

FORTIFY YOUR FAITH SERIES

THE DISTINCTIVE NATURE OF THE CHURCH

BY EDWARD C. WHARTON

A study of God's pattern and design for the church.



I will build my church. — Matthew 16:18



**LONG ISLAND
CHURCH OF CHRIST**

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THE DISTINCTIVE NATURE OF THE CHURCH



Introductory New Testament Studies

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Disclaimer

The textbooks used with this course were selected because we consider them to be the best commentaries available written by conservative authors. ***The Church of Christ***, written by Ed Wharton will follow closely the course itself. ***The Deacon and His Work***, written by J. D. Bales is an excellent work on the work of deacons. ***Re-Evaluation of the Eldership***, by Dayton Keese, we believe, is an excellent work on church leadership. All these books are written by trustworthy men, members of the Church of Christ. Brother Bales is deceased, but the other two are yet serving the Lord in His Kingdom. As with all books there may be some things you and I would not agree with. The principle, “use what is good and discard what is not good” applies to all textbooks used with our course. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements for Level II Students (non-Transferrable)

Each lesson is built around the instruction on either the video tape or the audio tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Memory Work: You will have sixteen (16) verses to memorize in your study of “The Distinctive Nature of the Church.” These are to be done as you go through the study and the appropriate passage done at the appropriate time. Memory work will be done on the honor system. You are asked to *either*: Write your verses out, in the presence of the administrator, correct them with a different colored pen and turn them in with the mid-term or final test where due or quote them to the test administrator and he will keep track of the verses completed. Please be diligent in doing all your memory work. All memory work must be completed to pass this course. **(This will be 10% of your grade.)**

Due with the mid-term test: (8 verses)

Matthew 16:18-20; Ephesians 4:4-6; John 4:23-24

Due with the final test: (8 verses)

Acts 2:38, 22:16; Mark 16:15-16; Romans 6:1-4

Self Exams: There is a **Self Exam** at the end of each lesson. Preview each lesson by reading these questions first. You must complete all the self exam questions in your Workbook to pass this course.

Test: There will be only two tests to complete this course. One test is to be done at the end of lesson six (6), and the other will be done at the end of the completion of this study covering lessons seven (7) through twelve (12). (This is 90% of your grade)

- ▶ **All required work is due and must be completed and turned in at the time of the final exam to successfully pass this course.**

Instructions and Requirements for Level III Students (Transferrable)

Each lesson is built around the instruction on either the video tape or the audio tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading: Three books will be required. *The Church Of Christ* by Ed Wharton, *Re-Evaluation Of The Eldership* by Dayton Keese, and *The Deacon And His Work* by James Bales. These books must be read in their entirety and a 2 page evaluation of each one submitted with your Final Exam. (This will be 5% of your grade.)

Papers: Write a 5 page Research Paper on **the Lord's Supper**. (This will be 5% of your grade.) Answer these questions in your paper.

- a. Why can't the Lord's Supper be taken on some other day than Sunday?
- b. What is the relationship between the Lord's Supper and the Jewish Passover feast?
- c. Why can't the Lord's Supper be taken at three month intervals?

Write a 5 page Research Paper on **music in the church**. (This will be 5% of your grade.) Answer these questions in your paper.

- a. What kind of music is authorized in the New Testament?
- b. Can/may mechanical instruments be used in the assembly in New Testament worship?
- c. Does the Greek word "Psalmos" in Ephesians 5:19 authorize mechanical instruments in worship to God?

Memory Work: You will have thirty-four (34) Bible verses to memorize. Memory work will be done on the honor system. You are asked to *either*: write your verses out, in the presence of the administrator, then correct them with a different colored pen and turn them in with the mid-term or final test where due or quote them to the test administrator and he will keep track of the verses completed. Please be diligent in doing all your memory work. All memory work must be completed to pass this course. (This will be 10% of your grade.)

Due with your mid-term exam: (15 verses)

Acts 20:28; Ephesians 3:10-11, 4:4-6, 1:22-23; John 17:20-21; Mark 16:15-16
Matthew 28:18-20

Due with your final exam: (19 verses)

Acts 2:38, 22:16; Colossians 3:16-17; Ephesians 5:19; Jeremiah 31:31-34
John 4:23-24; Isaiah 28:16; Psalm 118:22; Romans 6:1-4, 17-18

Assignments:

- ▶ You must complete all the Self Exam questions in your Study Guide to pass this course.
- ▶ You must complete the mid-term and final test in this course with a grade of 70% or over on each test. (This will be 75% of your grade.)
- ▶ **All assignments must be completed and turned in at the time of the final to pass this course.**

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THE PATTERN PRINCIPLE

INTRODUCTION

To begin our study in the distinctive nature of the church, we want to address ourselves to two important aspects of the subject. First, we want to see the purpose for which God has designed and created the church in the earth. And then we want to study the pattern and principle after which Christianity has been ordered, by which we identify the body of Christ.

LESSON TEXT: Ephesians 3:10-11; John 17:1-21

LESSON AIM:

1. To recognize the distinctive pattern of New Testament Christianity.
2. To understand and identify the purpose, design and goal of the church. And that it is ordered after an unchangeable, eternal pattern.
3. To understand that this pattern is seen in Christ's prayer for unity and in the apostolic writings of the New Testament.
4. To recognize that this pattern was determined in eternity and set in motion by the Holy Spirit and continued by apostolic authority (teaching) of the written word (New Testament).

LESSON PREVIEW: You will see . . .

1. The church in purpose, promise, plan and its place in society today.
2. You will recognize its identity, unity, pattern and its authority.

- Read the first chapter in Ed Wharton's book "The Church of Christ."
-

THE PURPOSE AND DESIGN OF THE CHURCH

A. The Church In God's Purpose (Ephesians 3:10-11)

1. The Church purposed. Knowing before-hand, in eternity, what man's needs would be God purposed His church.
The church was not an after thought, in the mind of God inserted after the fall of mankind. The church was purposed in eternity.
2. The Church promised by Christ (Matthew 16:18).
 - a. Reveals why Jesus Christ came into our world.
 - b. Jesus came to establish the church.

3. The Church Purchased (Acts 20:28).
Jesus expressly shed his blood for the church.
4. The Church's Purpose . . . To Glorify God. Ephesians 3:20-21 tells us about the place of the church.
 - a. Our place in the church is to glorify God.
Now to Him that is able to do exceeding abundantly above all we ask or think, according to the power that works in us, unto Him be the glory in the church and in Christ Jesus unto all generations, forever and ever.
The only place God can be glorified by man is in the church which is in Christ Jesus.
 - b. God planned the church:
 - 1) To be those from whom He would receive glory.
 - 2) To be those from where the manifold wisdom of God would be made known.
 - 3) To be those who would reveal God's redemptive plan to the world.

B. This Church Has A Distinct Identity

1. God has set in order a pattern (scheme of redemption) for man's salvation.
 - a. The pattern principle.
 - 1) *Pattern = Tupos.*
 - 2) A mold into which you pour lead.
 - b. A mold guarantees the same image every time it is used.
 - 1) God's pattern gives the church a distinctive identity.
 - 2) Christianity is not a hodge-podge religion where every man can do as he pleases.
 - 3) God's church is recognizable after the pattern God gave.
2. God's pattern (plan) is summed up in Christ (Ephesians 1:9-11).
 - a. The word *purpose* is in verb form (v. 9).
 - b. The word *purpose* is in noun form (v. 11).
 - 1) God purposed (vs. 9) a purpose (vs 11).
 - 2) God purposed a purpose, planned a plan to save man.
 - c. He summed up (made complete) His plan in Christ (v. 10).
 - 1) *"He worked all things after the counsel of His will according to the purpose. . ."*
(v. 11).
 - 2) God worked that plan. He put it into existence (Ephesians 1:11).

C. The Church Is Part Of God's Plan

1. The Church: God's wisdom. *We speak God's wisdom in a mystery* (1 Corinthians 2:7).
 - a. That **wisdom** is called *the testimony of God* (1 Corinthians 2:1).
 - b. In 1 Corinthians 2:2, that **wisdom** is called *Christ and Him crucified*. It is God's **wisdom** which is *the testimony of God* that we speak, which is *Christ and Him crucified*.
 - c. *We speak God's wise plan which God foreordained before He created the world.*
 - 1) What was that wise plan that was a mystery for so many years?

- 2) That God would save fallen man in the church by Christ Jesus and thus redeemed man back to Himself.
- 3) It is God's wise plan, not man's self-conceived plan.
You cannot be redeemed your own way. It must be God's way. God purposed and set in order only ONE plan by which man can be saved.
2. The Church: Spirit revealed (1 Corinthians 2:10). Paul says the Holy Spirit revealed that plan of salvation.
 - a. That plan is recorded for us in the New Testament.
 - 1) That plan is recorded for a purpose.
 - 2) It is the pattern we are to follow to be saved in Christ to glorify God.
 - b. Christianity is not just anything we want it to be.
 - 1) Christianity is what God planned it to be from eternity.
 - 2) Christianity has a pattern and is to be ordered after that pattern.

THE PATTERN IS REVEALED IN THE PRAYER OF CHRIST AND APOSTOLIC TEACHING

A. Christ's Prayer For Unity (John 17:1-21)

1. Jesus prayed for Himself (vs. 1-5).
2. Jesus prayed for the apostles (vs. 6-19).
3. Jesus prayed for all believers (vs. 20-21). That includes you and me.
4. For what did Jesus pray for all who believed on Him?
 - a. That we all believe on Jesus through the apostles' word.
 - b. That all believers be united in that word.
5. How are we to believe in Jesus and be unified in our belief?
 - a. Jesus said it would be by the apostle's word (New Testament).
 - 1) That makes the apostle's word the *pattern* for both Christianity and for Christian unity.
 - 2) To be a Christian and to have unity among Christians we must follow the *pattern* revealed by the apostles in the New Testament.

B. Apostolic Teaching On Unity In First Corinthians

1. The same mind and same judgment (1 Corinthians 1:10).
 - a. In matters of Christianity we **ALL** are to follow the **SAME** pattern.
 - b. "...*there are to be NO divisions among you . . . speak the SAME thing . . . have the SAME judgment.*"
 - c. If we all follow the same *pattern* we will all have the same mind and judgment. The same mind and judgment of Christ (Philippians 2:5).
2. Apostolic teaching was ordained in all churches (1 Corinthians 4:17).
3. Paul gave orders to all the churches (1 Corinthians 14:33-34, 37).
 - a. This is from God. It is according to God's pattern, not man's pattern.
 - b. When God says, *It is this way* -- that's the way it must be -- with no exceptions.
4. The same pattern given to the churches of Galatia (1 Corinthians 16:1-2).
 - a. What did God want in reference to collections for His work? That is the pattern God gave, in the New Testament, for the church.
 - b. That pattern is written by the apostles and inspired writers of the New

Testament.

5. The pattern is recorded in the Bible (1 Corinthians 4:6).
 - a. Why are we commanded not to go beyond what is written?
 - b. Because what *is written*, in the New Testament, is the *pattern* God gave us to follow.

C. Hold To The Sound Doctrine - Pattern

1. Hold the pattern (1 Timothy 1:3).
 - a. Is one church as good as another? Is one doctrine as good as another?
 - b. If just any doctrine is ok, why charge man not to teach anything different?
 - c. This says, *You can know truth and know that you know it.*
 - 1) When you know what is truth you can distinguish truth from what is not truth.
 - 2) The doctrine given by God is distinctive and can be distinguished from other doctrines.
2. Hold the **form** of sound words (2 Timothy 1:13).
 - a. *The pattern of sound words*, in 2 Timothy 1:13, is the same as . . . *their word* . . . (the apostle's words) in John 17:20, when Jesus prayed that we believe on Him through the apostle's teaching. (written word)
 - b. The apostles words are the *pattern of sound words we are to hold.*
 - 1) KJV = *Hold fast the **FORM** of sound words.*
 - 2) *FORM* is the Greek word **TUPOS**.

NOTE: This is the form, mold into which you pour concrete, lead, wax, etc. And you get the same thing every time, because it comes out of the same die-cast pattern. When you hold the *pattern* of sound words given by the apostles, you hold the same *pattern* given by God. Any *pattern* that is different, is not from God.

CONCLUSION

A. A Freedom Granting Form Of Teaching (Romans 6:17-18)

1. By obeying a form (pattern) of teaching, the people at Rome were made free from sin. The pattern the Roman Christians obeyed is the same pattern we are to obey today. If you are to obey a particular, identifiable form you must be able to distinguish it from other forms.
2. By identifying the form obeyed a man can know whether he is lost or pardoned. If you cannot know that you have obeyed the form, you are left in doubt about your salvation.
3. The cruelest thing God could do is to tell you to follow a pattern and not define that pattern for you.

B. By Following God's Pattern We Can Know

We are added to His church. The church of which Christ is the Head. It doesn't have a pastor and board of deacons. It doesn't have a bishop and a diocese under him. The church has an identifiable pattern:

1. A plurality of bishops feeding each local congregation.
2. A Plurality of deacons caring for the material matters of the congregation.

3. There is a distinctive work of the church.
4. There is a distinctive worship God desires.
5. There is a certain discipline God wants His people engaged in.
 - a. The church has a distinctive identity.
 - b. It is ordered after a distinctive pattern.

FOR CLASS DISCUSSION

1. Can the church be reproduced or identified without a pattern to follow? Explain.
2. Can denominational sectarianism be successfully defended in the light of Ephesians 4:4-6; Jude 3; 1 Corinthians 1:10? Why?

SELF EXAM FOR LESSON ONE

1. When did God purpose the church? Explain with scripture. _____

2. Why did Jesus shed His blood? Give a proof text. _____

3. How is the New Testament church recognized? _____

4. Give scriptures that show the church to be after a pattern that is to be followed by all men in every age. _____

5. For whom and for what did Jesus pray for in John 17? _____

6. Explain the concept of the apostolic pattern. _____

7. How can we know we are saved? _____

THE PATTERN OF FAITH

INTRODUCTION

In our study of Christianity, keep in mind that Christianity is ordered after a pattern, and that the word pattern from the Greek word *tupos*, a Bible word, means like a mold into which you pour lead and each time you get the same image. Now we have stated, if Christianity is ordered after a pattern then it has a distinctive identity. If the church is ordered after the Christian pattern of the Bible then the church can be distinctly identified. We want to pursue that study of the pattern principle, and this time we are going to be looking at the subject of the faith. And we are going to see two aspects of the faith. First of all, the faith is singular and second the faith is distinctive.

LESSON TEXT: All the scriptures in the outline.

LESSON AIM:

1. To learn that the church is unique because it is singular, distinctive and identifiable.
2. To see that the pattern insures that the church is exactly as Jesus intended it to be.
3. Know that the pattern enables us to distinguish the one, true church from all counterfeits.

LESSON PREVIEW: You will see . . .

1. The church is singular -- There is only one church.
 2. The distinct identity of the faith -- The faith is singular in its very nature therefore there is only one faith.
 3. Eleven distinct characteristics of the Christian faith
 4. The faith is ordered after truth -- There is only one truth.
 5. Men embrace the one faith by obeying the one truth.
 6. That one truth is the Word of God.
-

THE FAITH IS SINGULAR IN ITS NATURE

A. There Is Just One Church (Ephesians 3:10-11)

“There is one body” (Ephesians 1:22-23), “God gave Jesus to be head over all things to the church which is His body.”

1. There are as many churches as there are bodies.
 - a. There is one body.
 - b. There is one church of the Lord.

2. The one church is distinctive.
 - a. It has a distinctive identity.
 - b. The distinctive identity is revealed by the pattern.

B. The Singular Nature of The Faith

Now what is the faith - The Christian Faith?

1. The faith, the Christian faith, **can be believed**.
 - a. This is the thing that is to be taught.
 - b. When taught, this is what produces confidence in Christ.
 - 1) The Christian faith as opposed to the Muslim faith or the Hindu faith?
 - 2) That distinctive, singular faith, ordered after a singular pattern that produces faith in Christ as savior.
2. The Faith **can be obeyed** (Acts 6:7). The Christian faith is both singular and distinctive. *“The word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to **the faith**.”*
 - a. The word of God increased but men obeyed **the faith**.
 - b. When the word of Christ is preached it produces **the faith**.
 - c. **The faith** is the thing believed.
 - d. **The Faith** is the thing that is taught.
3. The Faith **can be continued in** (Acts 14:22). Paul and Barnabas preached to churches exhorting them to . . . *continue in **the faith***.
 - a. Is one faith as good as another faith?
 - b. If so then how would we know which faith *to continue in*?
4. The Faith **can be preached** (Galatians 1:23). Paul says, . . . *that he who once persecuted the church, now preaches **the faith** of which he once made havoc*.
 - a. You can preach **the faith**.
 - b. If **one faith** is as good as another how would we know **which faith** to preach?
5. The Faith **can be striven for** (Philippians 1:27). Paul said that Christians are to, *Stand fast in one spirit with one soul, striving for **the faith** of the gospel*.
 - a. We are to *strive for **the faith** of the gospel*.
 - b. If there is more than one faith, which one do we strive for?
6. The Faith **can be contended for** (Jude 3). *Beloved, as I was giving all diligence to write unto you of our common salvation I was constrained to write unto you, exhorting you to contend earnestly for **the faith** which was once for all delivered to the saints*.
 - a. How can you contend for **the faith** unless you can identify it?
 - b. **This faith** is so singular and distinctive:
 - ▶ It can be **preached**.
 - ▶ It can be **obeyed**.
 - ▶ It can be **continued in**.
 - ▶ It can be **striven for** and **contended for**.
7. The Faith is **wherein we stand** (1 Timothy 3:13). *For they that have served well as deacons gain to themselves a good standing and great boldness in **the faith** which is in Christ Jesus*.
 - a. You cannot gain boldness in **the faith** if you do not know what **the faith** is.
 - b. **The faith** must be singular and distinctive by definition.

8. The Faith **can be fallen away from** (1 Timothy 4:1). *"The spirit speaks expressly that in later times some shall fall away from **the faith**."*
 - a. Here is a faith that can be fallen away from.
 - b. That requires **the faith** be distinctive and specific in its requirements.
9. The Faith **can be denied** (1 Timothy 5:8). *"If any man provides not for his own then he has denied **the faith** and is worse than an infidel."*
 - a. **The faith** requires certain behavior of Christians.
 - b. When they fail this requirement they have **denied the faith**.
10. The Faith **can be fought** (1 Timothy 6:12). *"Fight the good fight of **faith**."*
 - a. This term **faith** is referring to **the faith**.
 - b. It is **the Christian faith** not the Buddhist faith, not the Muslim faith or some other faith.
 - c. How do we know the difference if we cannot identify **the faith**?
11. The Faith is something from which people can be led away (1 Timothy 6:20). Talking about the preacher's relationship to **the faith** it says, *"Oh Timothy, guard that which is committed unto you, turning away from the profane babbling and opposition of the knowledge which is falsely so called which some professing have erred concerning **the faith**."*
 - a. What is said about this Christian Faith?
 - 1) Here is a faith that we can follow.
 - 2) Here is a faith in which we can be bold.
 - 3) Here is a faith we can deny.
 - 4) Here is a faith from which we can fall away.
 - 5) Here is a faith for which we can fight.
 - 6) Here is a faith from which some people can be led away.
 - b. In every case the faith is singular, distinctive and identifiable.

THE FAITH IS DISTINCTIVE IN ITS NATURE

A. The Distinctive Identity Of The One Faith

1. There is a pattern of identity for that faith.
 - a. *"There is one body and one spirit, even as you are called in one hope of your calling; one Lord, **one faith** . . . one God and Father of all"* (Ephesians 4:4-13).
 - 1) Divine revelation says, *"There is **ONE FAITH**."*
 - 2) Verse. 11, *"He gave apostles, prophets, evangelists, pastors and teachers."*
 - 3) Why were these given to the church?
 - For their edifying.
 - For their building up.
 - For their rooting in **the faith**.
 - b. Verse. 13, *"Until we all arrive unto the unity of **the faith**."*
 - 1) The Bible says there is **one faith**.
 - 2) It is **the faith** on which we are to be united.
 - 3) It is **the faith** we are to understand alike.
 - 4) It is **the faith** over which we are not to be divided.

B. The Purpose Of The One Faith Is To Unify The Church

1. Why the need for unity of the **one faith**?

2. Why the need for belief in the **one God**?
3. Why the need for having only **one Lord**?
4. If there is more than ONE you cannot:
 - a. Know in whom you believe or what you believe.
 - b. Know on what to be unified.
 - c. Know which faith you are going to preach.
 - d. Know which faith you are going to obey.
 - e. Know which faith to continue in.
 - f. Know which faith to strive for or contend for.
 - g. Know which faith can be denied thus causing condemnation.

