

What The Bible Teaches About The Church



**James Mc Morrow
was married to Iola in 1938
and together they served the Lord
for nearly sixty years**

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 1

The Church In Figures

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Introduction -

1. The purpose of this study

- 1) To give you an understanding of the church as it is found in the scriptures.
- 2) To create in your heart a new appreciation for this important institution.
- 3) To cause you to be able to teach these truths from the heart and not merely from the head.

2. A definition of the term "church"

- 1) The general definition: The word "church" is from the Greek word 'ekklesia', which means "that which is called out" and it is translated both as "congregation" or "assembly" and "church". Thus any person who was called out or separated from any given group for a definite purpose could qualify under this general definition of the term. Such uses of the word can be found in the following scripture: (Acts 7:38; 19:32,39,41). The called out body of people over which Christ is the head.
- 2) A specific definition: The word "ekklesia" is used by Christ in Matt. 16:18. When used in this sense it is specific for He (Christ) says that this called out group, assembly, congregation, or church will be "my church" thus separating them from other groups or congregations as well as from the world. This is the sense in which the term church applies to the Christian - - those persons who are called out by Christ to be "His church", "congregation" or "assembly".

3. What is the church?

Let us answer this question in the language of the scripture. "And he is the head of the body, the church"; "for his body's sake, which is the church," "the church which is his body, the fullness of him that filleth all in all"; "the house of God which is the church of the living" (Col. 1:18,24; Eph. 1:22; 1 Tim. 3:15). And then with only a little mental effort one would know "we are members of his body" (Eph. 5:30); and that, "Now ye are the body of Christ, and severally members thereof" (1 Cor. 12:27); that "All the members of the body, being many, are one body; So also is Christ. For in one spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit (1 Cor. 12:12,13). That Christ is "highpriest over the house of God" (Heb. 10:19), and that he is not a servant in the house but that he is "A Son over his house, whose house we are" (Heb. 3:6).

I. Figures of the Church.

A. The Flock of God.

1. Scriptures which show the church to be the "flock of God" (1 Pet. 5:2,3; Acts 20:28)
2. Therefore, the church of God is actually the sheep or "people of God".
3. Jesus is the Good Shepherd of His sheep (Jn. 10:11).
4. Jesus came to save only His sheep for whom He gave his life (Lu. 15:4; 19:10; Jn. 10:11)
5. The flock of God is made up of both Jews and Gentiles, but there is only one fold and one shepherd after the cross, which is characteristic of every flock (Jn. 10:16).

B. The House of God.

1. The church, which is the body of Christ, is the temple of God today (1 Cor. 3:16; 2 Cor. 6:16).
2. Christians make up the temple of God and are also referred to as the "house of God" (1 Tim. 3:15)
3. Also, the church is called "the house hold of faith" by Paul in Gal. 6:10.
4. Christ, the builder of His church (Matt. 16:18) and who is the chief cornerstone of his House (Eph. 2:19,20) has placed into His house stones which are the individual Christians (1 Pet. 2:5). This took place when we complied to His divine plan of salvation and "He added the saved" (Acts 2:47) to the church.
5. Therefore, the House of God is composed of one family of God; those saved in God's divine way.

C. The Body of Christ (Col. 1:18)

1. Popes, state secretaries, bishops, arch bishops, district Supt. are not the head of the Lord's church.
2. If the church is the body of Christ is means:
 - a. Christ is the head of His body and every person a member.
 - b. There is one body, one church (Eph. 4:4; 1 Cor. 12:26)
3. If Christ is the head and all denominations are bodies of Christ, we have the most unusual freak. One body doing one thing and another body doing another. Christ the great MONSTROSITY.
4. Unity demanded (1 Cor. 12:12-21)

- a. As there is complete unity in the members of the physical body, so must there be complete unity in the members of the body of Christ, "Ye are the body of Christ and members in particular." If one suffers all should suffer. If one rejoices all rejoice with him.

If Christ permits Himself to be regarded, by all the shining host of Heaven, as the head of the church, and the church to be considered His body, surely it is no small affair; to be a member of this body is no small matter. Are you a member of Christ's body, His church?

D. Kingdom of God (Mk. 14:25)

1. The terms, "kingdom of God"; "kingdom of heaven" (Matt. 25:1); "my kingdom"; "my church"; "the church" are synonymous and refer to the same institution, either in the temporal or eternal sense.
 - a. Matthew uses the term, "kingdom of heaven", while Mark uses the term "kingdom of God".
 - b. They are used interchangeable in Matt. 16:18,19.
 - c. The kingdom was not established before Christ ascended because:
 - (1) Jesus was ask by the disciples to restore the kingdom (Acts 1:6).
 - (2) Jesus said, "I will build my church" (Matt. 16:18).
 - (3) The kingdom was at hand (Matt. 3:2).
 - (4) The Lord taught His disciples to pray for the kingdom to come (Matt. 6:10).
 - (5) Jesus said, before He died; His disciples would see the kingdom come with power (Mk. 9:1).
2. The kingdom of God was established on the first Pentecost after the resurrection:
 - a. Until this day the kingdom was in the future.
 - b. From Pentecost on the kingdom is spoken of as being present.
 - (1) The kingdom at hand (Matt. 3:2; 4:17).
 - (2) John the apostle was in the kingdom (Rev. 1:9)
 - (3) Paul says we have received the kingdom (Heb. 12:22)
 - (4) Christ said He was king and Paul preached the same message (Jn. 18:37; Acts 17:7). Other scriptures (Zech. 6:13; 1 Cor. 15:25).
 - (5) Christ is to deliver up the kingdom.
 - (6) The citizens of the kingdom. All Christians are members of the church or citizens of the kingdom (Col. 1:13).
 - (7) Characteristics of the church or kingdom

- (a) To have a very small beginning -- "like unto a grain of mustard seed" (Mt. 13:31-32)
- (b) Should be considered very precious -- "like unto a treasure hid in a field" (Mat. 13:44,45).
- (c) All who become members of it will receive a reward "like unto the net with good and bad fishes" (Mt. 13:47-50).
- (d) Members of the kingdom to have natures like little children (Mt. 18:1-6).

E. The Bride of Christ (Rom. 7:1-4; 2 Cor. 11:2)

1. The church bride is responsible to Christ as the wife is responsible to the husband.
 - a. Christ has only one bride. If all the denominations are the brides, then Christ is a Polygamist.
 - b. The church is subject to Christ only.
 - c. She is to wear His name.

During this last war a military person in California bid good-bye to his wife. Telling her he would return, and that she must be faithful while he was gone. After several months he returned only to find his wife seeing another man. It was not long until the young husband and wife parted. She soon began wearing the name of another man.

When Christ returns to take his bride, the church, He will find many who claim to be a part of the bride wearing another man's name.

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 2

The Establishment Of The Church

Introduction -

1. **There are many opinions as to the time of the establishment of the church.**
These vary in time from Adam's son, Abel, to the latter day so called prophetess, Mrs. Mary Baker Eddy.
2. **Some of the periods of time men have set as the beginning of the church.**
 - 1) The **Methodist** Church. "The church was established in the days of Abel and has been continued through Abraham, Isaac, Jacob, Moses and the prophets, John the Baptist, and Christ and His apostles." If this had been true it would have been a different church than the one mentioned in Matt. 16:18 which was still in the future.
 - 2) The **Baptist** Church. "The church was fully set up by Jesus while here on earth". If this had been true then the following would also have been true:
 - a. The church would have been without the blood of Christ in it for He had not yet "shed" His blood for many for the remission of sins.
 - b. The church would have been without the Holy Spirit (therefore lifeless) because the Holy Spirit was not given until after Christ's ascension (John 7:39).
 - c. The church would have been without the power of God, for the Gospel is the power of God (Romans 1:16) and was not yet preached (1 Cor. 15:1- 4).
 - 3) The **Mormons, Pastor Russel** and **Mrs. Eddy** are all credited with having founded the church during their life times. They may have established a church but not the church revealed in the scriptures for it is spoken of as in existence 1800 years before any of them were born.

3. **In this lesson we shall consider what the Bible teaches about the establishment of the church.**

I The Time Of The Establishment

A. When it was not established

1. Not during the life time of John the Baptist (Matt. 3:1-3) Also Matt.16:18 was spoken after John was beheaded.
2. Not before the disciples prayer (Matt. 6:10).
3. Not at the sending out of the twelve (Matt. 10:7).
4. Not at the time of Peter's confession (Matt. 16:18).
5. Not at the time of the upper room Passover (Lu. 22:18).
6. Not at Christ's death (Lu. 23:51).
7. Not immediately following the resurrection (Acts 1:6).

B. When the church was established

Without a doubt such an important event as the establishment of the church, which was purchased by the blood of God's Son, would be spoken of by the prophets many times. Now when these prophecies that we shall notice came to pass and were fulfilled the church was established.

1. Prophecies made
 - a. "Last days"; "Lord's house" (church); Be established in "Jerusalem" (Isa. 2:2-3).
 - b. "Repentance and remission of sins"; "among all nations" (Lu. 24:47).
 - c. "Some ... shall not taste of death, till they have seen the kingdom of God come with power (Mk. 9:1).
 - d. "I will give unto thee (Peter) the keys of the kingdom of heaven" (Matt. 16:19). Peter was to be the spokesman.
2. Prophecies fulfilled (Acts 2)
 - a. "They were all with one accord in one place" -fulfilled, "some... shall not taste of death."
 - b. "Came...from heaven as a rushing mighty wind." fulfilled, "Kingdom come with power."
 - c. "Were dwelling at Jerusalem (Acts 2:5), fulfilled being established in "Jerusalem" (Isa. 2:3).
 - d. "Peter standing up with the eleven lifted up his voice, fulfilled, "I will give unto thee the keys of the kingdom" (Matt. 16:19).
 - e. "It shall come to pass in the last days" (Acts 2:17) fulfilled, "Last days" (Isa.16:19).

- f. "Repentance" (Acts 2:38) fulfilled "Repentance" to be preached (Lu. 24:47).
- g. "Remission of Sin" (Acts 2:38), fulfilled, "remission of sin" (Lu. 24:47)
- h. "The promise is to you...and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39), fulfilled "all nations" (Lu. 24:47).
- i. "The Lord added to the church" (Acts 2:47), fulfilled the Lord's house (Isa. 2:3).

The death, burial and resurrection, which is the gospel, was preached for the first time on the day of Pentecost, fifty days after the resurrection. On that day 3000 obeyed this gospel in repentance and baptism and this group formed the membership for the first church.

II. The Place Of The Origin Of The Church

Introduction -

1. In the strictest sense of the word the origin of the church was in the mind of God before the foundation of the world (Eph. 1:4). The application that we wish to make of the word "origin" relates to the church's appearance on the earth for the first time.
2. Some places men have chosen for the origin of the church.
 - a. The Baptist has chosen the banks of the Jordan River in the days of John the Baptist.
 - b. Others would have chosen heaven before the world was formed. They would have us believe that God counseled with Christ as to the church's predestined membership and that the church was originated at that time and place.
 - c. Still others would have us believe that the church began in Boston, Mass. or in Los Angeles, California or England etc.
 - d. We shall notice why the City of Jerusalem was the place for the Origin of the church.

A. Because Of Long-Range Predictions

1. Isaiah 2:1-4
 - a. Verse one designates the place of the prophecy's fulfillment.
 - b. Out of Jerusalem. The hill of Zion is located in Jerusalem.
 - c. The going forth of the word of Jehovah from Jerusalem was certainly fulfilled on the day of Pentecost.
 - d. "Latter days" - The last days of the nation of Judah, as a political power.

2. Jeremiah 3:14-18
 - a. The forgetfulness of the people concerning the covenant was because of the giving of a new covenant on the day of Pentecost v.16.
 - b. Jerusalem is called the "throne of Jehovah", which corresponds very well with the exaltation of Jesus as king on the day of Pentecost (Acts 2:17,30,31).
 - c. "All the nations" spoken of in verses 17-18 agrees perfectly with "men from every nation" mentioned on the day of Pentecost in Jerusalem (Acts 2:5,9-11).

3. Daniel 2:36-45

Daniel has just made known the vision which Nebuchadnezzar the king had seen. Showing that each part of the image represented a world empire.

At that very moment standing among the ruin of ancient empires and with the horoscope of coming ages before him he said, "In the days of these kings," that is the latter ones such as the Caesar, "shall the God of Heaven set up a kingdom which shall stand forever."

B. Preparatory Promises

1. Matthew 3:2; 4:17
 - a. Promises the kingdom not here but at hand.

2. Matthew 10:5
 - a. In Christ's time preachers were not to go to the gentiles or to the Samaritans.

3. Matthew 16:18,19

- a. Jesus here uses the terms church and kingdom interchangeable, making them the same.
- b. Jesus said, "the gates of hell shall not prevail against it". Daniel said the kingdom, "shall never be destroyed...it shall stand forever.
- c. Both Daniel and Jesus pointed to the kingdom as that which would stand forever. Both looked to the coming church.
- d. Peter was here given the keys. He was the one chosen of Christ to unlock or open the doors of the church. At the time of the establishment.

