gift for the church's profit.

NOTE: Neither the evangelist nor the pastor-teacher are "offices" in the church. The only stated offices are (1) Head, (2) Elder, (3) Deacon and (4) Believer-Priest. Doubtless, the evangelist and pastor-teacher should meet the qualifications set forth in the N.T. for an elder.

E. Differentiation of Spiritual Gifts:

1. A variety of schemes can be used to categorize spiritual gifts. A differentiation which grows out of 1 Peter 4:11 distinguishes speaking, serving (=ministering) and sign gifts:

<u>SIGN</u>	<u>SPEAKING</u>	<u>SERVING</u>
1. Word of wisdom	1. Teaching	1. Ministering
2. Word of knowledge	2. Exhortation	2. Giving
3. Faith	3. Evangelist	3. Ruling
4. Healing	4. Pastor-Teacher	4. Shewing mercy
5. Working of miracles		5. Helps
6. Prophecy		6. Governments
7. Discerning of spirits		
8. Tongues		
9. Interpretation of Tongues		
10. Apostleship		

Another categorization distinguishes TEMPORARY gifts from PERMANENT gifts. All listed above as SIGN gifts can also be properly viewed as temporary, while all listed as SPEAKING and SERVING gifts continue as permanent gifts throughout the church age. As to their use, one can also distinguish gifts of PROOF, which include all but the 10th of the sign gifts; gifts of PERSONNEL which deal with those listed in Eph. 4:11 (apostles, prophets, evangelists and pastor-teachers); and gifts of PERFORMANCE which include teaching, exhortation, ministering, giving, ruling, shewing mercy, helps and governments.

2. The profit to the Body of Christ of these gifts being ministered within the local church is clearly set forth in Ephesians 4:12-16. This profit is three-fold:
 - a. unity among the members,
 - b. maturity in the faith, and
 - c. conformity to the image of Christ.

Taking the lead in this profitable ministry are the evangelists and pastor-teachers. These gifted persons are to equip fellow-believers by means of:

- a. A REPAIRING MINISTRY. The verb used in Eph. 4:12 is a fishing term used also in Matt. 4:21. The spiritual brother is to repair the breaks in his fellow-saint's equipment. He is to restore the sinning brother skillfully as a surgeon resets a dislocated bone (Gal. 6:1).
- b. A PREPARING MINISTRY. After breeches are closed and sins are settled with the Lord, then there is a work of readying these cleansed believers for active ministry which is their responsibility in the work of the Lord. This also is seen in Eph. 4:12, for this verb is a nautical term used for preparing a ship for a voyage.

F. Discovery, Dedication, and Development of Your Spiritual Gifts:

1. Discover your gift. This should have a high priority, for it will help you to discern God's will for your life and ministry.
 - a. Learn about the gifts:
 - 1) What do the different gifts mean and how do they function?
 - 2) Which gifts are temporary, and thus not available at this stage of the church's history?
 - 3) Which gifts are permanent, and thus operative today?
 - b. Discern your own personal gifts
 - 1) By the authoritative standard of God's OBJECTIVE Word. (Rom. 12; 1 Cor. 12-14; Eph. 4:11; 1 Pet. 4:10-11; Ps. 37:4; Isa. 8:20)
 - 2) By the INNER witness of the Holy Spirit to you (1 Cor. 2:12, Rom. 8:16)
 - 3) By the OUTER witness of the brethren confirming your perception
 - 4) By the UPPER witness of heavenly blessing upon your ministry with your gifts (John 15:16)
2. Dedicate your gift. Do not seek to accomplish supernatural ministry in natural power. These gifts are mediated to us by the Spirit. To employ them as intended by our Lord, they need to be empowered by the Spirit. Yield your body to the Lord (Rom. 12:1) for Him to use as an instrument of His life being lived out through you. Don't fall into the carnality trap. The Corinthian church was as gifted as any ever has been (1 Cor. 1:7), yet Paul had to rebuke the disorders in their congregation because of a lack of spirituality.
3. Develop your gift.
 - a. Negatively we need to:
 - 1) "Neglect not" our gifts (1 Tim. 4:14),
 - 2) "Stir up" our gifts (2 Tim. 1:6), and
 - 3) "Take heed to the ministry which thou hast received" (Col. 4:17)
 - b. Positively we need to:
 - 1) Balance our emphasis on the gifts of the Spirit with an appropriate and corollary emphasis on the graces (=fruit) of the Spirit (Gal. 5:22-23)
 - 2) Exercise our spiritual gifts and thus develop our proficiency in their use.
 - 3) Evaluate our gifts (or the lack of them) so as to determine the emphasis which is appropriate for your ministry.
4. Development of the gifts of others:
 - a. The Responsibility (Eph. 4:7-16)

The ascended Christ gave	The Source of gifts
APOSTLES, PROPHETS, EVANGELISTS and PASTOR-TEACHERS with a view to	The gifted persons
"EQUIPPING THE SAINTS" with a view to	Training individuals
"THE WORK OF THE MINISTRY" with a view to	Service of individuals
"THE BUILDING UP OF THE BODY OF CHRIST"	Development of the whole

- b. The methodology. The local church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, a hospital for the healing of broken ones, a parade ground for discipline, a manufacturing plant producing godly saints. It is the responsibility of the local church to develop methods and programs to assist believers in developing their gifts so they may be involved in the cause of Christ.

NOTE: Materials for this chapter have been intermingled from a variety of known resources including, Dr. Pipkin's notes, Dr. Joseph K. Pinter's notes on Pneumatology, William McRae's The Dynamics of Spiritual Gifts, and Warren F. Shelly's Voice article, "A Classification of the Gifts" (July/August, 1980). Many other details are the accumulation of study and it is impossible to document the sources from which they came.

XI. THE DISCIPLINE OF THE CHURCH

A. Three "Laws" for Christians

1. The Law of Love for every disciple John 13:34
2. The Law of Confession for the offender Matthew 5:23,24
3. The Law of Forgiveness for the offended Luke 17:3,4; Matt. 18:22

B. Essential Features of Discipline in the Church

1. The purpose of discipline is to remove evil and to encourage the good. This is inherent in all the commands of the Lord Jesus and the apostles.
2. The spirit of discipline - meekness Gal. 6:1
3. The right/responsibility of discipline Matt. 18:17; 2 Thess. 3:6; Titus 3:10
4. The basis of discipline is rooted in:
 - a. Divine holiness of God
 - b. Divine commands to His people
 - c. Historic practice of the church
5. The limit of discipline. When a believer joins the church he agrees to certain rules and regulations as set forth in the Constitution, Statement of Faith and Church Covenant. Discipline should be limited to the areas set forth there, and should not be a matter handled lightly. (1 Cor. 11:2) *
6. Discipline is designed to produce results either by correcting the offense or by removing the offender with the hope that the erring person can be induced to turn from his evil way. (Luke 17:3 ff; Matt. 18:17; 1 Cor. 5:7)
7. What purposes does biblical discipline fulfill?
 - a. Remedial function. Reconciliation is sought and gained if at all possible. RESTORATION is the goal.
 - b. Punitive function. The conscience of the offender is sought to be awakened. (1 Cor. 5:1-5; 1 Tim. 1:20)
 - c. Purity function. By dealing with the issue and getting it settled there, it does not spread to infect others who might become involved or be tempted. (1 Tim. 5:20; Deut. 19:20)
 - d. Vindictive function. God is holy, and believers ought to do all that they can to preserve the honor of His name from besmirchment due to sin or unresolved conflict.