C. The Implication Of The One Faith

- 1.. There is only one faith.
 - a. It is the only faith upon which unity can be attained.
 - b. That one faith is ordered after an intended, distinctive, recognizable pattern.
2. The word of God exposes what that faith is.
 - a. It is the faith that comes by hearing the word of God (Romans 10:17).
 - b. It is ordered after a singular, definable pattern that men can identify.

CHRISTIANITY IS ORDERED AFTER TRUTH

A. Truth By Which Men Are Made Free From Sin Is The Word Of God

1. The Bible presents that particular body of truth that reveals the pattern.
 - a. The pattern for all truth God intended men to believe and obey.
 - b. The pattern of truth by which men are made free from sin:
 - 1) The pattern for preaching.
 - 2) The pattern for believing.
 - 3) The pattern for obeying in order to be made free from sin.
2. The Truth **makes one free** (John 8:31-32). *"If you abide in My words then you shall know the truth and the truth shall make you free."*
 - a. Does only knowing the truth make you free? No!
 - 1) The second requirement is to know the truth.
 - 2) The first, and most critical, requirement is to abide in Christ's word.
 - 3) You can never know truth if you do not abide in the word.
 - b. In our last lesson we learned both how, and how we do not, learn God's truth.
 - 1) We do not learn truth from subjective feelings.
 - 2) We do not learn truth from existential experiences.
 - 3) You do not find truth under a rock, in a tree or in the sky.
 - 4) You do not find truth without a New Testament.
 - The authority for truth is God's word.
 - There is no truth or authority for truth apart from God's Word.
 - 5) What is the standard by which we decide to do what we do in religion?
 - Who has a right to speak in religion?
 - What is right, what is wrong and how can we know which is which?
3. The Truth is the **standard of judgment** (John 12:48). *"He that rejects me and receives not my words has one that judges him: the word that I spoke. The same*

shall judge him in the last day.”

- a. The standard of judgment, for all things religious, is the word of Christ.
- b. The word that makes us free is the same word in which we are to abide and which will be the standard of judgment in the last day.
- c. The word (New Testament) is:
 - 1) The standard for believing.
 - 2) The standard for living.
 - 3) The standard for preaching.
 - 4) The standard for obeying.
 - 5) The standard by which we are condemned or justified.
4. The Truth **purifies the soul** (1 Peter 1:22.) *“Seeing you have purified your souls in your obedience to the truth.”*
 - a. When were we purified, or made free, by the truth?
 - 1) When we obeyed that truth from God’s word.
 - 2) To obey that truth we must hear it (be taught by God’s word).
 - b. Not all truth is contained in God’s word.
 - 1) There are other truths and sources of truth in the world.
 - 2) But God’s word is the only truth about man’s salvation.
 - 3) God’s word is the only truth by which man’s soul can be purified.
 - c. We must be able to distinguish between the truth of God’s word and all other supposed sources of religious truth.
 - 1) God’s word must be distinguishable from other sources of truth.
 - 2) We chose to obey God’s truth by identifying it from other.

B. We Embrace God’s Truth By Choosing To Obey That Truth (Romans 6:17-18)

1. *“Thanks be to God whereas you were servants of sin you obeyed from the heart that **form** of teaching which was delivered to you. Being then made free from sin . . .”*
 - a. When were men at Rome made free from sin?
 - 1) When they obeyed a **“form”** of doctrine they had been taught.
 - 2) The word **form** is the word **TUPOS**, translated **PATTERN**.
 - b. They were taught they were servants of sin and needed to change that fact.
 - 1) They changed their status as *servants of sin* and they did so *obeying a form of teaching*.
 - 2) They were made free from sin when they obeyed the pattern of doctrine.
 - 3) They were not made free from sin before they obeyed that pattern of doctrine.
2. The **truth** that makes us free from sin is the **pattern of teaching** that makes us free from sin. They are both the same thing.
 - a. The pattern that the Romans obeyed was the specific body of truth that Jesus said would make us free.
 - b. That pattern is also the same body of truth Peter said men obeyed to be purified from sin.

NOTE: There is a distinctive body of truth which the Bible has for alien sinners. It tells the non-Christian what to do to become a Christian. It is something distinctive, according to the Bible, that every individual must do. That is what God says. This

is just His revelation in the matter.

So then there is a pattern of truth, a distinctive body of truth which God expects all men to believe and obey if they want to be saved. This is the truth of God as it applies to the alien sinner.

C. The Truth By Which Christians Walk Is The Word Of God

1. “. . . *you were running well. Who hindered you that you should not obey the truth*” (Galatians 5:7).
 - a. Addressed to Christians and not to unbelievers.
 - 1) Not hindered from obeying the truth that made them Christians.
 - 2) Hindered from obeying the truth they were supposed to walk in as Christians.
 - b. Not all men can obey all the truth in the Bible.
 - 1) There is one distinctive body of truth by which men are made free from sin.
 - 2) There is another distinctive body of truth in which God expects all who have been made free from sin to walk.
2. “*Father, sanctify them in thy truth. Thy word is truth*” (John 17:17).
What is God’s word?
 - a. Everything from Genesis 1:1 to Revelation 22:21.
 - b. Do you have to obey everything in that book to be made free from sin? There is much truth spoken in the Bible I cannot obey. Genesis 1:1, “*In the beginning God created the heavens and the earth.*”
 - 1) That is the truth. But it is not truth you can obey.
 - 2) You cannot obey God’s creation but you can sure learn it.
 - 3) That is not the truth we must obey to be made free from sin.
 - c. The book of Exodus tells how the children of Israel obeyed the word of God and crossed the Red Sea escaping from Egyptian bondage into the land of freedom.
 - 1) But that word is not the word that we obey today to be made free from sin.
 - 2) There is a distinctive body of truth that God wants all men to obey in order to be made free from sin.
 - d. There is a distinctive body of truth which is the word itself relating to certain subjects like:
 - 1) What must a man hear?
 - 2) What must a man believe?
 - 3) What must a man do in order to be freed from sin, to be saved to be purified to become a Christian?
 - 4) A distinctive theme has been laid out that man is to obey.

D. The Word Of God, Like Seed, Reproduces After It’s Own Kind

1. The Seed of the kingdom, Luke 8:4-15. In the parable of the sower, Jesus talks about the sower going forth to sow seed. “*As he went out to sow his seed, he sowed some by the wayside . . .*” Each illustration has its own application. “*It was trodden underfoot, Birds of heaven devoured it., Other fell on the rock and as soon as it grew up it withered away because it had no moisture. Other fell among thorns and the thorns grew with it and choked it, And some fell into good ground. It grew and brought forth fruit a hundred-fold.*”

- a. The disciples did not understand the analogy (v. 9-11).
 - b. Jesus explained the parable beginning in Verse. 11, *“Now the parable is this. The seed is the word of God . . .”*
 - 1) *Those that fell by the wayside are they that have heard; then comes the devil and takes the word out of their hearts that they might not even believe.*
 - 2) *The seed that fell onto the rock (v. 13). “. . . Are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”*
 - 3) *The seed that fell among thorns (v. 14). “. . . That which fell among the thorns are they, which, when they have heard, go forth and are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection.”*
 - 4) *The seed that fell on good ground (v. 15). “. . . And that seed which fell on the good ground are they which fell in an honest and good heart. And having heard the word, keep it, and bring forth fruit with patience.”*
 - c. The word is like seed - Seed brings forth after its own kind.
 - 1) Plant okra seed and you will not harvest watermelons.
 - 2) Plant cotton seed and wheat will not grow from that seed.
 - 3) Genesis 1:11, God said, *“Let the earth put forth grass, herbs yielding seed and fruit trees bearing fruit after their own kind. And it was so.”*
 - Pecan seed produces pecan trees.
 - Guppy seed produces Guppies.
 - Human seed produces humans.
2. The Word of God is like unto seed.
- a. Sow Christian seed in the hearts of good men and it will bring forth Christians.
 - b. Christian seed will not bring forth a hyphenated Christian.
 - 1) It will not bring forth this kind of a Christian or that kind of a Christian.
 - 2) It will bring forth the New Testament Christian.
 - 3) The same kind of Christians that were existing in the first century.
 - 4) God’s seed produces one church, and it is an identifiable church.
 - c. The church has a distinctive identity.
 - 1) It is ordered after a plan or pattern.
 - 2) It is identifiable because of that Biblical pattern.

THE PATTERN OF TRUTH IN GOD’S WORD

A. That Form of Teaching (Romans 6:17-18)

*“But thanks be unto God that whereas you were servants of sin you obeyed from the heart that form of teaching which was delivered unto you. And **being then** made free from sin, you became servants of righteousness.”*

- 1. It was not until they **OBEYED THE FORM OF TEACHING** that they were **MADE FREE** from sin.
 - a. *“. . . Being **THEN** made free from sin . . .”*
 - b. **THEN** when?
 - 1) When they obeyed the form of teaching delivered to them.
 - 2) **WHEN** you do, **THEN** you become.

2. The word **FORM** is the word “**TUPOS.**”
 - a. Tupos means “**PATTERN.**”
 - b. We obey God’s pattern of Bible teaching to be made free from sin.

B. The Pattern Of Salvation In God’s Word

1. Salvation is from sin (Matthew 1:21). *“Call his name Jesus. It is he that will save his people from their sins.”*
 - a. What did Jesus come to save us from?
 - 1) To be free from sin and to be saved are one and the same thing.
 - 2) We are freed from sin and saved when we obey the **PATTERN** of New Testament teaching.
 - b. The New Testament gospel is delivered:
 - 1) Men hear it.
 - 2) Men believe it.
 - 3) Men obey it.
 - 4) Men are freed from sin.
 - 5) Men are saved.
 - 6) The pattern has been reproduced.
2. The biblical pattern (Matthew 28:18-20). *“All authority is given unto me in heaven and in earth. Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you . . .”*
 - a. That is the pattern Jesus established in His word.
 - b. That pattern is reproduced over and over in the rest of the New Testament (Acts 2:1-47).
They preached Christ crucified, buried and resurrected.
 - 1) They believed the word preached.
 - 2) They were convinced of their sin.
 - 3) They asked how to have their sin forgiven.
 - 4) They were told, *“Repent and be baptized for the remission of sin.”*
 - c. That is the pattern that is revealed in the New Testament. There were no exceptions.
 - 1) Acts 2:41, Three thousand were baptized.
 - 2) Acts 2:47, The Lord added them to His church.
 - 3) That is the birthday of the church.
 - d. This pattern is produced no less than eight times in the book of Acts:
 - 1) Acts 8:4-25, The Samaritans.
 - 2) Acts:8:26-39, The Ethiopian nobleman.
 - 3) Acts 9:1-20; 22:1-16, The apostle Paul.
 - 4) Acts 10:1-48, Cornelius, the Roman centurion.
 - 5) Acts 16:12-15, Lydia.
 - 6) Acts 16:22-34, The jailor at Philippi.
 - 7) Acts 18:8, Many in the city of Corinth.
 - 8) Acts 19:1-6, Disciples of John the baptizer.

CONCLUSION

Everyone of the above followed the same pattern. They all heard the same thing. They all believed the same thing. All were commanded to repent. All were commanded to be baptized. They all received the same thing in order to obtain the same thing. And that was forgiveness of sins.

If we will follow the same pattern they followed we will receive exactly what they received and become exactly what they became -- New Testament Christians.

SELF EXAM FOR LESSON TWO

1. How many churches did Christ establish? Prove your answer with scripture.

2. To what does the phrase “*the faith*” refer? _____

3. What makes it possible for you to have “*unity of the faith?*” _____

4. What is truth and where is it found? _____

5. List the eleven distinct characteristics of the Christian faith.

1) _____	7) _____
2) _____	8) _____
3) _____	9) _____
4) _____	10) _____
5) _____	11) _____
6) _____	

6. List the eight examples in the book of Acts that illustrate the pattern principle. Give the example and the scripture reference.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____

THE NEW COVENANT PATTERN

INTRODUCTION

In this lesson we will study the distinctive nature of the new covenant. This covenant is distinctively different from the old covenant. The old covenant is usually referred to as the Law of Moses. That covenant is found exclusively in the Old Testament.

Some people believe and are heard to say, *Keep the Ten Commandments and you will go to heaven and you will be saved.* But the Ten Commandments are the foundation of the old covenant. That is God's covenant with the nation of Israel in the Old Testament. It was a covenant given exclusively to the Jews. Psalms 147:19-20, "*He gave His word unto Jacob, His statutes and His judgments unto Israel. He has not dealt so with any other nation; and as for His judgments they have not known them.*" That scripture limits the Law of Moses and its Ten Commandments to the Israelite people. That Law and its commandments were a part of the covenant God made with them at Mount Sinai when He brought them out of Egyptian captivity. That covenant was not meant to govern Christians. In fact one of the old covenant prophets said, in the Old Testament, that God would give His people a *New Covenant*, that would be different from the old covenant.

LESSON TEXT: Jeremiah 31:31-34

LESSON AIM:

1. To understand the difference between the old covenant and the new covenant. And to know to whom each was given.
2. To know why Christians do not keep the Ten Commandments or any other part of the Law of Moses.
3. To understand how, when and where the new replaced the old.

LESSON PREVIEW: You will see . . .

1. See the new covenant prophesied while the old covenant is still in force.
2. Why the old covenant had to be replaced by the new covenant.

- Read the chapter on the new covenant in Ed Wharton's book "**The Church of Christ.**"
-

THE NEW COVENANT PROPHESED

A. A New And Different Covenant (Jeremiah 31:31-34)

1. Some time in the future God will make a *New Covenant* with His people, v.31. That tells us the Old Covenant was not permanent. It was a temporary covenant.
2. It will be different from the covenant made at Sinai. God's people violated the old covenant by committing spiritual adultery (v. 32).
3. This new covenant will be written on hearts and in minds, not on tablets of stone. This new covenant will restore the broken fellowship that existed under the old covenant, v. 33.
4. They will be taught to know God before they come to God, v. 34. Because of the teaching and coming to God their sins will be forgiven.

NOTE: One of the identifying marks of this new covenant is that those under it will have their sins forgiven. When we see the distinctive nature of that covenant we can identify those who are saved (whose sins are forgiven) in obedience to the terms of this covenant.

- a. A Jew became a Jew at birth. But the Jew was not schooled in the Hebrew religion until the age of twelve. He had already been a Jew for twelve years. Therefore every man's religious education began after he became a Jew. Thus a Jew came to know God "*after-the-fact.*"
- b. One does not become a Christian without first being taught about God and his relationship to God. The Christian comes to know God "*before-the-fact.*" Thus the statement, "*And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord;' for they shall all know me, from the least of them unto the greatest of them . . .*" (Jeremiah 31:34).
- c. Every Christian from the newest (least) to the oldest and wisest (greatest) learned of God before they came to Him. It was the knowledge of Him that drew them into the kingdom.

B. The Old Covenant Contrasted

1. God brought them out of Egyptian bondage to make them a kingdom of priests and a holy nation, Exodus 19:3-6. They were to obey His voice and keep His commandments.
2. Moses is given the Ten Commandments (Exodus 20:1-17). Deca = **TEN**, and Logos (logos) = **WORD**. Ten Words or Ten Commandments.
3. God adds the *ordinances* to the covenant. They are in addition to the Ten Commandments, Exodus chapters 21-23. The Ten Commandments are the foundation on which rests all the ordinances.
4. The people agreed to keep all the commandments and all the ordinances given to Moses by God (Exodus 24:3-8). Sacrifice is made. Part of the blood of that sacrifice is saved in bowls.
 - a. The book, containing the Ten Commandments and Ordinances is read to the people and they agree to keep all the commandments and ordinances.
 - b. The bowls of sacrificed animal blood are sprinkled on the book to ratify the covenant.
5. The Law of Moses and the Old Covenant are the same (Hebrews 9:1, 8-20).

- a. The covenant had ordinances (v. 1).
 - b. The first covenant (with its ordinances) was dedicated with blood (v. 18).
 - c. The people agreed to obey the law and ordinances read from the book (v. 19). Then Moses sprinkled animal blood on both the book and the people. This verse equates the book with the law.
 - d. He calls the book (containing the ten commandments and ordinances) the *covenant* (v. 20). He called it *the law* in v. 19.
 - 1) The covenant and the people's agreement is the law.
 - 2) The Ten Commandments plus the ordinances together constitute the Law of Moses.
 - 3) That is what the Old Covenant, the Law of Moses, is all about.
 - 4) The Law of Moses and the ordinances are the old covenant that is to be replaced in the prophecy of Jeremiah 31:31-34.
6. Dead to the law (Romans 7:1-7).
- a. The Jews are made dead to the law by the body of Christ.
 - b. What are we dead to? We are dead to the law that said, "*Thou shall not covet.*" That is the tenth commandment. It is the foundation of the Law of Moses.
7. The Old Law was not permanent (2 Corinthians 3:1-16).
- a. The old covenant was a *ministration of death* because no one could live without violating it's commandments.
 - b. That law and ordinances (old covenant in its entirety) has been done away in Christ.
 - c. That old covenant began to fade into insignificance from the day Moses gave it. That is proof that it was never intended to be a permanent law.
8. There was law before the Old Covenant (Romans 4:15; 5:13).
- a. That does not mean God automatically excused sin because there was no law. The fact that He held men accountable is testimony to the fact of law.
 - b. Before God thundered from Sinai, and wrote on stone, there was law.
 - 1) They were eternal principles for which God held all men accountable.
 - 2) How did Cain know that murder was wrong? Genesis 4:8-10.
 - 3) How did Joseph know that adultery was sin? Genesis 39:7-9.
 - c. Before the Law of Moses there was law.
 - 1) Moral law and eternal principles by which man was governed.
 - 2) Love fulfills the law (Matthew 22:37-40).
 - a) Love God first and foremost and you will not violate the principles contained in Exodus 20:3-7.
 - b) Love your neighbor as yourself and you will not violate the principles contained in Exodus 20:8-17.

NOTE: Christians do not keep the Law of Moses or any part of that Law. Therefore, we do not observe the Ten Commandments. We still observe the eternal principles contained in those Ten Commandments. But you must remember that those eternal principles existed and were binding on mankind before the Ten Commandments were written on stone and given to Moses and the children of Israel. We, as Christians have something infinitely better. We have those eternal principles written on our hearts and in our minds.

9. The Law pointed to Christ and was until Christ (Galatians 3:24-25).
 - a. Some versions call the law *school master, tutor, custodian*.
 - b. PEDAGOGUES = *a boy leader*. One who taught young boys morals and ethics and thus prepared them for manhood.
 - 1) The law was a pedagogues. It prepared Israel for spiritual manhood (Messiah).
 - 2) When the boys reached manhood the pedagogues was no longer needed.
 - c. Jesus (Messiah) has come and we live by faith.
 - 1) The law that pointed to Messiah is no longer needed. Messiah is here.
 - 2) Faith in Messiah has replaced faith (trust) in the Law.

C. The Old Law Replaced By A New And Different Law

1. Under law to Christ (1 Corinthians 9:21).
 - a. We are not under the Old Law, but we are not without Law.
 - b. We are under law to Christ.
2. The New Law brings peace (Ephesians 2:14).
 - a. Not talking about world peace.
 - b. Talking about peace with God.
 - 1) Sin is forgiven.
 - 2) No longer enemies of God.
 - 3) Have peace with God.
3. The Old Law was blotted out (Colossians 2:14).
 - a. He took the law out of the way.
 - b. The word *bond* is the equivalent of an **IOU**.
 - 1) The law demanded a debt be paid for my sin.
 - 2) The debt owed was death.
 - 3) Jesus canceled the debt on the cross. He blotted out the *bond*.
4. The Old Law's ordinances are powerless to condemn (Colossians 2:16).
 - a. The Law of Moses which held our sins against us has been abolished.
 - b. Therefore, let no man judge you in regard to keeping any part of that law with its laws, rituals, ceremonies and rules.
5. The Old Law's priesthood is gone (Hebrews 7:11).
 - a. Even the priesthood of the old covenant is abolished.
 - b. The perfection it could not offer was in regard to sin.
6. A changed law demands a changed priesthood (Hebrews 7:12).
 - a. Because the priesthood was changed the law had to be changed.
 - b. Old covenant priests must be Levites (Hebrews 7:14).