4. Mark 9:1

Where were the disciples when the kingdom came with power?

5. Luke 24:45-47 (concerning the city)

- a. The preaching and acceptance of repentance and remission of sins makes a church-member or Christian (Acts 2:38-47)
- b. This preaching was to begin in Jerusalem v.47.
- c. Those who heard and accepted this message became the first church-members of Christ's church (Acts 2:14-47).
- d. Remission of sins and church membership are one and the same thing.
- e. Christ promised that remission of sins would begin in Jerusalem v. 47.
- f. Therefore we conclude that the church began in Jerusalem.

C. An Established Fact

1. After (Acts 2) the church was always spoken of as being in existence.

a. Acts 5:11

(1) How could fear come on the church if it was not in existence?

b. Other scriptures that prove the kingdom in existence:

(1) (Acts 9:31; Col. 1:13; 1 Cor. 12:27; Acts 14:23)

2. Nine books of the New Testament were written to established churches-Romans through Thessalonians.

3. Read the section on the kingdom of God, showing it was established at the first Pentecost after the resurrection.

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 3

The Nature Of The Church

Introduction -

By nature of the church, we mean essence, or the real character.

I. The Church Is Divine

She has come from God, sacred, holy, and superhuman. We hear people talk about "your church", "my church". People talk about Paul's church, Peter's church, Luther's church, and the people's church.

A. In Ownership

1. Christ owns the church because He purchased it, Acts 20:28. When a man purchases a farm it is his and no other persons. No other person in the world owns this farm.
2. Jesus promised to found a personal possessive church. "I will build MY church."
 - a. The church is Christ's because He purchased or bought it, Acts 20:28; Eph. 5:25. Christ paid an unmerited price, the highest price and a divine price for the church.
 - b. The church is complete, unchanging and divine; therefore no U.C.M.S., Christian Endeavor nor Ladies Aid is needed.

B. In Foundation

1. Why Jesus said, He would be the founder, Matt. 16:18.
 - a. Mentally man is limited in knowledge: Christ possessed all knowledge.
 - b. Morally man is limited by his own frailties: Christ was tempted in all points and yet was without sin.
 - c. Spiritually man is limited by his lack of faith: Christ never once doubted his power nor his mission.

2. The relationship of the Apostles and prophets with Christ and the foundation of the church, Eph. 2:19,20.
 - a. Though the apostles and prophets are spoken of as a foundation, they themselves in reality are built upon Christ since He gave them power and wisdom to bring about the establishment of the church. They are the foundation in that they first made known the facts of the church and upon their teaching the church rests; but at the same time they too are resting upon Jesus as the foundation under all. Thus we can see how it is possible for the church to be built upon both Christ and the apostles and prophets at the same time, 1 Cor. 3:11.

C. In Establishment

1. Promised by God, Dan. 2:44.
2. Prepared by Christ, Jn. 7:16.
3. Presented by inspired apostles.
 - a. These agents were personally selected and taught by Christ for this great task.
 - (1) All of the teaching of Christ appearing in the gospels has a direct bearing upon the church either temporal or eternal.
 - (2) The teaching of Christ was hard for the disciples to comprehend and this was as He would have it lest they use it prematurely.
 - b. These agents were empowered for their task by the total immersion of their spirits in the Spirit of Christ or the Holy Spirit, Acts 1:5.
 - (1) This brought to their memory all the things Christ had taught them.
 - (2) This gave them all wisdom in the use of the knowledge they possessed.

D. In Builder

1. It was divinely founded according to Matt. 16:18,19; and Acts 2.

- a. The divine Son of God promised that He would "build" the church. On the day of Pentecost the spirits of the apostles were immersed (baptized) in the Holy Spirit and Christ used their mouths to speak the church into existence.
- 2. He promised to build a single individual church. "I will build my CHURCH".
 - a. It was single when set up, Acts 2:14-47.
 - (1) One source of authority - Christ, Matt. 28:18.
 - (2) One membership - penitent baptized believers.
 - (3) One purpose - to "continue steadfastly".
 - b. The church is single in the rest of the scriptures.
 - (1) It was to be one in 1 Cor. 1:10.
 - (2) It was to be and was one in Eph. 4:4.
 - (3) There is only one kingdom mentioned in Col. 1:13.
 - c. The church of the first century was one or single.
 - (1) There was one body of believers.
 - (2) The members were one in their system of belief. "The faith once for all delivered." Jude 3.
 - (3) One means of entrance - the plan of salvation.

E. In Organization

- 1. It was divinely organized in Eph. 4:11.
 - a. The Organization of the church as given in the scripture is an organization divinely formed. The organization as God formed it consists of: Evangelist, elders, teachers, deacons, and members. Dare we change it? (Phil. 1:1)

F. Divinely Directed

- 1. It is divinely directed today through the Word. See 2 Tim. 3:16,17; 2 Peter 1:3; John 16:13.
 - a. The Word furnishes us thoroughly or completely, gives us all things that relate to life and godliness and will lead us into ALL truth. Pray tell what more do we need for the divine direction of the church today?

II. The Church Is Unique

A. The Bible, God, Christ and the Holy Spirit recognized only one church.

1. Jesus promised to build one church, "I will build my church", Matt. 16:18. He did not say churches. This does not sound like the language you hear today "many churches". There are many imitations today but only one church.
2. Christ has but one church because He has but ONE BODY. The "body", and the church is one and the same thing according to Ephesians 1:21,22 and Colossians 1:18.
 - a. The word "the" is a definite article, and as such it points out one church. Many passages use this definite article showing only one church.
 - (1) "That the gentiles should be fellow heirs of the same body", Ephesians 3:6.
 - (2) For the edifying of the body of Christ, Ephesians 4:12. Read Ephesians 4:16; 5:23; Colossians 2:17,19; and 1 Corinthians 12:12-27. Thirteen times this last scripture speaks of the church as the body. The definite article the, is applied to the body twenty three times in the New Testament KJV.
 - (3) We hear much of "religious bodies" today, but the plural use of the word "body" is never used in the Bible when referring to the church. We read of "the body", but never "bodies" or "the bodies".
 - b. The word ONE is connected with "BODY" showing singular or one church:
 - (1) We being many are one bread and ONE BODY, 1 Corinthians 10:17.
 - (2) "Many members, yet but ONE BODY, 1 Corinthians 12:20; 12:12,13; Ephesians 2:16; 4:4; Colossians 3:15; Romans 12:4,5.
 - (3) The word ONE is connected with "BODY" eleven times in the New Testament, King James Version. Heaven has declared "one body" (church) eleven times, it must be true.
 - c. Christ died to put all into one body, Ephesians 2:16 and John 10:16. The gospel calls us into one church, not a denomination, not a church, but "THE CHURCH.

B. Denominations Are Not The Divine Church

What is a denomination? This word is derived from two Latin words, "de" meaning "to separate", (Webster). "Nomen" means to name.

A thing is denominated when it is separated and has a name given to it by which it is distinguished from other things, or by which it is distinguished.

General answers to this question: A party of religious people who are in agreement, or who have a platform upon which to stand, or who have a creed or rules of terms by which they are governed, and who have a name that distinguishes them.

A political party is a party of people in politics that are agreed on some principles, they have a platform on which to stand. A religious party is different in that the principles are of a religious nature.

Almost every religious denomination on the earth today is named either for the form of government which it has, or for some doctrine, or for some man. Every denomination has separated from all others and has taken a name peculiar to others.

1. Denominations are not the divine church because there "should be no schisms (divisions) in the body: but that the members should have the same care one for another, 1 Corinthians 12:25. Read, 1 Cor. 12:12,14,18,20; and Ephesians 5:30.
2. Hear Paul: "Now I beseech you, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no division among you". 1 Corinthians 10:13. Could the apostle have condemned division in any stronger language? Shall we not cry out with the same boldness today. Again when he ask, "Is Christ divided? Was Paul crucified for you? And were you baptized into the name of Paul?" Did he not mean to make them ashamed and is not that the strongest form of denial. Meaning Christ is not divided; Paul was not crucified for them; they were not to be baptized into his name. If they were forbidden to wear Paul's name because he was not crucified for them and because they were not baptized into his name, then they should wear the name of him who was crucified for them, and into whose name they were baptized.
3. Denominationalism and not the divine church is seen in 1 Corinthians 3:3,4.
 - a. This is a picture of denominationalism. "Whereas there is among you... divisions, are ye not carnal, and walk as men?" What about a person who is carnal? "For to be carnally minded is DEATH...", Romans 8:6,7. Those who use their time, talents, money and influence to support, build and keep alive any denominational church

are warned that such will only result in death and enmity with God. Such are not subject to the law of God, neither indeed can be.

4. Hear Paul again on the matter.
 - a. Galatians 5:19,20 R.V
Among the blackest sins are, "factions, divisions, parties". A faction is a small split, a baby division. A division is a grown split, a division of factions. A party is a named division.
 - b. A denomination is more than a division. It is a division plus a human name. A clearer picture could not have been given than was described in Galatians 5:21. First there is a faction, then a division, then the division is in order to distinguish it from all other divisions. Can denominationalism claim to be the divine church, when it is enmity with God? Such are not subject to the law of God, neither indeed can be. Can they entertain any hope of entering the kingdom of God? If they can, will it not be in direct contradiction to the Word of God.
5. Romans 16:17,18
 - a. When you face these scriptures and many others, you can see why we not only object to denominationalism, but we are hostile to all denominations and we may as well frankly admit it. We are to love the people and we want to help them but denominationalism is wrong and deceiving people so we must be against it.
6. The night our Lord was betrayed and just before He fell into the hands of sinners, He prayed in the upper room with His disciples and what an earnest prayer it was. He prayed for all His disciples both present and future, John 17:11, 20,22.
 - a. If people had as much zeal for the spread of the gospel as they have for the promulgation of their party platforms, we would soon all be one. Then the gospel would be sent over the world, like a belt of golden glory.

III. International (Its Nature)

A. According to Prophecy

1. "All nations shall flow into it", Isaiah 2:2.
2. Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

B. According to fulfillment of Ephesians 3:5,6; 2:11,12.

Eph 3:5,6 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: (KJV)

Eph 2:11,12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)

1. The church of the New Testament includes all Christians of every race, color, and location. It not only includes all Christians who now live but it includes all Christians who have ever lived since the day of Pentecost. Paul speaks of the whole family in heaven and on earth,
2. Ephesians 3:15 Of whom the whole family in heaven and earth... .
3. God does not have two families one in heaven and the other on earth. He has one family and part of it is in heaven while the other part is still sojourning and suffering on the earth and Our Father speaks to the blessed dead beneath the altar; and bids them rest until their fellow servants, their brethren upon the earth should finish their course,
4. Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held... They are still our brothers and sisters, and we are theirs. Paul tell us that whether we live or die we are the Lord's,
5. Romans 14:7-9 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
6. Death does not change our relationship to Jehovah. We are his children after we are dead for all live unto him -

7. Luke 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage...
8. Therefore, God's family, God's church is composed of all of God's redeemed children in heaven and on earth.
9. Such a thing had never been heard of before, that all people would be received in the same way. No wonder the apostles could not believe it. No wonder it took a miracle to cause Peter to realize all nations could come to the church.

IV. Holy

A. Originated with God - Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

1. In the mind of God Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
2. In the plan of God Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
3. The seed of the woman was Christ and through the ages, God planned to get Christ and the church into the world.

B. Free from Spots and Wrinkles of Men - Ephesians 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

1. Why did Noah preach repentance? (2 Peter 2:5)
2. Why did Jonah preach repentance? (Jonah 3:8)
3. Why was John the Baptist a preacher of Repentance? (Matt. 3:2)
4. The answer is God expects people everywhere to repent and make ready for the church.

