

The Doctrine of the Church

- I. The Meaning of the Word "Church."
 - A. Its connection with the Hebrew world of the Old Testament.
 1. Evil counsel (Gen. 49:6; Ps. 26:5).
 2. Civil affairs (1 Ki. 12:3; Prov. 5:14).
 3. War (Num. 22:4; Jdg. 20:2).
 4. Religious worship of God (2 Chron. 20:5).
 - B. Its connection with the secular Greek world (Acts 19:32).
 - C. Its connection to the theological world of the New Testament. A full blown technical and theological designation for "the people of God." Of its 114 occurrences in the New Testament, with but five exceptions (Acts 7:38, 19:32, 39, 41; Heb. 2:12), the ekklesia church is presented in this light.
- II. The Origin of the Church. When and where did the church actually begin? Here we are confronted with several different views.
 - A. It began with Adam in Genesis 3.
 - B. It began with Abraham in Genesis 12.
 - C. It began with John the Baptist in Matthew 3.
 - D. It began with Christ. Here four different time periods are advocated by those who believe it began with the Savior.
 1. At the call of the twelve apostles (Lk. 6:12-16).
 2. With Peter's confession in Matthew 16:13-16.
 3. With the Last Supper in Matthew 26; Mark 14; Luke 22; John 13.
 4. On the first Easter Sunday night after Jesus' resurrection in John 20.
 - E. It began with Paul. Here, as in the case of Christ, several time periods are offered.
 1. At the time of his conversion in Acts 9.
 2. At the time of his first missionary trip in Acts 13.
 3. At the time of his Roman imprisonment in Acts 28.
- III. The Nature of the Church.
 - A. The church considered from a negative viewpoint.
 1. It is not a new name for Israel.
 - a. The promises are different.
 - b. The seed is different.
 - c. The births are different.
 - d. The nationality is different.
 - e. The relationship with the Father is different.
 - f. The relationship with the Son is different.
 - g. The relationship with the Holy Spirit is different.
 - h. The temple is different.
 2. It is not the kingdom.
 3. It is not a building structure composed of wood, bricks, nails and mortar.
 4. It is not a state or national organization.
 5. It is not a denominational organization.
 6. It is not what the Roman Catholic theologians say it is.
 7. It is not what the liberal theologians say it is.
 - B. The church considered from a positive viewpoint. Here three distinct positions may be distinguished.
 1. The ekklesia of the New Testament refers only to those geographical groups of baptized believers who regularly assemble, led by pastors and deacons, for the purpose of worship, instruction, fellowship and evangelism (Acts 2:41-47; 5:11, 14, 28; 14:27; Rev. 2-3).
 2. The ekklesia of the New Testament refers primarily (if not only) to that invisible body of Christ, composed of all believers, saved from the day of Pentecost to the rapture (Heb. 12:23; Rev. 19:6-9).
 3. The ekklesia of the New Testament embraces both the total body of Christ (including living and departed believers) and individual local assemblies, with the main emphasis being placed on the latter meaning. This position is held by most Bible students. The total body seems in view in 1 Corinthians 15:9; Galatians 1:13; Ephesians 5:25-32; Hebrews 12:23; Revelation 19:6-9, while the bulk of the remaining ekklesia references describe local church assemblies.
- IV. The Purpose of the Church.
 - A. Its purpose considered from a negative viewpoint.

1. The purpose of the church is not to save the world (Mt. 13:33; 2 Tim. 3:1-7; 2 Pet. 3:1-5).
 2. The purpose of the church is not to serve the world.
 3. The purpose of the church is not to attempt to rule the world.
 4. The purpose of the church is not to fight the world.
 5. The purpose of the church is not to imitate the world.
 6. The purpose of the church is not to isolate itself from the world.
- B. Its purpose considered from a positive viewpoint.
1. It is to love God (Rev. 2:4).
 2. It is to glorify God (Eph. 1:5-6, 11-12, 14; 3:21; 2 Thess. 1:12).
 3. It is to display God's grace (Eph. 2:7; 3:6, 10; 1 Pet. 2:9).
 4. It is to evangelize the world (Mt. 28:19-20; Mk. 16:15; Lk. 24:47; Jn. 20:21; Acts 1:8).
 5. It is to baptize believers (Mt. 28:19).
 6. It is to instruct believers (Mt. 28:20; Phil. 4:8-9; 1 Tim. 4:6; 5:17; 2 Tim. 2:2, 24-25).
 7. It is to edify believers (1 Cor. 14:26; Eph. 4:11-12, 16; 1 Thess. 5:11; 2 Pet. 3:18; Jude 20).
 8. It is to discipline believers (Mt. 18:15-17).
 9. It is to provide fellowship for believers (Acts 2:42; 1 Cor. 1:9; 2 Cor. 8:4; 13:14; Gal. 2:9; Phil. 1:5, 2:1; 1 Jn. 1:3, 6-7).
 10. It is to care for its own in time of need (2 Cor. 8-9; 1 Tim. 5:1-16; Jas. 1:27).
 11. It is to provoke Israel to jealousy (Rom. 11:11-15).
 12. It is to prepare rulers for the millennial kingdom (Rom. 8:17; 2 Tim. 2:12).
 13. It is to act as a restraining and enlightening force in this present world (Mt. 5:13-16).
 14. It is to promote all that is good (Gal. 6:10).

