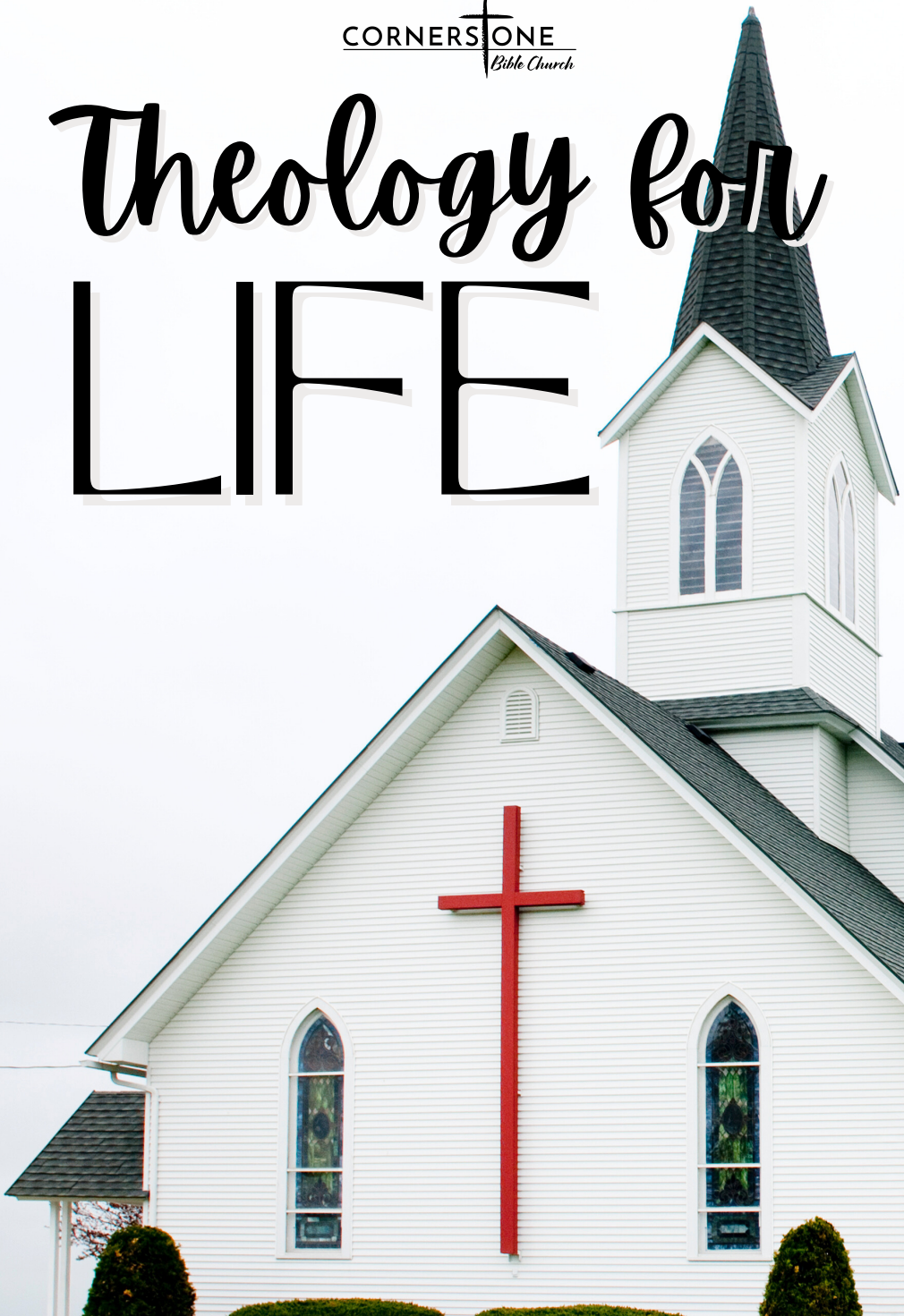


CORNERSTONE  
*Bible Church*

# Theology for LIFE



LESSON #12: ECCLESIOLOGY

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# ECCLESIOLOGY

— Lesson #12 —

A COURSE TAUGHT BY PASTOR CARY GREEN



*"When you go to church week-in and week-out, you are setting a godly example for everyone around you... Our commitment to Christ's Bride should SHOW that we love GOD more than anything else." --Pastor Cary Green*



## –INTRODUCTION

### Quote:

*"I do not think the devil cares how many churches you build if only you have lukewarm preachers and people in them... That very church which the world likes best is sure to be that which God abhors." –Charles Spurgeon*

### Quote:

*"I believe that every Christian ought to be joined to some visible Church; that is his plain duty, according to the Scriptures. God's people are not dogs, else they might go about one by one; but they are sheep, and therefore they should be in flocks." –Charles Spurgeon*

### Quote:

*"Christ is with us until the world's end. Let His little flock be bold therefore."  
–William Tyndale*

## **1A: Meaning of the Word "Church"**

The English word *church* is related to the Scottish word *kirk* and the German word *Kirche*, and all of these terms are derived from the Greek word *kuriakon*, meaning "belonging to the \_\_\_\_\_."