C. Christians warned about inferior workmanship -

1 Corinthians 3:10-15

10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. 11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. 14 If any man's work which he has built on it remains, he will receive a reward. 15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. NASU

1. Christ is the true foundation - v. 11
2. Christians had been building factions and sects.

3. Gold, silver, costly stones were permanent. Wood hay, and stubble would perish. Here we have the doctrines and teachings of Christ compared to the inferior doctrines of men.
4. The church is to be free from the doctrines of men Matthew 15:9; Colossians 3:20-22; 2:8; 2 Thessalonians 3:6

D. Holiness Characterizes Members - 1 Peter 1:14-16 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

1. God is holy, spotless, pure. He expects every member of the church to be Holy.
2. Holiness comes from the Greek word "hagios", which means blameless, pure, consecrated.
3. How I know God wants a Holy church:
 - a. He demands repentance of All, Acts 2:38; 17:30.
 - b. God commands members to depart from sin, 2 Timothy 2:19; James 1:27; 1 Timothy 5:22; 1 John 3:3; 2 Corinthians 6:17; 7:1; 2 Timothy 2:22; 1 Peter 2:11; Philippians 2:15; 2 Peter 1:5; James 4:8; Ephesians 5:29; 2 Corinthians 10:5
 - c. God commands preachers to preach against sin, 2 Timothy 4:2; 1 Timothy 5:20.
 - d. God demands that sinning members be disciplined while being loved, 1 Corinthians 5:13.
 - e. God calls sinning church members to repentance, Revelation 2:3.
 - f. God's promises are to those who overcome.
 - (1) No person can face these scriptures and remain in sin or continue to indulge in willful sinful acts.
 - (2) Every person must be pure in heart as well as deed. That is they must stay clear from jealousy, gossip, backbiting, bitterness, lust of the flesh, pride, etc.

V. Triumphant

By triumphant is meant successful, victorious. Many times today it looks as if the church is defeated. Looks as though all hope is gone. Such is not the case, because the hope of victory is ahead.

A. A triumphant church was prophesied - Daniel 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

1. Here the church is referred to as a stone cut out of a mountain without hands. This stone (the church) would be victorious, or triumphant over all kingdoms.
2. The church (kingdom) started when Rome was a powerful kingdom. Since then it has stood, while kingdom after kingdom has fallen.

B. Christ is triumphant over all.

1. Christ is Captain Hebrews 2:10; Colossians 1:18.
 - a. Christ conquered sin - Romans 6:23
 - b. Christ conquered death - Revelation 1:18; 1 Corinthians 15:24-26
 - c. Christ conquered the devil - Hebrews 2:14
2. To be fighting in the army (2 Timothy 2:3) of the Lord means you are fighting a winning battle. Jesus said, "the gates of Hell shall not prevail against it."
3. Of course the church will not convert the world and bring in some kind of a new reign. However, the church will remain here in the world, fighting the good fight of faith, waiting for her Lord until His coming. Then a great victory will be realized.

C. The triumph realized Revelation 19:11-21

1. After every battle is fought, after every cry is made, after every trial is over. Then the bride and the church will realize the great victory.

VI. Patterned

A. The Bible reveals a pattern for every part of the church

1. God gave a pattern for the ark - Genesis 6:14-16.
2. God gave a pattern for the tabernacle - Exodus 25:40; 26:30.
3. If God was very much concerned over the pattern of the wooden ark, if He was concerned over the curtains, how much more would God be concerned over the church that was the purchase price of Jesus Christ. Surely, God would give man a pattern by which man must build the church, Galatians 1:8,9; 2 Peter 1:3; Revelation 22:18,19.

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 4

The Terminology Of The Church

Introduction -

There is sin in the use of human names.

1. Human names exalt humans and Christ does not receive the preeminence the scripture demands (Col. 1:18; 3:17; Matt. 17:1-8)
2. Human names cause and perpetuate division. (1 Corinthians 1:10-13; 3:1-7)
3. In perpetuating division human names stand in the way of the answer to Christ's prayer in John 17:20-23.
4. Men of many denominations have spoken out against the sin of using human names.
 - a. Spurgeon: "I look forward with pleasure to the day when there will not be a baptist living. I hope they will soon be gone. I hope the baptist name will soon perish; but let Christ's name last forever." Memorial Library, Vol.1, page 168.
 - b. Luther: "I pray you to leave my name alone, and call not yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. St. Paul in 1 Corinthians 1-3, would not that any should call themselves of Paul, nor Peter, but Christ. How then does it benefit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease my dear friends, to cling to these party names and distinctions; away with

them all; and let us call ourselves only Christians after Him from whom our doctrine comes." The Life of Luther by Stork, page 289.

- c. John Wesley: "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world, were forgot; that we might all agree to sit down together as humble, loving disciples at the feet of the common Master, to hear His words, to imbibe His Spirit and to transcribe His life into our own." Preface, Par. 9 of Notes on the New Testament by John Wesley.

I Definition of "name"

Webster says, "That by which a person or thing is called or designated. I. Names Which Are Applied To Individuals

A. Christian

1. Defined, "One who follows Christ"

(NT:5546) *Christianos* (khris-tee-an-os'); from NT:5547; a Christian, i.e. follower of Christ: From Strong's Numbers

2. This name was prophesied in Isaiah 62:2; 65:15; 56:5.

- a. This name would be better than human names, it would be given after the old name was taken away and after the Gentiles had received salvation.

3. The prophecy fulfilled in Acts 11:26.

- a. The Gentiles had seen the righteousness in that, the Cornealis household had been converted.

- b. The word "called" in Acts 11:26, comes from the greek word Crematizo, meaning divinely called.

chrematizo (khray-mat-id'-zo); from NT:5536

B. Disciples - Acts 6:1. The literal meaning of this is "one who learns", referring in this case to those who learn of Christ and His salvation.

mathetes (math-ay-tes'); from NT:3129; a learner, i.e. pupil:

C. Saints - Acts 9:13. This refers to the character of the individual church members and means "God like", "set apart for God."

(NT:40) *hagios* (hag'-ee-os); from hagos (an awful thing). . .; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):

D. Brethren - Acts 6:3. This name is descriptive of the relationship of church-members one to another.

(NT:80) adelphos (ad-el-fos'. . . and delphus (the womb); a brother (literally or figuratively) near or remote [much like NT:1]:

E. Sons of God - Romans 8:14. The relationship we have through Christ. Upon accepting Christ every person is adopted into the family of God. And when adopted, we become the sons of God. (see Romans 8:15, 17, 23)

huios (hwee-os') and *theos* (theh'-os)

F. Other names applied to the children of God can be found in 1 John 3:1; 1 Peter 2:9; Ephesians 1:1.

II. Terms Used For Congregations

A. Locally

1. Churches of God or church of God (1 Corinthians 11:16; 1:2). It is truly the church of God in that He planned it from the foundation of the world, (Ephesians 1:4); also in that we who compose the church are all children of God. (1 John 3:1)
2. Churches of Christ (Romans 16:16). The church is "of Christ" in that He purchased it with His own precious blood (Acts 20:28; 1 Peter 1:18, 19).
 - a. This term is used once but note Matthew 16:18, and Hebrews 12:23.
 - b. The term "church of the Lord" is used in Acts 20:28.
 - c. This term seems to have been chosen by the church today as an expedient and not that it is any more scriptural than other designations. The regular use of one name and occasional use of other names avoids the confusion that would result through the use of all the terms. We should be willing to use any term the Lord has given.
3. The church (Acts 11:22, 26; 1 Peter 5:13; Philemon 1-2) This term is used to label God's people both locally and universally.

B. Terms Used Designating Geographical Locations

1. The churches of the Thessalonians (1 Thessalonians 1:1; 2 Thessalonians 1:1). This term described those who made up the church (congregation) at Thessalonica.

2. The churches of Galatia (Galatians 1:2); The churches of Judea (Galatians 1:22); The churches of Asia (1 Corinthians 16:19).

C. Universally

1. The "Church of God" is a term used when talking about the church universal (1 Corinthians 15:9; 11:16).
2. The churches of the saints (1 Corinthians 14:33) describes the character of those who make up the church. The church is not owned by the saints, but is composed of the saints. The term is used only once in the King James Version (1 Corinthians 14:33).
3. The churches of the gentiles (Romans 16:4). Called such because the churches were composed of Gentiles.
4. The church of the Firstborn (Hebrews 12:23). This name gives honor to Christ as being the first born. He is the first one and the only one to rise from the grave and thus conquer death. This name is used only once in 1 Corinthians 15:20

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 5

The Membership Of The Church

Introduction -

1. What it means to be a "member" of the Church in the Bible.

- 1) It means your sins are forgiven, you are saved and you are a Christian.
 - a. In Acts 2:38-47, we see that the Lord added to the church those who obeyed with the intent of having their sins remitted and those who the scriptures says "were saved".
 - b. Christians are said to be members of the body of Christ and the body is said to be the church (1 Corinthians 12:27; Ephesians 5:30; 1:23; Colossians 1:18).
 - c. In Acts 11:22-26, we see that the "disciples (members of the church), were called "Christians".
 - d. The church is spoken of as a "holy temple" and as "the house of God" and Christians are said to be built into this "spiritual house" (1 Timothy 3:15; Ephesians 2:19-22; 1 Peter 2:5).

2. The purpose of this study is two-fold

- 1) To minimize and put to an end the religious confusion and ignorance that prevails concerning the steps of salvation.
- 2) To instruct every Christian that he/she may be better able to "let their light shine", and to "hold forth the word of life" (Matthew 5:13-14; Philemon 2:15-16).

3. The study will be divided into two divisions:

- 1) Division one will be devoted to a general and brief consideration of God's entire development of salvation.
- 2) Division two will consist of a specific and detailed study of each step involved in becoming a church-member or Christian.

4. The outline of the lesson is to be memorized beginning with the proposition and including the main divisions and every use of bolding of words and phrases, together with the scripture limitations.

Proposition: A general and detailed consideration of the "requirements" for church-membership

I. A general consideration of the facts of the entire plan. These facts are more important than anything in this world. Consider them carefully and earnestly.

- A. The Bible is God's Word and contains nothing but Truth.** This fact has been proven from many different sources. Every scientific examination of the Bible has only served to substantiate more firmly its accuracy.
- B. The Bible gives man God's law for man's obedience.** The commands and principles stated in the Bible are not suggestions either to be heeded, or not heeded, depending upon man's feeling or conditions, but are divine laws from Almighty God for the obedience of His intelligent creation.
- C. To transgress one of these laws is called by God "sin".** God does not designate which law man must transgress to sin, but He simply says, "Every one who worketh sin, worketh also the transgression of LAW; for sin is the transgression of LAW." (1 John 3:4) Yes, the transgression or breaking of any of God's laws is considered by God as "sin".
- D. Every person who has come to the age of accountability and is in their right mind has transgressed God's law, thus has sinned.** God states this truth in the Bible in the following words; "For all have sinned and fall short of the glory of God" Romans 3:23. This is not only stated in God's word, but is demonstrated in the world every day.
- E. The penalty for every man's sin or transgression of God's law is eternal death or punishment.** There is but one penalty, and that is "death"; and there is but one reason for this punishment, and that is "sin". This is the statement of God on this subject: "For the wages of sin is death." Romans 6:23
- F. Jesus Christ was sent into the world as "God in the flesh".** The fact that He was "The Mighty God", was demonstrated in His life here in the world by His mighty acts, His sinlessness, His teachings, and His resurrection. The Bible has this to say concerning Him; "In the beginning was the Word, and the Word was with God, and Word was God... And the Word became flesh, and dwelt among us and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." John 1:1, 14
- G. Jesus Christ, "God in the flesh", came for the express purpose of paying the penalty for man's sin.** Man, in disobedience to God's law, through his own choice came under the condemnation or penalty of this law. Hear the words of God's prophet on the fact; "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all". Isaiah 53:6 and Romans 5:6-9.

H. Man is obligated by God to do certain things to receive the benefits of Christ's death. We are saved by grace, or the unmerited favor of God, in that we have nothing inherent within us that can rid us of our sin or its penalty, and nothing we ourselves can do will take away sin. However, when God has commanded that we do certain things to appropriate the death of Christ to our sins, it behooves us to obey.

Here are The Lord's Commands:

- 1. Believe in Christ as the Son of God,** and as the one who died to become your Savior. (Acts 16:31) "And they said believe on the Lord Jesus, and thou shalt be saved, thou and thy house."
- 2. Repent or forsake all sin,** that is, those things contrary to God's law." (Luke 13:3) For I tell you nay, but except ye repent, ye shall all in like manner perish." (Acts 17:30)
- 3. Confess before men your faith in Jesus as the Christ,** the Son of God, and your personal savior. (Romans 10:10) "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Matthew 10:32,33
- 4. Be immersed in water for the washing away of your sins.** (Acts 22:16) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Also Acts 2:38.

II. Upon your obedience to what was just stated, the following wonderful results and possessions are yours:

- 1. All your sins are forgiven.** (1 John 2)
- 2. You are in possession of God's Spirit within your heart.** (Acts 5:32; 1 Corinthians 3:16)
- 3. You are a member of Christ's body, the church** (1 Corinthians 12:27)
- 4. Your future sins will be forgiven by way of repentance and prayer to God** through Christ who is now your intercessor. (1 John 1:6)
- 5. God has given you a full set of instructions in the Bible** as to how to live the Christian life successfully. (2 Timothy 3:16, 17)
- 6. You have many brothers and sisters in Christ** to rejoice and weep with you. (Romans 12:15)
- 7. You will have eternal life in heaven.** (1 Peter 1:4)

III. A Detailed Study Of The Steps To Salvation

FAITH - in Two Great Facts

A. Faith in the Bible as the word of God. Here are seven reasons why we believe this is the book from God.

1. The Bible's Divine Unity

- a. The Bible was written by Forty Different People ranging from shepherds to kings, from farmers to doctors.
- b. The Bible was written on Three Different Continents.
- c. It was written in Three Different Languages.
- d. It was written over a Period Of More Than 1500 Years.
- e. It covers the History Of Man For More Than 4000 Years. And yet the Bible tells One Continuous Story With No Contradictions.