In summary, it may be said that the job of a local church is to make as many people as much like Jesus in the shortest time possible. God the Father is so much in love with his beloved Son that he desires to populate the entire universe throughout eternity with those individuals which resemble Jesus Christ (1 Jn. 3:2). But he desires to start the work in repenting sinners down here right now.

V. The Founding of the Church (Mt. 16:18-19).

VI. The History, Growth, and Character of the Various New Testament Churches.

- A. The church in Jerusalem:
1. Began with Jesus and the 12 apostles (Mt. 16:18).
 2. Received 3,000 members on the day of Pentecost (Acts 2:41).
 3. Was pastored by James, the half-brother of Christ (Acts 15:13).
 4. Performed many wonders and signs (Acts 2:43; 5:12-16).
 5. Had all things in common (Acts 2:44-45; 4:32-35).
 6. Was in one accord (Acts 2:46).
 7. Spent a good deal of time in prayer (Acts 2:42; 3:1; 4:24; 12:5-17).
 8. Witnessed at every opportunity (Acts 3:12; 4:5-33; 5:42).
 9. Radiated Jesus (Acts 4:13; 6:15).
 10. Was kept pure by God (had standards) (Acts 5:1-11; 8:18-24).
 11. Grew constantly (Acts 2:47; 4:4; 5:14; 12:24).
 12. Endured persecution (Acts 4:1-3, 21; 5:17-41; 7:54-60; 8:1-3; 12:1-4).
 13. Appointed deacons (Acts 6:1-7).
 14. Practiced baptism and the Lord's Supper (Acts 2:41, 46).
 15. Sent forth missionaries (Acts 8:5, 14; 11:22; 15:22).
 16. Held the important meeting on circumcision (Acts 15).
 17. Was Spirit-led (Acts 2:1-18; 4:31; 15:28).
 18. Preached the word (Acts 2:16-36; 3:13-26; 5:42; 6:4; 7:1-53).
 19. Contended for the faith (Acts 15:1-21).
 20. Apparently later compromised with the Judaizers (Acts 21:18-25).
- B. The church in Antioch of Syria:
1. Was founded during that persecution period which followed the martyrdom of Stephen (Acts 11:19).
 2. Experienced a great ingathering of souls (Acts 11:21).
 3. The Jerusalem church sent Barnabas to "check it out" (Acts 11:22).
 4. He became the first pastor (Acts 11:23; 13:1).
 5. Added many to the church at this time (Acts 11:24).
 6. Barnabas then called Saul as associate pastor (Acts 11:25).
 7. Here both would work for a year (Acts 11:26).
 8. Was where believers were first called Christians (Acts 11:26).