The English word *Church* also translates the Greek word *ekklesia*, which is derived from *ek*, meaning "out of," and *kaleo*, which means "to call"; hence, the Church is "a called-out group." The word *ekklesia* can be used of any kind of group; most often, however, it's used to designate the New Testament Church, a group of called-out believers belonging to the Lord Jesus Christ.

*Ekklesia* appears 114 times in the New Testament—3 times in the gospels, and 111 times in the epistles. In the gospels it appears only in Matthew 16:18 and twice in 18:17, indicating that the Church began after the \_\_\_\_\_, as recorded in the book of Acts.

In English, distinctions are sometimes drawn between different uses of the term “Church”:

Visible Church/Local Church: A \_\_\_\_\_ congregation composed of baptized Christian believers.

Invisible Church/Universal Church: The whole \_\_\_\_\_ body of true Christian believers, regardless of location in the world or time in history.

## **1B. The local Church**

The most common use of the word *Church* in the New Testament is to designate a local congregation of believers.

There was a Church in Jerusalem (Acts 8:1; 11:22), in Asia Minor (Acts 16:5), in Rome (Rom. 16:5), in Corinth (1 Cor. 1:2; 2 Cor. 1:1), in Galatia (Gal. 1:2), in Thessalonica (1 Thess. 1:1), and in the home of Philemon (Philem. 2).

## **2B. The universal Church**

While the local Church is a group of believers gathered together in a particular locality, the universal Church includes all those who have been born of the Spirit of God and have been baptized into the Body of Christ (1 Cor. 12:13).

It was this corporate group of believers that Christ promised to build (Matt. 16:18); it was this Body for whom Christ died (Eph. 5:25), and He is the Head over it, giving it direction (Eph. 1:22–23; Col. 1:18). In Ephesians 1:23 the Church is referred to as *“His body.”* A particular emphasis of the universal Church is its \_\_\_\_\_. Whether Jews or Gentiles, all together compose one body, in a unity produced by the Holy Spirit (Gal. 3:28; Eph. 4:4).

## **2A: Birth of the Church**

When did the Church begin? An examination of the Scriptures indicates the Church is a peculiar New Testament entity that had not previously existed.

In Matthew 16:18 Jesus declared, *“I **will** build My Church,”* indicating that the building of the Church was future. This point is important. It emphasizes that the Church was not yet in existence when Jesus spoke these words. He was making a prediction concerning His \_\_\_\_\_ building of the Church.

In Acts 1:5 Jesus stated, *“You will be baptized with the Holy Spirit **not many days from now.**”* This indicates the work of the Holy Spirit in placing believers into union with Christ had not yet begun—but it was anticipated imminently. The context clarifies the event and indicates it began at Pentecost with the descent of the Holy Spirit (Acts 2:1–4).

In referencing Cornelius’s household’s conversion, Peter indicated that the Holy Spirit fell on the Gentiles just as He had on the Jews *“at the beginning”* (Acts 11:15). This phrase identifies the beginning point of the baptizing work of the Holy Spirit and thus identifies *“the beginning”* of the New Testament Church—\_\_\_\_\_ (Acts 2).

At the moment of regeneration, the Holy Spirit places believers into union with Christ (1 Cor. 12:13). Ephesians stresses this union with Christ by identifying the Church as the body of Christ (Eph. 1:22).

### **3A: Imagery Used of the Church**

When Jesus stated, “*I will build My Church*” (Mat. 16:18), He was not referring to a local Church, but rather to the universal Church. A number of figures are used in Scripture to illustrate the Church as one living organism.

#### **1B. Body**

A metaphor illustrating the unity of the Church is the word *body*. As the head has authority over the physical body and gives \_\_\_\_\_ to it, so Christ, as the Head of the Church, has authority over it and gives it direction (Eph. 1:22–23; Col. 1:18). The Church reconciles Jews and Gentiles into one body. There is no distinction; they are one in Christ (1 Cor. 12:13; Eph. 2:16; 4:4).

Moreover, Christ gives gifted leaders to the Church that it might be built up and grow to maturity (Eph. 4:12, 16; Col. 2:19). Participation in the Lord’s Supper also illustrates the oneness of the Church as Christ’s body (1 Cor. 10:16–17).

#### **2B. Bride**

The picture of the Church as the bride of Christ is seen in Ephesians 5:23 where an analogy is drawn between the husband and wife relationship in marriage to Christ and His bride, the Church. The illustration is apt because it reveals the magnitude of Christ’s \_\_\_\_\_ for the Church (Eph. 5:2, 25).



A second emphasis of the illustration is the symbolic position of the bride. In Middle-East wedding custom, at the betrothal the bride receives the promise of future blessing with her husband. Similarly, the Church today is an espoused bride, awaiting her Husband's return from glory.

The second stage of the Middle-East marriage was the wedding itself, when the husband came to take the bride with him. The Church currently awaits the return of Christ take her \_\_\_\_\_ (John 14:1-3; 1 Thess. 4:16-17). In Middle-East weddings, the wedding feast followed; similarly the Church, as Christ's bride, will enjoy the Marriage Supper of the Lamb in Heaven (Rev. 19:7-9), followed by the glory of the Millennial Kingdom here on earth.