2. The Bible's Fulfilled Prophecy (History Written Ahead of Time)

- a. The manner of Jesus' death foretold 700 years before it happened. (Psalms 22:16; John 19:18; 20:25)
- b. The persecution of the Jews foretold 500 Years Before It Happened. (Deuteronomy 28)
- c. The destruction of great cities foretold in detail
 - (1) The city of Babylon. (Isaiah 13:17-21; Jeremiah 51:26, 37)
 - (2) The city of Tyre. (Ezekiel 26:4-14)
 - (3) The city of Sidon. (Ezekiel 28:20-23)
- d. The Four Ruling Nations Of History Described by Daniel in Daniel 2:1-45. He lived in 600 B.C. and prophesied that there would be Four and Only Four World Kingdoms.

3. Bible Statements Proved By Archaeology. A message from the dead.

- a. The wall of Jericho fell as the Bible stated. The spade has uncovered them (Bible Hand Book by H.H. Halley).

- b. King Sargon did Live and Reign. (Isaiah 20:1) His name often appears in the history uncovered by archaeology (New Biblical Guide, Vol. 6).
- c. King Solomon Was The World's Richest Man. The spade and shovel have found the ruins of his former glory (New Biblical Guide, Vol. 5, p. 218-234).
- d. There was a Den Of Lions in Daniel's Day. Archaeology has found such a den in the very city in which Daniel was held captive. (Dead Men Tell Tales by Harry Rimmer, p. 326-327).

4. The Bible's Indestructibility

- a. Antiochus Epiphanies, a Syrian King tried with all his great authority to destroy the Old Testament in the second century before Christ, but failed.
- b. The Roman emperors waged Ten Distinct General Persecutions against the Christians and the Bible, all utterly failed to destroy God's Word.
- c. The Roman Catholic Church was guilty of burning thousands of bibles and of putting to death hundreds of it's translators at the stake and the Bible lived through all.
- d. Infidels and atheists have in all centuries strived with all their intellectual power to Discredit and Destroy the Bible; they have died and have been forgotten while the bible lives on. Only God could have delivered the Bible through this.

5. The Bible's Safe Deliverance From The Inspired Writers To Us

- a. We can trace the Old Testament back to the time of Ezra in the fifth century before Christ, where we find it in every essential just as we have it today.
- b. The New Testament can be traced back to the days of the apostles. Men then living quote from the New Testament of their day and these quotations (which are in written form) agree perfectly with the New Testament of today.
- c. There is no evidence from any field that would lead us to believe that the Bible, as we now have it, is in any important respect different than when it was originally written by its Holy Spirit inspired writers.

6. The Bible's Marvelous Influence In The World

- a. In England, a bible land, there is only one murder to every 178,000 inhabitants. In Holland, a Bible country, there is only one murder to every 100,000 of the inhabitants. In Spain, where there is no bible, there is on murder for every 4,113 inhabitants. In the city of Rome there is one for every 950 inhabitants (Reasons Why I Know the Bible is the Word of God by Biederwolf).
- b. In London, a Bible city, there are four illegitimate children for every 100 legitimate ones. In Paris, where the Bible is scarcely ever read, there are 48 for every 100. In Rome, where this book is suppressed, for every 100 legitimate children there are 243 illegitimate ones. (Reasons Why I Know the bible is the Word of God by Biederwolf).

7. The Bible's Superior Teachings. As high as the heavens are above the earth, so are God's Words above mans.

- a. The Bible draws clear moral distinctions. There is no blurring of them as in the case of the heathen religions and most of human speculation.
- b. The Koran (the book of the Mohammedans) teaches that the mountains were created to keep the world from moving. The Hindus are taught that the earth rests on the back of an elephant (Jeremiah 31:37; Job 26:7)
- c. No other book of religion sets forth so profound and rational teaching concerning God; He has all the attributes which God ought to have; Holy, wise, powerful, just, merciful, eternal, and universal. All Bible writers had this idea of God.

"The most learned, acute and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the fuller conviction he had of his ignorance." (Sir Walter Scott)

B. Faith in Jesus as the Christ, the Son of God. We present here eight facts which are basis for our faith in Christ.

1. The Prophecies Fulfilled In The Life Of Christ.

Prophecy	Its Nature	Its Fulfillment
Genesis 3:15	The seed of the woman	Matthew 1:18; Galatians 4:4
Isaiah 7:14	Born of a virgin	Matthew 1:23; Luke 1:26-35
Micah 5:2	Birthplace	Matthew 2:1-6; Luke 2:4
Jeremiah 31:15	Massacre of the innocents	Matthew 2:17,18
Isaiah 53:9	Sinless	John 8:46; Hebrews 7:26
Psalms 22:16	Piercing of hands and feet	John 20:27

"Surely this is the Son of God."

2. The **Victory** of Jesus over all sin (That which no man did)

3. **Miracles** Performed By Jesus

- a. His power over nature - The wind and sea (Luke 8:24)
- b. His power over gravity - He walked on the water (Mark 14:26)
- c. His power over disease - He healed the ten lepers (Luke 7:22)
- d. He has power over death - Raised Lazarus from the dead (John 11:43)

4. Perfect **Consistency** Of His Life

- a. He taught love; He exhibited it to the uttermost.
- b. He taught forgiveness; He exemplified it by praying for those who were killing him.
- c. He taught unselfishness; Nothing He did was selfish.
- d. He taught the rejection of temptation; He rejected it.

5. What the **Bible** Says About Jesus; "Immanuel" (Matthew 1:23)

- a. He was pre-existent (Micah 5:2; John 8:58; 17:5; Colossians 1:17)
- b. He was divine power or all power. (Matthew 28:18; John 11:25; John 14:6; Philippians 2:9-11)
- c. He has divine presence, or is "present everywhere" (Matthew 28:20; 18:20)
- d. He had divine wisdom or all wisdom (Matthew 11:27; John 2:15-25; Colossians 2:3)

6. The **Claims** Of Jesus To Be The Christ Or The Son Of God. If you believe the words of Jesus, then you believe in His deity.

- a. Jesus said, "I that speaketh to thee am He" (John 4:25) Here Jesus refers to himself as the Messiah.
 - b. In answer to the blind man who was asking concerning the Son of God, Jesus said, "He that speaketh to thee" (John 9:35-37)
 - c. Jesus plainly said, "I am the Son of God" (John 10:36)
 - d. Jesus allowed men to worship Him (John 9:36-38)
7. There Are No **Criticisms** To Offer Against The Life Of Christ
- a. Renan, the famous critic: "Jesus is in every respect unique, and nothing can be compared with Him."
 - b. Strauss, another professed skeptic: "Christ is the highest object we can possibly imagine with respect of religion." We know that Jesus is the Son of God because of the testimony of His enemies.
8. The **Resurrection** Of Jesus. (Can be established by facts)
- a. Jesus appeared eleven times after His death, appearing to as many as five hundred brethren at one time. (1 Corinthians 15:6)
 - b. When Jesus Christ died on the cross, His followers, even the faithful few, gave up in despair, and fled in hopeless dismay. Following His appearance to them, they were willing to die for their faith in Him as the risen Christ. Men do not give their lives for that which they know to be false.

IV. "A Consciousness Of Sin, Its Penalty And The Atonement"

A. A consciousness of sin.

- 1. God's definition of sin** - "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4) So we see that sin is simply the transgression of God's law as it is given in His book.
- 2. God says that ALL have committed sin**
 - a. "For all have sinned, and come short of the glory of God" (Romans 3:23)
 - b. "All we like sheep have gone astray; we have turned everyone to is own way" (Isaiah 53:6)
 - c. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Galatians 3:10)

B. A consciousness of sin's penalty.

God says there is a penalty for the breaking of His law.

1. "The wages of sin is Death" (Romans 6:23)
2. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36

C. A consciousness of the atonement.

1. God has provided pardon for all sinners
 - a. All we like sheep have gone astray; we have turned everyone to his own way' and the Lord hath laid on Him the iniquity of us all. (Isaiah 53:6)
 - b. "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:2
2. God's terms of acceptance. The following terms are necessary for a sinner to appropriate the death of Christ
 - a. Realize your sin and its penalty (Romans 3:23)
 - b. Realize that Christ died for you (Isaiah 6:53)
 - c. A repentance of your sin. (That in your life which is contrary to God's law) "I tell you, Nay but except ye repent, ye shall all in like manner perish. (Luke 13:3)

- d. A confession before men, of your faith in Jesus as the Christ, the Son of God and your personal Savior. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10) (Matthew 10:32-33).
- e. Be baptized for the remission of your sins (Acts 2:37,38)

This is the truth of God necessary to forgive sin. Ask yourself if your sins have been forgiven.

V. Repentance of Sin

A. What is repentance? The word "repentance", as found in the Greek language, simply means, "a change of mind". A good definition of repentance is a change of mind brought about by a Godly sorrow for sin, which results in a complete change of conduct. 2 Corinthians 7:10

B. What are the "steps" to repentance?

1. A Conviction Of Your Sin (Luke 15:17-19)

a. A conviction that you have sinned against God. Your sin may or may not affect the lives of others, but it does affect your relationship with God.

(1) "I will arise and go to my father and will say unto him, Father, I have sinned against heaven and in thy sight" (Luke 15:18)

b. A conviction that the penalty for your sin is death or eternal punishment. This is the penalty for all sin; God makes no category of sin; there is but one penalty for sin and that is "death". Romans 3:23; 6:23

c. A conviction that there is nothing within you that will rid you of sin or its penalty. All of your good deeds and acts or morality will not rid you of the fact that you have sinned and are under a penalty which you will be compelled to pay.

(1) "For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Jehovah" (Jeremiah 2:22)

2. A contrition or sorrow for sin (2 Corinthians 7:10)

a. A sorrow in realizing you have broken the law of God.

- (1) Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4)
 - (2) "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Galatians 3:10)
 - (3) "The Lord is...long suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9)
- b. Sorrow in consideration of your lost condition and eternal destiny.
- (1) 36 But I said unto you, That ye also have seen me, and believe not. John 6:36
 - (2) "The Lord Jesus shall be revealed from heaven with his mighty angels. In a flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting punishment from the presence of the Lord and from the glory of his power" (2 Thessalonians 1:7-9)
 - (3) Sorrow in view of evil influence you have exerted while in sin. Your sin has not only condemned your soul, but has contributed to the loss of others. (Romans 14:7)
3. **A Decision To Forsake Your Sin** (Luke 15:17-20; Isaiah 55:11)
- a. A whole hearted decision that will involve your will, intellect, your emotion, and your conscience.
- (1) "Thou shalt love the Lord thy god with all thy heart, and with all thy soul and with all thy mind" (Matthew 22:37-38).
 - (2) And ye shall seek me, and find me, when ye shall search for me with all your heart. Jer 29:13
- b. A decision that is made not only initially, but continually, a daily decision.
- (1) "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23)
 - (2) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Rev 2:10

- c. A decision to accept the obligations of the Christian life.
 - (1) "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and prayers" (Acts 2:42)
 - (2) "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; (Hebrews 10:25)

4. What are the **results** of Repentance?

- a. A death to sin. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? (Romans 6:1-2)
- b. A hate for sin. "Thou hast loved righteousness, and hated iniquity. (Hebrews 1:9) Hating even the garments spotted by the flesh. (Jude 23)
- c. Not living any longer in sin. (Romans 6:2) How shall we that are dead to sin continue any longer therein?"
- d. A desire to confess before men Christ as God's Son and your Savior. (Matthew 10:32-33) "Whoever therefore shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men will I also deny before my Father which is in heaven." Any person who has genuine faith and repentance will be glad to make the confession.
- e. A desire to be baptized to wash away sins. (Acts 22:16) "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord."