NOTE: There is no doubt the law was abolished; it was taken away; it was nailed to the cross. Jeremiah 31:31-34, was referring to the contrast between the old covenant Law of Moses and the new covenant of Jesus Christ under which men would have their sins forgiven. And when Jesus died He gave us that new covenant.

CONCLUDING REMARKS

A. The Law Was Not Removed At The Destruction Of Jerusalem

1. Some say the cross was only the provision of removing the law.
 - a. They say the Law did not really vanish until A.D. 70, when Jerusalem was destroyed.
 - b. They use Hebrews 8:13 as their proof text.
2. They suppose that what was written in verse. 13, did not begin until the book of Hebrews was written. That is a false assumption.

B. The Law Was Removed At Calvary

1. The writer of Hebrews quotes Jeremiah. Jeremiah spoke about 600 B.C.
 - a. What is the logic of the writer of the book of Hebrews?
 - b. The old covenant started becoming old the day God gave the prophecy.
 - c. When Jeremiah made the prophecy the Law of Moses and its ordinances started to vanish away and was completely removed at the cross.
2. Paul said that the Law was nailed to the cross (Colossians 2:14).
 - a. Paul told Jews they were dead to and discharged from the Law (Romans 7:1-7).
 - b. The writer of Hebrews says the Law was removed because of a change in the priesthood (Hebrews 7:11-14).
3. Sins will be forgiven (Jeremiah 31:34).
 - a. Under the new covenant God would forgive sins and remember iniquities no more.
 - b. The new covenant is directly related to the forgiveness of sins.
 - c. That will be the topic of our next lesson.

FOR CLASS DISCUSSION

1. The Old Covenant was perfect as a legal system (Psalm 19:7). Why, then, was it done away?
2. Could the Old Covenant and the New Covenant run concurrently? What does Hebrews 7:12 say? When, then, was the Old Covenant abolished (Ephesians 2:15)?
3. Why was the Old Covenant called a ministration of death, a ministration of condemnation? (See 2 Corinthians 3:7-9.)
4. What does Jeremiah mean when he says:
 - a. They shall teach no more every man his neighbor? Do we not have teachers in the New Covenant church?
 - b. They shall all know me from the least of them to the greatest of them? *Who* shall know the Lord? Why? (See Jeremiah 31:31-34 and Hebrews 8:8-12.)

SELF EXAM FOR LESSON THREE

1. What is the difference between the law written on stone and the law written on the heart and in the mind? _____

2. Explain why the law contains both the Ten Commandments and ordinances.

3. Why do Christians not keep the Law of Moses and the Ten Commandments?

4. Explain I1 Corinthians 3:14. _____

5. When, where and why was the old covenant law removed? _____

6. Explain Romans 4:15; 5:13. _____

7. Explain Jeremiah 31:34. _____

THE NEW COVENANT'S DISTINCTIVE NATURE

INTRODUCTION

In this lesson we return to the study of the distinctive nature of the new covenant. If you have your Bibles open we are going to be reading in Jeremiah 31:31-34. He looks forward to the time that God will make a new covenant. And he specifies how to identify God's people and who will have their sins forgiven. And that is the name of the game -- getting our sins forgiven in order that we might be saved everlastingly. Now the new covenant has a direct relationship to our salvation and how we identify God's covenant people.

LESSON TEXT: Jeremiah 31:31-34

LESSON AIM:

1. To be able to identify God's covenant and His covenant people.
2. To be able to recognize the difference between the old covenant and the new covenant.
3. Understand that this new covenant has been ratified by Christ's blood.
4. Learn what constitutes entrance into this covenant.

LESSON PREVIEW: You will see . . .

1. That men are admitted by making the covenant a deep seated part of their hearts and minds.
 2. And understand the meaning of the terms of the covenant to be met by each person desiring to enter into this covenant relationship with God.
- Read the chapter on the *Distinctive Nature of the New Covenant* in Ed's book "**The Church of Christ.**"
-

HOW TO IDENTIFY GOD'S COVENANT PEOPLE

A. A People Who Know God (Jeremiah 31:31-34)

1. This new covenant is different from the one made at Mount Sinai (vs. 31-32).
 - a. Jeremiah lived under the old covenant -- The Law of Moses.
 - b. Foretells of a time when God will make a new covenant distinguishable from the old covenant.
2. He shows the distinctive nature of the new covenant (vs. 33-34).

- a. Put the law of the new covenant on their inward parts and in their hearts.
- b. Hebrews 8:10 is a quote of Jeremiah 31:33.
 - 1) Puts the law in their minds.
 - 2) Inward parts are the minds (intellect) of His people.
- 3. How do you identify God's people?
 - a. They have God's laws of His new covenant in their minds and hearts.
 - b. In their minds and hearts means they are educated to that law.
 - 1) God's people will not have to be taught -- *They know the Lord*.
 - 2) They will already know God because His law is on their inward parts. They have already been educated to it.

B. The Identifying Difference Of The New Covenant

- 1. One cannot be under the new covenant and not know it.
 - a. God will make a new covenant.
 - 1) Men will be educated to the laws of that new covenant.
 - 2) It will be on their hearts and they will really be committed to it.
 - 3) They will know God from the least to the greatest.
 - b. How is this different from the old covenant? Genesis 17:7-14.
 - 1) The covenant will be with Abraham and his seed (v. 7).
 - 2) Abraham and his seed shall keep the covenant throughout their generations (v. 9).
 - 3) This covenant will be kept between God, Abraham and his seed (v. 10).
 - 4) Circumcision will be the sign that there is a covenant between God, Abraham and Abraham's seed (v. 11).
- 2. God gave a covenant between Himself and Abraham and all Abraham's seed.
 - a. The sign of that covenant was circumcision of all males.
 - b. The circumcision was not the covenant -- It was the sign of the covenant.
- 3. *If a male is not circumcised he has broken God's covenant* (v. 14).
 - a. The only way to break a covenant is to be in that covenant.
 - b. Verse 7, says a Jew became a covenant child by his birth into the ancestral lineage of Abraham.
 - c. When God made the covenant it was with Abraham *and his seed after him*.
 - d. A Jew became a covenant child at birth.
- 4. Jews were born covenant children and did not even know it.
 - a. The covenant Jeremiah spoke about is not like that.
 - 1) Under the old covenant one could be in that covenant and not know it.
 - 2) Under the new covenant everyone in that covenant will know it *from the least to the greatest*.
 - b. God's people in the new covenant will know Him.
 - 1) They are educated to the terms of the covenant and obey it from their hearts.
 - 2) Law insists on obedience.
 - a) The new law requires obedience from the heart – Not just outward compliance.
 - b) You cannot obey from the heart unless you know the law (have been educated to it).
 - c. Those educated to God will respond and obey because they want to obey.
 - 1) Their minds and hearts have been given to God.

- 2) Therefore, He will forgive their sins.
- 3) That is called salvation by education.
5. Christ's invitation is to everyone (Matthew 11:28).
 - a. The only way to come to God is to be drawn by God (John 6:44-45). There are no exceptions.
 - b. How will God draw people to Jesus to have salvation?
 - 1) In exactly the way the prophet said He would.
 - 2) *They shall all be taught.*
 - a) These are those who have heard from the Father.
 - b) *And have heard* -- The education process.
 - c) *And have learned* -- Come unto Me.
6. Go teach people so they can become disciples (Matthew 28:19-20). They must be taught before they can meet the terms of the new covenant (Mark 16:15-16). Why do you teach people?
 - a. So they can understand.
 - b. So they can believe.
 - c. So they will know the laws and terms of the new covenant.
 - d. So they can express their faith in Christ by obedience to those terms.
 - e. So God will account that faith for righteousness and save them from sin (Romans 5:1; Romans 10:17)

NOTE: The faith which is accounted for righteousness must be the faith God produces by the teaching of His word. It is called salvation by education. The new covenant is identified by its teaching.

CHRIST BROUGHT THE NEW COVENANT TO MANKIND

A. Jesus Came To Earth To Give Us His New Covenant

1. His blood was shed to be a new covenant (Matthew 26:28).
 - a. A new covenant for the remission of sins.
 - b. Christ shed His blood to establish a new covenant in which there is remission of sin.
 - c. That is what God said He would do in Jeremiah 31:34.
2. The name Jesus tells why He came to earth. *He shall save His people from sin*, Matthew 1:21.
3. Jesus came to shed His Blood to save us from our sins (1 Timothy 1:15). We are not saved from sin until sin is forgiven by God.
 - a. Christ's shed blood was "... *the blood of the new covenant.*"
 - b. New covenant laws must be in a man's mind and heart for God to forgive his sins.
 - c. Man must obey the new covenant to have forgiveness of sins.
 - d. Christ's blood had to be shed for man to have forgiveness of sins.
 - e. The new covenant and Christ's blood are inter-related. Both are necessary for man's salvation through forgiveness of sin.
4. What happened when Christ died?
 - a. When Jesus died He mediated the new covenant (Hebrews 9:15).

- b. That new covenant brought redemption from sin and salvation for two people.
 - 1) So people under the old covenant could be saved (Jews).
 - 2) So New Testament people could be saved (Gentiles).
- 5. Jesus dedicated the new covenant with His own blood (Hebrews 9:18). The old covenant was also dedicated with blood (animal blood).
 - a. God gave the Ten Commandments and ordinances (Exodus 20 - 23).
 - b. The covenant was dedicated with sprinkled blood (Exodus 24).
- 6. The holy place represents heaven (Hebrews 10:19; 9:24).
 - a. We have boldness, because of Christ's shed blood, to enter heaven.
 - b. We get into that holy place only in one way. We get in *by the blood of Christ*.
- 7. Apart from Christ's blood there is nothing (Ephesians 1:7; Revelation 1:5). If there is no new covenant there is no forgiveness of sin.

B. We Must Obey The Terms Of The Covenant

- 1. We have boldness to enter heaven because of what Jesus did and by what we must do.
 - a. We must have His covenant written on our hearts and in our minds.
 - b. Written on hearts and in minds describes our obedience to the requirements of His new covenant.
 - c. Compliance with the new covenant requirements brings forgiveness of sin.
- 2. You can identify those in this new covenant whose sins are forgiven.
 - a. How does this new identity come about?
 - 1) The gospel is preached.
 - a) Jesus died for the sins of mankind.
 - b) He died to establish a new covenant.
 - c) That covenant has terms and conditions that must be met.
 - 2) Jesus provided the way (the new covenant) by which we enter into heaven.
 - a) He, not we, dedicated the way for us, with His blood.
 - b) He completed the way of salvation -- Given to us as a free gift.
 - b. Preach the gospel (Mark 16:15-16). Why preach?
 - 1) So men can believe and understand what they must do to be saved.
 - 2) When they do, by faith, what Jesus said to do they will be saved.
 - 3) The things Jesus said to do are the terms of the new covenant.
 - c. Preach Christ (Acts 2:14-38).
 - 1) Peter preached Christ crucified, buried resurrected and ascended for the forgiveness for the sins of the world -- That's good news!
 - 2) We know we killed the Son of God. What can we do? v. 37.
 - a) Verse 38, "*Repent and be baptized everyone of you, in the name of Jesus Christ, for the forgiveness of sins.*"
 - b) There are no exceptions. This command is for all -- *Everyone*.
 - 3) Why were they to repent? Why were they to be baptized? "*For the forgiveness of sins.*" Those are conditions or terms of the new covenant.
- 3. What are the conditions of the new covenant?
 - a. Hear the gospel preached (Romans 10:17).
 - b. Believe the good news preached (Mark 16:16).
 - c. Trust in Jesus to save from sin by doing what Jesus asks.

- d. Repent of sin (turn from sin and no longer walk in rebellion to God (Luke 13:3).
 - e. Be baptized (immersed) for the forgiveness of sins (Acts 2:38; 22:16).
 - f. God will reckon that obedient faith as righteousness and forgive all sin.
4. Man is not saved (forgiven of sin) until he meets the requirements (terms) of the covenant.
- a. The people in Acts 2:37, were not saved when they asked, “*What must we do*”?
 - 1) After they asked they were told what to do.
 - 2) They were told to *repent* and they were told to be *baptized*.
 - b. They repented and were baptized for the same reason Jesus shed His blood.
 - 1) Jesus shed His blood *for the remission of sins*.
 - 2) God established the New Covenant for the same reason Jesus shed His blood.
 - 3) So He could give men forgiveness of sins.
5. You can identify God’s people if you know the terms of the new covenant.
- a) They are those who have been educated to know God.
 - 1) They have obeyed the terms of the new covenant.
 - 2) Jeremiah said these would be the ones whose sins and iniquities God would forgive and remember no more.
 - b) The terms of the new covenant are found in the New Testament.
 - 1) Hear and believe the gospel story.
 - 2) Repent of sin. Sorrow for and determination to never again walk in rebellion to God.
 - 3) Confess Christ Jesus as Lord (Romans 10:9-10).
 - 4) Be immersed, trusting Christ to wash away every sin.
 - c) Those are the new covenant terms to which man must be educated.
 - 1) Those terms and that covenant are distinctively identifiable.
 - 2) You identify the new covenant church by the new covenant terms which men obey to be made free from sin.

FOR CLASS DISCUSSION

1. What are the basic differences between the Old and New Covenants? What were/are the entrance requirements for each one?
2. How can you determine if a person is a Christian or not? Can a person be a Christian and not be a member of the Church of Christ? Explain how or why not.
3. How is faith attained and why is it important?
4. How does God draw people to Jesus so that they may have salvation?

SELF EXAM FOR LESSON FOUR

1. Name two points of identifying the new covenant.

1) _____

2) _____

2. How is the new covenant different from the old covenant? _____

3. What put a Jew into the old covenant? _____

4. How are men drawn into God's new covenant? _____

5. Give four reasons for preaching the gospel.

1) _____

2) _____

3) _____

4) _____

6. How was the new covenant dedicated. Prove your answer with scripture.

7. How does one obey the terms of the new covenant? _____

IDENTITY OF THE NEW TESTAMENT CHURCH

INTRODUCTION

In this lesson we are going to consider the distinctive identity of the New Testament church. **First, we saw the distinctive pattern**, the pattern and principle after which Christianity is ordered. We can tell the people that are saved, for they can be identified by other people who know the pattern. **Then we studied the distinctive nature of the new covenant.** We understand that there is a covenant requirement. God requires of us to do certain things and if we do it we can know that we are saved. We can know that others are. We can identify God's people. So there is the distinctive pattern, the pattern principle, the distinctive nature of the new covenant. And now we are going to see **the distinctive identity of the church.** Now to study this we are going to ask two questions and try to give you the Bible answer. First, what is the church and, second how can the church be identified?

LESSON TEXT: Matthew 16:18; Acts 20:28; Romans 6:1-4, 17-18

LESSON AIM:

1. To understand the meaning of the word church -- What it is and what it is not.
2. To learn how God calls His people and who those called people are.

LESSON PREVIEW: You will see . . .

1. The designations of relationship that describe the church.
 2. The church was purchased with Christ's blood.
 3. How His church can be identified from other religious bodies.
- Read the chapter entitled, *The Distinctive Identity of The New Testament Church* in Ed Wharton's book "**The Church of Christ.**"
-

WHAT IS THE CHURCH?

A. The "Church" is *a called out people*

1. The Koine Greek word **EKKLESIA**.
 - a. **EK**, *out of* and **KLESIS**, *a calling*. - The two words together mean *a called out*

- body*. - It is a group of people called out to an assembly.
- b. Call people out of one realm into the realm that belonged to Him (Matthew 16:18). People who would live in His spiritual realm. A group of people who honor His Lordship. He will give them salvation.
 2. This word EKKLESIA is the word in your New Testament that is translated *church*.
 - a. It means people. It is not a building made with man's hands (Acts 11:22). This is talking about people, not a building. Buildings do not have ears.
 - b. See a building with a steeple and cross and say, *there is the church*. That is not the church -- Building made of brick, mortar, wood, nails, etc. It is just a meeting place for the church. Sign on a building says, *Church of Christ*. It means the *called out people of Christ* meet here.
 3. You can speak about the church and not call it the church. In I Peter 2:9 the church is spoken of as:
 - a. *An elect race.*
 - b. *A royal priesthood.*
 - c. *A holy nation.*
 - d. *A people for God's own possession.*
 - e. *People who have been called out of darkness into His marvelous light.*
 4. How they are called (2 Thessalonians 2:14).
 - a. God calls by the gospel.
 - b. He does not call by dreams and visions.
 - c. He does not call by existential experiences.
 - d. He does not call by heartfelt feelings.
 5. God calls by an intelligent presentation of the gospel story.
 - a. By preaching, teaching words that educate about the fact of sin.
 - b. By preaching, teaching words that educate about the fact of salvation.
 6. The first people called (Acts 2:38-39).
 - a. Peter was preaching the gospel story so people would believe in Christ.
 - b. That was God calling through the word.
 - c. The same word that tells people about Jesus tells people how to be saved.
 - d. When they obey they have answered God's call and they become the called out.
 - e. These saved people become what the word *church* means -- The called out people of God.

B. The Church Is Saved People (Acts 2:47)

What Exactly Did Jesus Build? (Matthew 16:18)

1. Peter preached the gospel and they believed and asked, *What shall we do?*
2. 3,000 people believed and were baptized. Why were they baptized?
 - a. They were baptized for **"forgiveness of sins."**
 - b. They were added to the church (Acts 2:47).
 - c. Jesus built His church by calling people with the preaching of the gospel. People heard the gospel and responded by obeying the terms of the new covenant. When they obeyed the terms of the new covenant Jesus added them to the church. The church is everybody who has been saved.
3. *"The churches of Christ salute you"* (Romans 16:16).
 - a. That is not a name, it is a designation of relationship.

- 1) It means *The called out people who belong to Christ.*
- 2) You ask me what is my wife's name?
- 3) I don't reply, *The wife of Ed.* - Her name is Martha.
- 4) *Wife of Ed*, states her relationship to me.
- b. These are the saved people of God. Church of Christ, Vineyard of the Lord, the people of God, etc. These are terms that reveal the relationship between the Lord and His church.

C. The Church Is *The Body of Christ* (Ephesians 1:22-23)

"... the church, which is his body . . ."

1. Another designation of relationship -- The church is the body of Christ.
2. Both Jew and Gentile are reconciled to God in the one body (Ephesians 2:16).
 - a. What is the body?
 - b. It is the Church, the called out body of people saved by Jesus.
 - c. Where does He reconcile us to Himself?
 - d. In the one body.
 - e. That makes the church the body of the reconciled.
3. The church, the body of Christ, is everybody who is saved.
 - a. Everyone who is saved is reconciled to God.
 - b. The church is the body of the reconciled.
 - 1) Can a man be saved outside of the body?
 - 2) Can a man be saved outside of the church?
 - 3) Can a man be saved without being reconciled?
 - c. Christ built a body of called out, reconciled people who are called the church.
 - d. That is what resulted when Christ built His church.

D. The Church Consists Of *Blood Purchased People* (Acts 20:28)

1. Lesson four revealed that Jesus shed His blood for salvation and forgiveness of sin.
 - a. His blood purchased the church -- That's the redemption price.
 - b. We are redeemed by Christ's blood (Ephesians 1:7). We have forgiveness of our sins by that shed blood.
 - c. Christ's shed blood is the redemption price paid for our sins (Ephesians 1:14) The word **redeemed** means *a purchase price* -- The price paid to buy back. That is the price God paid to save man. The church is every person who has been purchased by Christ's blood.
2. One by one, people are being saved and added to the church. What is the church? All those who are saved, reconciled. Those who are purchased by the blood of Christ. It is God's beloved inheritance. His special people (Colossians 3:12; Ephesians 1:18; 1 Peter 2:9).

E. The Church Is *Those Who Are Sanctified* (1 Corinthians 1:1-2)

1. **HAGIOS** - Translated as *Saint, Sanctified* or *Holy*.
2. A saint is one who has been sanctified.
 - a. One who has been set apart or separated.
 - b. Christians are set apart from, called out of, the world to serve God.
3. Christians are a called out, set apart people. Separated from the world:

- a. Called out of sin.
- b. Called out of the world.
- c. Called out of the darkness of spiritual ignorance.
- d. Called into His church to be educated and given spiritual enlightenment.
- e. Called out of the kingdom of darkness into His kingdom of light.
- f. Set apart:
 - 1) To no longer live in sin.
 - 2) To live in the grace of God.
 - 3) To serve God.
 - 4) To be saved by the blood of Christ.
 - 5) To obey the terms of, and live in the new covenant.