C. Some Biblical Reasons for Discipline

- ② 1. Immorality - 1 Cor. 5:1-5
- ④ 2. False doctrine - 1 Tim. 6:1-5; 1 Tim. 1:19,20; 2 Tim. 2:16-18
- ⑤ 3. Disorderly walk - 11 Thess. 3:6,14
- ⑥ 4. Divisions contrary to Bible doctrine - Rom. 16:17,18; Titus 3:10
- ④ 5. An unrepentant attitude toward sin - Matt. 18:15-17
- ③ 6. 1 Cor. 5:11 adds: fornication, covetousness, idolatry, railing, drunkenness and extortion.

D. Steps in Dealing with Private Offenses:

1. STEP ONE - (Matt. 18:15; Gal. 6:1)
 - a. The one who considers himself offended or injured goes to the offender privately.
 - b. The problem is set forth in a private conversation.
 - c. Response is given:
 - 1) Repent of sin, or
 - 2) Explain action or attitude
 - d. Continue seeking reconciliation (Matt. 5:23-24)
 - e. If reconciliation is accomplished, the matter ends here, and no one else should be told of it, except to accomplish restitution.
2. STEP TWO - (Matt. 18:16; Deut. 19:15-21)
 - a. If step one fails, the offended one is to take one or two godly brethren with him and to seek reconciliation again.
 - b. The problem should once more be set forth and reconciliation be sought.
 - c. Response of the accused offender is given:
 - 1) Repent of sin, or
 - 2) Explain action or attitude
 - d. If reconciliation is not accomplished, then the godly brethren serve as wise counselors and judges to admonish the one they determine to be the actual offender.
 - e. The offender:
 - 1) Seeks reconciliation, or
 - 2) Hardens his heart
 - f. Continue seeking reconciliation (Matt. 5:23-24)
 - g. If reconciliation is accomplished, the matter ends here, and no one else should be told of it, except to accomplish restitution.
3. STEP THREE - (Matt. 18:17)
 - a. If steps one and two are ineffective, then (and only then) tell it to the church.
 - b. A suggested procedure for telling it to the church:

- 1) Not an airing of all the sordid details of the problem before all of the congregation
 - 2) But rather:
 - a) Elders hear the accuser
 - b) Elders hear the accused
 - c) Elders hear the witnesses
 - d) Elders do other pertinent investigation
 - e) Elders render godly judgment
 - f) Repentance and reconciliation
 - c. If reconciliation is accomplished, the matter stops here and no one else should be told, except to accomplish restitution.
4. STEP FOUR - (Matt. 18:17-20)
- a. If the offender as determined by the elders persists in an unrepentant attitude, then "tell it to the church" congregation.
 - b. What should be told publicly?
 - 1) Not all the details of sin or of procedure
 - 2) But the fact that in spite of fulfilling steps 1,2 and 3 in a biblical fashion, the offender has refused to repent and be reconciled.
 - 3) Therefore, the issue to be responded to by the church body is the offender's rebellion against the elected officers of the church. (Heb. 13:7,17)
 - c. What action should be taken by the church? Depending upon the issue, the offender may be
 - 1) Warned and admonished to repent
 - 2) Warned, admonished and stripped of any position of service or leadership
 - 3) Warned, admonished, stripped of privilege and fellowship withdrawn
 - 4) Warned, admonished, stripped of privilege and fellowship, and excommunicated from church membership

E. Steps in Dealing with Public Offenses:

1. STEP ONE - (Gal. 6:1)
The first member who has knowledge of the offense should seek the offender and seek to correct the difficulty.
2. STEP TWO - If step one is unsuccessful, the person with knowledge should consult the pastor, elders, deacons or chairman of the church disciplinary committee. The matter should be left with these church leaders for disposition. The matter should be kept confidential, not made a matter of gossip.
3. STEP THREE - The officers of the church should visit the person, hear his explanation and counsel with him. He should be given an opportunity to present evidence in his own defense:
 - a. The fullest possible opportunity should be given the accused to vindicate himself. The attitude of the church should express grace and mercy. The objective of church discipline is not to punish, but to reclaim.

b. The accused has a right to receive copies of all charges and the right to know his accusers. He should be granted the opportunity of a face-to-face reply in the presence of his accusers.

4. STEP FOUR - If the accused brother disproves the charges or if he confesses the wrong and makes suitable restitution, the case should be dismissed.

If he refuses to deal with the offense, he should be excluded:

- a. In the case of exclusion, the charges and the reasons for exclusion should be carefully written out and entered into the minutes of the church. The disciplined person may have a copy of these if he so desires.
- b. The members of the church should seek repentance and restoration of the erring brother.

F. Steps in Seeking Restoration:

1. Four elements should be recognized as essential:

- a. Repentance of sin.
- Know*
These → 4 b. Confession of sin both to God and man.
- c. Forsaking of the sin to the degree this is possible.
- d. Restitution to the extent appropriate to the case.

2. Actions of the godly toward an erring brother who is under church discipline:

- a. Avoid him (1 Cor. 5:9, 11; 2 Thess. 3:6, 14; 1 Tim. 6:5; Titus 3:10)
- b. Admonish him (2 Thess. 3:15; Gal. 6:1; 1 Thess. 5:14; Titus 1:9,13; 1 Tim. 5:20)
- c. Treat him as an unsaved person (1 Cor. 5:4-8, 11, 13)
- d. Prayer is always in order (1 Tim. 2:1)

3. Actions of the godly toward an erring brother who does repent and seek reconciliation:

- a. Immediate forgiveness (Eph. 4:32; 2 Cor. 2:6-11)
- b. Total restoration of fellowship (2 Cor. 7:6-12; Example-Paul and John Mark)
- c. Expect that his behavior will now be in harmony with his Christian profession.

G. What if Church Elders Go Astray?

1. Elders have been chosen because of their exemplary Christian testimony by the local congregation.
2. Elders ought to be highly regarded:
- a. The benefit of the doubt - that's the world's standard
- b. The benefit of trust - that should be the church's standard
3. Accusations against elders are not to be received by the church unless they are supported by two or more witnesses who testify against him. (1 Tim. 5:19).
4. Reproof of an elder found to be habitually sinning (see Greek tense here) is required:
- a. Reproof is to be public before the whole church because he is a public person in whom trust has been put
- b. Reproof is to be public as a warning to put fear in the fellowship lest they be tempted to slip into sin. (1 Tim. 5:20)

XII. THE RELATIONSHIPS OF THE LOCAL CHURCH

A. To Other Churches

1. New Testament Examples

- a. Acts 15 - "Council at Jerusalem." New Testament Christianity faced the problem presented by the Judaizers whether the Gentile converts should be required to keep the Mosaic Law. (vv. 2-3, j) Representatives from the church at Antioch and the church at Jerusalem assembled to discuss the problem. (v. 2-4). Following Peter's appeal (v. 6-11), Paul and Barnabas' discussion of what God had wrought among the Gentiles, (v. 12) and James' recommendation (v. 13-21), it was agreed that keeping the Mosaic Law would not be necessary. (v. 22-28). Note v. 28, "it seemed good" - a recommendation. No hint here of lordship by the Jerusalem church over the Antioch church. (cf. Gal. 2:1-9).
- b. II Cor. 8 and 9. The churches of Macedonia and Achaia joined willingly in giving to the needy saints at Jerusalem (Rom. 15:25-26). There is evidence of some united action beyond the gifts, for one man was "chosen of the churches" to go with the apostles to administer the gifts (II Cor. 8:18,19).
- c. Rev. 1-3. A bond of fellowship is indicated among "the seven churches which are in Asia," as an area or regional fellowship of congregations. This is further substantiated by the well-known view that the Epistle to the Ephesians is probably a "circular letter" which was also sent to other churches in the area. See also Col. 4:16.
- d. Many passages indicate that there was no subjection of the churches to any common human authority. Even apostolic authority was used cautiously. See such passages as: I Cor. 7:6,10,17,25; 9:1-15; I Thess. 2:3-12; III John 9-10. There is no hint of any council or college, nor of any general organization or body, either hierarchal or representative, which held authority over individual churches.

