

ECCLIESIOLOGY:
THE DOCTRINE OF THE CHURCH
Gulf Coast Baptist Church
Bible Institute

A. Teaching

1. The Word is Imperative for Believers to grow into maturity - 1 Pe. 2:2
 - a) God has provided the church with teaching gifts for its edification - Eph. 4:11-12
 - (1) The church is encouraged to submit to their spiritual leadership and teaching so as to imitate their manner of life - Heb. 13:7
 - (2) Paul commends the believers for accepting his teaching as the word of God which resulted in them mimicking persecuted believers in Judea - 1 Th. 2:13
 - (3) Paul's emphasized the teaching of "Christ in you the hope of glory" wherever he went with the intention of presenting all believers "perfect" in Christ Jesus
 - b) The Word taught must be "sincere" - without deceit - 1 Pe. 2:2; 2 Co. 4:1-2
 - (1) Sincere - *adolos* - "unmixed, unadulterated"
 - (2) Scriptures lose their authority when they are not taught accurately
 - (a) Christ spoke with authority because his explanation of the Word was "sincere" unlike the Pharisees who taught traditions of men - Mt. 7:29
 - (b) The scriptures can be twisted and perverted to teach a false message resulting in destruction - 2 Pe. 3:16
 - c) The Word taught must be contextually accurate - 2 Ti. 2:15
2. Accurate teaching of the Word of God is critical to the church fulfilling its purpose
 - a) Preach the Word in season and out of season - 2 Ti. 4:2
 - b) The Word is to be taught to individuals so that they can in turn teach it to others - 2 Ti. 2:2
 - c) It is imperative for the believer to be spiritual in order to understand new truth -
 - (1) Carnal believers are limited in what they can understand about scriptures - 1 Co. 3:1-2
 - (2) Maturing believers are capable of discerning between that which is inherently good and that which is worthless - Heb. 5:12-14

B. Loving One Another - The Importance of the New Commandment

1. The New Commandment is a recurring theme of the NT writers (28x)
2. The Results of Loving One Another:
 - a) Provides a basis for spiritual maturity - Eph. 4:11-16 (**v. 15-16**)
 - b) Provides the basis for the proper use of spiritual gifts - 1 Co. 13:1-6
 - c) Encourages one another to love and good works - Heb. 10:24
 - d) Promotes Oneness within the church:
 - (1) Love is the unifying bond consisting of perfectness - Col. 3:14
 - (2) In love the believer is to guard the unity from the Spirit - Eph. 4:1-3
 - e) Serves as a distinguishing mark for all the world to see that one is a genuine follower of Christ - Jo. 13:35

II. History of the Church

1. Upper Room - An Introduction to the New Covenant
 - a) New Kind of Commandment - Jo. 13:34
 - b) Preparation of a place with the Father and Christ's Return for the church (Rapture) - Jo. 14:1-3
 - c) Asking in the character of Christ - Jo. 14:13
 - d) Promise of the Holy Spirit - Jo. 14:16