NOTE:

What is the church? It is:

- a. Every sanctified person.
- b. Every blood purchased person.
- c. Every person who has been reconciled to God.
- d. Every person who has been saved from sin.
- e. Every person who has responded to the gospel call and has come:
 - 1) Out of the world.
 - 2) Out of sin.
 - 3) Out of spiritual death.
 - 4) Into Christ. . .

-His church	-His body
-His kingdom	-Eternal life

HOW THE CHURCH CAN BE IDENTIFIED?

“ut God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness”(Romans 6:17-18).

A. That Form Of Teaching (Romans 6:17-18)

1. Speaks to people who are Christians, saints, saved, in the church.
 - a. Reminds them of their condition when they were lost.
 - 1) Reminds them of what they did to become Christians (free from sin).
 - 2) Identifies the very moment they were made free from sin.
 - b. What was their former condition? Lost -- Servants of sin.
 - 1) *Obeyed from the **heart** that form of teaching.*
 - 2) They were educated to something -- The gospel and something more. A form of teaching they could **obey**. They understood:
 - a) What God had for them in Christ Jesus.
 - b) What God expected them to do in obedience of faith.
2. Peter preached Jesus crucified, dead, buried, resurrected (Acts 2:22-36).
 - a. Men understood and pleaded, *“What shall we do?”* (v. 37).
 - b. Peter answered, *“... repent and be baptized for remission of sins . . . and you will receive God’s gift of the Holy Spirit”* (v. 38).
 - c. Three thousand did! (v. 41)

NOTE: Before they did, Luke says, *And with many other words did he testify and exhorted them saying, 'Save yourselves from this perverse generation.'* They had to do something to be saved. That does not mean they saved themselves, earned, merited or deserved saving. They were saved by God in response to His commands of faith.

3. When they were saved (Romans 6:17) “. . . *when they obeyed from the **heart** that **FORM** of teaching given to them . . . and were made free from sin.*”
 - a. The word **FORM** is **TUPOS** and is our word **PATTERN**.
 - 1) They obeyed a pattern of teaching to be made free from sin.
 - 2) For that pattern to exist and be relevant it must be identifiable.
 - b. When were they made free from sin?
 - 1) When they obeyed the pattern of teaching delivered to them.
 - 2) To obey a pattern of teaching that pattern must be identifiable and distinguishable from all other patterns and teachings.
 - c. How do you identify the church?
 - 1) The same way you identify the saved person.
 - 2) The saved person is one who obeyed that form of teaching:
 - a) The same form of teaching the Romans heard and obeyed.
 - b) The same form of teaching the Colossians heard and obeyed.
 - c) The same form of teaching the Ephesians heard and obeyed.
 - d) The same form of teaching every saved person in the New Testament heard and obeyed.
 - e) The same form of teaching we, today, must hear and obey if we are to be saved.
 - 3) When we obey that form of teaching (doctrine) God will:
 - a) Take away every sin.
 - b) Give us salvation.
 - c) Give us the Holy Spirit.
 - d) Put us in His church.
 - e) Adopt us as His children. And He does it only one way. By our obedience to the pattern in the new covenant given by Jesus.

B. That Form Of Teaching Obeyed (Romans 6:1-4)

1. Paul is not educating these Romans to baptism.
 - a. They are already Christians.
 - b. They were already taught the form of doctrine and obeyed it.
 - c. They had already been baptized and thus understood its intent and form.
 - 1) He is reminding them of baptism's symbolism.
 - 2) They were made dead to sin and raised to walk in a new way of life.
2. Baptism is included in that form of teaching (vs. 2-4).
 - a. That's a rhetorical question. It has it's own answer within itself.
 - b. They knew the answer without the question being asked.
 - 1) They knew they were baptized into Christ Jesus.
 - 2) They knew they were baptized into His death.
 - 3) Educating them as to what baptism was and what it was for was included in the form of teaching (doctrine) they received when they were taught the gospel.

- c. When were they made free from sin? When they were baptized into Christ. When they were raised from the baptismal waters to walk in newness of life.
- d. When were they saved from sin and began to walk in newness of life?
 - 1) When they were baptized into Christ and into His death to be raised with Him to be in the likeness of His resurrection.
 - 2) It was then and not before. That is the pattern set forth in Romans.
- 3. How then is a man saved?
 - a. By obeying the same pattern given to the Jews in Acts and to the Gentiles in Romans.
 - 1) By obedience to the same form of teaching the Romans obeyed.
 - 2) By reading the book of Romans we know exactly what they did to be saved.
 - b. The church has a distinctive identity.
 - 1) It is not a hodge-podge of ideas that lets each man do what is right in his own eyes.
 - 2) Men are to obey the pattern God has given them to obey. Would you become a Christian? Would you put on the Lord in baptism? Would you trust Him to do what He says and add you to His church?
 - 3) What about the church where you are a member? Does it follow the Biblical form of doctrine? Ephesians 4:3-6, says there is only ONE Biblical form of doctrine. Men must believe on Christ. Men must repent of their sinful life. Men must confess Jesus as Lord. Men must be immersed into Christ for the forgiveness of sin.

CONCLUSION

Three examples of conversion in the eighth chapter of the Book of Acts:

- 1. The conversion of the Samaritans, the eunuch and the magician.
- 2. All three follow the same pattern from initial faith to baptism.
 - a. Paul's conversion followed the same pattern (Acts 9).
 - b. Cornelius' conversion was the same also (Acts 10).
 - c. They all heard the same thing, responded the same way and all received the same thing -- without exception.
- 3. You can always identify the church by the **FORM** of teaching (doctrine).

FOR CLASS DISCUSSION

- 1. Why is it that one cannot accidentally become a Christian? Or can he?
- 2. Is there a distinctive law of pardon and induction into the church? How do you identify it? Must all obey that one distinctive law to be saved?
- 3. Is the New Testament church a denomination? Discuss the difference.
- 4. How does denominationalism oppose Jesus' prayer for unity in John 17:20-21 and Paul's statement that there is to be no divisions in the church in 1 Corinthians 1:10?

SELF EXAM FOR LESSON FIVE

1. Explain the origin of the word church. _____

2. Explain how God calls men. _____

List three ways He does not call men.
 - 1) _____
 - 2) _____
 - 3) _____
3. What is the name of the church? Explain your answer. _____

4. List five terms of relationship that defines the church.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
5. How and by whom was the church purchased? Prove your answers with scripture.

6. Define HAGIOS. What is it's meaning in relation to the church? _____

7. From Romans 6:1-4, 17-18, explain how the church can be identified.

THE PATTERN OF BAPTISM

INTRODUCTION

This lesson is going to consider the Biblical purpose of baptism. We will look at it's design and the reason for baptism. We have put a great deal of stress on the subject of baptism in the last lesson. It would be good to ask and answer three questions in regard to the subject of baptism. 1) What is baptism? 2) What is baptism for? 3) Who is baptism for?

LESSON TEXT: Matthew 28:19; Mark 16:15-16; Acts 2:38; 22:16

LESSON AIM:

1. To understand the meaning of the word baptize. What it is and what is its purpose.
2. To learn the origin of the English word baptism.

LESSON PREVIEW: You will see . . .

1. The difference between a translation and a transliteration.
 2. The original meaning of the word baptism and the modern day meaning of the word.
 3. That we are baptized into the possession of the Godhead by the authority of Jesus.
 4. That the mode of baptism commanded, and practiced, by Jesus and His apostles was immersion.
- Read the section in Ed's book concerning the subject of baptism. (We now have a seven-lesson video study on baptism available)
-

WHAT IS BAPTISM?

A. There Is A Difference Between A Translation And A Transliteration

1. Translation: To go from one language to another. Choose a word in the vernacular which best expresses the language translated.
2. Transliteration: To bring the sound of another alphabet over in your alphabet. Original language:
 - a. The word baptism is *BAPTIZO*.
 - b. All you have done is TRANSLITERATE the sound from the original alphabet.
 - c. **B**eta, **A**lpha, **P**i, **T**au, **I**ota, **Z**eta, **O**mega.

3. But that does not tell you what baptism is.
 - a. Is baptism sprinkling babies or pouring water on people?
 - b. People talk about baptism of the Spirit.
 - c. And then there is immersion.
 - d. We'll not go into a cultural expression, denominational view or traditional idea.

B. Why Don't We Just Translate?

1. A lexicon is a Greek dictionary.
 - a. The New Testament was written in the Koine Greek language.
 - b. The Greek dictionary tells us the meaning of the original words in the New Testament.
2. In the Greek dictionary the word baptizo is translated, *immerse*.
 - a. It means to *dip, plunge, dunk, submersion, submerge, immerse*.
 - b. It also means *overwhelm* as when people are overwhelmed by the Spirit.
3. By translation and definition it is an *immersion*.
 - a. Dipping people, plunging people, dunking people, submerging people in water.
 - b. The word should have been translated *immersed* in Acts 8:36. What hinders me being **immersed**? They both went down into the water and he *baptizo-ed* him. He **immersed** him.

C. Different Words Have Different Meanings

1. There are two other words in the original language.
 - a. **"RHANTIZO"** is the word that is translated **"SPRINKLE."**
 - b. **"CHEO"** is the word that is translated **"POUR."**
2. Jesus commanded baptism. That is a commandment not a suggestion (Matthew 28:19; Acts 2:37-38). To be baptized in the name of Jesus means to be baptized by His authority. Heaven commands baptism. What did Jesus command?

NOTE: He did not command them to be sprinkled. He did not command them to have water poured on them. But He did command immersion. That is not an interpretation - That is a definition. It is not my idea - It is Christ's command. Baptism is an immersion in water.

SUPPLEMENTARY STUDY NOTES: See page 87

WHAT IS BAPTISM FOR?

A. Baptism is *Into The Possession Of* . . . (Matthew 28:19)

1. What is the difference between Matthew 28:19 and Acts 2:38?
 - a. Matthew = Baptized into the name of the Father and the Son and the Holy Spirit.
 - b. Acts = Baptized in the name of Jesus Christ.
 - c. There is a difference. They do not mean the same thing.
 - 1) They are baptized **"IN the name of"** (Gk. EPI TO ONOMATI)
 - 2) **EPI TO ONOMATI** means **"By the authority of."**
 - 3) Jesus is both Lord and Christ. He is God.
 - 4) If Jesus is Lord I must bow to His authority.

- a) If Jesus says, *Be baptized*. I have no other choice.
 - b) We are baptized in the name of Jesus by the authority of Lord Jesus.
 - c) It is the authority Jesus put behind the commandment.
2. Matthew 28:19, **INTO the name of** = **EIS TO ONOMA**.
- a. **EIS TO ONOMA** means *Into the possession of*.
 - b. James D. Bales book, “A CASE OF CORNELIUS; THE CONVERSION OF CORNELIUS.”

I want to quote to you this phrase from the original language because of the scholarship that is back of what this phrase means. Some of the strongest scholarship in the present religious and the Christian world is back of this definition. To be baptized into the name of the Father and of the Son and of the Holy Spirit indicated that one was baptized into their possession. Thus, the one who is baptized belongs to them. Paul indicated that baptism into the name of Christ resulted in one coming into the possession of Christ. In rebuking the division in Corinth, Paul said in 1 Corinthians 1:12-13, “*Now this I mean that each of you says, ‘I am of Paul. I am of Apollos. I am of Cephas and I am of Christ.’ Is Christ divided? Was Paul crucified for you or were you baptized (eis to onoma) into the name of Paul (into the possession of Paul).*” The answer is, Of course not! “*If Christ were divided, if Paul was crucified for you or if you have been baptized into Paul’s name you would have belonged to Paul. Christ was not divided so they should be of Christ. Christ, not Paul was crucified so they should belong to Christ. Into Christ’s name, not Paul’s, they have been baptized so they belong to Christ.*”

In the Greek papyri, which is that from which we get the New Testament, “*Into the name of*” was a common phrase for the transference of ownership. That is documented by Stephen L. Keiger in his “ARCHAEOLOGY IN THE NEW TESTAMENT.” It is documented by one of the greatest scholars of the modern era, from Adolph Deisman in his book, “LIFE IN THE ANCIENT EAST” and from another book Deisman wrote on biblical studies. It is also documented by George Milligan in his book, “THE VOCABULARY OF THE GREEK NEW TESTAMENT.”

And the conclusion is that baptism ‘into the name of’ indicates that one belongs to the one into whose name he is baptized. When Jesus said, “*Go you therefore and make disciples of all nations, baptizing them INTO THE NAME OF . . .*” that was not a formula of words men spoke while they, or before they, baptized someone. You do not have to say anything when you baptize anybody. What we must do is disciple them to the Lord, to cause them to believe that Christ is the crucified, buried and resurrected Lord. To renounce sin, and then to be baptized for forgiveness into the Lordship of Christ, into covenant relationship with Him so they can belong to Him.

- 1) The concept is the idea of His Lordship over us.
- 2) The purpose of baptism is to become the possession of Christ (Matthew 28:19).
- 3) Baptism is by the authority of Christ (Acts 2:38).

NOTE: We are to be baptized by the **AUTHORITY** of Christ into the **POSSESSION** of

Christ.

B. Belief and Baptism (Mark 16:15-16)

1. Many believe you can be saved before baptism by just believing.
 - a. This does not say, *He that believes is saved and can be baptized later.*
 - b. *"He that believes AND is baptized shall be saved."* This is a quotation not an interpretation. And there is a difference.
2. Repentance and baptism (Acts 2:36-38).
 - a. They were convinced. They believed. They were cut to the heart.
 - 1) Question: *"What shall we do?"*
 - 2) Answer: *"Repent and be baptized everyone of you."*
 - 3) Why be baptized *in the name of Jesus* (by the authority of Jesus)? *"... for the remission of sins."* That's what the Bible says.
 - b. Another question: *"When is a man saved?"*
 - 1) Answer: *When his sins are remitted -- When he becomes the possession of Christ.*
 - 2) Question: *"When does a man become the possession of Christ?"*
 - a) Answer: *When he is baptized.*
 - b) That makes baptism necessary.

C. Sins Washed Away (Acts 22:16)

1. Command: *Arise and be baptized and wash away your sins, calling on the name of the Lord.*
 - a. Paul's sins were washed away when he was baptized.
 - b. Only then did he have a basis for calling on the name of the Lord.
 - 1) Baptized by the authority of Jesus into the Possession of Jesus.
 - 2) Only then can he appeal to Christ's authority to call on God.
 - 3) An appeal to the authority of Christ to save him.
2. Into Christ and into His death (Romans 6:3).
 - a. *Baptized into Christ and into His death.*
 - 1) Baptism puts you into Christ.
 - 2) There is no salvation outside of Christ.
 - a) Baptism puts you into salvation which is in Christ.
 - b) You cannot be saved without being baptized into Christ.
 - b. Faith in Christ produced by hearing the word of God:
 - 1) Causes you to renounce sin and make a commitment to Christ.
 - 2) Commitment demands obedience to Christ's commands.
 - 3) Commitment of faith requires you be baptized as Jesus commanded.
3. Newness of life (Romans 6:4).
 - a. You can only walk in newness of life after you are raised from the watery grave of baptism which put you into Christ.
 - b. Into one body (1 Corinthians 12:13).
 - 1) We are baptized by one spirit into one body.
 - 2) The body is the church and the saved are added to the one church.
 - a) When are we added to the one body which is the church?
 - b) When we are baptized into the one body (church).

NOTE: Baptism accomplishes several things which explains its importance. It is to become the possession of Christ. It is to be saved. It is to wash away sin.

C. Clothed With Christ (Galatians 3:26-27)

1. How does one become clothed with Christ to stand before God?
 - a. He hears the word of God preached.
 - b. He believes that word and by a faith that leads him to be baptized.
2. Circumcision and baptism (Colossians 2:11-12).
 - a. What is Christian circumcision?
 - 1) It is the cutting off of sin.
 - 2) It is a spiritual circumcision not physical.
 - a) When does God remove our sin?
 - b) When faith leads one to trust in God to cut off sin when he is baptized.
 - c) Baptism is not the circumcision spoken of here.
 - d) Baptism is the **when** and **where** that circumcision takes place.
 - b. Baptism and a clear conscience (1 Peter 3:21).
 - 1) Baptism is an immersion in water to cleanse spiritually.
 - 2) It is not for saving or cleansing physically.
 - 3) It is for cleansing and saving spiritually.
 - a) It enables us to appeal to God for a clear conscience.
 - b) You cannot scripturally baptize people who have a spiritually clear conscience.
 - c. One must be baptized for the reasons God gives.
 - 1) Baptism for any other reason is not an act of faith.
 - a) How does Bible baptism come about?
 - b) A man hears the gospel preached.
 - c) That gospel convicts him of his sin.
 - d) A man believes he is in sin and wants to be saved from sin.
 - e) The gospel commands him to be baptized for the forgiveness of sin.
 - f) His guilty conscience leads him to obey God's command to be baptized.
 - g) He is baptized as an appeal to God for a clear conscience.
 - 2) What is baptism for?
 - a) For salvation.
 - b) To become the Lord's possession.
 - c) For remission of sins - Having sins washed away.
 - d) It is to die to sin.
 - e) It is to walk in newness of life.
 - f) It is to be clothed in Christ.
 - g) It is to put us into the church.
 - h) It is where we receive a clear conscience before God.

WHO IS BAPTISM FOR?

A. Disciples Are Baptized (Matthew 28:19)

1. Question: "Who do you baptize?"

Answer: “Discipled people.” A disciple is one who is taught; who believes and makes a commitment.

NOTE: Babies are not taught disciples. Babies are not lost. They are not in sin. The idea of total hereditary depravity is not a Biblical subject. It is not a Biblical doctrine.

Babies are not born in sin. We grow up and by nature become children of wrath (Ephesians 2:1-3). Babies cannot be baptized by faith. *Without faith it is impossible to be well-pleasing unto God* (Hebrews 11:6).

2. Baptism is for people who have committed sin and who are responsible for that sin.
 - a. They can be taught about their sin and can understand what to do.
 - b. They can put their trust in Christ to be their sacrifice for sin. They can renounce sin and be baptized for forgiveness of sins. Baptism is for those who become disciples of Christ.

B. Baptism And Repentance (Acts 2:38)

Who baptism is for (Mark 16:15-16).

1. It is for those who can repent.
2. It is for those who can be taught.
3. It is for those who can believe.
4. It is for those who can arise and be baptized (Acts 22:16).
5. It is for those with a guilty conscience (1 Peter 3:21).
6. It is for those who need forgiveness.

NOTE: Baptism is for: Every unforgiven person who can believe in Christ, who can repent of sin, who can be educated to repent of a sinful life. people who of their own free will can arise and obey the commandment. People with guilty consciences who want to be saved and appeal to God for a clear conscience become saved people. God adds the saved to the church and that is the distinctive nature of the church. You can identify it the same way you identify any saved person on earth.

FOR CLASS DISCUSSION

1. How can baptism be for the forgiveness of sins when it is clearly stated that the blood of Christ blots out our sins?
2. Peter says in 1 Peter 3:21 that baptism affects a persons conscience. Explain how baptism clears the conscience.
3. Discuss the “newness of life” of which Paul speaks in Romans 6. Is it simply a cleaned up or reformed life or a new state of life?
4. How can we know that our baptism is correct and that we are actually saved from our sins and are now a Christian?

SELF EXAM FOR LESSON SIX

1. Define the difference between a translation and transliteration. _____

2. What is the word “baptism?” How is the word “baptism” translated? _____

3. Name three verbs used, by modern vernacular, to define baptism. Which of the three is used by the Bible? _____

4. Explain the difference between “In the name of” in Acts 2:38 and “Into the name of” in Matthew 28:19. _____

5. Who is baptism for? _____

6. Is baptism necessary for salvation? Explain with scripture. _____

7. How did we get our English word “baptize?” _____

THE FOUNDATION PATTERN

INTRODUCTION

In this lesson we are going to consider two important statements Jesus made regarding the foundation of the church. The text is Matthew 16. We begin with verse 13. Jesus is with His apostles in Caesarea Philippi and He asks His disciples saying, *Who do men say that I the Son of Man am?* And they began to report to Him what the people were saying. They were thinking Jesus was like one of the great prophets like Elijah, Jeremiah or even John the Baptist. And those were great compliments but they were not good enough. Jesus turned to the apostles and said, *“Who do you say that I am?”* And Peter spoke up and said, *“Thou art the Christ, the Son of the living God.”* And then in verses 18 and 19 Jesus said, *“And I also say unto thee that thou art Peter, and upon this rock I will build my church and the gates of Hades shall not prevail against it. And I will give unto thee the keys to the kingdom of heaven. And whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”*

LESSON TEXT: Matthew 16:13-19; Isaiah 28:16; Psalms 118:22

LESSON AIM:

1. Understand what is, and what is not, the foundation of the church.
2. Understand that the foundation was in God’s eternal plan.
3. Know that the eternal plan was fulfilled completely.
4. Understand that there is only one foundation on which you can build.