2. Modern Day Examples

- a. Independent Fundamental Churches of America (IFCA) - a loose organization of independent, fundamental churches for the purpose of fellowship and propagating the Gospel.
- b. General Association of Regular Baptist Churches (GARBC). An association of independent Baptist churches of like-precious faith knit together for the purposes of fellowship, of pooling resources in Christian education and missionary propagation; but without any ecclesiastical organization which limits the independence of each local church.
- c. State-wide and local fellowships where believers and churches of like-precious faith join hands together for the purposes of fellowship and furthering the Lord's work. (Appalachian Bible Fellowship, Beckley Fundamental Pastor's Fellowship, West Virginia Fundamental Association of Baptist Churches, etc.)

3. Advantages of Such Fellowships

- * a. It helps avoid the danger of isolationism. A church by itself may become proud on one hand or may become discouraged on the other hand. (Like Elijah who felt he was all alone in his stand for God.)
- b. It provides strength to accomplish many things that could not be done separately, such as, establishing schools like A.B.C., setting up missionary agencies to propagate the Gospel to the uttermost parts of the earth, etc.
- c. It enables churches to co-operate in evangelistic campaigns, missionary conferences, ordination councils, youth camps, publishing of Christian literature (such as Sunday School literature, magazines) etc.
- d. It provides great spiritual and practical value for Christian workers and laymen when they can gather for annual Bible conferences, Sunday School Workers' Conferences, etc.

4. Warnings of Such Fellowships

- a. They can usurp the independence and autonomy of the local church by assuming power over the churches. Many good associations have allowed power to become centralized in a "headquarters office" and these officers of the association or convention were given authority to dictate policies to the local churches. Areas where usurpation has occurred in some fellowships include:
- (1) Centralized denominational authority and dominance
 - (2) Control of ordination standards, procedure and making ordination a denominational action, rather than a function of the local church
 - (3) Control of placement of pastors, missionaries and educators
 - (4) Control of property with real estate held in the name of the denomination, instead of in the name of the local congregation which paid for it
 - (5) Levy laid on the churches from headquarters for their share of the cooperative program
- b. The "Fellowship" or "Association" can become doctrinally corrupt through the influence of certain of its prominent men which in turn can influence the churches. (This is one of the leading reasons modernism has swept our country. Generally speaking, the churches that have maintained an independent position have withstood the corruption of liberalism.)

5. Biblical Exhortations Concerning Separation

TEXTS	Individual Christians	Local Churches	From World	From Christians In Error	From Divisive Persons	From False Teachers
Matt. 18:15-20						
Acts 20:28-32						
Rom. 16:17-18						
I Cor. 5:1-13						
2 Cor. 6:14-7:1						
Gal. 6:1-2						
Eph. 5:8-12						
Phil. 3:17-19						
I Thess. 5:14						
I Thess. 5:21-22						
2 Thess. 3:6-15						
I Tim. 1:18-20						
I Tim. 5:19-20						

TEXTS	Individual Christians	Local Churches	From World	From Christians In Error	From Divisive Persons	From False Teachers
I Tim. 6:3-5						
2 Tim. 3:1-8						
Titus 1:9-16						
Titus 3:10-11						
Heb. 13:13-14						
2 Peter 2:1-2						
1 John 2:15-17						
1 John 4:1-6						
2 John 7-11						
Jude 3-4						

6. National Council of Churches of Christ:
- Organized 1908 in Philadelphia as the Federal Council of Churches of Christ in America.
 - Reorganized in 1950 in Cleveland as the N.C.C.C.
 - The N.C.C.C. now represents 32 Protestant, Anglican and Orthodox denominations and approximately 42 million members.

The official member communions of the Council are:

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Churches in the U.S.A.
The Antiochian Orthodox Christian Archdiocese of North America
Armenian Church of America
Christian Church (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Coptic Orthodox Church in North America
The Episcopal Church
Friends United Meeting - Quakers

General Convention, the Swedenborgian Church
Greek Orthodox Archdiocese of North and South America
Hungarian Reformed Church in America
Lutheran Church in America
Moravian Church in America
Northern Province
Southern Province
National Baptist Convention of America
National Baptist Convention, U.S.A. Inc.
National Council of Community Churches (Homosexuals)

Orthodox Church in America
Patriarchal Parishes of the Russian Orthodox Church in U.S.A.
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
The Presbyterian Church in the United States
Progressive National Baptist Convention, Inc.
Reformed Church in America
Serbian Eastern Orthodox Church
Syrian Orthodox Church of Antioch
Ukrainian Orthodox Church in America
United Church of Christ
The United Methodist Church
The United Presbyterian Church in the United States of America

d. Early leaders included:

1) George Buttrick, Presbyterian, in 1940, President of the F.C.C.
 "Literal infallibility of Scripture is a fortress impossible to defend . . ."
 p. 162, The Christian Fact and Modern Doubt.
 "A God who punishes men with fire and brimstone through all Eternity would hardly be God-like." p. 283, ibid.

2) Harry Emerson Fosdick, Baptist, then pastor of Riverside Church in New York City; F.C.C. advocate and spokesman.
 ". . . to suppose that the phrase, 'Jesus is God,' is an adequate expression of the Christian faith even in its credal forms is to display abysmal ignorance of what the church has stood for. That statement alone is not orthodoxy; it is heresy." p. 257, Modern Use of the Bible.

e. In 1972 the N.C.C.C. was restructured. It has had its first black President and its first woman General Secretary. It has an enlarged Governing Board.

f. The N.C.C.C. has a minimal doctrinal statement: belief in "Jesus Christ as divine Lord and Savior," which is subject to interpretation. Fosdick is quoted by Lightner (Church Union, p. 33) as saying, "Of course, the divinity of Jesus differs from ours in a degree but not in kind . . . I think God was in my Mother . . ." Universalists, who deny the deity of Christ, were admitted to N.C.C.C. in 1966.

g. N.C.C.C. statements insist that:

"Council positions represent the thinking of the members of the Governing Board and program units. We do not attempt to speak for the denominations or their members, but rather with them and to them. It is a place where the leaders and representatives of the churches have the opportunity to make a common witness on issues. The Governing Board is the only body that officially speaks for the entire Council." (italics theirs). (Pamphlet, "What is an NCCC?", no date).