9. Took up a large love offering for the needy believers in Jerusalem (Acts 11:29-30).
 10. Was the home church of the first two Christian missionaries (Paul and Barnabas) (Acts 13:1-3).
 11. Later became their headquarters, both after their first missionary trip (Acts 14:26) and following the Jerusalem Council (Acts 15:35).
 12. Silas was from this church (Acts 15:34).
 13. Was where Paul set Peter straight on matters of legalism (Gal. 2:11).
- C. The church in Antioch of Pisidia:
1. Was begun by Paul during his first missionary trip (Acts 13:14).
 2. Was where he preached his first recorded sermon (Acts 13:16-41).
 3. Was formed from the converts coming out of this meeting (Acts 13:43).
 4. Paul turned from the Jews (Acts 13:46).
 5. Paul relates his heavenly calling as a light to the Gentiles (Acts 13:47).
- D. The church in Iconium:
1. Paul led many to Christ here during his first trip (Acts 14:1).
 2. He also worked great signs and wonders (Acts 14:3).
 3. He was driven out by the unbelieving Jews (Acts 14:5).
- E. The church in Lystra:
1. Was organized during Paul's first missionary trip (Acts 14:6-7).
 2. Was where he healed the impotent man (Acts 14:10).
 3. This led to his being almost worshiped (Acts 14:11-12).
 4. Paul was stoned (Acts 14:19; 2 Tim. 3:11).
 5. Was where Paul picked up Timothy during his second missionary trip (Acts 16:1-3).
- F. The church in Derbe (Acts 14:20-22).
- G. The church in Philippi:
1. Paul organized a church in the home of a woman convert named Lydia (Acts 16:14-15, 40).
 2. A demon possessed girl was his next convert (Acts 16:16-18).
 3. She was followed by the Philippian jailor (Acts 16:29-33).
 4. Paul later wrote a letter to this church (Phil. 1:1).
 5. Timothy ministered to this church (Phil. 2:19).
 6. Sent Epaphroditus to minister to Paul while the apostle was in prison (Phil. 2:25).
 7. Was in danger of legalism (Phil. 3:1-3).
 8. Paul writes and asks "true yokefellow" to help two quarreling church women named Euodias and Syntyche (Phil. 4:1-3).
 9. Helped to supply the material needs of Paul (Phil. 4:15-18).
- H. The church in Thessalonica:
1. Was founded during Paul's second missionary trip (Acts 17:1-3).
 2. Witnessed a great harvest of souls (Acts 17:4).
 3. Paul is accused of turning the world upside down (Acts 17:6).
 4. In spite of their zeal, they were not good Bible students (Acts 17:11).
 5. Later Paul wrote two letters to this church (1 Thess. 1:1; 2 Thess. 1:1).
 6. The believers had a reputation for witnessing (1 Thess. 1:8).
 7. They were persecuted by the unbelieving Jews because of their faith (1 Thess. 2:14).
 8. Timothy ministered to this church (1 Thess. 3:1-2).
 9. Had some lazy members (2 Thess. 3:10-11).
 10. Had some busybodies (2 Thess. 3:11).
 11. Had some disobedient members (2 Thess. 3:6, 14-15).
- I. The church in Berea:
This church was commended for its knowledge of and love for the Word of God (Acts 17:10-12).
- J. The church in Athens:
It is not certain whether a local assembly came into being after Paul's sermon on Mars Hill, but if so, a convert named Dionysius probably led it (Acts 17:34).
- K. The church in Corinth:
1. Was founded during Paul's second trip (Acts 18:1).
 2. Aquila and Priscilla aided in this (Acts 18:2-4).
 3. The chief ruler of the Jewish synagogue, a man named Crispus, was one of Paul's first converts (Acts 18:8).
 4. His successor, Sosthenes, was also later evidently saved (cf. Acts 18:17 with 1 Cor. 1:12).
 5. Paul stayed eighteen months (Acts 18:11).
 6. Paul wrote several letters to this church (1 Cor. 5:9; 2 Cor. 10:9-10), two of which are included in the New Testament (1 Cor. 1:2; 2 Cor. 1:1).