LESSON PREVIEW: You will see . . .

1. Who is the foundation on which the church is built.
2. The foundation in prophecy.
3. The prophecy fulfilled.
4. How the church is built on the foundation.

- Read the chapter *The Church’s One Foundation* in Ed’s book, **The Church of Christ**.
-

THE FOUNDATION IDENTIFIED

A. The Foundation Is The Superstructure (Matthew 16:18)

1. The foundation will sustain the church throughout all eternity.
 - a. *What is the rock upon which the church is built?*

- 1) The ROCK is not Peter.
- 2) “Petros” (Peter), meaning small rock.
- 3) “Petras”, (the word Jesus used) meaning bed rock or foundation rock.
- b. *You are PETROS (pebble rock) and upon this PETRAS (foundation rock) I will build my church.*
 - 1) Peter had confessed, *You are the Son of God.*
 - 2) Jesus is Deity -- The Son of God. That truth is the foundation on which the church is built. The church is built on the Deity of Jesus not on Peter. Jesus, not Peter will sustain the church for all time.
2. The Church will sustain the truth throughout all eternity (1 Timothy 3:15). The church of God is *the house of God.*
 - a. The church is *the pillar and ground of the truth.*
 - b. It is not a house made with hands. It is people, saved people. People who by their faith and obedience uphold the truth of God’s word.
3. The church, people, are going to be built upon a foundation.
 - a. Strong enough to support it against all Satan can throw against it.
 - b. Foundation stone sufficient to support it throughout all time.

B. The Foundation Unshaken By Death

1. Jesus’ death would not prevent the establishment of His church (Matthew 16:18).
 - a. “. . . *and the gates of Hades shall not prevail against it.*”
 - 1) *Hades* is not hell. Hell is *Gehenna*.
 - 2) This word to the Greeks was the place of disembodied spirits.
 - b. There is where the spirit stays until the time of the resurrection.
 - 1) When you die the spirit leaves the body.
 - 2) The spirit then resides in the Hadean world.
2. When the Jews killed Jesus His death did not thwart the establishment of the church.
 - a. Jesus defeated death and established His church.
 - b. When people (the church) die they will be resurrected.
 - 1) Christ established His church and death could not stop Him.
 - 2) The church exists and death cannot defeat it.
 - 3) Jesus is the unshakable foundation on which the church is built.

THE FOUNDATION PROPHESED

A. The Prophecy Stated (Isaiah 28:16, Psalms 118:22)

1. Both scriptures refer to Jesus and the fact that He was rejected by the Jews.
 - a. Jesus claimed to be the Son of God, John 10:36.
 - 1) The Jews disbelieved and rejected His claim.
 - 2) The proof of His deity would be the resurrection.
 - 3) He is tested and the resurrection proved He was all He claimed to be.
 - b. The Jews rejected Jesus and He was tried (as a tried stone) at Calvary.
 - 1) Rejected, tried, crucified, died and went into the Hadean world.
 - 2) The Hadean world could not keep Him. He was resurrected.
2. His resurrection was the supreme sign of His divine nature (Romans 1:4). “. . . *declared with power . . . by his resurrection from the dead.*”

- a. His resurrection is a historical fact.
- b. That fact is the confirmation of His divine power.
- c.. It is confirmation of Peter's statement.
 - 1) Jesus is the Son of God.
 - 2) Thomas' confession (John 20:28-29). "*My Lord and my God.*"
 - a) Confessed Jesus to be what He claimed, "*The Son of God.*"
 - b) Resurrection is the proof of the Godhead and Sonship of Jesus (v. 29).
 - c) The Sonship, confessed by Peter, is the foundation Rock. The foundation is neither Peter nor his confession. The foundation is the One whom Peter confessed to be God's Son.

B. The Prophecy Preached, Acts Chapter Two

Peter preached the death, burial and resurrection of Jesus.

- 1. On that basis the church began -- Men believed in the deity of Jesus.
- 2. On the basis of that faith 3,000 men were baptized and added to the church.
- 3. The church was established on the solid rock foundation of the divine nature of Jesus.
 - a. That is what was preached in Acts chapters 2, 3, and 4.
 - b. That is what the apostles preached all their lives.

C. The Prophecy Fulfilled

Jesus is the solid foundation on which men place their trust for salvation.

- 1. The rejected stone has become the capstone (Acts 4:8-11). Peter quotes Psalms 118:22. Jesus is that stone.
- 2. The stone of salvation (Acts 4:12).
 - a. There is no other name -- No other authority or power.
 - b. All authority and all power resides in Christ Jesus:
 - 1) That can sustain men.
 - 2) That can save men.
 - 3) That can conquer Hades.
 - 4) That can resurrect men to eternal life.
- 3. God did what Isaiah 28:16 prophesied He would do.
 - a. God laid in Zion a foundation stone that was:
 - 1) A tried stone.
 - 2) A precious stone.
 - 3) A corner stone.
 - 4) A sure foundation stone.
 - b. The living stone (1 Peter 2:3-8).
 - 1) Christians have come to the place of salvation.
 - 2) That place of salvation is in Christ Jesus who is:
 - a) The living stone (v. 4).
 - b) Rejected by men (v. 4).
 - c) Chosen by God (v. 4).
 - d) Precious (v. 4).
 - 3) These Christians have become:
 - a) Living stones (v. 5).

- b) Built up a spiritual house (v. 5).
 - c) A holy priesthood (v. 5).
 - d) Those who offer up spiritual sacrifice acceptable to God (v. 5).
- 4) This spiritual house of Christians is:
 - a) Built in Zion, the dwelling place of God (v. 6).
 - b) Built on the chief corner stone of Zion (v. 6).
 - c) Built on the elect corner stone of Zion (v. 6).
 - d) Built on the precious corner stone of Zion (v. 6).
 - e) Built on the corner stone who can be believed and trusted (v. 6).
- c. The laid foundation stone (1 Corinthians 3:10-11).
 - 1) Jesus Christ is the foundation of the church.
 - a) Jesus is the ONLY foundation.
 - b) The foundation was laid (the preaching of Christ as risen Lord).
 - c) Each person builds his Christian life on that one foundation.
 - 2) There are no second chances (Hebrews 9:27).
 - a) There are no second chances -- no reincarnation.
 - b) After death comes the judgment -- You die ONE time and then judgment.
- 4. The confession of Peter (Matthew 16:18). “. . . upon this rock . . .”
 - a. “*Who am I? You are the Son of God!*”
 - 1) Upon that truth (His Sonship) I will build My church.
 - 2) The foundation was the fact of Christ’s Sonship.
 - b. Binding and loosing (Matthew 16:19).
 - 1) Newer versions translate this scripture properly, more correctly.
 - 2) “*Whatsoever you shall bind shall have ALREADY BEEN bound. Whatsoever you shall loose shall have ALREADY BEEN loosed.*”
 - 3) The apostles are just saying what God has already determined was necessary for man-kind to be saved.
 - a) Christ gave them the *keys of the kingdom* He gave them the authority to teach in His name.
 - b) Keys are the power to open or close something.
 - c) By preaching the gospel, and people either obeying or rejecting that message, the apostles were either opening or closing the way of salvation to those individuals who heard them preach.

THE MESSENGERS JESUS SENT SO THAT SINS MIGHT BE FORGIVEN

A. Jesus Sent His Apostles (John 13:20)

- 1. Jesus sent His apostles to preach the invitation of salvation to all men.
 - a. To receive the apostolic message was to receive Christ’s message.
 - b. Whoever received Christ’s sent word received the Father (God).
- 2. God sent Jesus to make forgiveness of sins a reality (John 20:21-23).
 - a. As God sent Jesus so Jesus sent the apostles to bring forgiveness of sin to man-kind.
 - b. Whoever rejected the Jesus sent, apostolic message would not have their sins

forgiven.

3. No other foundation (1 Corinthians 3:10-11; Ephesians 2:19-22).
 - a. How can Paul say there is no other foundation than Jesus Christ, and then say, this spiritual house, . . . is built upon the apostles?
 - b. It is built upon the preaching of the apostles.

NOTE: We can know very little about Jesus outside of the Bible. Take the writings of the Romans, Jews and Greeks in the first century, distill that down and all you will know about Jesus is He lived and He was crucified by Pontius Pilate on the charge of sedition outside the city of Jerusalem. To learn, accurately, about Jesus you must rely on one primary source of information.

The New Testament holds all factual information about His teachings, about His deeds, about His burial, about His resurrection. All other sources of information about Jesus get their facts from the New Testament. Who wrote the New Testament? The apostles and men inspired by the Holy Spirit. The message preached is the power of God unto salvation (Romans 1:16-17). The power to forgive sins is when men obey the preached gospel. The power to forgive sins did not reside in the apostles but in the apostolic message given by the Holy Spirit. Men's sins are forgiven when they obey the Holy Spirit given word. The New Testament is the teaching sent from God, inspired by the Holy Spirit and is the infallible power of God to lead men to obedience of faith (John 7:16).

Jesus sent the apostles to teach the saving message He received from the Father. Even Jesus did not presume to speak on His own (John 8:26; John 12:48-49). That word given Jesus by the Father and spoken by the apostles comprises the New Testament. That word will be the standard of judgment in the last day.

B. The Apostles Writings Are God's Inspired Word (John 14:26; 16:13)

1. The Holy Spirit supernaturally imposed upon the apostle's minds what God wanted written and taught as doctrine. In this matter the apostles were *guided into ALL TRUTH!*
2. They spoke infallibly, inerrantly and truthfully the gospel message. What did they preach?
 - a. Jesus was crucified.
 - b. His dead body was buried and literally resurrected from the dead.
 - c. This resurrection proved, beyond any doubt, He was God.
 - d. Jesus was Lord. He was the promised Messiah.

NOTE: Three thousand people believed that message. What was bound? Belief by preaching of the word. They asked, *What shall we do?* Peter replied, *Repent and be baptized everyone of you in the name of Jesus for the remission of sins.*

What was bound? Baptism for remission of sins. Who bound it? God did! All Peter did was preach it. God bound it before it was preached.

God's eternal purpose was being unfolded among men. Men were to believe in Jesus by the preaching of the gospel. Men were to repent of their sin and be baptized for the remission of sins. This is how sins were forgiven. When men refused to obey this pattern their sins were retained. Nothing has changed today.

The same pattern must be followed. Christ is still the foundation. The New Testament is the God-given apostolic word that shows us the pattern we are to follow and obey.

FOR CLASS DISCUSSION

1. How can we know that the foundation rock that Jesus spoke of in Matthew 16:18 was not the apostle Peter?
2. How can Paul say, *There is no other foundation than Jesus Christ* and then say, this spiritual house . . . built upon the apostles?

SELF EXAM FOR LESSON SEVEN

1. What is the rock on which the church is built? Give scripture. _____

2. Show from scripture and original language why Peter cannot be the foundation.

3. What is the Hadean world? _____

4. Show the foundation prophecies and how they are fulfilled. _____

5. What New Testament scriptures state that Jesus is the foundation? _____

6. Explain how the apostles are a part of the foundation and how they bind or loose. _____

7. What is apostolic authority and where does it reside? Explain fully. _____

LEADERSHIP PATTERN - ELDERS

INTRODUCTION

In Ephesians 5:23, Paul says that Jesus is the head of the church. In Colossians 1:18, he says Christ is the head of the body (the church). The New Testament presents Jesus Christ at the head of the universal body, but the church of our Lord is seen from two vantage points. Not only is it seen as the universal body of Christ. It is also seen in its local sense. For an illustration: The church located at Jerusalem, the church at Corinth or the church at Antioch. These would be churches of Christ (congregations of the Lord). And we want to consider just now the great organizational structure of the church, keeping in mind that Christ stands at the head of His church.

Colossians 3:17, states that whatever we do, whatever the church is to do in word or deed, they are to do all things in the name of (by the authority of) Jesus. Apart from the New Testament we cannot know what He wants us to do. With the New Testament (the words of the apostles) we have the words of Christ (the will of God). And He teaches us that every local congregation is to have a distinctive organizational structure. That is the subject of this lesson.

LESSON TEXT: 1 Timothy 3:1-8; Titus 1:5-9; Acts 20:17-31

LESSON AIM: To understand the type of structure God ordained in the church and to understand how that structure is ordered with the limits of its authority. To understand why it is important to follow God's pattern of church structure.

LESSON PREVIEW: You will see . . .

1. By definition the work and lifestyle of an elder.
 2. That each congregation should have a plurality of elders.
 3. New Testament examples of this structure and its pattern.
 4. Consider the boundaries of leadership authority.
- Read the chapter on The Organizational Structure Of The Church in Ed's book *The Church Of Christ*.
-

GOD'S ORDAINED LEADERSHIP MINISTRY OF ELDERS

God ordained that the local church should be overseen in its work and worship by men qualified for this special task.

A. God's Simple Structure For The New Testament Church

1. Many structures cause much confusion.
 - a. Papacy, archbishops, bishops, parish priests. Pastor and a board of deacons. Pastor and board of directors. Bible knows nothing of this kind of arrangement.
 - b. Christianity is ordered after a pattern (2 Timothy 1:13).
The pattern is found in the New Testament as given by the inspired writers. This is the pattern we are to follow.
2. The structural pattern for the local congregation of New Testament Christians.
 - a. Three words that describe the work of the elder (1 Timothy 3:1-8; Titus 1:5-9).
 - 1) PRESBUTEROS - *Elder*. It means an older man. The dignity of the work requires older, wiser, experienced men.
 - 2) EPISKOPOS - *Overseer*.
After the 2nd century these overseers were called BISHOPS. A work by older men of overseeing the local congregation.
 - 3) POIMEN - *Shepherd*.
Ephesians 4:11, the only time it is translated as "pastor." Referring to one who pastors or feeds a flock of sheep. The word is translated SHEPHERD in all other places in the New Testament. It describes the work of a special group of older men who oversee and feed the sheep of a local congregation.

NOTE: There is a great difference between, what we call preachers, ministers, evangelists and what the New Testament has designated as ELDERS who oversee and feed a local congregation. What the New Testament defines as a PASTOR is not a preacher or evangelist.

Today many preachers take the title pastor and practice a one man shepherding oversight in a congregation. This has no basis in scripture.

1 Timothy 3:1-8 and Titus 1:5-9, list special qualifications for those who would be pastors over a congregation. Most preachers do not meet these qualities of character and lifestyle requirements.

The age of the overseer is contrasted to others, in a congregation, by the word youth (1 Timothy 4:12).

- 1) YOUTH is MAOTAS. This is the word used to describe Timothy the evangelist.
- 2) It describes a person, according to 1st century custom, who is between the ages of 21 and 40.

B. Three Words Describe The Same Office And Work (Acts 20:17-30)

1. Paul asks the PRESBUTEROS from Ephesus to meet him at Miletus (v. 17). These men are called *the ELDERS of the church*. Paul speaks to these congregational leaders in vs. 18-30.
2. Paul refers to their work by the two other words we have discussed (v. 28).
 - a. *Take heed to yourselves and to all the flock over which the Holy Spirit has made you overseers (EPISKOPOS), to feed (POIMEN) the church of God . . .*
 - b. The elders (PRESBUTEROS) who are overseers of a local congregation are told to feed (POIMEN) [shepherd, pastor] that flock of God in Ephesus.
 - c. The work of overseeing, feeding, shepherding, pastoring a congregation is given

- to elders. It is not given to evangelists, deacons or preachers.
3. Feeding is only one part of a shepherd's work. When he feeds the flock he is not through shepherding. The work of a shepherd includes:
 - a. Feeding
 - b. Doctoring
 - c. Protecting
 - d. Guiding
 - e. Caring for and nurturing. All of these are under the general heading of overseeing.
 4. All three Greek words are used to describe the same persons and the special work or ministry God has given them -- The elders.
 - a. They are qualified by God, ". . . *the flock over the which the Holy Spirit has made you overseers, to feed the church. . .*" (Acts 20:28).
 - b. To refer to someone in the New Testament as a pastor is not to refer to the preacher as we use the word today.
 - c. If we want to follow the Bible pattern we have to define our terms correctly.

NOTE: We do not want to substitute man-made traditions in the place of God's word. Remember Christ's words in Matthew 15:3, 6b-9. To add human traditions is to depart from the pattern.

THE NUMBER OF ELDERS OVER A LOCAL CHURCH

The number of elders for each local church is always in the plural in the New Testament.

A. Elders In Every Congregation

1. There are to be elders (plurality) in every congregation (Titus 1:5).
 - a. The pattern of sound words includes what is written: In 1 Timothy 3:1-7; Titus 1:5-9. It includes the list of spiritual qualities and the lifestyle of the man who would fill the ministry of being an elder in a local congregation.
 - b. Timothy, the preacher, would put them in mind of the APOSTLES WAYS which he taught everywhere in EVERY CHURCH (1 Corinthians 4:17). Whatever Paul, the apostle, taught the congregation in Corinth, he taught:
 - 1) To the congregation in Ephesus.
 - 2) To the congregation in Troas.
 - 3) To the congregation in Colossae.
 - 4) To the congregation in Rome.
 - c. Every congregation (church) had the same doctrine.
 - d. All the apostles taught the same thing in every place (Ephesians 4:4-6).

NOTE: There is a pattern and we are commanded to hold the pattern.

2. The church at Jerusalem was typical of all other congregations in the world (Acts 15:2, 4, 6, 22).
 - a. We can safely say that because ". . . *the same thing was taught in all churches everywhere*" (1 Corinthians 4:17).
 - b. There were *elders* [plurality -- more than one] (v. 2).

- 1) *elders* (v. 4).
- 2) *elders* (v. 6).
- 3) *elders* (v. 22).
 - a) There were a plurality of elders, overseers or shepherds.
 - b) Not a conclave of elders who came from different congregations.
 - c) A plurality of elders who oversaw and shepherded the one flock in Jerusalem. They were the Jerusalem elders as opposed to the Ephesians elders.
 - d) It was not a bishop from one diocese and another from this diocese and another from that diocese to represent the entire body. No elders from another congregation were present.
3. The pattern is always the same and God gave us the Bible so we could follow the same pattern – The pattern is always a PLURALITY OF ELDERS in each congregation.
 - a. Acts 20:17, Paul called for the “. . . *elders at Ephesus.*”
 - b. Philippians 1:1, “. . . *the over-seers and deacons.*”
 - c. 1 Thessalonians 5:12-13, “. . . *them who labor among you and are over you . . .*”
 - d. 1 Timothy 5:17, “. . . *the elders who are over you . . .*”
 - e. Hebrews 13:17, “*Follow them who are over you and submit to their leadership . . .*”

B. Warning About Abuse Of Power

1. Men who serve as elders can become unscrupulous and assume power God never intended them to have Acts 20:28-31. Elders were never intended to be bosses (Luke 22:25-26).
2. Elders serve the congregation by watching over the body of Christ.
 - a. Elders are responsible for the spiritual welfare of each member of the body.
 - b. Each member is to follow his spiritual leaders and not cause hardships for them.
 - c. It takes a plurality of elders to serve the needs of all the members of a congregation.

THE NEW TESTAMENT REVEALS THE PATTERN

A. Each Congregation Is To Have Elders

1. Elders are to watch over the spiritual needs of the congregation (Hebrews 13:17). They are plural in number in each congregation.
 - a. At Ephesus.
 - b. At Jerusalem.
 - c. At Thessalonica.
 - d. At Rome.
2. A congregation without elders is incomplete -- not as God intended it to be ultimately (Titus 1:5).
 - a. The congregations on the island of Crete were without elders.
 - b. Therefore, Paul says, they “. . . *are lacking.*”
 - c. Titus is to correct this *lack* by ordaining elders in the churches on Crete.

- d. Paul's command is "... *ordain elders IN every city . . .*"
 - 1) He did not say, "... *ordain elders OVER every city . . .*"
 - 2) There may be more than one congregation in each city and each congregation has its own elders to oversee the spiritual needs of its members.
 - 3) There was more than one congregation in the city of Rome (Romans 16:3-15).
 - a) A congregation of Christians met in the home of Priscilla and Aquila.
 - b) A congregation of Christians were gathering in a different location in the city of Rome, v. 14.
 - c) Another group of Christians who were gathering for worship in the home of Philo-logus is described in v. 15.
 - 4) In every city there are congregations (churches of Christ) and Titus was to ordain elders over each church IN each city on the island of Crete.