h. In their own words they state that "The work of your Council is more wide-ranging and inclusive than you may have imagined. The following provides a few examples of that work: (italics mine)

- * "We have provided over five billion pounds of food, clothing and health supplies in emergency situations around the world.
- * We develop the Uniform Series Outlines used by over 40 denominations in church schools.
- * We provide materials for stewardship campaigns in local churches.
- * We have developed a policy on the ethical implications of energy production and use that is being studied in local congregations.
- * We are conducting a survey of 120,000 congregations around the country, making a first-time-ever assessment of church involvement in day care of young children.
- * We work with the major networks in producing religious programs for radio and television.
- * We prepare and edit the Yearbook of American and Canadian Churches.
- * We bring people together for biblical scholarship and hold the copyright to the most popular modern English Bible, the Revised Standard Version.
- * We work in more than 50 countries around the world to enable local and regional groups to use various media in evangelism, adult education, human liberation, and development.
- * We provide support and communication links with local and regional councils of churches.
- * We provide, through Friendship Press and other means, study materials for local churches.
- * We are working to improve relations with Jewish, Muslim and other faith groups.
- * We safeguard the First Amendment rights to which churches and religious groups are entitled.
- * We are building relationships between the black churches and the community, the white churches and the ecumenical movement.
- * We have coordinated the placement of over 320,000 refugees in U.S. communities.

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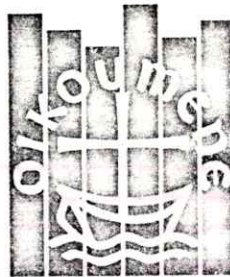
*We are doing things together that we could not do separately."

(Pamphlet, "What is an N.C.C.C.?" no date).

- i. The N.C.C.C. is the subject of widespread attacks in the U.S. press as well as from fundamentalists. The N.C.C.C. seeks to label such accusations as "myths" which they deem to be "unfounded." Nonetheless, these are among the controversial accusations:

- "1) The N.C.C.C. is out of touch with the grassroots.
- 2) The N.C.C.C. dictates to local churches and speaks for them.
- 3) The N.C.C.C. funds violent revolutions overseas.
- 4) The N.C.C.C. funds communist front groups.
- 5) The National Council of Churches is Pro-P.L.O.
- 6) The N.C.C.C. is planning a de-sexed version of the Bible.
- 7) The N.C.C.C. does nothing but take positions on public issues.
- 8) The N.C.C.C. always takes a left-leaning position on every issue.
- 9) The N.C.C.C. has endorsed homosexual lifestyles.
- 10) The N.C.C.C. wants to prevent school children from praying.
- 11) The N.C.C.C. is against capitalism.
- 12) The ecumenical movement is trying to be a super church."

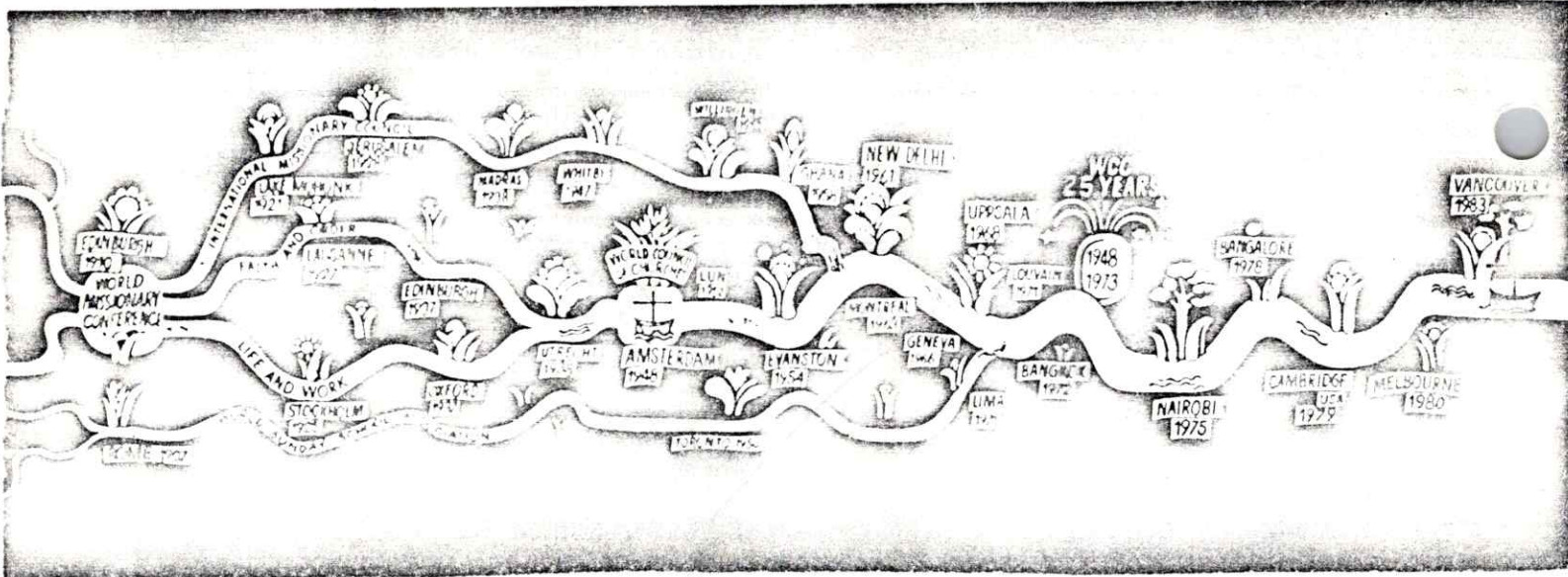
(Pages II, III and IV of an insert in Special Edition, NCCC Chronicles, Fall 1982 issue, Vol. 82, No. 3).



← Gov. word "the inhabited world"

7. World Council of Churches:

- a. The modern ecumenical movement got under way in the latter part of the 19th century. Missionaries, youth, Sunday School workers, and university students began meeting together. A key event was a world missionary conference in 1910 in Edinburgh, Scotland. This gave birth to 3 related movements:
 - 1) The International Missionary Council, established in 1921, which brought together ecumenical missionary societies and national councils for study and action.
 - 2) The Life and Work Movement in 1925 and following explored the responsibilities for Christians for the great social issues of peace and justice.
 - 3) The Faith and Order Movement held conferences and consultations on the thorny questions of doctrine and authority underlying church divisions. (Pamphlet, The World Council of Churches and You, p. 11, dated 2/83)
- b. Organized in 1948 at Amsterdam with 135 denominational bodies first joining. Today a world fellowship of nearly 300 churches in over 100 countries represents 400 million Christians. The W.C.C. is second only to the Roman Catholic Church in size and influence, but the W.C.C. is virtually identical to the Roman Catholic Church in the way its leadership controls it.



- c. Doctrinal Statement: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior according to the Scriptures and, therefore, seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The difficulty is that there is no standard or agreed interpretation to these words of "confession." Therefore the W.C.C. can be evaluated as having no real doctrinal position at all. This is borne out by their own words:

"Membership is open to any church that can accept the basis quoted above, and is accepted by the present member churches. The Roman Catholic Church is not yet a member but in recent years has shared in several cooperative ventures with the World Council and is officially represented on two of its commissions" (Pamphlet, The World Council of Churches and You, p. 1, dated 2/83).