7. Experienced almost total confusion in matters relating to:
 - a. Baptism (1 Cor. 1:12-17).
 - b. Earthly wisdom (1 Cor. 1:25-27).
 - c. Carnality and strife (1 Cor. 3:1-3).
 - d. Judging others unfairly (1 Cor. 4:5-7).
 - e. Immorality (1 Cor. 5:1).
 - f. Taking other believers to court (1 Cor. 6:1-4).
 - g. Marriage (1 Cor. 7:1).
 - h. Christian liberty (1 Cor. 8-9).
 - i. The Lord's Table (1 Cor. 11:17-34).
 - j. Spiritual gifts (1 Cor. 12-14).
 - k. The doctrine of the resurrection (1 Cor. 15).
 - l. Tithing (1 Cor. 16).
 8. Was later pastored by Apollos (1 Cor. 3:6; Acts 19:1).
- L. The church in Ephesus:
1. Was founded during Paul's second trip (Acts 18:19-21).
 2. May have been pastored by Apollos, Timothy, and the Apostle John.
 3. Paul wrought many miracles there and saw much fruit (Acts 19:11-41).
 - a. Wicked books are burned (Acts 19:19).
 - b. The false goddess Diana is challenged Acts 19:23-41).
 4. Paul went soul-winning door-to-door (Acts 20:17-21).
 5. Was the only Christian church ever to receive letters from two New Testament writers. Paul wrote Ephesians to them (Eph. 1:1), and John the apostle would later direct a portion of Revelation to them (Rev. 2:1-7). According to John's letter, this church:
 - a. Worked hard and possessed patience (Rev. 2:2).
 - b. Had high church standards (Rev. 2:2).
 - c. Suffered for Christ (Rev. 2:3).
 - d. Had left their first love (Rev. 2:4).
 - e. Needed to remember, repent and return to Christ, else their candlestick be removed (Rev. 2:5).
 - f. Hated the deeds of the licentious Nicolaitans (Rev. 2:6).
- M. The church in Troas:
- Here Paul raised up Eutychus, a believer who had gone asleep during Paul's sermon and had fallen down from the third loft of the building (Acts 20:6-12).
- N. The church in Rome:
1. The origin and founder of this church is unknown.
 2. Priscilla and Aquila labored there and a local church met in their home (Rom. 16:3-5).
 3. Had a ringing testimony throughout all the land (Rom. 1:8).
 4. Paul mentions more personal friends here than in any other New Testament book he wrote. The names of some twenty-six individuals may be counted in Romans 16.
- O. The church in Galatia:
1. Various local churches in Galatia were organized by Paul during his first trip (Acts 16.6; 18.23).
 2. Had all apparently fallen victim to the legalistic Judaizers, who would continually plague Paul's gospel of grace (Gal. 1:6-9).
 3. The New Testament epistle Galatians was written to these churches (Gal. 1:2).
- P. The church in Colosse:
1. Was founded by Epaphras during Paul's third trip (Col. 2:1; 1:7-8).
 2. Philemon and Onesimus attended this church (Col. 4:9; Philemon 1:1-2, 23).
 3. Paul commanded the Colossian epistle to be read to the Laodicean church and the one he wrote them to be read to the Colossian church (Col. 4:16).
- Q. The church in Babylon (1 Pet. 5:13):
1. Was filled with suffering believers (1 Pet. 1:6).
 2. Some of this suffering was due to sin (1 Pet. 4:15-17).
- R. The church in Smyrna (Rev. 2:8-11):
1. Had suffered much for Christ (Rev. 2:9).
 2. Had been slandered by those from the synagogue of Satan (Rev. 2:9).
 3. Satan had imprisoned some of them (Rev. 2:10).
- S. The church in Pergamos (Rev. 2:12-17):
1. Was located in the very center of satanic worship (Rev. 2:13).
 2. Had nevertheless remained loyal to Christ in spite of martyrdom (Rev. 2:13).
 3. Members were, however, tolerating some in the church who were guilty of sexual sins (Rev. 2:14).

4. They were also tolerating those who held the doctrine of the Nicolaitans (Rev. 2:15).
- T. The church in Thyatira (Rev. 2:18-29):
 1. Had performed many good deeds (Rev. 2:19).
 2. But they permitted a false prophetess named Jezebel to teach that sexual sin was not a serious matter (Rev. 2:20).
- U. The church in Sardis (Rev. 3:1-6):
 1. Had a reputation, but was dead (Rev. 3:1).
 2. Was to strengthen what little good remained (Rev. 3:2).
- V. The church in Philadelphia (Rev. 3:7-13):
 1. Was not strong, even though it had obeyed God's Word (Rev. 3:8).
 2. This they had done during persecution (Rev. 3:8, 10).
- W. The church in Laodicea (Rev. 3:14-20):
 1. Was the worst church mentioned in the New Testament (Rev. 3:15-17).
 2. Believers were neither hot nor cold (Rev. 3:15).
 3. Bragged about their wealth, claiming they had need of nothing, but in reality were wretched, miserable, poor, blind and naked (Rev. 3:17).
 4. God admonished them to totally repent and allow him to reenter and once again fellowship with them (Rev. 3:20).

VII. The Symbols of the Church.

- A. The Head and body (Rom. 12:4-5; 1 Cor. 6:15; 12:12-13, 27; Eph. 4:4; 5:30; Col. 1:18).
- B. The Bridegroom and the bride (2 Cor. 11:2; Eph. 5:25-32; Rev. 21:9).
- C. The Vine and the branches (Jn. 15:1-5).
- D. The Shepherd and the sheep (Heb. 13:20; 1 Pet. 5:4).
- E. The High Priest and a kingdom of priests (Heb. 2:17; 1 Pet. 2:9; Rev. 1:6; 5:10; 20:6).
- F. The Cornerstone and the living stones (Eph. 2:19-22; 1 Pet. 2:4-5).