LOCAL CHURCH AUTONOMY

Local church autonomy is the pattern of New Testament church government.

A. The Pattern: Each Church Has It's Own Elders

Each congregation is autonomous (self-governing).

- 1. To be autonomous a church cannot be under the authority (oversight) of another congregation or another congregation's elders.
- 2. The oversight of a congregation's elders extends no further than the boundaries of that congregation.
- 3. "... *the flock over which the Holy Spirit made you overseers . . .*" (Acts 20:28). The oversight of the Ephesian elders was confined to the church, or flock, at Ephesus.
- 4. "... *the elders among you I exhort . . . tend the flock which is among you*" (1 Peter 5:1-2).
 - a. Elders are appointed over a particular flock.
 - b. They are to tend and feed that flock.
 - c. They are to be examples to that flock.
 - d. Their oversight is only to the flock which is among them.

B. The Pattern: Every Church Under The Lordship Of Christ (1 Corinthians 4:17)

- 1. Paul said he taught the same thing in every church and told the all preachers to put every church in mind of that. That reveals the pattern and chain of command.
- 2. It reveals the source of all authority:
 - a. Every church is under Christ.
 - b. Every church is under the Word (New Testament).
- 3. Revelation 3:7, "... *These things says He who is holy and He that is true . . . who has the keys of David, He opens and no man can shut; and shuts and no man can open . . .*" He ends the letter to each congregation with, "*He that has an ear, let him hear what the Spirit says to the churches.*"

NOTE: Every congregation, if it has elders who are qualified, is to hear the word and

authority of Christ and His word and submit to the leadership of those elders as they lead the congregation according to the word of Christ. Congregations without elders are still under the authority of Christ and His word as their guide.

They are still autonomous and not under the elders of another congregation. This is the safety valve against full-scale apostasy.

FOR CLASS DISCUSSION

1. Discuss the essentiality of the elders' authority to determine church action in order to maintain peace and harmony among the membership.
2. What is the obligation of a church to an unqualified elder? The principle in Matthew 23:1-3 might help. What attitude must all Christians maintain toward such an elder?
3. Must each and every elder be fully qualified? (1 Timothy 3:1)

SELF EXAM FOR LESSON EIGHT

1. List three Greek words which are used to designate the leaders of the church. Give their translations. _____

2. What scripture would indicate that God qualifies men to be leaders in the church?

3. What is the biblical pattern as to the number of elders in a congregation? Verify your answer with scripture and reasoning. _____

4. Show with scripture and reasoning that every church in a city is to have elders and not a group of elders over a whole city.

5. List two scriptures which show that the oversight of a congregation's elders extends no further than the boundaries of that congregation. _____

6. Whether a church has elders or not, under what authority does it exist and serve?

7. Explain the difference between a "pastor" and a "preacher." Give one scripture where both are found together. _____

LEADERSHIP PATTERN - DEACONS

INTRODUCTION

We are continuing our study of the organized local church, and in this lesson we are going to consider the place of deacons in the organization of the local church's design by the Lord. Now keep in mind that Christianity is ordered after a pattern, that it is not a hodge-podge wherein every man can do that which is right in his eyes but God has taught us in His Word what He wants in His church. Now we are going to consider the place of the deacons in this organized local church, and we are going to put this under two heads in our study.

LESSON TEXT: 1 Timothy 3:8-13; Acts 6:1-6

LESSON AIM:

1. To understand the meaning of the word deacon.
2. To know the different kinds of service described by the word deacon.
3. To understand the work of a deacon.

LESSON PREVIEW: You will see . . .

1. The deacon as a special servant to the church.
 2. The many ways one can have a ministry of serving.
- Read the chapter on The Organizational Structure Of The Church (4) in Ed's book *The Church Of Christ* and all the book by James D. Bales, *The Deacon And His Work*.
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THE GOD ORDAINED MINISTRY OF DEACONS

The Definition and significance of the term "Deacon."

A. The Word Deacon In Its General Meaning - A Servant Or Minister

1. Servant or minister - DIAKONOS is the Greek word.
 - a. Means SERVANT, MINISTER or DEACON.
 - b. It does not define the type of service or ministry to be performed.
 - c. The word "minister" does not necessarily refer to a "preacher."
2. Service or ministry (Romans 12:7).
 - a. The type of ministry is not spelled out in the context.
 - b. He could have been talking about any ministry:
 - 1) Of deacons.

- 2) Of elders.
- 3) Of women teaching children or other women.
 - a) The word could have been translated “service.”
 - b) *He that serves, give himself to his service.*
- 3. “Take heed to the ministry . . .” (Colossians 4:17).
 - a. The same word as in Romans 12:7, DIAKONIAN.
 - b. The kind of ministry is unknown.
 - 1) This word does not distinguish what kind of ministry.
 - 2) Archippus could have been an elder, deacon or preacher.
 - 3) The context in which the word is used determines how you define the ministry.

B. The Word In Its Special Meaning - Deacon

- 1. A special office or work (Philippians 1:1). “. . . *together with the over-seers and deacons.*”
 - a. DIAKONOI - DEACON. Could have translated the word “servants” or “ministers.”
 - 1) Would think of “ministers” as “preachers.”
 - 2) Not talking about preachers.
 - b. Not talking to all the people who have a ministry.
 - 1) Specially qualified men who had special work to do.
 - 2) All Christians are servants -- These are distinct from those.
- 2. Special qualifications for “overseers” (1 Timothy 3:1-7; Titus 1:5-11).
 - a. “Overseers” are a special ministry with special qualifications.
 - b. Not be “overseer” unless you meet all these qualifications.
- 3. Special qualifications for “deacons” (1 Timothy 3:8-13).
 - a. In contra-distinction to other Christians deacons, like elders, have special qualifications to do a special work.
 - b. Preachers do not have to be married. Deacons have to be married.
- 4. DIAKONEO (verb form of the word diakonos).
 - a. The idea is *Let them SERVE as DEACONS.*
 - b. Two forms of the same word -- the verb form translated SERVE and the noun form translated DEACON.
 - c. The word Deacon (servant) makes a distinction between a special ministry, or service, and all other ministries in the church.
 - d. Deacons have special qualification that must be met:
 - 1) Must be grave.
 - 2) Not double-tongued.
 - 3) Not given to much wine.
 - 4) Not greedy of filthy lucre.
 - 5) Strong in the faith.
 - 6) Must be proven.
 - 7) Found to be blameless.
 - 8) Husband of one wife.
 - 9) Ruling their children and households well.
 - e. Not all Christians meet these qualifications. Therefore the ministries of other

Christians are different and must be distinguishable from that of the deacons.

C. The Context Must Determine How The Word DIAKONOS Is Rendered

1. Translated as Archippus' **ministry** (Colossians 4:17).
 - a. "... *take heed to his DIAKONIAN . . . his MINISTRY.*"
 - b. Not say, "... *take heed to his DIAKONATE . . . his work as a deacon . . .*"
2. A deaconess - "... *a servant of the church*" (Romans 16:1).
 - a. "... *Phoebe . . . who is a DIAKONOS of the church . . .*"
 - b. RSV translates as, "... *Phoebe . . . who is a DEACONESS of the church . . .*"
 - 1) No Biblical evidence that there were DEACONESSSES in the early church.
 - 2) No Biblical precedent for the idea of the office of DEACONESS.
3. Qualifications for women (1 Timothy 3:11).
 - a. Not talking about women serving as female counter-parts to deacons.
 - b. Talking about the wives of those who serve as deacons.
 - 1) GUNE = WOMAN or WIFE = Also, determined by the context in which it is used.
 - 2) Here it is GUNAIKAS = The wives of the men under consideration.
 - 3) To qualify as a DEACON the man's wife must have certain qualities that exhibit a high level of spiritual attainment.
 - 4) The word is rendered WIVES in the KJV, NKJV, NIV, and in the Strong's Exhaustive Concordance of the Bible.

NOTE: Until we have a clear statement from the apostles to the effect that there were deaconesses in the first century church we are without divine authority to have them.

THE WORK OF DEACONS EXAMINED

This must be determined from the word itself.

A. Scripture Does Not Define The Work Of Deacons

1. Serving assignments -- Job descriptions.
 - a. Many places in the Bible for preachers and elders.
 - b. Only two ways to define the deacons work.
 - 1) By the definition of the word.
 - 2) The context in which the word is used.
2. DIAKONOS. Literal translation in Greek Lexicons. "Table Servant; one who waits or attends upon another" (Acts 6:1-3).
 - a. "... *daily ministration . . .*"
 - b. A form of the word DIAKONOS.
 - c. "... *serve tables . . .*"
 - d. The verb for of the word DIAKONOS.

B. Two Separate, Distinct Ministries (Acts 6:1-6)

1. *We (apostles) will continue in prayer and in the ministry of the word.*
 - a. Two ministries are discussed.
 - 1) Table ministry.

- 2) Word ministry.
- b. Work of the apostles is defined in Matthew 28:18-20.
 - 1) A preaching of the word ministry.
 - 2) Their priority mission.
- 2. Other needs arose among the church at Jerusalem.
 - a. Apostles not to stop their more important work to attend to lesser work.
 - b. Lesser work must not be ignored.
 - 1) Appoint deacons to do this work of serving physical needs of the church.
 - 2) Each has a work and all are important.
 - a) Apostles, preachers and elders did not stop preaching and teaching.
 - b) Every one's needs were met.
 - c) The church did not stop multiplying.
 - d) Satan could not stop or detract their work.

C. Defining The Work Of Deacons

- 1. To serve the church in any area of need where men are to be served.
- 2. How do deacons serve the people in the congregation?
 - a. Help people in the church to solve their material problems.
 - b. What are the physical needs of the congregation?
 - 1) Food.
 - 2) Clothing.
 - 3) Housing.
 - 4) Medical needs.
 - 5) Anything that pertains to physical or material needs.
- 3. Many parts of the body functioning in different ministries and capacities to accomplish God's work:
 - a. To preach the gospel to all the world.
 - b. To care for, encourage, build up each other to grow in the grace and knowledge of our Lord.

SELF EXAM FOR LESSON NINE

1. What is the literal translation of the work diakonos? _____

2. What words can be used to translate the word diakonos? _____

3. Explain the use of the word deacon in Romans 12:7. _____

4. Explain the use of the word deacon in Colossians 4:17. _____

5. Explain the use of the word deacon in Romans 16:1. _____

6. How does Acts 6:1-6 and 1 Timothy 3:8-13, describe the work of a deacon.

7. Summarize, in your own words, "What is the work of a deacon?" _____

THE PATTERN OF WORSHIP

INTRODUCTION

In the fourth chapter of the book of Matthew, Jesus Christ is led into the wilderness and is tempted of the devil. And you recall the temptations that the devil performed in relation to our Lord. And at one point in that temptation, chapter 4, verse 10, *Then said Jesus unto him, 'Get away Satan for it is written: You shall worship the Lord your God, and Him only shall you serve.'* The Bible teaches us very plainly that God is the object of worship. He and He alone is the object of all true worship. The Bible also teaches us that there is acceptable worship, that there is unacceptable worship. And then the Bible teaches us how to identify and distinguish between the two.

Keep in mind Christianity is ordered after a pattern. It has a distinctive identity. God ordained the pattern of our worship toward Him. He has always specified that. Now as we study the subject in this lesson of the identity of true and acceptable worship we want to begin with a definition of the word worship.

LESSON TEXT: John 4:23-24.

LESSON AIM:

1. To understand the definition of worship.
2. To understand what is true worship ;and who is a true worshiper.
3. To understand the meaning of “*in spirit*” and “*in truth*.”

LESSON PREVIEW: You will see . . .

1. The difference between service and worship.
2. The kind of worship God wants and does not want.
3. How to know what kind of worship pleases God.
4. The principles of acceptable worship.

- ▶ Read the chapter on The Worship Of The Church (1) in Ed’s book *The Church of Christ*.
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WHAT IS WORSHIP?-A DEFINITION

The word “worship” is nowhere defined in Scripture. It must be defined from the word itself.

A. The Definition Of Worship From Two Greek Words

1. PROSKUNEO - “to make obeisance, do reverence to (from PROS, towards, and KUNEO, to kiss), is the most frequent word rendered to worship. It is used of an act of homage or reverence” - W.E. Vine.
 - a. Translated as *worship* but defined as an ACT OF WORSHIP, ACT OF OBEISANCE.
 - b. An act performed in relation to one considered to be God.
 - 1) The word is always used in this way in the New Testament
 - 2) It is the word, most often used, in the New Testament for worship.
2. LATREUO - “to serve, to render religious service or homage,” - W.E. Vine.
 - a. Means all of a Christian’s life in service to God.
 - b. Our daily service as Christians as opposed to special acts of worship done at special times.
 - 1) The service rendered as the result of a life dedicated to God.
 - 2) The every day (all of a Christian’s life) kind of serving in the Kingdom.
 - c. Spiritual or reasonable service, Romans 12:1, . . . *which is your spiritual SERVICE*. The word SERVICE is our word LATREUO.
 - 1) We just naturally present our bodies unto the Lord as a spiritual, reasonable part of our daily service to Him.
 - 2) That word is translated WORSHIP.

B. Examples Of Proskuneo

1. Always a specific act. *I fell down to WORSHIP him*, Revelation 19:10. The word WORSHIP is the word PROSKUNEO. The bowing down was a specific act of worship. This above and beyond one’s habitual service performed on a daily basis. Acts 8:27 - Going to a specific place, at a specific time, to perform a specific act of worship. Worship to God not done on a daily basis.
 - a. Proskuneo in Acts 24:11.
 - 1) Paul went to Jerusalem for the specific purpose of worshipping God in that place.
 - 2) What God commanded (John 4:20) - The words WORSHIP in this passage are PROSKUNEO. That was what God commanded (Deuteronomy 12:4-8).
 - a) They could not offer sacrifice any place they wanted.
 - b) They perform acts of worship at a place and time of God’s choosing.
 - b. Proskuneo in John 4:21-24.
 - 1) Continues to use the word PROSKUNEO every time the word WORSHIP is used.
 - 2) It did not mean they could not worship outside of Jerusalem, in terms of everyday service and worship (latreuo).
 - 3) This has reference to specific acts of worship.
 - a) Feast of the passover, day of atonement, etc.
 - b) Specific acts at specific times in a specific place.
 - c. Proskuneo in John 4:23.
 - 1) Reference to the Christian era.
 - a) *True worshipers shall worship the Father in spirit and in truth.*
 - b) The word *worship* is still our word *proskuneo*.
 - 2) Christians will be taught how to worship God at specific times in specific

- way at specific places.
- 3) Christian worship (proskuneo) is distinctively identifiable and recognizable.
 - a) It is distinct and can be distinguished anywhere in scripture. God SEEKS this kind of worship and these kinds of worshipers. That means God can distinguish this kind of worship and these kinds of worshipers from all others. We must therefore be careful to give God what He desires and not what He will reject.
 - b) God can identify true worshipers. That means there are true worshipers and false worshipers. And God can tell the difference. Also, there is true worship and false worship. And God can distinguish between the two. One He accepts and one He rejects.
 - c) To have true worship you must have true worshipers. The true worshiper will worship in spirit and in truth. True worship is defined by God and is distinctive from all other worship. True worship can be identified by its distinctive elements. Elements of worship designed by (ordered by) God in which men are to engage.
 - d) Men are to worship not only in truth (according to God's pattern), but they are to worship in spirit. This speaks of the character involved. The worship must come from the heart -- be genuine.
 - e) Example: *The Lord's Supper*. You do not just eat crackers and drink grape juice. A deeply felt moment of remembrance of what Christ did for you on the cross. A love feast of praise and gratitude for His perfect provision for your deepest need.
 2. Worship according to truth (John 8:31-32), "*Ye shall know the truth and the truth shall . . .*"
 - a. This is all truth and includes the truth by which we worship God.
 - b. Truth from God's word (John 17:17) - We learn truth from God's word and by obeying that truth we are sanctified. The truth about worship and the truth about doctrine are found in the word of God.
 - 1) Worship must be sincere and from the heart.
 - 2) Worship must be according to the word of God.
 - c. True worship is not just anything and everything you want it to be.
 - 1) You must obey the terms of the covenant.
 - 2) The covenant reveals special acts of worship (proskuneo) specified by God.
 3. Worshiping in truth is not an option. *God is Spirit, and they that worship MUST worship in spirit and truth.*
 - a. We MUST worship . . . in truth. No alternative is permitted.
 - 1) That means God has made it possible to definitely identify the elements of true worship.
 - 2) You can, with certainty, identify what is true worship and what is false.
 - b. Two things about their worship are identifiable (Matthew 15:7-9).
 - 1) Number one, their heart is wrong, vs. 7-8.
 - 2) Number two, their worship is the wrong kind of worship, V.s.. 9.
 - 3) They are not worshiping God the way He commanded in His word.
 - a) They are not worshiping according to truth (God's Word).
 - b) They are worshiping according to man's doctrine (tradition).

- c) You can identify the difference between man's doctrine and God's truth.
- c. Man-made doctrine and tradition in worship is called "WILL-WORSHIP" (Colossians 2:23). The NIV calls it "SELF-IMPOSED WORSHIP."
 - 1) God rejects self-imposed, man-made will-worship.
 - 2) It is rejected because it is, as the apostle Paul says, *going beyond what has been written*, (1 Corinthians 4:6).
- d. Ignorant worship, Acts 17:23 - Speaks of men who worship in ignorance. They worship in ignorance because they do not know God and His Word.
 - 1) Without God's word to guide them into worshipping IN TRUTH they are ignorant of God's will.
 - 2) Without God's will, the only way they can worship God is according to their own will (will-worship).
 - 3) Their worship is merely an uneducated guess. They worship in ignorance. That kind of worship is rejected by God. If it had been acceptable, Paul would not have told them otherwise.

PRINCIPLES OF ACCEPTABLE WORSHIP

A. Must Be Done According To God's Truth (John 4:23-24)

- 1. God wants man to worship Him a certain way. He has specified that way in His word.
 - a. God specifies it because He wants it that way. He knows what is right, good and what will glorify Himself. He knows what will benefit us and cause us to grow the most.
 - b. Truth is God's word and whatever we do must be authorized by that word. Acceptable worship must be according to the authority of God's word. Acceptable worship is that which is authorized by God's word.

B. Must Be Done According To God's Authority, Colossians 3:17

- 1. All things must be done . . . *in the name of the Lord Jesus* . . .
 - a. That means by the authority of Jesus,
 - b. What is outside His word (the Bible) is not by His authority.
 - c. That meant everything we do in worship (proskuneo) must be authorized.
- 2. We are not to go beyond (in faith and practice) what is written. That is Paul's statement in 1 Corinthians 4:6.
 - a. Why did Paul place this restriction on us?
 - b. Because what Paul wrote is the word of God (1 Corinthians 14:37).
 - c. Christians do not go beyond (outside of) the word of God. Nothing outside of the word of God can tell you how to worship God acceptably, II Peter 1:3. The Bible tells you everything you need in relation to life and godliness. Only the Bible can (must) tell you how to . . . *worship God in spirit and in truth*. The scriptures are God's authoritative word on all things pertaining to religion and worship. Those scriptures can make you complete in God's sight. You need nothing else (2 Timothy 3:16-17).

C. You Can Only Give God What He Has Asked For

1. You cannot give God what He does not want and what He has not asked for (Acts 17:24-25).
 - a. You cannot invent your own acts of worship and impose them on God.
 - b. He will not accept that and He is very clear about that.
2. All that we do must not only be authorized, but it must be done by faith.
 - a. We are to walk by faith (2 Corinthians 5:7).
 - 1) Faith comes by the teaching of God's word (Romans 10:17).
 - 2) "... *Whatsoever is not of faith is sin*" (Romans 14:23).
 - b. That which is *of faith* or *by faith* is that which is authorized by the word of God.
 - 1) What does *By faith*... mean? That's what he had been taught, by God, to do. It was authorized. It was according to God's command. (Hebrews 11:4; Genesis 4:2-5).
 - 2) Noah did EVERYTHING God said to do. Everything Noah did was by faith. It was according to God's word. Therefore, it was authorized. (Hebrews 11:7; Genesis 6:22).
 - 3) What kind of faith did Abraham have? He had an OBEDIENT FAITH. Faith that was obedient to God's commands. Faith that was according to God's word. (Hebrews 11:8; Genesis 12:1-4)

NOTE: If we worship God acceptably it must be by faith in keeping with the Word of God. It must be from the heart but it must also be from the Word. There is specific worship, specific times, specific places. Proskuneo. Identifiable and acceptable worship.