VI. A Confession Of Your Faith In Jesus As The Christ

- A. What is confession?** Confession is an audible expression of belief in Jesus as the Christ, the Son of God, given before men, looking forward to salvation through the name of the one confessed. (Matthew 10:32-33)
- B. Why should this confession be made?**
1. Because our salvation depends upon this confession. (Romans 10:9-10)
"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." See also Matthew 10:32-33.
 2. Because there is a blessing placed upon the confession. (Matthew 16:16-17)
- C. Who should make this confession?** The individual who believes in Jesus as the Christ, and who has wholeheartedly repented of all sin. (Acts 8:37)
- D. Where should this confession be made?**
1. Before men. (Matthew 10:32,33)
 2. "In the sight of many witnesses. (1 Timothy 6:12) Christians who hear the confession will glorify God and the unsaved will think about their salvation.
- E. How often should this confession be made?**
1. Initially, that is, once before men, preceding the forgiveness of your sins or baptism. (Acts 8:36-38)
 2. Continually. Following the forgiveness of our sins, we should never be ashamed of Christ, but should be willing at all times to confess that He is the Christ and our Savior. By our lives we should demonstrate that he has saved us from sin. (Mark 8:38) "For whosoever shall be ashamed of me and of my word in the adulterous and sinful generation, the Son of man also shall be ashamed of him when he cometh in the glory of his Father with the holy angels."

VII. Baptism For The Remission Of Your Sins

A. Who is to be baptized?

1. That person who has faith in Jesus Christ, the son of God. "He that believeth and is baptized shall be saved" (Mark 16:16)
2. The individual who has come to a conviction of their sin and its penalty, and who has whole-heartedly repented of this breaking of God's law. (Acts 2:37-38)
3. The person who has confessed with their mouth before men their faith in Jesus as the Christ, the Son of God. (Acts 8:36-37)

B. How is baptism to be performed?

1. With water. "Behold here is water; what doth hinder me to be baptized" (Acts 8:36)
2. With much water. "And John also was baptizing in Aenon near to Salim, because there was much water there" (John 3:23)
3. By going down to the water. "Then cometh Jesus from Galilee to the Jordan unto John to be baptized of him." (Matthew 3:13)
4. By going down into the water. "And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch: and he baptized him." (Acts 8:38)
5. Coming up out of the water. "And straight way coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him" (Mark 1:10)
6. As a burial. "We are buried with him by baptism into death" (Romans 6:4; Colossians 2:12)
7. As a birth. "Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5)
8. As a resurrection. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4)

C. What are the purposes of baptism?

1. For the Remission of Sins. "And Peter said unto them, Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of sins" (Acts 2:38)
2. For salvation. "He that believeth and is baptized shall be saved..." (Mark 16:16)
3. To enter into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ..." (Romans 6:3)
4. To put on Christ. "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27)
5. For the washing away of sins. "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16)
6. To receive the Gift of the Holy Spirit. (Acts 2:38)
7. To enter into the Trinity. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19)
8. To be saved. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" (1 Peter 3:21)
9. For obedience to divine commands. "And he commanded them to be baptized in the name of the Lord" (Acts 10:48)

D. Facts about sprinkling.

1. Sprinkling as a mode of baptism was begun by the Roman Catholic church, and was originated by them as a law of the Roman Catholic church. This is an historical fact and can be read in the Edinburgh Encyclopedia Vol. 3, p. 236, article "Baptism".
2. The sprinkling of infants for baptism is entirely unscriptural for the following reason:
 - a. The gospel must be preached to the candidate for baptism. (Mark 16:15-16) We cannot preach to infants.
 - b. Teaching must precede baptism (Matthew 28:19-20). Infants cannot be taught.

- c. The gospel must be heard before obedience. (Matthew 7:24) Infants cannot understand the gospel.
- d. The subject must believe before baptism. (Mark 16:15-16) Infants cannot exercise faith.
- e. The subject must be convicted of sin before baptism. (Acts 2:37-38) Infants cannot have conviction.
- f. The subject must repent of their sin before baptism. (Acts 17:30) The Infant cannot repent.
- g. The subject must make a whole-hearted confession of their faith in Christ. (Acts 8:36-37) This is not possible for the infant.

"The Lamb's book of life" the true church's roll book according to Hebrews 12:23. Only those names that are written in it will be saved - Revelation 20:15; 21:27.

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 6

The Work Of The Church

Introduction -

1. A scriptural definition of "Worship". "Worship" signifies or indicates a certain condition or state of the inward person or spirit.

- 1) The state or condition denoted by "worship" may be said to be present in man when his heart or spirit is bowed in utter humility and adoration to God.
- 2) Inward worship is expressed by outward forms, but outward forms do not necessarily indicate inner worship.
- 3) In John 4:23-24, Jesus said, "They that worship Him (God) must worship Him in spirit and truth." Thus we see that two things are necessary for one to be a "True worshiper".
 - a. He "must worship in spirit". That is, with the inward man.
 - b. He "must worship in truth". That is, the outward expression of "worship" will be directed by and according to the truth.
- 4) Paul makes this same application to his service for God in Romans 1:9, "For this is my witness, whom I serve in my spirit (inner man) in the gospel of His Son (the truth) how unceasingly I make mention of you, always in my prayer".

2. Our procedure in this section will be not to discuss the condition of the inner man but rather to consider the outward expressions of worship or acts of worship in the New Testament.

3. For two reasons these acts of worship are important.

- 1) According to John 4:23-25, we have seen that the acts of worship must be according to the truth if we are to be true worshippers.

- 2) Worship not expressed according to truth is vain, Matthew 15:9.

In this lesson we shall notice the *day of worship* and *acts of worship* as observed by the church in the Bible.

I. The Work Of The Church In Developing Her Members

A. The gathering for worship on the first day of each week. The importance of this is seen from the following:

1. Christ arose on the first day of the week, Matthew 28:1-10.
2. The Holy Spirit came on the first day of the week, Acts 2:1-4. Compare Leviticus 23:15, which declares Pentecost on the first day of the week.
3. The church was established on the first day of the week.
4. The plan of salvation was given for the first time on the first day of the week.
5. The first converts to Christianity were made on the first day of the week, Acts 2:41.
6. We were delivered from bondage of sin on the first day of the week, Matthew 28:1-6.
7. The Lord's supper was observed on the first day of the week, Acts 20:7.
8. Gospel offerings for those in need were taken on the first day of the week, 1 Corinthians 16:1-2.

B. Acts which express the worship of the Early Christians as they gathered on the first day of the week.

1. **Continuing steadfastly in the apostles doctrine, Acts 2:42. The importance of this is seen in the following:**
 - a. To continue in any other teaching or doctrine is to worship Christ in vain, Matthew 15:9.
 - b. We should mark and avoid those that cause divisions contrary to the doctrine of the apostles, Romans 16:17.
 - c. By continuing in this doctrine the preacher saves himself and those that hear him, 1 Timothy 4:16.
 - d. This is the only doctrine that is profitable, 2 Timothy 3:16.
 - e. We are not to be carried about by other doctrines that are strange, Hebrews 13:9.

- f. We must not receive into our homes or bid God speed to those who do not preach the fundamentals of this doctrine - namely the deity of Christ, 2 John 9-10.
- g. This doctrine furnishes us completely unto every good work, 2 Timothy 3:16-17.

2. Continuing steadfastly in breaking of bread.

- a. Names for this act
 - (1) Communion, 1 Corinthians 10:16.
 - (2) Breaking of bread, Acts 2:42.
 - (3) The Lord's supper, 1 Corinthians 11:20-21.
- b. This act was foreshadowed in the Old Testament
 - (1) The eating of the showbread, Leviticus 24:5-9; Hebrews 10:1.
 - (2) The eating of the Passover, Exodus 12:1-14.
- c. Christ said that there would be no life within us if we did not commune, John 6:53-55.
- d. To partake in an unworthy manner will make us sick or put us to sleep, 1 Corinthians 11:30.

3. Continuing steadfastly in prayer.

- a. The importance of prayer
 - (1) Christ's attitude toward prayer shows its importance.
 - (2) The importance of prayer as seen in the life of Paul.
 - (a) He began his relationship with God in prayer
 - (b) He prayed in jail, in the temples and synagogues, in the streets and in private homes, on the river banks and on the seashore.
 - (c) He prayed for everything, Philippians 4:6.
 - (3) What causes prayer to fail?
 - (a) Sin, Isaiah 59:2.
 - (b) Not asking in accordance with His will, 2 Corinthians 12:7-9; 1 John 5:14.
 - (c) Selfishness, James 4:3.
 - (d) Lack of sincerity, Hebrews 10:22.
 - (e) Lack of faith, James 1:5-7.

4. Continuing steadfastly in fellowship, Acts 2:42.

- a. The definition of the word:
 - (1) English. The condition of being a fellow or associate; companionship; partnership; joint interest; an association of persons having the same taste, or occupations.
 - (2) Greek. The word for fellowship in the greek is "*koinonia*". In this language it has the following meaning: association, communion, joint participation, intercourse, fellowship, a collection, a contribution.

- b. The application of the word as used in the New Testament times.
 - (1) See the following for some scriptural applications.
 - (a) Fellowship - Philemon 3:10; 2 Corinthians 6:14; Acts 2:42.
 - (b) Communion - 1 Corinthians 10:16.
 - (c) Communicate and share (verb form), Hebrews 13:16, Galatians 6:6.
 - (d) Contribution - 2 Corinthians 9:12-13; Romans 15:26.

 - (2) What continuing steadfastly in fellowship meant to the Christians of the New Testament.
 - (a) That they were a companion and brother/sister to every other Christian and could have fellowship with any Christian regardless of color or nationality.
 - (b) That they were a partner of and a sharer with each and every other Christian in the work of the kingdom.
 - (c) That they were responsible for the on-going and up-building of the church.

5. Continuing steadfastly in spiritual songs, Ephesians 5:19; Colossians 3:16.

- a. To be sung when we are filled with the spirit, Ephesians 5:19.
- b. To be sung with grace in the heart, Colossians 3:16.
- c. To be sung with understanding, 1 Corinthians 14:15.
- d. To be sung in Christ's name, Colossians 3:17; Ephesians 5:20.
- e. No example that singing as an expression of worship was ever done on the first day of the week in public assembly.

6. Mutual exhortation, Hebrews 3:13; 10:24-25.

a. Defined:

- (1) Mutual is defined as interchanged; giving and receiving; joint, common. That is mutual which is felt by each other.
- (2) Exhortation is defined as, "an effort to arouse or cite to that which is good; earnest appeal, or encourage"

b. Ways Christians can encourage one another

- (1) By telling how you were converted.
- (2) By pointing out certain scriptures and telling what they have meant to you.
- (3) By telling how certain ones have overcome some sin.
- (4) By telling how you were able to overcome certain weaknesses.
- (5) By telling how congregations have been victorious over certain problems.
- (6) By relating certain souls saved as a result of prayer.
- (7) The way the Lord supplied money in answer to prayer.
- (8) Decisions made and carried out because of the Lord's help.

c. Christians are to be encouraged in public services, 1 Corinthians 14:23-26.

d. Christians are to exhort daily and person to person, "exhort (or encourage) one another daily", Hebrews 3:13.

7. Corrective discipline.

a. No family or home can exist unless there is discipline administered. No government could stand without discipline. No school could be a success unless discipline measures were exercised. Very strict discipline is exercised in the army lest the soldiers be no good.

Every soldier or Christian is expected to be a part of the local unit or congregation and subject to its discipline. It is just as foolish to think that members may be "free lance" in the spiritual work of God, as to think of someone in the United States Army without proper identification with a company or branch of service.

b. There are some who think that because they are members of the church of Christ, they may be, "at home where their hat is off", without congregational allegiance or responsibility, but this is not according to the scripture. A man may be a soldier in the army but at

the same time he will be assigned to a specific company and under certain officers.

- c. The Lord's church is a supreme monarchy. Jesus is the head, and there is no legislative power vested in any of the subjects. Each congregation is separate but bound together in love. Those in each community who banded themselves together consisted and constituted the church of God in that community. They were not a branch of the church; they were the church in that area. Paul and Barnabas assembled with the church at Antioch a year, Acts 11:26. They were members of that congregation, they "were in the church that was at Antioch", Acts 13:1; 11:22; 15:22; 20:28; 14:23.
- d. When a member of one congregation moved to another place, it was expected that he associate himself with the disciples at that place, making know in some formal way his desire to be a member among them. We become a member of the local congregation by "joining the disciples" at that place, Acts 9:26-27.

JOIN (1) 1. kollao (*kol-lah'-o*) ^2853^, κολλάω primarily, "to glue or cement together," then, generally, "to unite, to join firmly," is used in the passive voice signifying "to join oneself to, to be joined to," <Luke 15:15; Acts 5:13; 8:29; 9:26; 10:28>, RV (KJV, "to keep company with"); <1 Cor. 6:16,17>; elsewhere, "to cleave to," <Luke 10:11; Acts 17:34; Rom. 12:9>. See CLEAVE. (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

When a brother was not know to any man, and could not have a faithful member vouch for him, "letters of commendation were sometimes used, 2 Corinthians 3:1; Acts 18:27.

When persons moving to a new community, if they do not identify themselves with the congregation, the elders certainly could not exercise any discipline (or love).