### **3B. Building**

Paul emphasized that Jews and Gentiles are one in Christ because God abolished the \_\_\_\_\_ that once separated them (Eph. 2:11-18). Now Paul describes the oneness of the Church using the figure of a building. The Church, a union of Jews and Gentiles, is built upon the "*foundation of the apostles and prophets*" (Eph. 2:20). "*The apostles*" are collectively one of the foundational gifts, designed to equip the believers (Eph. 4:12) and bring the Church to maturity (Eph. 4:13).

In the figure of the building, Jesus Christ is the \_\_\_\_\_ (Eph. 2:20; 1 Cor. 3:11), the "primary foundation stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout." In Christ the whole building, the Church, is being "*fitted together*" (Gk. *sunarmologoumene* ; Eph. 2:21), emphasizing Christ's work of constructing His Church. As a building "grows" when under construction, so the Church, as a living organism, is growing as new believers are added to the "*building*" (1 Peter 2:5).

## 4B. Priesthood

In 1 Peter 2:5 the apostle combines the figures of a building and a priesthood, stating, *"You also, as living stones, are being built up as a spiritual house for a holy priesthood."* The statement is reminiscent of Exodus 19:5-6 where God declared that Israel was *"a kingdom of priests."* In the nation of Israel, however, only those of the tribe of Levi could serve as priests, whereas in the Church, every \_\_\_\_\_ is a priest, offering spiritual sacrifices instead of animal sacrifices.

The uniqueness of the New Testament priesthood is further seen in 1 Peter 2:9 where Peter refers to a *"royal priesthood."* Church Age believers are both kings and priests (Rev. 1:6). In the Old Testament it was impossible to combine those offices, for one could only be EITHER of the priestly line of Levi, OR of the kingly line of Judah. But in the New Testament we find the entire Church functions as a \_\_\_\_\_ priesthood. In Israel believers could approach God only through the Levitical priests; but all Church Age believers have access to God through Christ, the Church's High Priest. Israelites could approach God only during the particular offerings (Lev. 1-7), whereas all Church Age believers may approach God boldly at any time (Heb. 4:14-16). These contrasts indicate that while both Israel and the Church are called *"a priesthood,"* Israel and the Church are distinct entities.

## 5B. Flock

A beautiful, tender image depicting the relationship of believers to the Lord is found in John 10:16 where the Church is called a flock (Acts 20:28; 1 Peter 5:3). Israel had a relationship to the Lord as sheep to a shepherd (Psalm 23) and was called a flock (Psa. 80:1; Isa. 40:11; Jer. 13:17), but in the Old Testament that figure was restricted to Israel. The uniqueness about the Church is that this flock is composed of \_\_\_\_\_ Jews and Gentiles. Jesus declared, *"I have other sheep [Gentiles], which are not of this fold [Jews]; I must bring them also, and they will hear My voice; and they will become one flock [the Church composed of Jews and Gentiles] with one Shepherd"* (John 10:16).

The image emphasizes safety and security (John 10:26-29). Moreover, there is intimacy, for the Shepherd knows His sheep individually, and they recognize His voice and respond to Him.

## **6B. Branches**

In John 15 Jesus describes the close relationship believers enjoy with Him as being one of branches related to a Vine. Jesus is the true Vine (John 15:1), while the Father is the Vinedresser Who tills the land in order that the branches may bear \_\_\_\_\_ (John 15:1). Believers are the branches that draw their life from the Vine and bear fruit because they are "*in Him*" (John 15:4-5).

Christ's exhortation to the Church is to "*abide in Me.*" *Abide* (Gk. *meno*) means essentially "to remain," "stay," or "live." In this context it means to *remain or continue* in the realm in which one finds oneself. Thus abiding in Christ begins at the moment of faith—our \_\_\_\_\_ with Christ—and continues as we walk by faith in communion with Christ—(1 John 2:24-28).

# **4A: Distinctives of the Church**

## **1B. NOT Israel**

The Church is NOT Israel. In all sixty-six New Testament occurrences of the term *Israel*, it always means the \_\_\_\_\_ descendants of Jacob. The term *new Israel* as an identification for the Church is not accurate; *Israel* always means Jewish people.

Paul retains a distinction between Israel and the Church. In one sentence he references Jews, Greeks (Gentiles), and the Church (1 Cor. 10:32). After the Church was established, Israel continued to be recognized as a people distinct from Gentiles and from the Church (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:19).

## 2B. NOT the Kingdom

Some Christians believe that the Church is synonymous with the Kingdom of God, and that the Church inaugurates the Kingdom. This is a misunderstanding of the word *kingdom*. The basic meaning of *kingdom* involves three things: a ruler, a people who are ruled, and the territory over which the ruler's dominion extends.

There are three basic forms of God's Kingdom.

- **The universal Kingdom**

This form of the Kingdom exists throughout all times (Lam. 5:19), includes all in time and space (Psa. 103:19; 139:7-10), and involves the divine control of history (Isa. 44:26-45:7). The universal Kingdom is God's \_\_\_\_\_ rule from eternity to eternity.