VIII. The Old Testament Foreshadows of the Church. The institution of the church, of course, was not revealed in the Old Testament. Paul makes this clear in Ephesians 3:1-12. However, there are two special brides mentioned in the Old Testament whose lives beautifully lend themselves as a remarkable foreshadow of the coming New Testament church. These two women are Eve and Rebekah.

- A. The bride Eve.
 1. Eve proceeded from Adam's side as the church came from Christ's side (Gen. 2:21-22; Jn. 19:34).
 2. Eve thus became espoused to the first head of creation while the church would be joined to the final Head of creation (Gen. 1:27-28; Rev. 11:15).
 3. Eve became bone of his bone and flesh of his flesh, while the church did the same with Christ (Gen. 2:23; Eph. 5:30).
- B. The bride Rebekah. Genesis 24 is the greatest single typical chapter in the entire Old Testament. The four key individuals involved in this chapter are Abraham, Isaac, the servant, and Rebekah.
 1. Abraham sends his trusted servant to a distant land to fetch a bride for Isaac his son. He becomes a type of the Father who has done the same for his Son (Gen. 24:4; Mt. 22:2-3).
 2. Isaac, having been previously offered up on Mt. Moriah, is content to await the arrival of his bride. He becomes a type of the Son who now awaits the arrival of his bride in heaven (Gen. 24:63-64; Heb. 10:12-14).
 3. The servant arrives in that distant land for the sole purpose of taking a bride. He becomes a foreshadow of the Holy Spirit.
 - a. He was sent by the Father (Gen. 24:4; Jn. 14:16).
 - b. He came at Pentecost to take a bride (1 Cor. 12:13).
 - c. He elevates Christ as the servant did Isaac (Gen. 24:36; Jn. 16:13-14).
 4. Rebekah, upon hearing about Isaac, agrees to go with the servant. She becomes a foreshadow of the church.
 - a. Like the church and Christ, she loved her bridegroom even before seeing him (Gen. 24:55-58; 1 Pet. 1:8).
 - b. Like the church and Christ, she received an earnest from the riches of Isaac (Gen. 24:53; 2 Cor. 1:22; Eph. 1:14).
 - c. Like the church and Christ, she begins her long pilgrimage to meet her bridegroom (Gen. 24:59-61; 1 Pet. 2:11).
 - d. Like the church and Christ, she is prayed for by her bridegroom (Gen. 24:63; Rom. 8:34).
 - e. Like the church and Christ, she is received into the home of her father-in-law (Gen. 24:67; Jn. 14:2).

IX. The Organization of the Church.

- A. They had church officers (Acts 6:1-7; 13:1; 14:23; 20:17; Phil. 1:1; Titus 1:5).
- B. They had stated times of meeting (Jn. 20:19, 26; 1 Cor. 16:2; Acts 20:7; Rev. 1:10).
- C. They regulated church decorum (1 Cor. 5:13; 14:34; Mt. 18:17; Rom. 16:17).
- D. They raised money for the Lord's work (1 Cor. 16:1-2; 2 Cor. 8:7-9; 9:6-7; Rom. 15:25-28).
- E. They sent letters of commendation to the other churches (Acts 15:22-29; 18:24-28; Rom. 16:1-2).

IX. The Government of the Church. Within the confines of organized Christianity today three separate church systems of government exist. They are:

- A. The monarchical, hierarchical form.
- B. The federal, representative form (Acts 14:23; 1 Cor. 5; Heb. 13:7, 17; 1 Tim. 5:20; Titus 1:5).
- C. The congregational, democratic form (Mt. 18:17; 28:19-20; Acts 6:3, 5; 15:2, 30; 1 Cor. 1:10; 11:2, 20; 2 Cor. 8:19; Phil. 1:26).

XI. The Officers of the Church.

A. The kinds of officers.

- 1. Bishops (1 Tim. 3:1-7; Titus 1:5-9).
- 2. Deacons (1 Tim. 3:8-12).