- e. Discipline means, "Mental or moral training, subjection to control, regulation, and chastisement".
- f. Reasons for exercising discipline.
 - (1) Brings us into subjection of God, Hebrews 12:9.
 - (2) Discipline is for our profit that we might be partakers of God's holiness, Hebrews 12:10.
 - (3) Brings forth fruit of righteousness, Hebrews 12:11.
 - (4) Tends to establish in the faith, Titus 1:13.
 - (5) Teaches people lessons, 1 Timothy 1:20.
 - (6) Destroys fleshly lust, 1 Corinthians 5:5.
 - (7) Causes people to be ashamed of their sin, 2 Thessalonians 3:14.

- (8) Discipline rids the congregation of evil and causes it to remain pleasing to God, else He remove the congregation, Revelation 2:5.
- (9) God commands discipline. What right do we have to command baptism and leave out this command, 2 Corinthians 2:9.
- (10) Causes others to take warning against sinning, 1 Timothy 5:20.
- (11) Discipline is God's surgical scalpel for the removal of cancer from the Body, 2 Timothy 2:17-18.
- (12) Causes people of the world to respect the church.

g. Kinds of Discipline.

- (1) Private offenses or trespasses - are those which directly offend individuals only. How to deal with private offenses, Matthew 18:15-17. This includes two persons, the offender and the offended.
 - (a) Offended, "Go and Tell" the offender.
 - i) This is to be done "alone".
 - ii) "To gain thy brother" providing an agreement can be reached.
- (2) Secondary Approach
 - (a) Select witnesses (saints) and talk with him, "If he neglects to hear them"
 - i) "Tell it to the church,". That is if the offended is to report to the elders. They should inquire if he has fulfilled the law with reference to attempted adjustment. Then summon the witnesses to testify that they have admonished and warned the offender, but without success. The testimony of faithful witnesses is all that is required for the church to act, Matthew 18:16.

Further examination can be made by the elders if they feel it necessary. Some person might be chosen to investigation and report their findings for the action of the Body. Those in the church with wisdom are to judge, 1 Corinthians 6.

If a few are chosen to judge, is this the same as the church setting in judgment? When a matter is taken to

the state the entire population does not sit on the case. But it is tried by the state through the authorized representatives. "The State of Missouri vs. John Henry.

- h. Public offenses or trespasses - or when one commits sin which affects the entire body of Christ.
 - (1) How to deal with Public offenses
 - (a) The elders are responsible to restore, Acts 20:28; Ezekiel 34:4, 9, 10.
 - (b) Every Christian restore, Galatians 6:1.
 - (2) The subjects
 - (a) The Christian in error
 - (b) The one who is to assist him. "Overtaken in a fault" means, one who is swept off his feet by temptation. Let it be remembered that every Christian is responsible for the fallen person.
 - (3) The action - restore or set him right.
 - (4) The attitude toward the guilty, "In the spirit of meekness".
 - (5) Who should be disciplined, 2 Thessalonians 3:6? Any person who will not repent when approached, should be withdrawn from in order that they might repent.
 - (6) Discipline should be directed or handled by the elders, Hebrews 13:17.
- i. A person should be approached at least two times, Titus 3:10. This differs with different cases, Jude 22-23.
- j. What can be done in a case where the congregational record has been neglected. When there are many names on the roster who never attend?

The church should realize their neglect of a solemn responsibility laid on them by the Lord. The leaders should summon the congregation and acknowledge the sin. The working of the church should be explained, a special meeting should be conducted for members only. Then let a list of delinquent names be made and the members will volunteer to go see them. Decide on another meeting to discuss the results. Assign the names to the members. Notify

them that if they are not present, and restore themselves to active service, their names will be excluded from the record.

- k. Through the oversight of the elders, these are to be carried out, Acts 20:28; 1 Peter 5:1-2; Hebrews 13:17. If there are no elders, the congregation is to be overseen by the evangelist, Titus 1:5, which will carry out these things.

II. The Memorials Of The Church

A. The Day Of Remembrance

Introduction:

1. There is much ignorance concerning the day of remembrance.
 - a. This is seen in that the majority of the people use this day exclusively for themselves and for pleasure. It is used as a Holiday and not a Holyday.
 - b. This is seen in that Sunday is often referred to as the Sabbath. The Sabbath is Saturday and does not refer to the first day of the week.
2. There is some controversy as to which day the church should keep, whether Saturday or Sunday.
 - a. The Seventh Day Adventists, as their name implies, not only teach the keeping of the Sabbath, but through their propaganda are making many converts to their belief.

We shall consider a short study of the Lord's Day and the Jewish Sabbath.

A. Three reasons why Sunday, the first day of the week, is the day of memorial to be observed by the church.

1. It was divinely set apart
 - a. It was set apart by the resurrection of Christ on this day, John 20:1-10; Luke 24:1-9; Mark 16:9.
 - b. It was set apart by Christ's appearances on this day, Matthew 28:9-10; John 20:11-18; 20:19-25. We must not be confused with the expression "after eight days", John 20:26. In counting the days from one week to the other it was customary with the Jews to begin counting with the day then present, thus the first day of the week was counted twice making it both the first and the eighth.

- c. It was set apart by the advent of the Holy Spirit on this day, Acts 1:1-8; 2:1-4,38. Pentecost came on the first day of the week.
2. This day was divinely claimed as the Lord's day.
- a. The apostle John speaking by inspiration of the Holy Spirit calls this day the "Lord's Day", thus claiming it for the Lord, Revelation 1:10.
 - b. How do we know that John was here referring to the first day of the week? We know because of the testimony of the church of the first three centuries.
 - (1) "The general consent both of Christian antiquity and of modern divines has referred it (the Lord's Day), to the weekly festival of our Lord's resurrection, and identified it with the first day of the week, on which He arose, with the patritical eighth day, or day which is both the first and the eighth - in fact...the Solis dies, or Sunday of every age of the church". McClintock and Strong, Vol. V, page 505, article "Lord's Day."
 - (2) **Ignatius**, who lived from 30-100 A.D., said "Let every friend of Christ keep the Lord's Day as a festival, the resurrection day, the queen and chief of all the days (of the week)." The Anti-Nicene Fathers, Vol. 1, page 63.
 - (3) **Irenaeus** lived from 135-200 A.D., wrote, "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day". McClintock and Strong, Vol. V, page 507, article "Lord's Day."
 - (4) On the day of the resurrection of the Lord, that is, the Lord's Day, assemble yourselves together." The Anti-Nicene Fathers Vol 8, page 449.
 - (5) **Peter, Bishop of Alexandria**, A.D. 300, says, "We keep the Lord's day as a day of Joy, because of him who arose thereon. McClintock and Strong Vol. 5, page 508.
3. The first day of the week was observed by the New Testament church of the first three centuries.
- a. The Christians met on Sunday, Acts 20:7,42.
 - b. The Christians gave their tithes and offerings on Sunday for a very special collection, 1 Corinthians 16:1-2.
 - c. The testimony of early Christian writers and church historians is in agreement with the above scriptures.
 - (1) **Barnabas**, 100 A.D., said, "We celebrate the eight day with joy, on which too, Jesus arose from the dead." McClintock and Strong, Vol. 1, page 507.

- (2) *Justin Martyr* who lived from 100-150 A.D., said, "Sunday is the day on which we all hold our common assembly." *The Anti-Nicene Father*, Vol. 1, page 186.
- (3) *Waddington*, church historian, page 45: "The first Christians were unanimous in setting apart the first day of the week, as being that on which our Savior rose from the dead, for the solemn celebration of public worship."
- (4) *Schaff*, Vol. 1, pages 477-478: "The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice."

B. A Special Study Of The Jewish Sabbath.

1. The origin of the Sabbath was at Mt. Sinai, not at creation.
 - a. In Genesis 2:1-3, the seventh day is mentioned but it is not called "the Sabbath".
 - b. Many say Exodus 20:11 is a prolepsis as is Genesis 2:3. A prolepsis is a figure of speech in which an event is dated before the actual time.
 - (1) We say that President George Washington was born on February 22, 1732. In reality a baby named George Washington was born on this day, but not President George Washington, for he was not president until many years after his birth.
 - (2) This statement concerning Washington is true in that the writer or speaker was or is looking back on the event and thus an event is dated before the actual time.
 - (3) Moses was looking back on creation as he wrote and tells us why God, at Sinai, picked the seventh day.
 - c. The Sabbath is first mentioned at the giving of the manna in Exodus 16:23,4-6.
 - d. According to Nehemiah 9:13-14, the Sabbath was first made known to man at Sinai.
 - e. The Sabbath was commanded at Sinai as recorded in Exodus 20:8.
 - f. There is no scriptural or archaeological evidence that the Sabbath was kept prior to the Exodus.
2. Laws for the keeping of the Sabbath or what one would have to do in order to keep the Sabbath.
 - a. No cooking to be done on the Sabbath, Exodus 16:23.
 - b. No fires to be built, Exodus 35:3.

- c. Two lambs to be offered, Numbers 28:9-11.
 - d. Not to pick up sticks, Numbers 15:32-36.
 - e. To be kept according to Jewish time - sunset Friday to sunset Saturday, Leviticus 23:32; Gen 1:5
 - f. Violators of the Sabbath law were put to death, Exodus 31:14.
3. Some reasons why the church does not keep the Sabbath.
- a. The Sabbath was given to the Jews only, Exodus 20:1,2; 24:8; Deuteronomy 5:3.
 - b. The Sabbath has no commemorative value for any other than the Jew, Deuteronomy 5:15.
 - c. It was a sign between God and Israel only, Exodus 31:12-17; Ezekiel 20:12-20.
 - d. It is impossible to observe the Sabbath universally.
 - (1) In the far north or south it could not be observed according to Jewish time - from sunset to sunset.
 - (2) Geographical conditions in some places are such that sheep cannot be raised, hence no lambs would be available for sacrifice.
 - e. The Sabbath was part of the old covenant, Exodus 24:1-8; 24:12; Deuteronomy 4:13-14; 9:9,11,15; 2 Chronicles 6:11; Hebrews 9:4; 1 Kings 8:9.
 - (1) The Sabbath was a part of the old covenant which was done away with.
 - (2) The old covenant was "abolished" and "done away in Christ"
 - (a) Christ "abolished" the old covenant, Ephesians 2:14-15.
 - (b) The old covenant was "done away in Christ", 2 Corinthians 3:3-17.
 - (c) We "are not under law." Galatians 3:16-25.
 - (d) The Sinaitic covenant was "cast out". Galatians 4:21; 5:1.
 - (e) "We have been discharged from the law". Romans 7:1-7.
 - (f) The old covenant was "blotted out" and "taken" away. Colossians 2:14.
 - (3) The Sabbath being a part of the old covenant was abolished with the old covenant. All of the old covenant was done away in Christ and there is no suggestion in the Scriptures to the contrary.

- f. The Church as a "new" and "better covenant".
- (1) Jesus became "the surety of a better covenant", Hebrews 7:22.
 - (2) We have a "new and faultless" covenant, Hebrews 8:7-13.
 - (3) Jesus is the "mediator of a new covenant", Hebrews 9:15.
 - (4) The new covenant "surpasseth" the old covenant in glory, 2 Corinthians 3:3-17.
 - (5) We, who are under the new covenant, are "free", where as those that were under the old covenant were in "bondage", Galatians 4:21-5:1.
- g. The Sabbath was not incorporated in the new covenant. Nine of the ten commandments are embodied in the new covenant.

The Ten Commandments of the Old Covenant
Exodus 20:3-17
(All but the Sabbath are found in the new covenant)

<p>I Other gods v. 3 Acts 14:11-18</p>	<p>VI Killing v. 13 Romans 13:9</p>
<p>II Images v. 4-5 Acts 15:20; 1 John 5:21</p>	<p>VII Adultery v. 14 Romans 13:9</p>
<p>III Name in vain v. 7 James 5:12</p>	<p>VIII Steal v. 15 Romans 13:9</p>
<p>IV Sabbath v. 8 Not in New Testament</p>	<p>IX false witnesses v. 16 Colossians 3:9</p>
<p>V Father and Mother v. 12 Ephesians 6:1,2; Colossians 3:20</p>	<p>X Covet v. 17 Romans 13:9</p>

4. Why did Jesus keep the Sabbath? Jesus kept the Sabbath because He was living under the old covenant of which it was a part.
 - a. The old covenant lasted until the death of Christ when he nailed it to the cross and took it out of the way, Colossians 2:14.
 - b. The new covenant was not brought into effect until the day of Pentecost, 50 days after Christ's death.

5. Why did apostle Paul go into the synagogue on the Sabbath? Paul was preaching Christ to the ignorant and unbelieving Jews, Acts 9:20; 13:5. They needed to know the conditions of the new covenant whereby they could receive redemption for their transgressions under the old covenant, Hebrews 9:15.