- **The mediatorial Kingdom**

This is the rule of God *through a divinely chosen representative* who speaks and acts for God to the people, and who represents the people before God.

God dispensed His will on earth through divinely appointed mediators such as Adam, Noah, Abraham, Moses, and others. But these mediators all anticipated the final Mediator, \_\_\_\_\_, Who would come to rule on earth at the end of the age.

- **The millennial Kingdom**

Gabriel promised Mary concerning Jesus: *"The Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever; and His Kingdom will have no end"* (Luke 1:32-33).

This is the promised \_\_\_\_\_ Kingdom (2 Sam. 7:12-16) over which Messiah will rule. The Church is not the Kingdom, for the Church exists in this present age, whereas the Kingdom will be inaugurated at the Second Coming of Christ. The terms *Church* and *Kingdom* are never used interchangeably in Scripture.

## 5A: Functions of the Local Church

What constitutes a local Church? Does a group of people meeting together to listen to recorded messages constitute a Church?

Several important features identify a Biblical local Church. For a group of people to be considered a Church they must be corporately engaged in worship, fellowship, \_\_\_\_\_ (teaching and preaching of the Word by qualified men), giving, the ordinances of baptism and Communion, and ministry (to believers and unbelievers). In addition, they must be organized under Biblical leadership and practice Biblical Church discipline.

## 6A: Leaders of the Local Church

Once a New Testament Church was established, \_\_\_\_\_ and deacons were appointed to oversee its ministry (Acts 14:23; Titus 1:5). Hebrews 13:17 portrays Church leaders as caring for the spiritual welfare of their congregations, and the believers as being in submission to them.

Several terms denoting Church leaders are mentioned in Scripture; these terms are interchangeable, all referring to the same office (except for the term and office of \_\_\_\_\_).

### 1B. Terms

- **Elder/Presbyter**

The first term is *elder* or *presbyter* (Gk. *presbuteros*), by far the most frequently used term in the New Testament for a Church leader (66 occurrences). This term stresses the \_\_\_\_\_ and maturity of the office.

The New Testament depicts elders as having authority to distribute offering money (Acts 11:30); having authority to make decisions concerning what constitutes orthodox doctrine (Acts 15:2, 4, 6, 22); receiving reports about missionary work (Acts 21:18); being respected (1 Tim. 5:17), yet not being dictators (1 Peter 5:1-3); and visiting the sick, praying for them, and offering counsel and encouragement (James 5:14).

- **Overseer/Bishop**

The second term related to the office of elder is *overseer* or *bishop* (Gk. *episkopos*). This term stresses the \_\_\_\_\_ of the elder, for it means "to watch over." A comparison of Acts 20:17, 28 and Titus 1:5, 7 reveals that *elder* and *overseer* are used interchangeably, denoting the same office. The overseer must nurture and feed the flock of God entrusted to him (Acts 20:28; 1 Tim. 3:2; Titus 1:9). Christ too is called the *Overseer* (ESV)/*Bishop* (KJV)/*Guardian* (NASB) of our souls (1 Pet. 2:25).

- **Pastor/Shepherd**

The term we today most often use for a Church leader is *pastor*, which is simply the Latinized version of the term *shepherd* (Gr. *poimén*). This term stresses the \_\_\_\_\_ of the man who leads the flock of God; he must watch over the sheep, leading them in God's ways, feeding them the true Word of God, guiding them away from danger and temptation, and fighting any enemies that arise to harm them. In a small way, they reflect the work of Christ, Who is the great Shepherd of our souls (Heb. 13:20; 1 Pet. 2:25).

## **2B. Qualifications of elders/overseers/pastors**

The qualifications of elders are set forth in 1 Timothy 3:1-7 and Titus 1:5-9. Elders are to be typified by the following fifteen characteristics.

- Above \_\_\_\_\_: he is one who can't be censored; there is nothing in his life for which to accuse him.

- Husband of one wife.
- Temperate: he is sober in judgment.
- Prudent: he is discreet, sound-minded.
- Respectable: he is well-balanced, not abrasive.
- Hospitable: he loves and hosts strangers and others.
- Able to teach: he discerns and communicates sound doctrine.
- Not addicted to wine: nor certainly to any other addictive, mind-altering substance.
- Not pugnacious: he is not a fighter.
- \_\_\_\_\_: he is reasonable.
- Uncontentious: he avoids fighting/arguing.
- No lover of money: he is not greedy or irresponsible concerning money.
- Managing his own household: he attends to his own family so that they are orderly.
- Not a new convert: he must be a \_\_\_\_\_ believer.
- Good reputation with unbelievers: he is respected in the community at large.

### **3B. Duties of elders**

The duties of the elder involve shepherding the flock (Acts 20:28), teaching (1 Tim. 3:2), ruling or general leadership (1 Tim. 5:17), and guarding against error (Titus 1:9).

### **4B. Number of elders**

A \_\_\_\_\_ of elders is mentioned frequently. In other words there must be more than one (Acts 14:23; Phil. 1:1; Titus 1:5).