They go on to state: "We respect the differences between the Orthodox, Protestant, Reformed, Anglican, Pentecostal and Independent streams of tradition. Yet in the fellowship of the World Council these streams of living water flow together, ready to irrigate the whole church." (Pamphlet, Assembly Assembling, p. 3, no date).

The writings of the W.C.C. reveal the rejection of the inspiration and absolute authority of the Bible and the complete deity of Jesus Christ.

- d. A "world church" is certainly the goal of ecumenically minded W.C.C. leaders. This is reflected in their presentation of: "YOUR PART IN IT. Ecumenism takes various forms. Many churches work together officially through their councils at world, regional and national levels, and currently more than a hundred churches are engaged in union negotiations Yet in the end the ecumenical movement depends less on formal structures than on inspired individuals: Christians young and old, rich and poor, in all denominations and cultures, who have caught the vision of one united church constantly being renewed in its faith, unity, mission and service. Everything for which the churches are struggling through their World Council hinges, ultimately upon such people." (Italics mine), (Pamphlet, The World Council of Churches and You, p. 12, dated 2/83).
- * e. Robert Lightner is straightforward with his evaluation, saying: "It is an established fact that international communism is at work in and through the W.C.C.." (Church Union, p. 36)

8. National Association of Evangelicals:

- a. Background. In 1846 evangelicals took the initiative in inter-church cooperation by organizing the World Evangelical Alliance in England. Many countries, including the U.S., organized national organizations.

Active evangelical cooperation declined with the rise of the old Federal Council of Churches and its "social gospel." Theological liberals gained control of most of the old line denominations and were exerting political pressure to eliminate or curtail an evangelical voice in their churches.

In 1929 Dr. J. Elwin Wright and others organized the New England Fellowship, a group of evangelicals from churches in many different denominations. Out of this example came a call for a national fellowship of evangelicals. This came to fruition in St. Louis in 1942 when the National Association of Evangelicals was born through a meeting of 150 representatives of 40 Protestant denominations.

- b. What is the NAE? This is a fellowship of evangelical denominations, churches, schools, other organizations and individuals. Its purpose is not to eliminate denominations, but to protect them, providing a means of cooperation in evangelical witness.

The NAE speaks on matters of common agreement for a constituency of churches from more than 70 denominations, for 36,000 churches and for 3.5 million Christians.

Serving as no one church can serve, NAE provides its membership the three-fold benefit of:

- 1) Positive identification,
- 2) United witness and
- 3) Extended national outreach.

"Cooperation without compromise" is the watchword in the NAE as they see themselves as having spiritual unity without organic union.

- c. What does the NAE believe? The short seven point doctrinal statement adopted in 1942 remains unchanged since its ratification.

- 1) We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
- 2) We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
- 3) We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
- 4) We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.
- 5) We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
- 6) We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
- 7) We believe in the spiritual unity of believers in our Lord Jesus Christ.

Noteworthy in its omissions, the above brief doctrinal statements avoid eternal security, spiritual gifts, the Charismatic issue, a position on the rapture of the church, the distinction of the church from Israel, the church's ordinances, the second advent of Christ, the issue of biblical separation and a host of other issues deemed vital by fundamentalists.

- d. What is the emphasis of the NAE?: The NAE acknowledges its obligations to society and the world, and has taken outspoken positions on current issues.

Service to its constituency is rendered through:

- 1) Publications - United Evangelical Action, National Evangelical and Dateline.
- 2) Field Services - Hospital, police and military chaplains, seminars and consultations.
- 3) Government Affairs - Office of Public Affairs in Washington, D. C. and a newsletter called NAE Washington Insight.
- 4) Commissions and Affiliates - The Evangelical Foreign Missions Association, The National Christian Education Association, The National Religious Broadcasters, The Commission on Chaplains, The Commission on Higher Education, The Evangelism and Home Missions Association, The Evangelical Social Action, The Stewardship Commission and World Relief.
- 5) The New International Version is the outcome of an NAE Education Commission project.

- e. Who is in the NAE?

Membership

MEMBER DENOMINATIONS

Assemblies of God
Baptist General Conference
The Brethren Church
(Ashland, Ohio)
Brethren in Christ Church
Christian Catholic Church
(Evangelical Protestant)
Christian Church of North
America
Christian & Missionary
Alliance
Christian Union
Church of God
(Cleveland, Tenn.)
Church of God of the Moun-
tain Assembly, Inc.
Church of the United
Brethren in Christ
Churches of Christ in
Christian Union
Conservative
Congregational Christian
Conference
Elim Fellowship
Evangelical Church of North
America
Evangelical Congregational
Church
Evangelical Free Church of
America
Evangelical Friends Alliance
Evangelical Mennonite
Brethren
Evangelical Mennonite
Church
Evangelical Methodist
Church
Evangelistic Missionary
Fellowship
Fire Baptized Holiness
Church of God of the
Americas
Free Methodist Church of
North America
Full Gospel Pentecostal
Association
Greater Emmanuel
Apostolic Faith
Tabernacles, Inc.
International Church of the
Foursquare Gospel
International Pentecostal
Church of Christ
International Pentecostal
Holiness Church
Mennonite Brethren
Churches, USA
Midwest Congregational
Christian Fellowship
Missionary Church
Missouri State Association
of Free Will Baptists

Oklahoma State Association
of Free Will Baptists
Open Bible Standard
Churches, Inc.

Pentecostal Church of God
of America
Pentecostal Evangelical
Church
Primitive Methodist Church,
USA
Reformed Presbyterian
Church of North America
United Christian Church,
Inc.
The Wesleyan Church

LOCAL CHURCHES FROM THE FOLLOWING

Advent Christian Church
American Baptist Churches
in USA
Association of Free
Lutheran Congregations
Berean Fundamental
Churches
Bible Churches
Christian Churches &
Churches of Christ
Christian Evangelical
Churches of America
Christian Reformed Church
Church of the Lutheran
Brethren of Nazarene
Church of the Nazarene
Community Churches
Congregational Churches
Conservative Baptist
Association
Evangelical Covenant
Church
Evangelical Lutheran
Evangelical Presbyterian
Fellowship
Fellowship of Christian
Assemblies
General Association of
General Baptists
General Conference
Mennonite
Gospel Crusade
Grace Brethren Churches
Independent Churches
Independent Baptist
Churches
National Association of Free
Will Baptist
North American Baptist
Presbyterian Church in
America
Presbyterian Church in the
US
Reformed Church in
America
Salvation Army
Southern Baptist
Convention
United Church of Christ
United Methodist Church
United Presbyterian Church
in the USA
United Zion

In addition, some two-hundred evangelical associations, organizations and schools hold membership in the National Association of Evangelicals.

Information from NAE publications Leadership Through Cooperation and Cooperation Without Compromise. No dates.

9. The American Council of Christian Churches:

- a. Background: The A.C.C.C. was organized to enable Bible-believing separatist Christians to accomplish tasks which can better be done in cooperation than separately. Freedom from compromise and complicity with liberalism was sought.

The National Council of Christian Churches had become a citadel of infidelity, ecumenical apostasy and socio-political activism. In 1941 the A.C.C.C. was formed:

- 1) To provide a pure testimony for fundamental churches.
- 2) To facilitate cooperation among true Christian churches.
- 3) To project a united stand against religious modernism.
- 4) To expose communist infiltration into the churches.
- 5) To oppose every system alien to the Bible.
- 6) To proclaim unashamedly the whole counsel of God.