B. The qualifications for officers.

- 1. Bishop (1 Tim. 3:1-7).
 - a. He must be a male.
 - b. He must be blameless (without reproach).
 - c. He must be the husband of one wife.
 - d. He must be vigilant (temperate).
 - e. He must be sober (serious minded).
 - f. He must be of good behavior (orderly).
 - g. He must be given to hospitality (a lover of strangers).
 - h. He must be "apt to teach" (having the ability and love for teaching; Eph. 4:11).
 - i. He must not be given to wine.
 - j. He must not be a striker (not pugnacious).
 - k. He must not be greedy for money.
 - l. He must be patient (reasonable, gentle).
 - m. He must not be a brawler (not contentious).
 - n. He must not covet (desire something belonging to someone else).
 - o. He must rule his own house well.
 - p. He must not be a novice (a new convert).
 - q. He must maintain a good report from without (a good public testimony in his immediate community).
- 2. Deacon (1 Tim. 3:8-13; Acts 6:3, 8).
 - a. He must be grave (held in high respect).
 - b. He must not be double-tongued (two-faced, a talebearer).
 - c. He must not be given over to wine.
 - d. He must not be greedy.
 - e. He must hold forth the mystery of the faith.
 - f. He must maintain a pure conscience.
 - g. He must be tested and proven (his testimony within the church must be good).
 - h. He must be blameless (his testimony without the church must be good).
 - i. He must be of honest report.
 - j. He must be full of the Holy Ghost.
 - k. He must be full of wisdom.
 - l. He must be a witness.

D. The responsibilities of the officers. In Philippians 1:1, Paul writes to "all the saints in Jesus Christ which are at Philippi, with the bishops and deacons."

Greek scholar Kenneth Wuest writes: "The word bishop is the translation of a Greek word used in secular pursuits of an overseer in any capacity, for instance, the official in charge of the repairing of a temple or an officer in an army."

As a final note here, consider the comments of J. Dwight Pentecost: "The word 'deacon' comes from a compound Greek word that means 'to stir up the dust.' It presents the picture of one who is moving so rapidly through the dusty lanes of the villages of Palestine to discharge his duty that his feet kick up dust as he goes."

Of these two offices, the most important is that of the bishop (pastor). In general it may be said that his responsibilities are as follows:

1. He is to administer the ordinances (Mt. 28:19-20).
2. He is to be a man of prayer (1 Tim. 2:1).
3. He is to warn his flock (1 Tim. 4:1, 6).
4. He is to study the Word (2 Tim. 2:15).
5. He is to preach the Word (2 Tim. 4:2; Acts 6:2-4).
6. He is to exhort and rebuke (1 Thess. 5:12; Titus 2:15).
7. He is to watch over souls.
 - a. His own (Acts 20:28; Col. 4:17; 1 Tim. 4:16; 6:11).
 - b. Those of others (Acts 20:28-31; Heb. 13:17).
8. He is to feed and lead his flock (Acts 20:28; 1 Pet. 5:2).
9. He is to be an example to all (1 Cor. 4:16; 11:1; Phil. 3:17; 2 Thess. 3:9; 1 Tim. 4:12; Heb. 13:7; 1 Pet. 5:3).

XII. The Ordinances of the Church.

The distinction between an ordinance and a sacrament.

The number of the ordinances.

A. Baptism.

1. The meaning of the word baptism.
2. The kinds of baptism. The basic theological meaning of the word baptism is "identification." Following is a list of eight different kinds of baptism in the New Testament. Each may be correctly defined by this word "identification."
 - a. The baptism of sin upon Christ at Calvary (Lk. 12:50).
 - b. The baptism of the Holy Spirit upon believers at Pentecost (Mt. 3:11; Acts 1:5; 2:1-4).
 - c. The baptism of all Christians by the Holy Spirit into the body of Christ (1 Cor. 12:13).
 - d. The baptism of Israel unto Moses (1 Cor. 10:2).
 - e. The baptism of John the Baptist (national baptism of repentance) (Mk. 1:4; Acts 13:24).
 - f. The baptism of Jesus (Mt. 3:15-16).
 - g. The baptism for the dead (1 Cor. 15:29).
 - h. The water baptism of new converts in the book of Acts (Acts 2:41).
3. The false views on baptism.
 - a. That it is necessary for salvation.
 - b. That it replaces circumcision.
4. The scriptural view on baptism.
 - a. That all believers be baptized.
 - b. That only believers be baptized.
5. The symbolism of baptism.
 - a. The view of the affusionist.
 - b. The view of the immersionist.
6. The purpose of baptism.
 - a. Identification with the Savior.
 - b. Identification with the church.

B. The Lord's Supper.

1. The Scriptures describing the Lord's Supper (Mt. 26:26-30; Mk. 14:22-26; Lk. 22:17-20; 1 Cor. 11:23-34).
2. The names for the Lord's Supper.
 - a. The eucharist (1 Cor. 11:24).
 - b. The eulogia (1 Cor. 10:16).
 - c. The prospbora.
 - d. Communion (1 Cor. 10:16).
 - e. The breaking of bread (Acts 2:42).
3. The views concerning the Lord's Supper.
 - a. Transubstantiation.
 - b. Consubstantiation.
 - c. Memorialization (1 Cor. 11:24-26).
4. The Old Testament type of the Lord's Supper (Ex. 12:12-13, 21-22, 26-27; 1 Cor. 5:7-8).
5. The purpose of the Lord's Supper. The Lord's table involves a threefold look.
 - a. We are to look backward (1 Cor. 11:26).
 - b. We are to look inward (1 Cor. 11:28).