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 7

The Organization Of The Church

The HEAD of the Church.

Introduction –

1. The meaning and importance of this position

- 1) The meaning - The head (or leader) is the chief or principle part.
- 2) The importance
 - a) There can be no organization without a head (or leader).
 - b) Without a good head (or leader) there will be no proper progress.
 - c) Without a proper head (or leader) there will be no permanence.

2. Why men cannot directly or indirectly head the church.

- 1) Because God placed Christ at the head and to place a man there would be to dethrone Christ.
- 2) Man as head (or leader) has failed in the past, and are failing now.
- 3) Man has a divided interest being of two natures.
- 4) Because God's character would not permit man to be head.
 - a) God is no respecter of persons and does not select one man to occupy a position over another. The office of an elder is an office of service and does not exult any person.
 - b) For man to occupy such a position as being head (or leader) of the church would bring an undesirable reflection to the church.

We shall notice why God gave to his Son all authority and placed Him at the head of the church.

I. Christ - The Sole Head With All Authority (Eph. 1:22-23; Matt. 28:18)

A. Because He Possessed of All Wisdom, He Could Legislate Laws

1. He has legislated All laws for the church (2 Peter 1:3)
2. He has legislated PERFECT LAWS (2 Tim. 3:16-17)
 - a. They need no amendments by the organization of men.
 - b. They need no amendments by the compromises of men.
 - c. They need no amendments by the greed and lust of men.
3. Christ has legislated VISIBLE WRITTEN LAWS - - The New Testament.
 - a. Visible, specific laws, permanent laws, and not popular customs have been given by Christ.

B. Because He Is In Possession Of All Power (1 Cor. 1:24) And Is Able To Execute the Laws Of The Church.

1. Christ executed these laws through the Holy Spirit (Acts 2)
2. Christ executed these laws through the holy apostles.
 - a. He used them to speak, write, to live and demonstrate
3. He executes His laws today through His Word (Matt. 24:35)

C. Because He Is In Possession of All Justice and Is Able To Administrate In The Enforcing Of These Laws

1. How Christ administers justice to sinners. The law says "The soul that sinneth it shall die" (Ex. 18:20; Rom. 6:23)
 - a. The law is made known through the Word.
 - b. A pardon is given for those who broke the law (Rom. 4:25)
 - c. The sinner is brought face to face with the law and the pardon and to the place where he must make a choice in the matter.
 - d. If the pardon is refused then the law must be enforced.
2. How Christ administers justice to the Christian
 - a. The laws are made know through the Word.
 - b. An advocate is provided with the Father for us if we break these laws through yielding to Satan and with a desire to take advantage of the grace of God.
 - c. If we fail to "confess our sins" He cannot forgive. If we confess and repent God will forgive. (1 John. 1:9)
3. How Christ administers justice to the back sliders
 - a. Laws made know through the Word (Acts 2:46; Rev. 2:10)

- b. The Father stands ready with a heart of love when the back-slider will repent and pray (Acts 8:22)
- c. If the back-slider refuses the Law he will perish (Heb. 6:4-6)

Section II - The Officers of the Church

Introduction

1. The Limitations of our consideration.

We are primarily concerned with the officers who might be referred to as the "permanent officers" of the church and shall consider them in detail. The temporary officers, the apostles and prophets, whose work was but for a special time and purpose we shall discuss as briefly as possible since they do not enter directly in the organization

2. There are only three permanent officers given in the scripture

Had the Lord wanted more than this He would have given more. The method of organization that was practiced by the New Testament church brought great victories in the first century. The seeming failure of the church today is not because of any fault of God's plan but rather because of man's non-compliance with and substitution for the divine pattern (Heb. 8:5)

I. The Officers

A. Apostle

- a. Literally the word means "one sent".
- b. The application of the word
- c. General meaning--anyone sent forth on a special mission.
- d. Specifically--refers to a temporary office in the church (1 Cor. 12:28; Eph. 4:11)

1. The number and names of the apostles.

- a. The twelve. Four lists are given (Matt. 10:2; Mark 3:13-19; Luke 6:13; Acts 1:13)
- b. Matthias, who took the place of Judas (Acts 1:26)
- c. Paul. (Rom. 1:1; 1 Cor. 1:1; 2 Cor 1:1 etc.)
- d. There are only 13 apostles. Anyone claiming this office today should read (2 Cor. 11:13-15)

2. The temporary nature of the office

- a. Temporary because of the qualifications (Acts 1:21-22)
 - (1) Must have accompanied personally with Jesus from the time of John's baptism to the ascension.
 - (2) Must have been a witness of the resurrection

- b. temporally because of the nature of the apostles' duties.
 - (1) They were to testify as to Christ's resurrection from the dead (Luke 24:46-48; Acts 1:8). We have the New Testament and no more evidence is needed today.
 - (2) They were to lay down the laws of the church (Matt. 16:19; 18:18; 1 Cor. 14:37)
 - (3) They were to confirm the Word which they preached by miraculous signs (Mark 16:15-20; Acts 2:4, 43)
 - (4) By virtue of their position they became built into the foundation of the church (Eph. 2:19-20)
- c. Conclusions regarding this office
 - (1) All who were qualified for that office died more than 1900 yrs. ago, so this office is now vacant.
 - (2) Since their work was completed they are not needed.

B. Prophet

1. The meaning of the word.
 - a. Literally it means "one who speaks forth"
 - b. Generally understood to mean one who speaks for another, one who makes know, a spokesman.
2. The application of the word.
 - a. Used in the Old Testament as applied to "one through whom God spoke"
 - b. Used in the New Testament as follows:
 - (1) The same as in the Old Testament.
 - (2) As applied to a distinct office in the church (Eph. 4:11)
3. Some prophets of the New Testament
 - a. Those specifically named
 - (1) Agabus. (Acts 11:27-28; 21:10)
 - (2) Judas and Silas (Acts 15:32)
4. The prophet was a temporary officer because of duties
 - a. Part of his work was to reveal God's message to man (1 Cor. 14:29-33) and as soon as the message was fully revealed and in a permanent written form there was no longer any need for his service.

- b. His duties were just "in part" and were to "be done away" when "that which is perfect" (the New Testament) was to come (1 Cor. 13:8-10)
- c. Because of their office these prophets were built into the foundation of the church.

II. The Permanent Officers

A. Evangelist (or preacher)

1. The meaning of these names.
 - a. Evangelist - literally means, "a proclaimer of good news"
 - b. Preacher - literally means "herald", proclaimer, "messenger"
2. The applications of these terms.
 - a. In a general sense these can refer to all Christians. (Acts 8:4; 11:19; Matt. 5:13-14)
 - b. In a specific sense these names apply to one of the offices of the church (Acts 21:8; Eph. 4:11; 1 Tim. 2:7)
3. Some of the evangelist of the New Testament
 - a. Philip (Acts 21:8)
 - (1) One of the seven (Acts 6:1-6)
 - (2) The signs which he did was not the work of an evangelist but the results of the apostles hands.
 - (3) Philip is the only evangelist named in the New Testament.
 - b. Timothy (2 Tim. 4:5)
 - (1) Timothy was called to do the work of an evangelist therefore we conclude the following:
 - (a) He must have been qualified if he did the work.
 - (b) He must have been an evangelist.
 - (2) Moffatt, Boodspeed and Weymouth makes it clear that Timothy was an evangelist here.
 - c. Titus
 - (1) Both Timothy and Titus were to:
 - (a) Appoint elders (1 Tim. 3:1-7; Titus 1:5-9)
 - (b) Each were to reprove, rebuke, exhort (1 Tim. 1:3-4)
 - (c) See that no unsound doctrine be taught (1 Tim. 1:3-4, 10; Titus 1:9-14)

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- d. Barnabas
 - (1) Barnabas and Paul preached the Word and appointed elders, which was the work of an evangelist (same as Timothy and Titus) (Acts 11:22-26, 30; 13:2-5)
 - (2) In (Acts 14:14), the word "apostle" as applied to Barnabas is in the general sense meaning sent out.
 - e. The Apostles
 - (1) These apostles held the office until others were qualified to carry out their offices when apostles were no longer needed.
 - (2) Aside from their special duties, the apostles did carry out the work of an evangelist (Acts 8:25; 14:23).
4. Duties of the Evangelist - 103 in number - but they may be summed up in four
- a. Preaching, baptizing, confirming, exhorting
 - (1) Specifically "preaching" is the particular act of proclaiming the good news.
 - (2) Generally, "preaching" includes many other duties that may be found ascribed to the evangelist
 - (3) Where the New Testament Evangelist did his preaching: Publicly (Acts 18:28); From house to house (Acts 20:20); In the desert (Acts 8:26-39); by the River side (Acts 16:13-14); everywhere (Acts 8:4).
 - (4) The message is the gospel, death, burial and resurrection
 - (5) Teaching-the sinners, the Christians, the backsliders
 - (6) Exhorting-the sinner and Christians (Acts 2:40)
 - (7) Charging, reproofing, rebuking, etc. (2 Tim. 4:1-4)
5. The Evangelists are to make Christians and establish congregations
- a. Where ever the gospel was preached and the obedient believers were assembled together there was a church established
 - b. The evangelist is to confirm the Christians in the faith regarding practice and conduct (Acts 14:22)
 - c. The evangelist is to refute, counteract and correct false and vain teachings (Acts 15:1-31; 19:18-19; 1 Tim. 1:3; 2 Tim. 2:14; Titus 1:13-14)
 - d. The evangelist is to rebuke the elder who has been accused of sin by two or three witnesses (and found to be guilty) (1Tim. 5:19-20)

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6. The Evangelist is to set in order the things that are wanting in the church (Titus 1:5; Acts 19:1-7) Some things are wanting in the church today and the evangelist would do well to see that the following are set in order:
- a. The elders and deacons are to be scripturally qualified(1 Tim. 3:1-13)
 - b. That elders are honored and supported (1 Tim. 5:17-18)
 - c. That the evangelist be scripturally supported (1Cor. 9:1-14)
 - d. That Christian widows and orphans are cared for (1 Tim 5:3-16; James 1:27)
 - e. That anyone in need and especially a Christian brother is helped in a material way (James 2:15-16; 1 John 3:17; Luke 10:29-37)
 - f. That the church be Evangelistic (Matt. 28:18-20)
 - (1) By every Christian being a personal evangelist
 - (2) By sending out evangelists for full time service (Acts 11:22-26; 13:1-5; 15:40; 2 Cor. 8:1-15). By supporting an evangelist on the field (Phil. 4:9-10, 14-18).
 - (3) By cooperating together in the Lord's work with those of like precious faith. This can be done as follows: By helping needy churches in a financial way (Acts 11:27-30; 1 Cor. 16:1-3) By supporting evangelists on the field (Phil. 4:9-10)
 - g. The evangelist is to appoint and ordain elders (Titus 1:5) We will study this more fully later.
 - h. The evangelist is to be an example in all things (1 Tim. 4:12; Titus 2:7-8)
 - i. The evangelist by reason of his office must of necessity do the work of an elder, deacon and Christian.
 - (1) especially is this true in a new congregation. To the extent that his duties are overlapped by those of the elder. To the extent which circumstances will permit. If there is work which must be done and the deacons are not available the preacher should see that it is done if he has to do it himself.
 - (2) The evangelist is a Christian and he is to live like one.
 - j. The evangelist is to recruit and train laborers (2 Tim. 2:2)
 - (1) It makes no difference whether the evangelist takes men with him, or whether they have a special located place for the work of training.
7. Some of the necessary qualifications of an Evangelist
- a. Qualifications definitely stated
 - (1) He must be a man of righteousness, godliness, faith, love patience, meekness, peace (1 Tim. 1:11; 2 Tim. 2:22)
 - (2) Purity (1 Tim. 2:24)
 - (3) Diligent student of the Word of God (2 Tim. 2:15)

- (4) Gentle and apt to teach (2 Tim. 2:24)
- (5) A man of contentment (1 Tim. 6:6-10)
- (6) Avoid foolish questions (2 Tim. 2:16, 23; Titus 3:9-10)
- (7) One who will fulfill all his duties (1 Tim 4:15-16)
- (8) Not ashamed of the testimony of the Lord (2 Tim. 1:8)
- (9) Be willing to suffer hardship (2 Tim. 2:3; 4:5)
- (10) Be an example in all things (1 Tim. 4:12; Titus 2:7-8)

b. The qualifications which are inferred

- (1) He must be a Christian
- (2) Must be able to deliver forcible the Word of God
- (3) Must have strong convictions regarding the message
- (4) He must love sinners and Christians alike in that all are God's