- b. Position: Neutrality is impossible in what is viewed as a battle for the faith. While the NAE allows its members to be involved or non-involved in the N.C.C.C., the A.C.C.C. allows no group, church or individual into membership if they are in any way connected with the N.C.C.C. The motto of the A.C.C.C. is "Contending for the faith which was once delivered unto the saints." (Jude 3).

The A.C.C.C. believes that in the great war of faith versus unbelief, the gospel versus liberalism, freedom versus tyranny, there can be no middle ground. It is not neutral between Christ and anti-Christ.

- c. Doctrinal Statement: Among other equally biblical truth, the A.C.C.C. believe and maintain the following:

- 1) The plenary Divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and as the Word of God, the supreme and final authority in faith and life.
- 2) The Triune God: Father, Son and Holy Spirit.
- 3) The essential, absolute, eternal Deity, and the real and proper, but sinless, humanity of our Lord Jesus Christ.
- 4) His birth of the Virgin Mary.
- 5) His substitutionary, expiatory death, in that He gave His life "a ransom for many."
- 6) His resurrection from among the dead in the body in which He was crucified, and the second coming of this same Jesus in power and great glory.
- 7) The total depravity of man through the fall.
- 8) Salvation, the effect of regeneration by the Spirit and the Word, not by works, but by grace through faith.
- 9) The everlasting bliss of the saved, and the everlasting suffering of the lost.
- 10) The real spiritual unity in Christ of all redeemed by His precious blood.
- 11) The necessity of maintaining, according to the Word of God, the purity of the Church in doctrine and life.

- d. Constituencies of the A.C.C.C.: There are three categories of constituent relationship:

- 1) General constituency is a voting constituency of associations of churches and denominations comprised of five or more local churches embracing a membership of 1,000 or more.
- 2) Local constituency relates to an individual fundamental local church which desires membership, but is part of no larger denominational body. This is a non-voting constituency.
- 3) Individual constituency is composed of persons whose churches are not members of the A.C.C.C. This is a non-voting constituency.

e. Membership of the A.C.C.C.:

- 1) Asbury Bible Churches
- 2) Bible Protestant Church
- 3) Congregational Methodist Church of America
- 4) Fundamental Methodist Church
- 5) General Association of Regular Baptist Churches
- 6) Independent Churches, Affiliated
- 7) Independent Fundamental Bible Churches
- 8) Tioga River Christian Conference
- 9) Ukranian Evangelical Baptist Convention
- 10) Westminster Biblical Fellowship
- 11) World Baptist Fellowship
- 12) Fellowship of Missions
- 13) In addition to these constituent bodies, there are many independent churches and fellowships which the Council represents.

- g. Functions: The A.C.C.C. is a democratically operated association of likeminded separatist believers. It is not a super-organization which speaks to or in behalf of its churches. Rather, it is the servant of the churches.

Services rendered by the A.C.C.C. include:

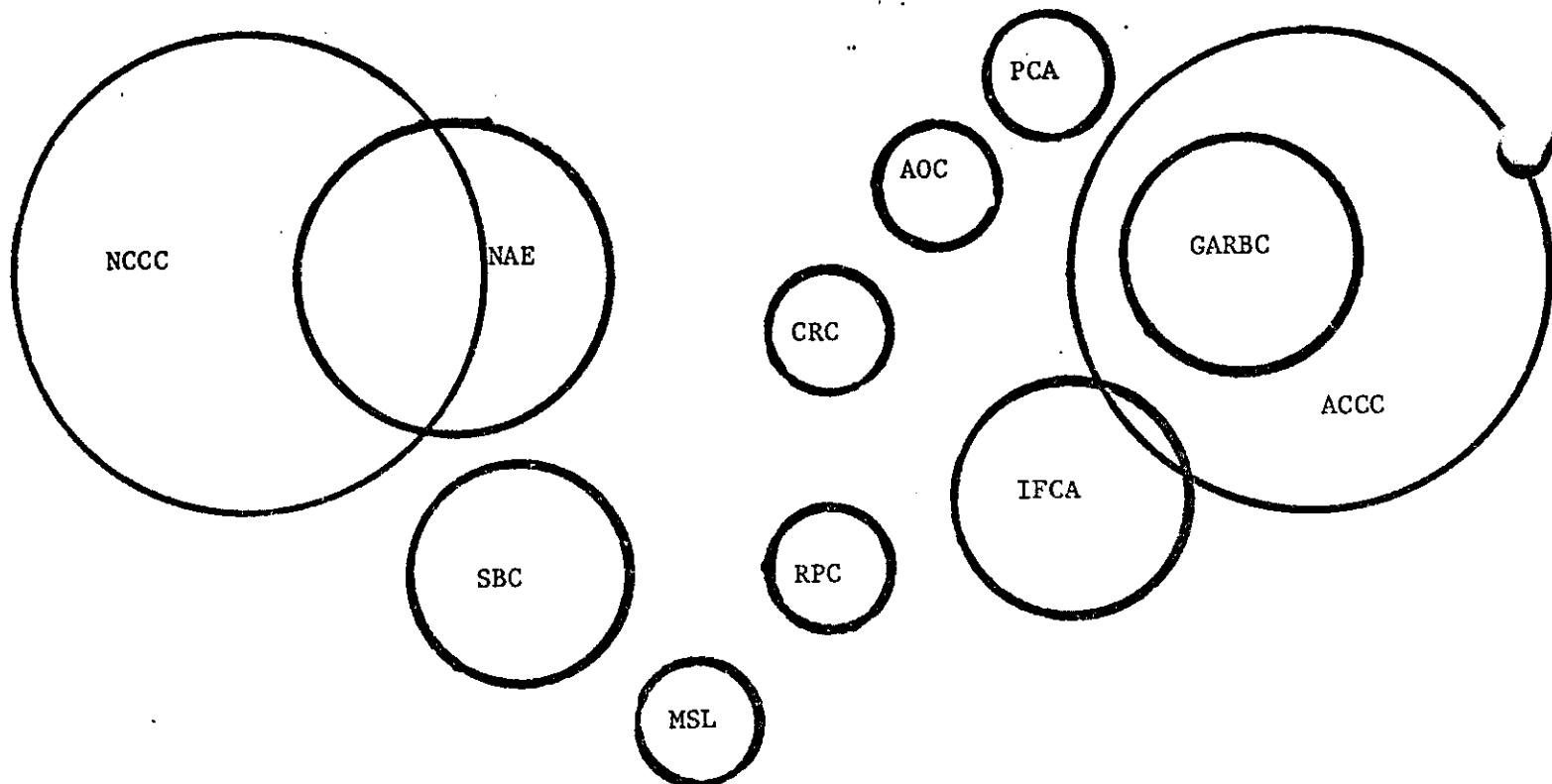
- 1) Publication of The Christian ACCCent and news statements to the media through ACCCent News Service.
- 2) Providing firsthand reports on the significant national and world religious meetings.
- 3) Presenting seminars and speakers by specialists dealing with various issues and problems facing the church today.
- 4) Accepting network radio and television time allotments for religious broadcasting by fundamentalists.
- 5) Serving as a biblical alternative to the liberal N.C.C.C. and the compromising NAE, helping individuals and churches to obey God's commands for separation (2 Cor. 6:14-7:1).
- 6) Countering the liberal doctrines and radical programs of the ecumenical movement and others contrary to the Word of God.
- 7) Strengthening the convictions of Bible believers

Information gleaned from the pamphlets, American Council of Christian Churches, A Responsible Voice for Biblical Christianity and American Council of Christian Churches, An Introduction, no dates.