- e) Positional Truth and “Christ in You” - Jo. 14:20
 - f) Christ provided believers with His Peace - Jo. 14:27
 - g) Abiding in Christ - Jo. 15:1-7
 - h) Believers have been called out of the world - Jo. 15:19
 - i) Convicting ministry of the Holy Spirit - Jo. 16:7-11
 - j) Promise of additional revelation - Jo. 16:12, 25
 - (1) The Upper Room discourse foreshadowed future revelation for the church - the apostles and NT prophets
 - (2) Proverb - *paroimía* - “any dark saying which shadows forth some didactic truth, especially a symbolic or figurative saying” - Thayer
2. Beginning of the Church - Pentecost
- a) The Church originated with the coming of the Holy Spirit -
 - (1) “In that day” - Jo. 14:16, 17, 20
 - (a) Future coming of the Holy Spirit
 - (b) The Spirit “shall be in you”
 - (c) “In that day” believers would be immersed into Christ (position) and and Christ would indwell them (practice)
 - (2) Historical account - Acts 2:1-4
 - b) From that time on, all believers placed into the Church through Spirit baptism
 - (1) Spirit Baptism - Immersion into the Body of Christ - 1 Co. 12:13:13, 20; Ro. 12:5
 - (a) The believer has been made a child of God as result of their faith in the Gospel message - Gal. 3:26
 - (b) At the moment of salvation, the believer was baptized (immersed) into Christ - Gal. 3:27
 - (c) Spirit Baptism - “the work of God whereby the believer is immersed into Jesus Christ and into His body which is the church”
 - i) This baptism is presented as a fact to be believed
 - ii) Every believer has had this baptism (spiritual and carnal - 1 Co. 12:13)
 - iii) The believer is never commanded to be baptized in the Spirit nor is he commanded to seek this baptism
 - iv) Spirit baptism is a one-time, past tense, finished work in the life of the believer
 - v) Spirit baptism relates to the believer’s standing and position in Christ
 - (d) Spirit Filling - “that work of God where He makes it possible for believers to live out in very practical terms their gracious, God-reckoned position in Christ where we have been filled full” - T. Hoelscher
 - i) The filling is presented as a command to be obeyed - Eph. 5:18
 - ii) Not every believer is filled with the Spirit (though he should be and this is God’s will for him - Eph. 5:17)
 - iii) The believer is commanded to be filled with the Spirit (Eph. 5:18 and compare Gal. 5:16)
 - iv) The filling of the Spirit is to be a continuous ongoing reality in the life of the believer (Eph. 5:18)
 - v) The filling needs to be repeated. The believer who is not filled needs to be filled
 - vi) It relates to the believers walk and his fellowship with the Lord
- ***Comparison and Contrast Chart by Middletown Bible Church
- c) The beginning of the indwelling of the Holy Spirit
 - (1) The indwelling of the Spirit was future during Christ’s earthly ministry - Jo. 7:37-39; Jo. 14:16

- (2) All believers are indwelt by the Holy Spirit since Pentecost - Acts 2:4, 33; 1 Co. 3:16; 6:19
- (3) Historical accounts
 - (a) Samaritans - Acts 8:14-17
 - (b) Cornelius - Acts 10:45
 - (c) Disciples of John the Baptist - Acts 11:15
- d) The beginning of "Christ in You," and the possession of eternal life as a present possession of the believer - Col. 1:27, 3:4; 2 Co. 3:3; 1 Jo. 5:11, 12
- 3. Adding to the Church in Jerusalem
 - a) The foundation of the church was laid by the apostles and the prophets (gift) - Eph. 2:20
 - (1) Jerusalem - the first local church
 - (a) The eleven - Acts 1:13
 - (b) A number of women, including Mary - Acts 1:14
 - (c) The brothers of the Lord - Acts 1:14
 - (d) 120 disciples - Acts 1:15
 - (e) 3,000 were added to the church on Pentecost - Acts 2:38, 41
 - (f) Others were saved on a daily basis - Acts 2:47
 - (2) Jerusalem was the central hub of the church - Acts 8:1; 11:22; 15:4
- 4. Beginning of Local Churches
 - a) Others were building upon the foundation laid by the apostles 1 Co. 3:11-15
 - b) Local churches grew as the Gospel spread forth from Jerusalem
 - (1) Church at Antioch - Acts 13:1
 - (2) Church in Corinth - 1 Co. 1:2; 2 Co. 1:1
 - (3) Churches in Syria and Cilicia - Acts 15:41
 - (4) Churches of the Gentiles - Ro. 16:4
 - (5) Churches in Galatia - 1 Co. 16:1; Gal. 1:2;
 - (6) Churches of Macedonia - 2 Co. 8:1
- 5. Distinctives of the Early Local Church
 - a) The early church assembled regularly in homes and other buildings
 - (1) The church of Jerusalem met in multiple homes - Acts 2:46
 - (2) Aquila and Priscila - 1 Cor. 16:19; Ro. 16:3-5
 - (3) Nymphas - Col. 4:15
 - (4) Philemon - Philemon 1:2
 - (5) School of Tyrannus - Acts 19:9-10
 - b) There was unity among those who met together - Acts 4:32
 - c) The early church held their worldly goods in common - Acts 2:44; 2 Co. 8:1-5
 - d) The church experienced persecution
 - (1) Peter and John arrested - Acts 4:3-22; 5:17-42
 - (2) Stephen was martyred - Acts 6:8-7:60
 - (3) The church was persecuted - Acts 8:1
 - (4) Saul persecuted the church - Acts 8:3; 9:2
 - (5) Herod killed James and arrested Peter - Acts 12:1-5
 - (6) Paul and his companions were regularly persecuted and expelled from cities - Acts 14, 16, 17