## 5B. Deacons' role

The word *deacon* (Gk. *diakonos*) is a common word that means "minister" or "servant" and is used many times in the New Testament in a nontechnical sense (Mat. 20:26; Mark 9:35), but in 1 Timothy 3:8-13 in a technical description of the man who may hold the office of deacon.

Whereas it is not clearly stated, it appears that the origin of the office began in Acts 6:1-6 where seven men were selected to care for the material needs of widows in the congregation. That allowed the Apostles to devote their time to prayer and the ministry of the Word. This indicates the function of deacons is subordinate and auxiliary to the elders; while the elders teach the congregation, the deacons care for the \_\_\_\_\_ needs of the congregation.

## 6B. Deacons' qualifications

The qualifications of deacons are given in 1 Timothy 3:8-13. Deacons are to be typified by the following eight characteristics.

- Men of dignity: they are \_\_\_\_\_, worthy of the respect of others.
- Not double-tongued: they do not spread conflicting stories in the congregation.
- Not addicted to much wine: they show moderation in the use of food and drink.
- Not fond of sordid (or dishonest) gain: they are not greedy for money and do not use their position for financial gain.
- Holding to the mystery of the faith: they practice what they proclaim.
- \_\_\_\_\_: they have been observed and found to be approved.
- Husbands of one wife.
- Good managers of their households: they are qualified to manage Church affairs because they can manage their own home affairs.



## 7B. Deaconesses

A question concerns the office of deaconess. Romans 16:1 refers to Phoebe as a “servant” (Gk. *diakonon*) of the Church. *Diakonon* could be translated deaconess. The question is whether the term is used in a technical sense of a Church office or in a nontechnical sense of the Christian ideal of servanthood.

A second passage is 1 Timothy 3:11, which mentions “women” (Gk. *gunaikas*). The question is whether *women* refers to the deacons’ \_\_\_\_\_ or whether it refers to a separate office of deaconess. The context would suggest an unnatural break if this refers to deaconesses, for deacons would then be referred to in verses 8–10 and again in verses 12–13, which appears somewhat awkward.

On the other hand, Homer A. Kent, Jr. argues strongly for the office of \_\_\_\_\_. For one thing, why would there be qualifications placed upon a deacon’s wife, but not upon an elder’s wife in the same passage? Hence it seems that Paul is discussing an office of deaconess (whereas we know there are no “elderesses,” hence the silence about women in the verses dealing with elders). 1 Timothy 5:9–16 also refers to the ministry of women in the Church. It does not state, however, if this is the ministry of deaconesses.

## 7A: Government of the Church

Christ is the Head of the Church, giving it direction. Nonetheless, there is also organization that governs the functioning of the Church. Historically, four different types of Church government have emerged.

## **1B. Episcopal rule**

The name *episcopal* comes from the Greek word *episkopos*, meaning "overseer" or "bishop" and identifies churches governed by \_\_\_\_\_ who oversee a group of churches, exercising authority over the local pastors.

This form of government arose in the second century, but adherents would claim Biblical support from the position of James in the Church of Jerusalem, for he and the other Jerusalem elders helped to formulate the doctrine and practices of the fledgling Church (e.g., Acts 15).

## **2B. Presbyterian rule**

The name *presbyterian* comes from the Greek word *presbuteros*, meaning "elder," and designates a Church government by elders who are appointed or elected by the people, and who in turn are ruled by a \_\_\_\_\_ of other elders.

The Biblical support for this is the frequent mention of elders in the New Testament; however, there is NO Biblical pattern of a hierarchy of Church leaders.

## **3B. Congregational rule**

In congregational Church government, the authority rests with the entire local \_\_\_\_\_. A congregational Church is autonomous; no outside authority has any power over the local congregation. All the members of the congregation make the decisions that guide and govern the Church. This is particularly argued from the standpoint of the priesthood of all believers; however, such extrapolation of a form of Church government from that doctrine is foreign to the New Testament.

## 4B. Elder Led

A congregation governed by elders is concerned only with their own elders/\_\_\_\_\_. There is no diocese or presbytery to whom their leadership is accountable.

The elders carry the responsibility for making decisions regarding the Church's doctrines, philosophies, and ministries.

The Biblical support for elder rule is overwhelming. There were elders in Jerusalem (Acts 11:30; 15:2, 4) and in Ephesus (Acts 20:17); elders were appointed in every Church (Acts 14:23; Titus 1:5); elders were responsible to shepherd the flock (1 Peter 5:1, 2); elders were to teach the flock (1 Tim. 4:11-16; 5:17); elders were to protect the flock from spiritual enemies (Acts 20:28-30); elders were expected to rule and to do it well (1 Tim. 5:17); and faithful elders were to be honored by their congregations (1 Thess. 5:12-13).

## 5B. Local Church Autonomy

The New Testament speaks of no \_\_\_\_\_ beyond that of the local Church. It is clear that each congregation has both the responsibility and the authority to govern its own affairs.