10. The International Council of Christian Churches: This is an international counterpart to the A.C.C.C., but no longer has any association with it.

B. To a Secular Society**1. The Church and the World Community**

- a. The Christian community (fellowship church) is to seek to have a good reputation before the outsider. Purpose: to properly present and evidence the salvation of the Lord Jesus Christ. Gal. 6:10; I Thess. 3:12; 4:12; II Cor. 8:21; Rom. 12:17; Phil. 2:15; Col. 4:5; Rom. 12:20.
- b. The Christian community is to be subject to "governing authorities."
Rom. 13:1-2; I Pet. 2:13.
Exception: When subjection would not serve the Lord's cause.
(Acts 5:29; cf. Acts 4:17). Also, cf. Mark 12:13-17.
- c. For the Christian and the church there can be no retreat from the world.
It is probable that there is more teaching in the New Testament dealing with the responsibility of Christians to their Lord before the world than specific exhortations to seek the salvation of the persons in the world. The most effective way to bring men to faith in Christ is for a Christian and his fellows to be consistent witnesses of the grace of God in every area of their lives in their real environment.
- d. However greatly local assemblies of believers may influence the unsaved populace by their good works, it is to be understood that nowhere does the Bible teach that the whole of unregenerate society nor any essential aspect of it, whether political, social, economical, cultural, or philosophical, shall be Christianized.
II Thess. 2:1-12; II Tim. 3:1, 13; 4:1-4; Matt. 24:1-31.



SBC = Southern Baptist Convention, not in NCCC
 MSL = Missouri Synod Lutheran, not in NCCC
 CRC = Christian Reformed Church
 IFCA = Independent Fundamental Churches of America, not an ACCC member, but some local churches are members
 AOC = Anglican Orthodox Church
 PCA = Presbyterian Church of America
 RPC = Reformed Presbyterian Church

NCCC

- .Liberal
- .Social Gospel
- .Goal is merger of churches into a super church
- .One world community is a Satanic counterfeit of the Millennium

NAE

- .True to Bible as far as they go
- .Salvation plus Social emphasis
- .Some in the NCCC and some out of it

ACCC

- .Fundamental
- .Separatist
- .Militant
- .Goals: Obedience to God's Word and Warning of Satanic devices

ECCLESIOLOGY EXAM STUDY QUESTIONS - EXAM #1

Covering Sections I through V

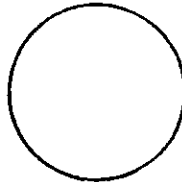
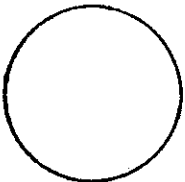
1. Give at least two of the course objectives which are of greatest importance to you personally.
2. What is the Greek word from which we get our English word "church"? Is this an accurate translation? To what does the N.T. concept of "the church" really relate - a building or a body?
3. In what four senses does the N.T. use the word "church"? Which is the more frequently occurring sense?
4. What is Dr. Pipkin's definition of the local church? Be able to quote it word perfect.
5. Be able to distinguish and explain the differences in viewpoint as to definition of the universal church from the perspective of the dispensationalist, the Reformed or Covenant position, the mediating position, and the localist view.
6. List the seven metaphors for the universal church as set forth in the notes. Be able to explain each of the seven in a short, comprehensive statement. Be able to succinctly explain the spiritual lessons about the church which we gain from each.
7. One author writes: "Paul's favorite description of the church is the metaphor of the head and the body." Give the Biblical reasons why you believe this statement is, or is not, correct.
8. New Testament believers are called priests. How is this idea set forth in the N.T.? What sacrifices are to be presented to God by the N.T. believer-priests? For what four specific areas or issues do we have example from the N.T. as to our prayers?
9. Be prepared to distinguish the six different starting points for the church which are set forth by different writers.
10. Be prepared to set forth at least five arguments (with the Biblical references) in support of the teaching that the universal church had its beginning on the day of Pentecost following Christ's resurrection and ascension.
11. Set forth at least five elements which show that the Savior had developed an incipient form of the local church before Pentecost.
12. What is the power dynamic for the life and growth of the N.T. church as set forth in the Book of Acts? What kind of progress reports on church growth are recorded? What were the issues emphasized in those progress reports?
13. How many of the 27 books of the N.T. are with some direct relationship to local churches? Be able to distinguish which were written to local churches, which were written to church leaders, etc.
14. Be able to set forth at least five inferences which indicate the importance of the local church. Which N.T. book suggests a transition from the synagogue as a local meeting place for Jewish religious service to the local church by his use of both words in his letter? Which men are clearly related to specific churches as set forth in the N.T., and which men have been inferred to have a pastoral relationship to specific congregations?

15. How was church membership viewed in N.T. times? If a believer failed to be actively associated with a local congregation, how does the N.T. address his non-involvement?
16. State and explain the three conditions set forth in the notes as clearly required conditions for membership in a local church. What fourth condition was discussed by the Instructor as logically inferred from the three clear conditions?
17. State and explain the three areas of responsibilities which a believer has need to perform with faithfulness according to the N.T.
18. Be able to discuss the question of whether the N.T. Christian's giving is to be through tithing or through grace giving. Have Scriptural support for your answer. Where should a substantial portion of your giving be channeled? Is the local church "the storehouse" where all giving is to be brought?
19. How can you substantiate from Scriptural evidence the existence and use of a formal roll of membership in a local church? Why should each believer be a member of a specific local church as his/her spiritual home? Are you affiliated with a local church back home or in this area?
20. At what age should children become eligible for membership in the local church? Should they be granted full rights of voting and office holding as soon as they are eligible to join the church? Why, or why not?
21. Be able to describe what is meant by Associate Membership in a local church. What is meant by a "Watch Care Program" provided by a congregation?

ECCLESIOLOGY QUESTIONS FOR EXAM #2

Covering pages 22-44 (top); Sections VI-VIII

1. Review your ability to set forth Dr. Pipkin's definition of the local church in word perfect fashion. (See page 2)
2. Be able to reproduce the chart below and indicate on it the 6 objectives we showed by overheads and which are shown on page 22. Draw lines and identify each of these objectives by a key word and at least one Scripture reference.



3. What are 3 more objectives which the functions of a N.T. church should fulfill? What is one key scripture reference for each?
4. Define worship. What characteristics should ideally be present in our worship experience as a corporate body?
5. What reasons can you give to indicate that Christians should regard the first day of the week as "The Lord's Day"? Cite two Scriptures which refer to Christians in the church age worshipping on the first day of the week. What is commemorated by Christians worshipping on the first day of the week?
6. Historically speaking, the N.T. refers to 3 types of public worship. Distinguish these and state characteristics associated with each.
7. Three major types of government have developed among churches. What are these? Give the basic characteristic regarding who rules in each. List at least two present-day groups or denominations in each of these governmental types.