FOR CLASS DISCUSSION

1. Is worship an attitude or an act? Is worship confined to a "worship service"? Can Christian worship be distinctly identified?
2. Why is it impossible to separate godly living from acceptable worship?

SELF EXAM FOR LESSON TEN

1. Define worship. _____

2. What is the difference between proskuneo and latreuo? _____

3. Give 4 examples of proskuneo and explain each.
 - 1) _____

 - 2) _____

 - 3) _____

 - 4) _____

4. Define what it means to worship in spirit. _____

5. Define what it means to worship in truth. _____

6. How do you identify true worship. _____

7. Explain the principle of acceptable worship. _____

WORSHIP - THE LORD'S SUPPER

INTRODUCTION

In our former lesson we studied the distinctive nature of Christian worship. We found that to be acceptable to God, worship has to be authorized by the Word of the Lord. Man cannot give God just anything he wishes. God accepts what God has authorized. We found in our last study of worship that in many cases there are special things to be done at special times and in specific places. Such is the nature of our study in this lesson as we look at the purpose, significance, and importance of the Lord's Supper.

We read in the gospel records in Matthew, Mark and Luke that Jesus instituted the Lord's Supper. But we have to come to the epistles, particularly the book of 1 Corinthians in order to get a real delineation of the significance of the Lord's Supper. In the book of 1 Corinthians we find that the Lord's supper had been greatly mitigated. It had even been degenerated into a common riotous banqueting meal of a feast. The apostle Paul in 1 Corinthians 11 sets the matter straight, and we are the beneficiary of the instruction concerning the Lord's Supper.

LESSON TEXT: 1 Corinthians 11:23-30

LESSON AIM:

1. To understand when Jesus instituted the Lord's Supper.
2. To understand what the Lord's Supper represents.
3. To understand that the 1st day of the week is God's day of choice for the Lord's Supper.

LESSON PREVIEW: You will see . . .

1. When the Lord established the Lord's Supper.
2. The incentives gained from the Lord's Supper.
3. How to and how not to observe the Lord's Supper.
4. That God has chosen the when of the Lord's Supper.

- Read the chapter on the Lord's Supper in Ed's book *The Church of Christ*.
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JESUS ESTABLISHED THE LORD'S SUPPER

The Lord's supper is distinctly Christian. It is distinctive for its simplicity and profound meaning to the church.

A. Not A Man-made Act Of Worship (1 Corinthians 11:23-26)

1. Commanded by Jesus Christ as a remembrance of Himself. What are we to remember? Jesus and all the Bible tells us about Him.
 - a. The Bible never tells us to celebrate the birth of Jesus at Christmas.
 - b. The Bible never tells us to celebrate the resurrection of Jesus at Easter.
 - c. The Bible knows nothing of these man-ordained (begun by the Catholic church) commemorations.
 - d. But it does say that we are to remember Christ in the Lord's Supper every first day of the week.
2. It is to remember Christ and His bodily sacrifice (vs. 23-24). *"This is My body . . . do this in remembrance of Me."*
3. It is to remember Christ's shed blood on the cross (v. 25). *"This cup is the new testament in my blood: this do as often as you drink it, in remembrance of me."*

B. The Design and Nature of The Lord's Supper?

1. It is a **remembrance of Christ**. We call it a commemoration. We commemorate Christ when we eat the Supper.
 - a. Commemorates a special event in His life - Not Him generally.
 - b. It brings to our remembrance something especially important about Jesus.
2. It is a **proclamation of the death of Christ** (v. 26). *" . . . you proclaim the Lord's DEATH until He comes."*
 - a. Our eating is a statement of our faith.
 - b. We state that Jesus died and became our sin offering.
 - 1) He paid the price and God is satisfied.
 - 2) Our sin is imputed to Him and His righteousness is imputed to us.
 - 3) This is the only thing that enables us to stand justified before God.

NOTE: Two thousand years ago, in history, Jesus died on Golgotha. He died on the cross to provide our salvation. We eat the Lord's Supper, not just remembering Jesus generally, but to remember and proclaim His death on the cross. Because we believe the Bible we believe in the virgin birth and the bodily resurrection of Jesus from the dead. But the Bible does not tell us to celebrate, as an act of worship (Proskuneo), the birth or the resurrection of Jesus. Christians simply do not celebrate Christ's birth once a year at Christmas. Christians do not only celebrate Christ's resurrection once a year at Easter. 1 Corinthians 5:7, states that *" . . . Christ our passover is sacrificed for us."* We celebrate the sacrifice of our "Passover Lamb" every first day of the week -- 52 times a year.

3. A **self-examination** for daily living.
 - a. Why we remember Christ's death every week, 1 Corinthians 11:27. How can you be guilty of driving nails in the body of Jesus? Being guilty of piercing His side with a spear? Being guilty of crucifying Christ Jesus? Being guilty for the death of Christ? (Hebrews 6:4-6) Somebody can be guilty of crucifying Christ anew. That is talking about unfaithful Christians. A Christian can re-crucify Christ by an ungodly lifestyle.
 - 1) Vs. 23, *" . . . the same night in which He was betrayed . . ."*
 - 2) Talking about Judas who hypocritically ate with Jesus knowing he intended

- to betray Him.
- 3) Not just Judas -- Anyone, today who, was baptized into Jesus, and betrays Jesus by their hypocritical life.
- b. The Lord's Supper is an incentive not to live that way.
 - 1) To eat the Lord's Supper while living that kind of life makes you guilty of killing Christ.
 - 2) Vs. 28, . . . *examine your self* . . .
 - a) The Lord's Supper is a time for SELF EXAMINATION.
 - b) We are not to live an ungodly life, lying, cheating, stealing, committing adultery, being immoral and at the same time come to worship (Proskuneo) God and think God will accept him. God will not accept that man or his worship -- His religion is in vain. Paul says such a man . . . *eats and drinks damnation to himself* . . .

C. God Gave This Supper For Two Very Important Reasons

1. To proclaim Christ's death (a reminder of who saved us).
2. To examine ourselves (to warn about hypocrisy and an encouragement to holy living).
 - a. If people ate the Lord's Supper as God asks, they would either stop sinning or we would stop eating the Lord's Supper.
 - b. We would make the choice to get into Christianity totally or get out and stop our hypocrisy.
3. Discerning the body of Christ (v. 29).
 - a. We must keep the body of Christ (the Church) in the right perspective.
 - b. We cannot treat the body as unimportant by our lifestyle. We must remember that the church (the body) is distinct from the world. We live for our Lord and not for the world and the things of this world. We examine ourselves. We repent of sin. We follow the Lord. We will grow strong in Him.
4. This is a spiritual matter (v. 30).
 - a. Not talking about physical sleep like you get when you go to bed at night.
 - b. Not talking about physical sickness like when you get a heart attack.
 - 1) Talking about spiritual slumber, spiritual sickness.
 - 2) The result of not eating the Supper properly, not examining themselves, not doing what God commanded.
 - c. We are to discern ourselves (v. 31), and we are to discern the body (v. 29).
 - 1) That is the significance of the Lord's Supper.
 - 2) That is the special reason for observing the Lord's Supper.

A DESIGNATED TIME FOR EATING THE LORD'S SUPPER

The apostles Paul's doctrine was that the Lord's Supper should be observed "often" (1 Corinthians 11:25, 26).

A. When God Speaks No Man Has The Right To An Opinion

1. Our worship must be from the heart, according to the truth from God's word. God's word has given us all things pertaining to life and godliness (Colossians 3:17; John 4:23-24).

- a. The same truth and doctrine was taught in every church (1 Corinthians 4:17).
 - b. What one church practiced all were to practice because God taught the same thing, through His apostles, in every church. Paul writes with apostolic authority (1 Corinthians 14:37).
 - c. Paul says the church met regularly (1 Corinthians 11:17).
 - 1) They were coming together regularly to eat the Lord's Supper.
 - 2) But they stood condemned for the way they were doing it (vs. 18-22).
 - a) Vs. 33-34, shows that when they came together regularly it was to eat the Lord's Supper.
 - b) Tells us that when they came together regularly there were those who were speaking in tongues and prophesying (1 Corinthians 14:23-26).
 - c) The whole church was assembling or coming together regularly.
2. A pattern commanded by Paul (1 Corinthians 16:1). "*. . . as I gave order to the churches of Galatia so also do you . . .*"
- a. Here is how they can take up a collection in an orderly fashion.
 - b. Similar to 1 Corinthians 4:17, *The same command for all churches.*
 - c. What is the command? Vs. 2, "*Upon the first day of the week . . . lay by in store . . .*"
 - 1) It is abundantly clear that everything about the first century church was done around the first day of the week.
 - 2) That was true of all congregations.

B. God Has Specified The Time Of Observance, Acts 20:4-7

- 1. They stayed seven days to be there on the first day of the week.
 - a. Why wait? Waiting for the first day of the week -- When the church would be gathering to observe the Lord's Supper.
 - b. This is the time discussed in 1 Corinthians 11:33; 14:23, 26; 16:2, and this is abundantly clear.
 - 1) Whether it was in Galatia, Troas or Corinth, all congregations met on the first day of the week to observe the Lord's Supper.
 - 2) That was not an accident or the decision of some human.
 - 3) They did so because it was the will of God, so ordered by the apostles.
 - c. The reason for their coming together on the first day of the week (Acts 20:7).
 - 1) They came to . . . *break bread* . . .
 - 2) They came together on the first day of the week to break bread, Paul intending to depart on the morrow.
 - 3) Vs. 11, says he left the next day (on the morrow) just as he had intended.
- 2. Notice the distinction between the Lord's Supper and a common meal.
 - a. They ate the Lord's Supper often (1 Corinthians 11:24-26). Every first day of the week.
 - 1) If God does not tell us how or when to do something we have the liberty to do it as we please.
 - 2) But when God states the when or how or where we have no choice in the matter.
 - 3) God in the Bible could have said *Bi-weekly, monthly, quarterly, semi-annually or annually*. But He didn't. What He did say was to observe it

weekly. A weekly reminder (every 7 days) of our Lord's sacrifice for our sins.

- b. It was not a common meal (1 Corinthians 11:33). The Supper has a special purpose, at a special time -- It is "Proskuneo" worship to God. You do not bring a common meal into this worship context.
- c. Obviously a worship context (Acts 2:42). Doing steadfastly what the apostles taught them to do in worship and breaking bread -- This is the breaking of bread (Lord's Supper) not a common meal.
- d. The common every day meal is in Acts 2:46. Verse 42, is the Lord's Supper and vs. 46, is a common meal. **The two are distinguishable and identifiable.** So identifiable you can tell one from the other. The Lord's Supper. Proskuneo worship on a specific day to accomplish a specific act of worship for a specific reason.

CONCLUSION

The Lord's Supper as an act of Christian worship upon the first day of the week is as significant a proclamation of Christ as exists. Let all Christians realize their responsibility to it, what it is, its frequency, and the examination which is to accompany it. Then let them proclaim the Lord's death till he come.

FOR CLASS DISCUSSION

1. What did the Lord mean in Matthew 26:29, *I drink it new with you in my Father's kingdom?*
2. What did Paul mean in 1 Corinthians 10:15-21 that the cup and bread were a communion with the blood and body of Christ?
3. Were the Jews commanded to keep every Sabbath holy, or were they at liberty to choose which Sabbath they would keep? (See Exodus 20:8) Apply to Acts 20:7 and the frequency of eating the Supper of the Lord.
4. What is the logical conclusion in relation to how often we are to observe the Lord's Supper if the Bible does not say how often?
5. Is the Lord's Supper to be observed frequently? What passage(s) so states?
6. Was the regular assembly and common meals to satisfy hunger to be separated? (See 1 Corinthians 11:33, 34)

SELF EXAM FOR LESSON ELEVEN

1. When did Jesus establish the Lord's Supper? _____

2. What is the Lord's Supper? _____

3. List two things the Lord's Supper accomplishes.
 - 1) _____
 - 2) _____
4. How is the Lord's Supper an incentive to holiness? _____

5. List two scriptures that show a consistent pattern in the establishment and worship of the New Testament church. _____

6. Explain why you should observe the Lord's Supper every first day of each week. _____

7. Explain the difference between the Lord's Supper and a common meal. _____

WORSHIP IN SONG

INTRODUCTION

In our last lesson we learned that there are specific acts of worship which God has designed for His people to engage in to His glory and to our edification. Worship has always been for a specific purpose but sometimes the worship that God has designed for us is to be done at specific times and even in specific places. One of the specific things that God wants us to engage in to His honor and for our benefit is to glorify Him in song. God wants us to worship Him in singing and this brings us to the great subject of church music which God has designed for the individual and for the assembly. Now let us look first of all at God's instructions for the individual. In this lesson I am going to be reading from the Bible a great many passages of scripture. And I want you, if you can, to open your Bible and to study with me and read these passages right out of the Scripture.

LESSON TEXT: James 5:13; Ephesians 5:17-19; Colossians 3:16

LESSON AIM:

1. To understand the concept of worship in song.
2. To understand the what, why, where and how of singing in worship to God.
3. To understand the place of instrumental music in worship to God in the Old Testament.
4. To understand the New Testament doctrine of song in worship to God.

LESSON PREVIEW: You will see . . .

1. How song expresses the spirit of the worshiper.
 2. How we are to use song in our worship.
 3. How we are not to express our worship in song.
- Read the chapter on The Worship of the Church (3) Singing in Ed's book *The Church of Christ*.
-

WORSHIP IN SONG

Music in the New Testament is confined to singing.

A. James 5:13

Is any of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.

1. Insight into God's providential care generates gratitude and praise in a Christian's heart.

2. We are to acknowledge that in songs of praise. Songs of praise to God are a form of worship to God.

B. The Sacrifice Of Praise Is The Fruit Of Our Lips (Hebrews 13:15)

Fruit of the lips includes many things.

1. Praying to God.
2. Thanking God.
3. Praising God.
4. Expressing our joy in song.

NOTE: Here the type is designated. We are to sing (fruit of the lips). The when of our singing--Joy from the knowledge of God's provision.

C. God's Instruction About Worship When Christians Are In Assembly (1 Corinthians 14:12, 23-25)

1. There is teaching.
2. There is praying.
3. There is singing.
4. All this is in the context of Christians assembled for worship.
 - a. Vs. 12. These things are for edifying. Worship in Christian assembly to edify the members.
 - b. Vs. 23-25. Every act of worship is to glorify God and benefit the worshiper.
 - 1) Before the New Testament was available Christians had miraculous gifts. Speaking in tongues in the assembly had to be accompanied by an interpreter. Tongues were not a heavenly language -- they were a foreign human language. Acts 2:21-22, defines tongues as the language of a foreign people. If tongues were not interpreted they would not be edifying to the assembly.
 - 2) Prophecy is encouraged because it benefits all assembled, Christian and non-Christian alike. When the church comes together they are teaching the unbeliever and themselves -- The Christian and the non-Christian. When they come together they are worshipping God.

D. The Assembly Is For Edification (1 Corinthians 14:14-16)

1. No one can be edified if they do not understand what is being said because, as we have seen in lessons three and four Christianity is a taught or learned religion (1 Corinthians 14:26). . . . *when you come together*. The whole church comes together in assembly.
 - a. . . . *one has a psalm* . . . A psalm can be sung or read.
 - b. . . . *has a teaching* . . .
 - c. . . . *has a revelation* . . .
 - d. . . . *has a tongue* . . .
 - e. . . . *has an interpretation* . . .

NOTE: These were done in the assembly. All of these were to be done in a way that would edify the assembly.

2. Everything done in the assembly was to be unto the glory of God and for the building up of the church spiritually. The assembled worship service was ordered by God or they would not have been doing it. Worship was praying, teaching, and singing.

E. The Why, What, Where And How Of Singing (Ephesians 5:17-19)

1. *Speak to yourselves . . .*
 - a. . . . *in psalms . . .*
 - 1) There are 150 inspired Psalms.
 - 2) Can be spoken or sung.
 - 3) In assembly to one another or alone to one's self.
 - b. . . . *hymns . . .* - Probably scripture sung with a melody or chant.
 - c. . . . *spiritual songs . . .* - Words of praise prompted by the joyous spirit of the individual.
2. Colossians 3:16. The same thing as stated above in Ephesians 5:17-19. This would suggest corporate worship -- the congregation assembled.
 - a. . . . *teaching and admonishing one another . . . singing with grace in your hearts . . .*
 - b. This scripture authorizes worship in song in the assembly.
3. These scriptures define the "WHAT, WHY and WHERE" of song in worship.
 - a. WHAT? -- *Psalms, hymns and spiritual songs.*
 - b. WHY? . . . *giving thanks unto God . . . to teach and admonish . . .*
 - c. WHERE? -- In the assembly.

THERE IS NO PLACE FOR INSTRUMENTAL MUSIC IN WORSHIP

Mechanical instruments of music not a part of New Testament Worship.

A. Instrumental Music Permitted /Commanded In Old Testament

It is never mentioned in the New Testament. If Jesus and His apostles never mentioned it then it is not authorized.

1. Instrumental music is mentioned in the Old Testament. It is mentioned because it's use was commanded. If it is commanded it is authorized.
2. Instrumental music is commanded in the Old Testament (2 Chronicles 29:25-28; Acts 2:29-30) - King David was a prophet -- He spoke by inspiration. The commandment for instrumental music came by three prophets, David, Gad, Nathan.
3. In Israel's worship God commanded both singing and the use of instruments of music. God authorized two different modes of worship:
 - a. God authorized singing [the fruit of the lips] (2 Chronicles 29:28).
 - b. God authorized playing [accompaniment on instruments] (2 Chronicles 29:25, 28).
 - c. God authorized both singing and accompaniment. Therefore, both are permitted.
 - d. If God had not authorized it, by way of commandment, they could not do it.
 - 1) God did not allow additions or deletions to His Old Testament Covenant.
 - 2) Those who did were guilty of rebellious presumption and were rejected.

B. The New Testament Never Authorizes Instrumental Music

There is not one example, in the New Testament, where instrumental music was used in

the worship of a congregation or in the worship of an individual.

1. "The Bible does not say we cannot use instrumental music." That's true. But God has stated what He does want. Where God has designated we dare not add to or substitute for.
 - a. Lord's Supper -- *Fruit of the vine and unleavened bread.*
 - 1) He did not say, "Do not use milk, coffee or water."
 - 2) He did not have to say, *Do not use . . .*
 - 3) He did say, *Use fruit of the vine . . .* and that automatically eliminates everything except that element.
 - b. To use something other than what God commanded is rebellion.
 - 1) Jesus called it, ". . . *making void God's commandments by teaching your traditions . . . worshiping in vain by teaching, as doctrine, the commandments of men . . .*" (Matthew 15:6, 9).
 - 2) Paul warned against it, ". . . *that you might learn not to go beyond what is written . . .*" (1 Corinthians 4:6).
 - 3) Again Paul is emphatic about deleting or substituting something else in place of God's word. "*If any man preach any other gospel unto you . . . let him be accursed*" (Galatians 1:9).
 - 4) Even the apostle John warned, "*If anyone comes to you and brings not this doctrine, receive him not into your house, neither bid him God speed*" (2 John 10).
2. Old Testament authority or example does not give New Testament authority!
 - a. The Old Covenant specified instrumental music. The New Covenant does not. David also had 8 wives. David made animal sacrifices to God. Just because David did those things, does that mean we should use instruments?
 - b. David was under a different covenant.
 - 1) We are not under that old covenant (Jeremiah 31:31-34).
 - 2) Each covenant has it's own authority. We are bound by covenant authority. But which covenant's authority are Christians under?
 - c. Everything we do, in word or deed, must be by the authority of Christ. Whatever you do in everyday life and in worship must be by Christ's authority. To do something in the name of Christ means you do it by His authority (Colossians 3:17).
3. Jesus has all authority under the New Covenant (Matthew 28:18-20). "*All authority in heaven and on earth has been given to me.*"
 - a. By His authority Jesus commanded certain things.
 - 1) *Go teach all nations . . .*
 - 2) *. . . teach them (taught believers) to observe ALL THINGS I commanded you.*
 - b. What did those taught, baptized believers do?
 - 1) They did what Jesus commanded them to do through the apostle's word.
 - 2) Acts 2:42, ". . . *they continued steadfastly in the apostles teaching . . .*" (See 1 Corinthians 4:17; 2 Thessalonians 2:15).
 - 3) The things Paul wrote are the commandment of the Lord. I1 Corinthians 14:37. Jesus wants certain things done in certain ways at certain times. He sent the apostles to instruct us and make sure we do things His way.
 - c. God gave the written word as a precise guide (1 Corinthians 4:6). It is a perfect

guide. 2 Timothy 3:16-17. It is the faith we are to contend for, Jude 3. It is the pattern of sound words to which we are to hold (2 Timothy 1:13).