- c. We are to look forward (1 Cor. 11:26).
- 6. The partakers of the Lord's Supper (Mt. 26:20-29; Jn. 13:26-31).
- 7. The prerequisites of the Lord's Supper.
- 8. The penalty of the Lord's Supper (1 Cor. 11:29-30).
- 9. The frequency of the Lord's Supper (1 Cor. 11:26).

XIII. The Worship of the Church (Ps. 29:2; Jn. 4:23-24).

- A. The definition of worship.
- B. The importance of worship.
- C. The reasons for worship.
 - 1. We are to worship God for his work in creation (Ps. 95:6; Rev. 4:10-11).
 - 2. We are to worship God for his work in redemption (Rev. 5:9).
- D. The elements in worship.
 - 1. Through the ministering of God's Word.
 - a. It should be studied (Acts 6:2; 2 Tim. 2:15; 3:15).
 - b. It should be read (Col. 4:16; 1 Thess. 5:27; 1 Tim. 4:13; Rev. 1:3).
 - c. It should be taught (Acts 2:42; 6:7; 12:24; 18:28; 19:20; 1 Tim. 4:6; 2 Tim. 1:13; 2:2).
 - d. It should be preached (2 Tim. 4:2).
 - 2. Through the keeping of the ordinances.
 - 3. Through the singing of psalms, hymns and spiritual songs (see Eph. 5:19; Col. 3:16; Jas. 5:13).
 - 4. Through the lifting up of prayers, intercessions, supplications and thanksgivings (Acts 2:42; 3:1; 4:31; Eph. 6:18; Phil. 4:6; Col. 4:2; 1 Thess. 5:17; 1 Tim. 2:1-2, 8).
 - 5. Through the offering up of sacrifices.
 - a. The sacrifice of our bodies (Rom. 12:1).
 - b. The sacrifice of our praise (Heb. 13:15).
 - c. The sacrifice of our good works (Heb. 13:16).
 - d. The sacrifice of our substance (Phil. 4:18).

XIV. The Stewardship of the Church (1 Cor. 4:1-2; 1 Pet. 4:10).

- A. How we use our time (Eph. 5:16).
- B. How we use our talents (Mt. 25:14-30; Lk. 12:37; 1 Cor. 4:7; 7:7).
- C. How we use our money.
 - 1. The priority of giving.
 - a. I must recognize that money comes from God (Deut. 8:18; 1 Chron. 29:11-12; Jas. 1:17).
 - b. I must recognize that money in itself cannot satisfy (Isa. 55:1-2).
 - c. I must refuse to substitute silver for the Savior (Lk. 16:13; 1 Tim. 6:10, 17).
 - d. I must believe that God will graciously supply all my needs that I cannot honestly provide for myself (Mt. 6:31-32; Phil. 4:19).
 - 2. The pattern of giving.
 - a. The example of the Macedonians (2 Cor. 8:1-3).
 - b. The example of the Father (2 Cor. 9:15).
 - c. The example of the Son (2 Cor. 8:9).
 - 3. The plan of giving. Our giving should be systematic (1 Cor. 16:2).
 - 4. The paradox of giving (Prov. 13:7).
 - 5. The purpose of giving.
 - a. That God's work might be supported (1 Tim. 5:17-18; Gal. 6:6).
 - b. That our lives might be blessed (Prov. 3:9-10; 28:20; Mal. 3:10; Lk. 6:38; 2 Cor. 9:6).
 - c. That other Christians might be challenged (2 Cor. 9:2).
 - d. That the Father might be glorified (2 Cor. 9:12).
 - e. That needy saints may be provided for (Acts 11:29; 1 Jn. 3:17).
 - 6. The privilege of giving (Ps. 50:12-15).
 - 7. The pleasure of giving (2 Cor. 9:7).

XV. The Discipline of the Church.

- A. The definition of discipline.
- B. The basis of discipline (Ps. 93:5; 1 Pet. 1:16; 4:17; Heb. 10:30).
- C. The authority of discipline (Mt. 16:19; 18:15-18; 1 Cor. 5:1-5).
- D. The recipients of discipline.
 - 1. Troublemakers and those who sow discord (Prov. 6:16-19; Rom. 16:17).
 - 2. The unruly, disorderly and undisciplined (1 Thess. 5:11-14; 2 Thess. 3:6, 11-12).