The local Church has authority:

- to judge its own membership (1 Cor. 5:12-13);
- to elect its own officers (\_\_\_\_\_ were suggested to the leadership by the congregation—Acts 6:1-6; *elders* were put in place by other \_\_\_\_\_—Acts 14:23);
- to guard and observe the ordinances (1 Cor. 11:23-24);

- to settle its own internal difficulties (1 Cor. 6:1-5);
- to determine involvement with other local Churches (Acts 15:1-2);
- to determine its ministries of charity (1 Tim. 5:9-16);
- and to practice Church discipline on its own members (Mat. 18:17).

## 8A: Church Discipline

Because of the Fall, wherever there are humans, there will be \_\_\_\_\_. Therefore, every realm of authority will have to discipline those under its rule. Parents must discipline their children. Government must punish wayward citizens. And the Church is responsible for the discipline of sinning believers.

### 1B. Guidelines for discipline

Church Discipline is taught all over the New Testament, and a careful compilation of those passages produces several guidelines for a Biblical practice of this aspect of Church life.

- **For every Church member:** the **Law of \_\_\_\_\_** (1 Pet. 4:8). Every believer is to choose to overlook sin for love's sake—when it's appropriate to do so.
- **For the Offender:** the **Law of \_\_\_\_\_** (James 5:16). Believers are called on to be transparent about their temptations and sins, and to invite other believers to pray for them and help them in that battle against sin.
- **For the Offended:** the **Law of \_\_\_\_\_** (Luke 17:3-4; Mat. 18:21-35; Eph. 4:32). Any time a believer sincerely repents of a sin against another believer and asks for forgiveness, the other believer is required to forgive.

- **For the Church:** the **Law of \_\_\_\_\_**

(2 Cor. 2:5-11). When a sinning believer is taken to task through the process of Church discipline and repents, the leadership and congregation are to welcome that person back into fellowship.

## 2B. Purposes of discipline

- To \_\_\_\_\_ God's Name (Rom. 2:24; 1 Tim. 6:1). When God's people live in sin, God's character is maligned by the watching world. Church discipline serves to protect God's Name by discouraging on-going sin in a believer's life.
- To maintain the purity of the Church (1 Cor. 5:6; Acts 5:11; 1 Tim. 5:20). When believers see unrepentant sin being dealt with seriously by Church leadership, that serves as a strong deterrent to sin in their own lives.
- To reclaim a sinning brother (Mat. 18:15; 1 Cor. 5:5). The desired result of Church Discipline is \_\_\_\_\_ for the believer to repent, return to an obedient walk with the Lord, and be restored to full fellowship with the congregation.

## 3B. Attitude of discipline

### **Galatians 6:1**

*1 Brethren, even if anyone is caught in any trespass, you who are **spiritual**, restore such a one in a spirit of **gentleness**; each one **looking to yourself**, so that you too will not be tempted.*

The attitude of confrontation or discipline is tri-fold: there must be a mature ("*spiritual*"), godly love for the other person, desiring their holiness as a believer; there must be \_\_\_\_\_ in the confrontation—even hard truths can be spoken with respect and restraint; and there must be an attitude of self-examination on the part of the confronter, lest there be some sin in his own heart.

## 4B. Process of discipline

In Matthew 18:15-20, \_\_\_\_\_ gives us the procedure for Church discipline.

- Step One

One person (usually the offended party) is to go to the sinning person \_\_\_\_\_. If that person repents, then the issue is resolved; no one else needs to know.

- Step Two

If, however, the sinning person refuses to repent, then two or \_\_\_\_\_ others are to go to confirm the details of the situation. Once again, if that person repents, then the issue is resolved, and no one else needs to know.

- Step Three

If, however, the person still refuses to repent, then the matter must be brought before the \_\_\_\_\_, whose members are instructed to go after the offender in love and gentleness, calling on him to repent. If that person repents, then he is to be restored in love, kindness, and forgiveness.

- Step Four

If however, the discipline is not heeded all the way through the previous three steps, then Jesus said, *"Let him be to you as a Gentile and a tax collector"* (v. 17b). In other words, he is no longer to be considered a brother in Christ, but is to be treated as an \_\_\_\_\_ who needs to be evangelized.

## 5B. Duty of discipline

### **1 Corinthians 5:13b**

*...Remove the wicked man from among yourselves.*

In none of the passages dealing with Church discipline does Scripture leave the option of \_\_\_\_\_ pursuing it when needed. This is as much a part of Church life as discipline is a part of raising children.

## **6B. Limit of discipline**

Church discipline is ONLY for issues regarding \_\_\_\_\_ and morals!!! The authority of Church leadership extends no further. There must be an espousal of clear, unrepentant heresy or an involvement in clear, unrepentant sin for Church discipline to be brought to bear upon a professing believer.

## **9A: Ordinances of the Church**

An ordinance might simply be defined as “an outward rite prescribed by Christ to be performed by His Church.” There are two such ordinances—\_\_\_\_\_ and the Lord’s Supper.