HOLD THE PATTERN OF SOUND WORDS

A. We Are Not To Go Beyond What Is Written In Scripture

1. God says to the Christian in all worship, *Sing*.
 - a. Can you sing without playing an instrument?
 - b. Can you play an instrument without singing?
 - c. Which did God command in the Old Covenant and in the New Covenant? The Old Covenant commanded, *Sing*. The Old Covenant commanded, *Play on instruments of music*. The New Covenant commanded, *Sing*. The New Covenant never commanded, *Play on instruments of music*. There are no New Covenant examples of playing on instruments in worship to God.
2. If you only sing praises to God you do exactly what God, in His word, has commanded you to do.
 - a. *Anyone who runs ahead and does not continue in the teaching of Christ does not have God*, II John 9.
 - b. That means God rejects those who add to or take from His word.
 - 1) *The teaching about Christ* is not teaching about His divine nature.
 - 2) That phrase refers to the things taught by Christ and conveyed through His apostles (Matthew 16:12). Those things taught by the apostles which they told the people to do.
3. All this helps you understand how serious is this matter of staying within the bounds of God's Word. If we do not stay within those bounds we do not have God. Those boundaries are clearly stated by what has been written in the Bible.
4. Specific acts of worship are required. (See John 4:23-24; John 17:17) We must stay within the authorized boundaries of God's Word.

B. Old Testament Examples

1. Nadab and Abihu (Leviticus 10:1-2). They ... *offered strange fire ... which He had not commanded*.
 - a. The Hebrew word is "zuwr." It means foreign. That which had not been included in what God commanded.
 - b. Instead of offering what God commanded, they offered something different.
2. Lived a lifestyle contrary to God's word (Numbers 22:18). Admitted that God's word was irrevocable.
3. Every word of God is tried. If you add to it He will prove you a liar and reprove you (Proverbs 30:5).

C. That Principle Is No Less True In The New Testament

1. These things are not wise -- They are will-worship, self-imposed worship (Colossians 2:20-22).
2. In our worship we do not want SELF-IMPOSED worship, we want Christ-imposed worship.
3. Under the New Covenant we want singing that is imposed by the Lord.
 - a. Singing is imposed by the Lord -- Instrumental accompaniment is not.
 - b. Throughout the Bible there is a golden thread that tells each generation, *Do not*

go beyond what God has commanded. And the Bible ends with the same statement of divine principle, Deuteronomy 4:2; Revelation 22:18-19. Do not add to God's holy commandment and do not take from it! Let all the glory be to God.

CONCLUSION

An obvious characteristic of the church of Christ is her worship as set forth in the New Testament. Singing is that kind of music set forth for the church of Christ. Let us make a joyful noise to the Lord . . . and produce melodious sounds together with the strings of the heart.

SELF EXAM ON LESSON TWELVE

1. Insight into God's providential care generates what is in a Christian's heart. How may we acknowledge that gratitude? _____

2. Hebrews 13:15 speaks of the sacrifice of praise being the fruit of our lips. What four things may this include?
 1) _____ 3) _____
 2) _____ 4) _____
3. What are two purposes of every act of worship?
 1) _____ 2) _____
4. Explain the what, why and where of singing in worship.
 What? _____
 Why? _____ Where? _____
5. Why were instruments of music used in the Old Testament worship? Give scripture. _____

6. Should we use instruments of music in worship as Christians? Give scripture.

7. Why would not Old Testament authority or example not give the privilege of using instruments in New Testament worship?

8. Using the example of Nadab and Abihu reason that instruments of music in the worship is unacceptable to God.

9. What is will worship and what does this say about instruments of music in the worship assembly?

SUPPLEMENTAL STUDY NOTES

Did you ever wonder why so many people teach something different than what Jesus and the apostles taught? Not only did the apostles (who were guided into all truth by the Holy Spirit, John 16:13), explain why, but they also predicted there would be those who would teach false doctrines disguised as the gospel (2 Timothy 4:3-4).

In the beginning of the New Testament Church there were no denominations. There were no different teachings. There was no division in Christianity. The first time division occurred it was severely condemned (1 Corinthians 1:10-15).

BIBLICAL PROPHECY ABOUT APOSTASY

The departure from the original New Testament doctrine did not begin until after the deaths of all the apostles and first century Christians. And the departure began exactly where the apostle Paul predicted -- with the bishops, the church leaders (Acts 20:17, 28-30).

Not only does Paul foretell the apostasy, but he describes some of the false doctrines that will identify the apostate group (1 Timothy 4:1-3). This pinpoints the first departure from true New Testament Christianity into a man-made religion as being the Catholic church. The Catholic hierarchy came into being when bishops of the church, in an unchristian power struggle with civil governments, began to elevate one another to special offices and places of power. This finally resulted in the creation of an ultimate position of power called the Papal office.

And as Paul predicted, in 1 Timothy 4:1-3, that apostate body still forbids priests to be married. Also, they used to forbid the eating of meat on Fridays and still require fasting on certain days they say are more holy than other days. It is a practice in contradiction to Colossians 2:16-23.

But, one man papal rule, celibacy of the priesthood and required fasting on certain days are not the only departures from THE FAITH by the Catholic church. The Catholic church is responsible for changing the mode of baptism, from immersion in water, to sprinkling with water.

CATHOLIC ADMISSION OF APOSTASY

Cardinal James Gibbons, Archbishop of Baltimore and Chancellor of the Catholic University of America, on page 266 of his book entitled "**FAITH OF OUR FATHERS.**" (82nd edition, John Murphy Company Publishers, Baltimore, 1904), makes the following statement:

"For several centuries after the establishment of Christianity, baptism was conferred by **IMMERSION**; but since the twelfth century the practice of baptizing by infusion (sprinkling) has prevailed in the Catholic church, as this manner is attended with **less inconvenience** than baptism by immersion."

The New American Catholic Edition Bible (New Confraternity Version) on page 163, in a footnote under Romans 6:3, states:

"St. Paul alludes to the manner in which baptism was ordinarily conferred in the primitive church, **BY IMMERSION**. The descent into the water is suggestive of the descent of the body into the grave."

Both Cardinal Gibbons and the Catholic Bible reveal the fact that the Catholic church departed from the original command and practice of Jesus and His apostles. The Catholic church is the apostate group who departed from **THE FAITH**.

From the day of Pentecost in Acts 2:1 - 2:38, until A.D. 1311, all who became a Christian were baptized by **IMMERSION** in water. To baptize someone by **SPRINKLING** with water instead of **IMMERSING** in water is a man-made tradition begun by the apostate Catholic church.

TESTIMONY OF DENOMINATIONAL FOUNDERS

Martin Luther, founder of the Lutheran church:

“Baptism is BAPTISMOS in Greek and MERSIO in Latin, and means to plunge something completely into the water, so that the water covers it. It would be proper, according to the meaning of the word that whoever is to be baptized, should be put in and sunk completely into the water and then drawn out again.” (**Luther’s Works, Volume 35, “Word and Sacrament,”** page 29).

“The term baptism is a Greek word . . . when we immerse anything into water, that it may be entirely covered with water. That custom has been abolished among the generality, (for neither do they entirely dip, but only sprinkle with a little water). Nevertheless they ought to be wholly **IMMERSED**, for the etymology of the word requires it. And truly, if you consider what baptism signifies, you shall see the same thing required.” (**Opera Omnia, Tom 1.,** page 72).

John Wesley, founder of the Methodist church:

“We are buried with Him -- Alluding to the ancient manner of baptizing by **IMMERSION**.” (**“The New Testament, With Explanatory Notes,”** Romans 6:4).

Methodist scholars John McClintock and James Strong:

“Sprinkling as a form of baptism took the place of **IMMERSION** after a few centuries in the early church. **Not from any established rule**, but by common consent.” (**McClintock and Strong’s Cyclopedia of Religious Knowledge**, Vol. IX, page 968, 12 volumes).

John Calvin, founder of the Presbyterian church:

“It is evident that the term baptize means to **IMMERSE**, and that this was the form used by the primitive church.” (**Institutes of the Christian Religion,** Vol. III, page 344).

*“Wherefore the church (Catholic church) **did grant liberty to herself** since the beginning **to change the rite** somewhat.”* (**Institutes of the Christian Religion,** Vol IV, page 15).

THE ORIGINAL LANGUAGE OF THE NEW TESTAMENT

The New Testament was written in the Koine Greek language. In that original language there are three verbs that are used to convey three totally different actions. They are as follows:

EPICHEO, ἐπικέω

“To pour upon.” It is used in Luke 10:34, to describe what the “Good Samaritan” did when he “POURED” oil upon the wounds of the man who fell among robbers.

RHANTIZO, ῥαντίζω

“To sprinkle,” In Hebrews 9:13, this word describes the Old Testament practice of SPRINKLING blood and ashes of a temple sacrifice.

BAPTISMA, βάπτισμα

“To immerse, submersion, to dip.” In Matthew 21:25; John 1:26; Acts 2:38; 8:36; 22:16, this word is used of John’s BAPTISM and of Christian BAPTISM, both of which were in water.

Now which of these three verbs did Jesus and His apostles use when they commanded taught believers to be baptized? Did they say, “*Repent and be EPICHEO (poured upon)?*” Did they say, “*Repent and be RHANTIZO (sprinkled)?*” The answer to both questions is **NO!** You cannot obey Christ’s command to be RHANTIZO (sprinkled) because He never commanded sprinkling. what He did command was, “*Repent and be BAPTISMA (immersed).*” If you were sprinkled you received man-made baptism. If you have not been IMMERSED you have not received Christ’s baptism taught in the Bible.

PROTESTANT DENOMINATIONS AND CATHOLIC ERROR

Why do protestant denominations practice Catholic error instead of Biblical truth? The answer is found in the origin and history of those denominations.

MARTIN LUTHER was a Catholic priest who studied the Bible and realized the apostasy of Catholicism. He left the Catholic church and started the “reformation.” His intent was to reform the apostate body and return to the ORIGINAL DOCTRINES of New Testament Christianity.

Likewise, **JOHN CALVIN** came from a Catholic background. He rejected the apostate teachings of the Catholic church and started the Presbyterian church.

KING HENRY VIII was a Catholic when he asked Pope Clement VII for a divorce from Kathryn so he could marry Ann Bolin. The pope refused and Henry left the catholic church to start his own church. He created the Church of England (Anglican church) and appointed the office of Archbishop of Canterbury as it’s head. The Archbishop of Canterbury immediately granted Henry a divorce from Kathryn so he could marry Ann.

The **LUTHERAN, PRESBYTERIAN** and **ANGLICAN** churches are all hybrid off-shoots of the Catholic church. When they left Catholicism they carried with them the Catholic’s apostate practice of baptism by sprinkling.

JOHN WESLEY was an Anglican preacher who came to America to establish the Church of England in the colonies. Wesley, also, ended up with a hybrid off-shoot, called Methodism.

This new denomination called the Methodist church retained the Church of England’s practice of baptism by sprinkling which had been inherited from the Catholic apostasy.

The practice of SPRINKLING as BAPTISM is not a New Testament doctrine. It was never taught or practiced by Jesus or His apostles. It is a man-made tradition started by the Catholic church and perpetuated by the protestant denominations who broke off from the Catholic church.

The following diagram illustrates this historical digression from the original Biblical command of baptizing by immersion.

TRANSLATION OR TRANSLITERATION?

If sprinkling as baptism is not a New Testament doctrine and was neither taught nor practiced by Christ, the apostles or the New Testament Church, where did we get the word BAPTISM?

We know the original Greek word BAPTISMA means to IMMERSE. But, what does the English word BAPTISM mean? **Webster's Collegiate Dictionary** defines BAPTISM thusly:

“A sacrament of the Christian church, signalized by SPRINKLING with or IMMERSION in water.”

This is the evolved modern-day meaning of the English word BAPTIZE. But it is not the meaning of the original Koine Greek word. Neither is it the meaning of the modern classical Greek word. In the Greek language, today or in any age, the word BAPTISMA still means IMMERSE. The English word and the original Greek word sound alike but have different meaning. How can that be?

That is not hard to explain when you understand that our English word BAPTISM is not a “TRANSLATION” of the Greek word “BAPTISMA.” Instead of being a translation it is a “TRANSLITERATION” of the Greek word “BAPTISMA.” There is a great difference between a translation and a transliteration.

TRANSLATION: To explain the meaning of a word in one language into the same meaning of the word in another language. It is to explain the word so it means **exactly** the same thing in **both** languages.

TRANSLITERATION: To write the English equivalent of another language's alphabet on the page instead of translating the word.

Suppose I was translating a Greek text into the English language. And suppose I come to the word “zoe.” “**Zoe**,” in Greek, means “**life**.” I would not write in the English text, “. . . this is the only zoe I have.” The correct translation would be, “. . . this is the only life I have.” “**Zoe**” is a **TRANSLITERATION** of the Greek word. “**Life**” is the **TRANSLATION**, of the word, into the English language. The meaning of the Greek word “**zoe**” cannot be translated as anything except “**life**.”

The word “**BAPTISM**” is not a translation. It is a **TRANSLITERATION** of the word “**baptisma**.” It is a word made by writing the English equivalent of the Greek alphabet. The word is “baptisma.” But with a transliteration we still do not know the TRUE meaning of the word. All we have done is create a new word in the English language with no meaning.

Greek Word:	β	α	π	τ	ι	σ	μ	α
Greek Alphabet:	Beta	Alpha	Pi	Tau	Iota	Sigma	Mu	Alpha
Transliteration:	B	A	P	T	I	S	M	A
Greek Word:	BAPTISMA							
English Word	BAPTISM							
Greek Meaning	IMMERSION							
English Translation	IMMERSION							

But with a transliteration we still do not know the meaning of the word. All we have done is create a new English word pronounced **BAPTISM**. What is baptism? How do we define baptism? It **must** be defined exactly like the word from which it was transliterated.

You do not transliterate the Greek word “**HIPPOS**” into the English language as “**COW**.” The Greek word “**HIPPOS**” means “**HORSE**.” If you transliterate the Greek word “**HIPPOS**” into the English language you must understand it as “**HORSE**” and not a cow or some other animal. It **MUST** have the same meaning as the original language! And in the same way, if you transliterate the Greek word “**BAPTISMA**” into the English language it **MUST** have the same meaning in the English language as it had in the Greek language. Therefore, “**BAPTISM**” must be understood as “**IMMERSION**.” It cannot be understood as sprinkling.

AN IMPORTANT HISTORY LESSON

How did we end up with a transliteration instead of a translation? It happened in England during the reign of King James, the son of Mary, Queen of Scots. In A.D. 1604, during a conference of the clergy and bishops of the Church of England, King James ordered the Scriptures to be translated into the English language. Forty-seven (47) men of special learning were chosen from church-men, Puritans and scholars having no theological bias. In A.D. 1611, these men produced what is called the “King James Version” of the Bible. In that version there appeared, for the first time, a new English word -- “**BAPTISM**.”

This new word came into being because these forty-seven (47) scholars faced a problem. In the Koine Greek manuscripts was this word **BAPTISMA** which meant “**TO IMMERSE**.”

But King James was a member of the Church of England and this Anglican church did not immerse. Because of the Catholic apostasy, inherited by the Church of England when they broke with Catholicism in 1534, King James had never been **IMMERSED** in baptism -- he had only been **SPRINKLED**.

These scholars would not sacrifice their scholastic integrity by saying the word “**BAPTISMA**” meant “**SPRINKLE**.” That would make them the laughing stock of the world. So they compromised. Instead of **TRANSLATING** the word, they **TRANSLITERATED** the word by putting, in the text of the King James Bible, the English equivalent of the Greek alphabet.

Instead of the text reading, “. . . *arise and be IMMERSED* . . . ” they wrote, “. . . *arise and be BAPTIZED* . . . ” And they did that in every place where the word or a form of the word, **BAPTIZE**, appeared in the original manuscripts. That is how we got our English word **BAPTIZE** and **BAPTISM**.

LET THE SCRIPTURES SPEAK

You do not have to know the original Greek language to understand the Bible. The Bible is self explanatory. Anyone can understand that baptism is an immersion in water just by reading the Bible. We must remember Jesus and His apostles never commanded anyone to be SPRINKLED or POURED for the forgiveness of sins. You cannot sprinkle or pour a person without first reducing them to a liquid or granule form and that would kill them. But you can IMMERSE a person and that is exactly what Jesus commanded.

Matthew 28:19: *“Go ye therefore, and teach all nations, BAPTIZING (immersing) them in the name of the Father, and of the Son, and of the Holy Spirit.”*

Acts 2:38: *“Repent and be BAPTIZED (immersed) everyone of you in the name of Jesus Christ for the remission of sins . . . ”*

Acts 8:36, 38-39: *“ . . . see, here is water; what hinders me being BAPTIZED (immersed)? . . . and they both went down into the water, both Philip and the eunuch; and he BAPTIZED (immersed) him. And when they came up out of the water”*

John 3:23: *“And John was BAPTIZING (immersing) in Aenon near Salim, because there was much water there; and they came and were BAPTIZED (immersed).”*

Romans 6:3-4: *“ . . . do you not know that as many of us as were BAPTIZED (immersed) into Christ Jesus were BAPTIZED (immersed) into His death? Therefore we were buried with Him through BAPTISM (immersion) into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”*

The metaphorical description of baptism shows it to be an immersion. **Romans 6:4:** *“Therefore, we are **BURIED** with Him by **BAPTISM** into death . . . ”* Baptism is in water. Baptism is a BURIAL in water. Burials are associated with death. Burial is a covering (immersion) in dirt, not sprinkling with dirt. To change the mode is to destroy the figure. Baptism is immersion in water. *There is ONE body and ONE Spirit, just as you were called in ONE hope of your calling; “ONE Lord, ONE faith, **ONE BAPTISM**; ONE God and Father of all . . .”(Ephesians 4:4-6).*

NOTE: Since the baptism commanded and practiced by Jesus and His apostles was always by **IMMERSION**, we must follow the same practice today. This practice allows baptism to be exactly as Christ commanded it, and thus truly symbolizes the death, burial and resurrection of Christ as expressed in Romans 6:3-6. By doing exactly what Christ commanded we can KNOW, without doubt, that we have fulfilled His commandment. (John 12:48; 14:15).

From a tract, **“THE HISTORY OF CATHOLIC, PROTESTANT AND CHRISTIAN BAPTISM”** by Bob Martin.

Study Guide

Edward C. Wharton

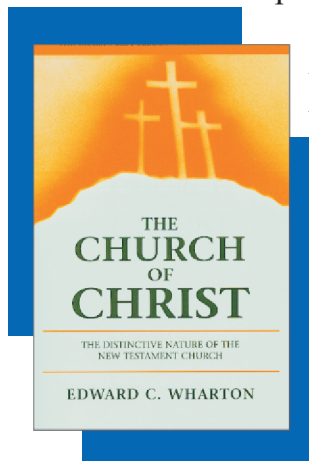


Ed Wharton has preached the Gospel for more than 40 years and helped establish Sunset International Bible Institute in Lubbock, Texas, where he continues to serve on the faculty. He also serves as both teacher and evangelist in Asia, Australia, Europe, and South America.

Ed is married to Martha Lee Van Landingham. They have three children.

In this study, Ed Wharton establishes that Scripture contains a divine pattern for the church of Christ. He then presents a systematic study of the biblical passages relating to the church, creating a clear understanding of the pattern set by God.

Other books by Ed Wharton include: *Christ and the Church*, *The Church of Christ*, *Freed for Freedom*, *God Among the Nations*, and *Redemption Is*. Working with SIBI External Studies Ed has produced video courses on *Distinctive Nature of the Church*, *Historical Christian Evidences*, *Galatians*, *Scheme of Redemption*, *Homilitics I*, and *Baptism*.



“*The Church of Christ*” is a companion book to this study.

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