3. Those who disobey the great doctrines of the faith (2 Thess. 3:14).
 4. Those who deny the great doctrines of the faith (1 Tim. 6:3-5; 2 Tim. 2:16-18; Titus 3:10-11; 2 Jn. 1:10-11; Rev. 2:14-15).
- E. The procedures in discipline.
1. First step: Note and mark those who are in need of discipline (Rom. 16:17; 2 Thess. 3:4).
 2. Second step: Arrange a private meeting with the offender (Mt. 18:15).
 3. Third step: If this fails, set up a second meeting, this time with several others present (Mt. 18:16).
 4. Fourth step: As a final resort, the unrepentant one is to be brought before the entire church (Mt. 18:17; 1 Tim. 5:20).
 5. Fifth step: Upon refusal to submit to church discipline the guilty party is to be spiritually excommunicated.
 - a. He is to be denied Christian fellowship (Rom. 16:17; 2 Thess. 3:6, 14; 1 Tim. 6:3-5; Titus 3:10-11).
 - b. He is to be delivered over to Satan (1 Cor. 5:5; 1 Tim. 1:20).
- F. The heart attitude in discipline.
1. We are to avoid both vengeance and arrogance (Gal. 6:1).
 2. We are to view the individual as an erring brother and not a bitter enemy (2 Thess. 3:15).
 3. We are to approach him with sorrow and not sarcasm (see 1 Cor. 5:2; 2 Cor. 2:4).
 4. We are to be ready to forgive him when repentance occurs (2 Cor. 2:7; 7:10-11).
- G. The purpose of discipline.
1. It is to maintain the standards of the church to a watching world (Mt. 5:13-16; Acts 5:1-16; Rom. 2:24).
 2. It is to keep sin from spreading throughout the church (Josh. 7:3; 1 Cor. 5:6-7).
 3. It is to help the guilty person find his way back to God (2 Cor. 2:6-8).
 4. It is to escape God's twofold judgment upon habitually sinning saints (1 Cor. 11:31).
 - a. Sickness (1 Cor. 11:30).
 - b. Physical death (1 Cor. 11:30).
- H. The scope of discipline. The church is called upon to discipline (if needed) all believers, but only believers (Mt. 18:15-17).
- I. The reaction to discipline. How is the guilty person to react when disciplined by either God himself or by a local church?
1. He can despise it, that is, treat it too lightly (as did Esau concerning his birthright; Heb. 12:5).
 2. He can faint under it, that is, treat it too seriously (Heb. 12:5).
 3. He can be exercised by it (Heb. 12:10-11).

XVI. The Warfare of the Church.

- A. Our enemy--the devil (Eph. 6:10-18).
1. His cohorts (Eph. 6:12).
 2. His tactics (Eph. 6:11, 16).
- B. Our equipment--the armor of God (Eph. 6:11, 13-17).
1. The girdle of truth.
 2. The breastplate of righteousness.
 3. The sandals of the gospel.
 4. The shield of faith.
 5. The helmet of salvation.
 6. The sword of the Spirit.
- C. Our exhortation--the trio of success.
1. We are to stand (Eph. 6:14).
 2. We are to pray (Mt. 17:21; 1 Thess. 5:17; 1 Tim. 2:8; Jude 20).
 3. We are to watch (Mt. 24:43; Lk. 12:37-40; Acts 20:31; 1 Cor. 16:13; 2 Cor. 6:5; 11:27; 1 Thess. 5:6; 2 Tim. 4:5; 1 Pet. 4:7; Rev. 3:2; 16:15).

XVII. The Destiny of the Church.

- A. To be caught up by the Bridegroom at the rapture (1 Cor. 15:51-53; 1 Thess. 4:15-17; Rev. 4:1).
- B. To be examined and rewarded at the judgment seat of Christ (Rom. 14:10-12; 1 Cor. 3:13; 2 Cor. 5:10).
- C. To be united with Christ at the marriage service of the Lamb (2 Cor. 11:2; Eph. 5:22-32; Rev. 19:7-9).
- D. To be seated with Christ at the marriage supper of the Lamb (Rev. 19:9).
- E. To reign with Christ during the millennium (Rev. 1:6; 3:21; 20:6).
- F. To share the New Jerusalem with Christ throughout all eternity (Rev. 21:1-2, 9-27).
- G. To illustrate the glory of Christ throughout all eternity (Eph. 1:6, 12; 2:1-7; 3:10).