### **1B. Baptism**

Christ commanded the Apostles to “*make disciples and baptize them*” (Mat. 28:19). Note the \_\_\_\_\_ here—first, make disciples; then baptize them. This is the pattern carried out in the book of Acts. Peter commanded that his hearers should first repent, then be baptized (Acts 2:38). Only those who heard the Gospel and responded to it through faith and repentance could be baptized. The result was that the people received the Word, then were baptized (Acts 2:41). Those who responded to Philip’s message first believed, then were baptized (Acts 8:12)—similarly with the Ethiopian (Acts 8:38), with Paul (Acts 9:18), the Caesarean Gentiles (Acts 10:48), Lydia (Acts 16:14–15), the Philippian jailer (Acts 16:32–33), and Crispus (Acts 18:8).

All of these references indicate that baptism *follows* belief; repentance and faith *precede* the ordinance of baptism. Baptism involves identification with Christ in His death and resurrection (Acts 2:38).

There are differences of long standing concerning the mode of baptism. The word *baptism* is actually an untranslated word, having been incorporated into English through transliteration of the Greek word *baptisma* (verb, *baptizo*). So although the Greek word actually means "to \_\_\_\_\_," that understanding doesn't come through the English word "baptize." Hence there are three modes of baptism commonly practiced today: sprinkling, pouring, and immersion. Yet only the practice of immersion finds any solid Biblical support (Mark 1:9-10; Acts 8:38). Also, immersion best illustrates the baptism symbolism of death and resurrection with Christ (Romans 6).

There is NO Scriptural precedent for \_\_\_\_\_ baptism. All the baptisms in the pages of the New Testament deal with believing adults.

## **2B. Lord's Supper**

Christ instituted the Lord's Supper on the eve of His crucifixion, commanding that His followers continue to observe it until His \_\_\_\_\_ (Mat. 26:26-29; Mark 14:22-25; Luke 22:14-23). This was "*a new covenant*" in contrast to the old Mosaic covenant. To enact the covenant, Christ's death for the forgiveness of sins was necessary.

Paul rehearsed the ordinance for the Corinthian Church (1 Cor. 11:23-32).

There have been four distinct views in Christendom concerning the meaning of the Lord's Supper.



- **Transubstantiation**

The Roman Catholic view is called *transubstantiation*, which holds that a miracle at the Mass actually changes the bread and the wine into the literal body and blood of Christ. There is absolutely \_\_\_\_\_ Scriptural support for this view.

- **Consubstantiation**

The Lutheran view is referred to as *consubstantiation*, meaning Jesus' body and blood are present in the elements, but they do not change into literal body and blood. This view fails to recognize Jesus' statement "*This is My body*" as a figure of speech.

- **Reformed view**

Adherents to this view reject the notion of the literal presence of Christ, but they emphasize the mystical presence of Christ in the elements, so that \_\_\_\_\_ is communicated to the participant.

However there is neither explicit statement nor implicit inference in Scripture suggesting that grace is imparted to the participant through the Lord's Supper.

- **Memorial view**

Essential to the memorial view is the notion that the bread and cup are \_\_\_\_\_ only, a *memorial* to the death of Christ.

This view has much to commend it in Scripture. Christ Himself said this is a memorial to His death (1 Cor. 11:24, 25). The recurring statement "*in remembrance of Me*" makes this clear—the bread symbolizing His perfect body offered in sin-bearing sacrifice (1 Peter 2:24), and the wine symbolizing His blood shed for forgiveness of sins (Eph. 1:7). It is a proclamation of the death of Christ while waiting for His coming (1 Cor. 11:26); it involves a looking back to the cross and a looking forward to His return (Mat. 26:29). It is a communion of believers with one another (1 Cor. 10:16-17), for they eat and drink the same elements, focusing on their common faith in Christ.

## 10A: Purpose of the Church

Two overriding purposes of the Church can be delineated. On the one hand, the Church \_\_\_\_\_ as a body of believers ministering to one another; on the other hand, the Church \_\_\_\_\_ to minister the Gospel to unbelievers.

### 1B. Gathered: Ministering to the body

The purpose for the Church gathered is for the Church to grow to maturity (Eph. 4:13). Many activities of the gathered Church serve to accomplish this end.

- **Worship**

Worship is an integral part of the Church gathered.

True worship must be of a spiritual nature, and it must be in accordance with \_\_\_\_\_ as God has revealed it (John 4:24). Worship involves the decisive presentation of the believer's entire being to God (Rom. 12:1-2).

Prayer is an important aspect of worship by the gathered Church. When fellow believers were in need, the Early Church \_\_\_\_\_ (Acts 12:5, 12; Acts 4:24-26). Scripture reading also had a central part in the Church gathered (1 Tim. 4:13). And singing was a vital part of the Early Church's worship (Acts 16:25; 1 Cor. 14:26; Eph. 5:19; Col. 3:16).

Whereas Old Testament believers met on the Sabbath for worship, the book of Acts traces the transition wherein Christians began to worship on \_\_\_\_\_, the first day of the week, in commemoration of Christ's resurrection (John 20:1,19). They observed the ordinance of the Lord's Supper on the first day of the week (Acts 20:7) and took up offerings on the first day of the week (1 Cor. 16:2).