8. Define these terms:

Presbytery	Priesthood of the believer
Synod	Autonomy
General Assembly	Elder
Deacon	Apostolic succession
Ordination	Bishop
Session	Separation of church & state

9. What is a Church Constitution, and what main elements should it contain?
10. What is a Statement of Faith, and what is its value?
11. What is a Church Covenant, and what is its value?
12. What relation does a grace age believer sustain to the Sabbath commandments?
13. What leaders of the church were foundational and impermanent, in the sense that they are no longer found in the church today? What leaders are local and permanent in the church?
14. What qualifications did an apostle have for his office?
15. What was the ministry of the N.T. prophet? How does Eph. 2:20 relate to this? Why do you believe or not believe there are prophets in the church of today?
16. What ranking of local church leaders does the N.T. set forth?
17. What are the two permanent and elected officers of the church? What single verse sets both of these officers forth? What single chapter describes the qualifications for both of these biblical officers?
18. What evidence can you give and what explanation can you set forth to clarify the meanings of the terms "Elder," "Bishop," "Overseer," "Angel," and "Pastor." Are these interchangeable and co-extensive terms, or not? What is the emphasis conveyed by each of these terms? Explain how a church using biblical terminology would employ these terms in its organizational pattern.
19. Write a paragraph of significant statements about what the Bible teaches regarding deacons.
20. How were church officers selected in biblical times? What verses support your view? Is church officer selection done in the same manner today? If not, how does the modern practice differ?
21. What reasons are given by some which would support the idea of having deaconesses in the church? What verses could support this view?
22. Is the term "Trustee" a biblical one? If not, is there a reason for a Church Constitution to state who will serve as the church's Trustees?

ECCLESIOLOGY QUESTIONS FOR FINAL EXAM

Covering pages 44 (near top) to 72; Sections IX to XII

1. What are the essential meanings of the English words "sacrament" and "ordinance"? Why do some believers prefer the use of the term "ordinance"? What sacraments are taught to exist according to the Roman Catholic church? What ordinances are observed in your local church? What additional ordinance(s) do some protestants practice?
2. What does the word "baptism" mean in its essence and literal meaning? What does water baptism picture to us according to the N.T.? What term can you use for "baptism" which will fit in all of its various uses in the N.T.? In what ways is the word "baptism" used in the N.T.? Is water baptism required for salvation? Should water baptism be considered a requirement for church membership? Why or why not? What is the biblical mode of baptism? What reasons would you give a new believer as to why he/she should be baptized? Must one be saved to be biblically baptized? Why or why not?

3. What terms other than "The Lord's Supper" are sometimes used to speak of this ordinance?
 Who ought to participate in "The Lord's Supper"?
 Who ought not to partake of its elements?
 What may happen if unqualified persons partake of the Lord's Supper?
 Distinguish between the views of the Lord's Supper conveyed by the terms "transubstantiation," "consubstantiation," and "asubstantiation."
 Which view is most in harmony with the Scriptures?
 How often was this ordinance of the Lord's Supper observed in the days of the book of Acts?
 How often should this ordinance be observed today?
 Should wine or grape juice be used in this observance? Why?
 Is there a biblical teaching on who can serve this ordinance?
4. What is intended to be conveyed when the point is made that baptism and the Lord's Supper are "church ordinances"?
5. In what chapters of the N.T. do we have instruction regarding the Lord's Supper?
 In which chapters do we have record of water baptisms of church age persons?
 Were only believers baptized?
 How do you explain the "and his house" phrase used in some instances?
6. Why do most Bible believing Christians limit the list of required church ordinances to two ordinances?
7. Review your ability to set forth Dr. Pipkin's definition of the local church in a word perfect fashion.
8. List the total number of spiritual gifts set forth in Romans 12, 1 Corinthians 12 and Ephesians 4.
 Which are temporary gifts? How many are there that are temporary? Which are permanent gifts? How many are there that are permanent? Which are sign gifts? Which are speaking gifts? Which are serving gifts? Are any of the sign gifts currently operative in the church? Explain your reasons for this answer.
9. How does MacRae define a spiritual gift? (Be able to reproduce this word perfectly)
10. Explain the distinctions between natural talents and spiritual gifts.
 When are each distributed?
11. What are five clear facts concerning spiritual gifts which it is imperative for believers to understand? What is the key issue as to the purpose for the distribution of spiritual gifts being as it is?
12. Which leadership gifts for the church are currently operative for the perfecting of the saints for their work of ministry? Why do you believe that the gifts of healing and of tongues are not operative today? Why was the gift of tongues given when the church dispensation began?
13. Having learned something about the subject of spiritual gifts, express four witnesses which must harmonize for you to discern your own spiritual gift(s). Why is it essential for you to dedicate your spiritual gifts to the Lord?
14. What are the three basic laws for Christians? As regards the offender, what are the two basic purposes of church discipline? As regards the local church, what is the basic purpose of church discipline? As regards God, what is the basic purpose of church discipline? State at least four offenses which the Bible specifies as warranting church discipline in the event they are committed and not repented of by the offender.
15. What are two especially important Scriptures which deal with steps to take in dealing with offenses which may eventually have to lead to discipline? Outline the procedure that is needful to follow in dealing with private offenses. What are the four key words that summarize the essential elements in the heart and experience of the sinning believer who seeks restoration?
16. How are we to treat leaders of Christian work who go astray. If the above-mentioned essential elements are forthcoming, should it lead to immediate restoration to leadership offices and functions?

17. How should church members treat a fellow-believer who is under discipline in a local church? How should the disciplined person be treated if he goes to another fundamental church? If the offender repents, then what should the local congregation do?
18. Give three N.T. examples of local church cooperation. State specifically how the churches cooperated, and give the passages where these examples are found.
19. What are at least 3 advantages a congregation should see and experience from being a member of a fellowship of churches? What are at least three dangers to be on the lookout to see concerning the possibility that a fellowship of churches may fall into?
20. What is meant by the terms "heresy" and "apostasy"? Are people who are heretics believers, or not? Are apostates believers, or not?
21. Using an unmarked Bible, complete the grid on Biblical Exhortations Concerning Separation on pages 62 & 63, by marking an "X" where appropriate.
22. Give a thumbnail sketch description of the National Council of Churches of Christ's history and work. Evaluate whether you consider this organization is one which a Bible-believing, fundamental church should be affiliated with, or join in its program.
23. Give a thumbnail sketch description of the World Council of Churches' history, doctrinal statement, and work. Evaluate whether you consider this organization is one which a Bible-believing, fundamental church should be affiliated with, or join in its programs.
24. Give a thumbnail sketch description of the National Association of Evangelicals' history, doctrinal statement, and ministry. Evaluate whether you consider this organization is one which a Bible-believing, fundamental church should be affiliated with, or join in its programs.
25. Give a thumbnail sketch description of the American Council of Christian Churches' history, doctrinal statement, and functions. Evaluate whether you consider this organization is one which a Bible-believing fundamental church should be affiliated with, or join in its programs.
26. Viewing the LEFT extremity as liberal in doctrine and practice, and viewing the RIGHT as fundamental in doctrine, where do the organizations named in questions 16,17,18 and 19 fit in relation to each other?
27. How is the church and the Christians who are its members to relate to the secular society in which we live?