- **Teaching**

The word *teaching* (Gk. *didache*) is synonymous with the word \_\_\_\_\_. Teaching is an important factor in edification. The Early Church members steadfastly devoted themselves to the teaching of the Apostles (Acts 2:42). They taught the doctrine of the resurrection of Christ (Acts 4:2); they taught continually (Acts 5:21, 25), to the extent that the city of Jerusalem was saturated with teaching about Christ and His atonement (Acts 5:28). The heart of their message was that Jesus was indeed the Messiah (Acts 5:42; 17:3). Teaching the new believers resulted in their maturity (Acts 11:26; 15:35).

During his missionary journeys Paul taught the Churches (Acts 18:11), both publicly and in private homes (Acts 20:20). The book of Acts concludes with Paul still teaching those that came to him while he was under house-arrest at Rome (Acts 28:31). The goal of Paul's teaching was to present every believer \_\_\_\_\_ in Christ (Col. 1:28); teaching was to be an ongoing practice to succeeding generations (2 Tim. 2:2). Failure to teach, or failure to respond to teaching, resulted in spiritual babyhood (Heb. 5:12).

God gave the Scriptures for the purpose of bringing believers to maturity (2 Tim. 3:16-17).

Teaching is also the antidote to false doctrine (1 Tim. 1:3); it produces love among believers (1 Tim. 1:5); it provides spiritual nourishment (1 Tim. 4:6), godliness (1 Tim. 4:6-16), submission (1 Tim. 5:17; 6:2), and a proper focus on material goods (1 Tim. 6:17). Paul instructed Timothy to teach others in order to reproduce himself (2 Tim. 2:2; 1 Tim. 4:14, 16; 6:20). The importance of teaching as a major function of the Church can hardly be overstated.

- **Fellowship**

The word *fellowship* (Gk. *koinonia*) means " \_\_\_\_\_ " and emphasizes the encouraging unity of the Church. Fellowship takes place in a variety of ways.

The gathered Church had fellowship in suffering (Acts 4:23; 5:41; 16:25), fellowship in unity (Acts 2:46; 4:31; Phil. 2:1-4), fellowship in ministry (Acts 4:31), fellowship in prayer (Acts 2:42; 4:31; 12:5, 12; 13:3), fellowship in the Lord's Supper (Acts 2:42), and daily fellowship around meals (Acts 2:46).

Fellowship emphasizes the fact that believers belong together, ministering to one another. Paul stresses this through his use of the phrase "\_\_\_\_\_."

Because of their fellowship in Christ, Paul instructs that believers are to accept one another (Rom. 15:7), love one another (Eph. 4:2, 15, 16; 5:2), refrain from judging one another (Rom. 14:3, 13), build up one another (Rom. 14:19), be unified (Rom. 15:5), and admonish one another (Rom. 15:14), so as to keep the unity of the faith for which Christ prayed (John 17) and Paul pleaded (Phil. 2:1-4).

### • **Serving**

The local Church also serves its members as believers use their \_\_\_\_\_ to minister to one another (Rom. 12:3-8; 1 Cor. 12; Eph. 4:8-13), to serve each other, (Rom. 12:7), to meet each other's needs (Rom. 12:8), to show mercy (Rom. 12:8), and to help each other (1 Cor. 12:28). Ministry must also involve the care for the needy in the Church, particularly widows and orphans (James 1:27; 1 Timothy 5:3-16).

### • **Giving**

The entire chapter of 2 Corinthians 9 is devoted to the service of giving. This is as much an act of \_\_\_\_\_ as singing or praying. The Early Church took delight in gathering their tithes and offerings to meet the needs of other poverty-stricken believers. They gave cheerfully and joyfully, even out of their own deep poverty (2 Cor. 8:1-5).

### • **Ordinances**

And of course, the Church practices the ordinances of baptism and the Lord's Supper (Acts 2:41; 1 Cor. 11:23-26).

## 2B. Scattered: Ministering to the world

The Church scatters to \_\_\_\_\_ unbelievers (Acts 8:4; 11:19, 20; 16:31; 17:12). The New Testament Church did not carry out its evangelism only within the confines of its worship services, but out in the world (Matthew 28:18-20). The ministry of evangelism means to make disciples (learners), to baptize them, and to bring them into the fellowship of believers, teaching them to obey all God's commands. This was done, not a select few, but by the whole Church (Acts 8:4). The central message the Early Church proclaimed was Christ (Acts 8:5, 12, 35; 9:20; 11:20), taking their message beyond the Jewish boundary, crossing previously rigid \_\_\_\_\_ barriers (Acts 10:34-43; 11:20; 14:1). The result was that many people became believers (Acts 2:41; 4:4; 5:14; 6:1; 8:12; 10:44; 11:24; 13:48; 14:1, 21).

### Quote:

*"If Church history teaches us anything, it is that we cannot afford to be a vacillating Church. We minister to a people who are in great need of hearing truth; **we dare not make any attempt to soft pedal that glorious truth.**" – Martin Luther*

### Quote:

*"I want **the whole Christ** for my Savior, **the whole Bible** for my book, **the whole Church** for my fellowship, and **the whole world** for my mission field." – John Wesley*

**Questions to Ask:**



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**Extra Notes:**

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