B. The Elder

1. The names applied to this office and their meaning
2. Elder - 1 Peter 5:1; 1 Timothy 5:17; 2 John 1
 - a. The word "elder" is of Hebrew origin and was used extensively as official title (Num 11:16-17)
 - b. In the New Testament the word "elder" is used to refer to the office of a Jewish ruler as well as an office in the church (Acts 4:5,8; 6:12)
 - c. The New Testament Greek word is "presbuteros" which means literally "of age", "the older", "advanced in life".
3. Bishop – 1 Timothy 3:1-2; Titus 1:7; Philemon 1:1
 - a. The Greek word is "episcopos", the literal meaning of which is "overseer", "guardian", "superintendent"
 - b. "Bishop" is the anglicized form of the Greek word.
 - c. Specifically the name denotes one who has been appointed to oversee or superintend the interest of some particular congregation - Acts 20:17; Philemon 1:1
 - d. The term elder and bishop are used interchangeably in Acts 20:17, 28; Titus 1:5,7.
4. Pastor - Ephesians 4:11
 - a. The Greek word is "poimen"
 - (1) The plural of the word is used in Ephesians 4:11 and means literally "shepherd"

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- (2) The verb form of the word is used in connection with the work of the elders in Acts 20:28; 1 Peter 5:2 and means literally, "to feed", "to tend the flock"
 - (3) Christ is the Chief Shepherd and the elders are under-shepherds 1 Peter 2:25
- b. Pastor is used in the following scriptures Matthew 9:36; Hebrews 13:20; 1 Peter 2:25
5. Teachers - Ephesians 4:11; Acts 13:1
- a. He is called a teacher because this is one of his duties - 1 Timothy 3:2; 5:17; Titus 1:9
 - b. "Pastors and teachers" - Ephesians 4:11 - refers to the same office (Grammatical construction show this. The word "some" refers to both pastors and teachers)
 - (1) Except for the evangelist, the elder is the only officer who must be able to teach, to qualify
 - c. Elders are teachers but there may be teachers who are not elders
 - (1) As the elder is a superintendent we know he is not too do all the teaching but to oversee it
- C. The duties of the elders. The various names applied to the office indicate their duty.**
- 1. As elders they are the official representatives of the congregation. They are to represent and act on behalf of the church in regard to any business concerning which it is not necessary, advisable or possible for the whole congregation to be gathered together - Acts 11:30; 20:17; 21:17,18
 - 2. As pastors or shepherds
 - a. General business involves all the duties of a shepherd
 - (1) Take heed to all the flock - Acts 20:28
 - (2) Tend the flock among them - 1 Peter 5:2
 - (3) Oversee the flock - 1 Peter 5:2
 - b. Specific duties as shepherds or pastors
 - (1) Feed the flock - Acts 20:28
 - (2) Watch out for wolves - Acts 20:29-31
 - (3) Help the weak - Acts 20:35

- (4) They are to be an example - 1 Peter 5:3
3. As bishop, overseer or superintendents
 - a. General terms - They are to rule well - 1 Timothy 5:17; 3:5
 - (1) The word "rule" in the Greek means literally, "to stand before", "to maintain", to preside over"
 - (2) This presiding is to be done in the proper attitude not lording it over - 1 Peter 5:3; 2 Corinthians 1:24 - Rather by way of example - 1 Peter 5:3; Hebrews 13:7 - As a helper - 2 Corinthians 1:24
 - b. Specific duties -
 - (1) Watch in behalf of souls - Hebrews 13:17
 - (2) To administer discipline - 1 Thessalonians 5:12; 1 Timothy 3:5
 - (3) To minister to the sick - James 5:14
 - (4) To decide concerning matters of expediency and things not specifically revealed - Acts 15 - A decision in such matters today affects only the local church, it should be agreed to by the assembly.
4. As teachers
 - a. They are to teach - 1 Timothy 5:17; Titus 1:9
 - b. They are to labor in the Word - 1 Timothy 5:17
 - c. They are to exhort - Titus 1:9
 - d. They are to speak the Word - Hebrews 13:17
 - e. They are to convict the gainsayers - Titus 1:9

D. The Qualifications of an Elder - 1 Timothy 3:1-7,11; Titus 1:6-9

1. He must desire the office and seek it - 1 Timothy 3:1
2. He must be without reproach, blameless - 1 Timothy 3:2; Titus 1:6-7
3. The husband of but one wife - 1 Timothy 3:2; Titus 1:6
4. Be temperate, Greek "having power over self" - 1 Timothy 3:2
5. Sober-minded - 1 Timothy 3:2 – Greek-Of sound mind, sane - Titus 1:8
6. Orderly - 1 Timothy 3:2 - Good behavior, modest
7. Given to hospitality - 1 Timothy 3:2; Titus 1:8
8. He must be a sound and willing teacher - 1 Timothy 3:2; Titus 1:9
9. Not given to wine - 1 Timothy 3:3
10. Not a striker - 1 Timothy 3:3; Titus 1:7
11. Gentle - 1 Timothy 3:3; Willing to be taught, to admit error

12. Not contentious - 1 Timothy 3:3 - Not given to anger, or to angry debate. Not one who loves strife and wrangles over non-essentials
13. No lover of money - 1 Timothy 3:3; Titus 1:7
14. He must rule well his own house - 1 Timothy 3:4-5
15. Not a novice - 1 Timothy 3:6 - A new convert, a beginning Christian
16. Have a good testimony from outside the church - 1 Timothy 3:7 - Practices what he preaches
17. Not soon angered - Titus 1:7 - Easily provoked, irritable
18. A lover of good - Titus 1:8
19. Be just - Titus 1:8 - Righteous observing human and Divine laws
20. Be holy - Titus 1:8; Hebrews 12:14
21. His wife must not be a slanderer, but she must be grave, temperate, and faithful in all things - 1 Timothy 3:11 - (grave=serious)

GRAVE (ADJECTIVE)

of holiness. "The word points to seriousness of purpose and to self-respect in conduct" (Moule).# Cf. see notes, "gravity" (see below). (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

E. The work of the Elder and Evangelist compared

1. Their field of labor
 - a. The evangelist has a universal field of labor
 - b. The elders have only a local field of labor. They are set apart for the work of overseeing the Christians of one particular congregation. Should an elder leave his field it follows he should cease to be an elder.
2. People with whom they work
 - a. The evangelist is to convert sinners and confirm saints
 - b. The elders are to work mainly with Christians. They are spiritual overseer's and are responsible to the Lord to see that each person stays faithful
 - c. The evangelist must stay in one place long enough to establish a church and confirm it. There are a few places like Athens, where even Paul could not plant a church
 - (1) He will preach long enough in one place to make a group of Christians.
 - (2) He will teach the Christians and train men to become elders staying long enough for that.
 - (3) When properly qualified they are appointed the autonomy of the local congregation which becomes complete; it is capable

of self government and can exist independent of the evangelist. The evangelist then can move on or can make this congregation headquarters for further evangelistic work, which ever he and the flock may agree upon.

- (4) The elder is located with one congregation, unless he becomes disqualified thru sin or for some other reason, he could remain an elder for life, if he and the congregation agree to it.

III. The Deacon

A The meaning and application of this name

1. The Greek word is diakonos, (Eng., "deacon"), primarily denotes a "servant", "Servant, attendant, minister"
2. It is applied to a number of individuals:
 - a. of domestic servants, John 2:5,9;
 - b. the civil ruler, Rom. 13:4;
 - c. Christ, Rom. 15:8; Gal. 2:17;
 - d. the followers of Christ in relation to their Lord, John 12:26; Eph. 6:21; Col. 1:7; 4:7;
 - e. the followers of Christ in relation to one another, Matt. 20:26; 23:11, Mark 9:35; 10:43;
 - f. the servants of Christ in the work of preaching and teaching, 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:23; Eph. 3:7; Col. 1:23,25; 1 Thessalonians. 3:2; 1 Tim. 4:6;
 - g. those who serve in the churches, Rom. 16:1
 - h. used of a woman here only in NT); Phil. 1:1; 1 Tim. 3:8,12;
 - i. false apostles, servants of Satan, 2 Cor. 11:15.

From Notes on Thessalonians, by Hogg and Vine, p. 91.

The so-called "seven deacons" in Acts 6 are not there mentioned by that name, though the kind of service in which they were engaged was of the character of that committed to such. (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

3. In Philippians 1:1 the word "deacon" is applied to those who occupy a certain office in the group of Christians meeting in Philippi

B. Some of the Deacons of the New Testament

- 1 The names of the deacons in the Jerusalem church are found in Acts 6:1-6. We "think" these are deacons for the following reasons:

- a. The work here specified was to serve tables. The word "serve" is "*diakonein*" and is a verb form of the word for "deacon (*deakonos*)" in the Greek
 - b. Men were chosen and appointed for this special work
 - c. This work is not included in the duties of the evangelist or the elder
 - d. A definite office is here indicated and since it is plain that it is not that of an evangelist or elder, it must be that of a deacon, (there being only 3 offices)
2. There were deacons in the Philippians' church but no names were given - Philippians 1:1
 3. Qualifications of the Deacons - Acts 6:1-6; 1 Timothy 3:8-12
 - a. Be of good report - Acts 6:3
 - b. Must be full of the Holy Spirit - Acts 6:3; Full of God's Word and prayer, so the Spirit can work through them.
 - c. Full of wisdom - Acts 6:3; Acts wisely in contacts and dealings
 - d. Be grave or serious - 1 Timothy 3:8; "honorable, reverend"
 - e. Not double tongued - 1 Timothy 3:8; A person who speaks one way before Christians and another way before sinners.
 - f. Not given to much wine - 1 Timothy 3:8; This word "much" seems to be for the sole purpose of forbidding drunkenness and does not in any way indicate a little is permissible.
 - g. Not greedy of filthy lucre - 1 Timothy 3:8
 - h. Must hold the faith in a pure conscience - 1 Timothy 3:9; James McKnight has this comment to make: "He must hold fast the doctrine of the gospel with a pure conscience, he must not, from fear or self-interest either conceal or disguise these doctrines".
 - i. He must first be proved. - 1 Timothy 3:10 - Greek for "proved" means to test, to try to see if genuine.
 - j. The husband of but one wife - 1 Timothy 3:12
 - k. Rule well his own children - 1 Timothy 3:12
 - l. His wife must not be a slanderer, but grave or serious, temperate and faithful in all things - 1 Timothy 3:11
 4. The work of the deacons:
 - a. They were to have charge of secular and material interests of the church.
 - b. The table of the Lord or the care of the meeting house (or place)
 - c. The table of the poor or providing for the needy
 - d. Material provision for any servant of God
 - e. Assist elders in spiritual affairs
 5. The number of evangelists, elders and deacons

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- a. The evangelist - Worked singly and by twos
 - b. The elders are always spoken of as plural - Acts 11:29; 14:23
 - c. The deacons are always in the plural - Phil. 1:1; 1 Timothy 3:8-12.
The larger the congregation the more elders and deacons they would need.
6. The ordination or appointment of church officers.
- a. The word "appoint" and "ordain" are from two Greek words:
 - (1) In Acts 6:3 and Titus 1:5, the Greek word is "*kathis temi*"
Literally it means, "To set over a thing (in charge of it)); to appoint one to administer an office".
 - b. The word in Titus 1:5 is translated "ordain" in the King James Version and "appoint" in the RSV.
 - c. In Acts 14:23, the Greek word is "*kheirotoneo*".
 - (1) Robert Young in his concordance gives this literal meaning:
"To elect by stretching out hand"
 - (2) Thayer defines the word as follows: "To vote by stretching out the hand: to create or appoint by vote: to elect appoint, create."
7. The selection of men for the offices in the church
- a. The Holy Spirit designates and selects men for the office
 - (1) The bible contains the Holy Spirit qualifications
 - (2) The men who meet These qualifications are the ones the Spirit has designated to hold the office - Acts 13:1-2; 20:28; 1 Timothy 3:1-12.
 - b. The evangelist is to appoint elders, deacons and other evangelists – as is the elders when sending out evangelist from their home congregations. Acts 14:23; Titus 1:5; 1 Timothy 3:12 From these scriptures the following is inferred:
 - (1) The evangelist has charge in picking out men for the office, until the elders can take over the responsibility.
 - (2) He will not make haste but fully assure himself that the men meet the specifications of the Holy Spirit
 - c. The Congregation must approve of these who are to be placed in office.

- (1) This is true for the following reasons:
 - (a) In Acts 6:1-6, we see three facts to the point concerning the deacons: 1) they were men of good report; 2) The multitude was pleased; 3) The choice of men was agreeable to them.
- (2) To prove a person would necessitate the cooperation of the congregation - 1 Timothy 3:10
- (3) The elder is to be blameless - 1 Timothy 3:10. such could only be carried out by the cooperation of the congregation.
- (4) Common sense says the following:
 - (a) If it is necessary for deacons to have the approval of the congregation, it is more necessary for the elder.
 - (b) If a congregation does not approve of a man, the people will not submit to his leading or cooperate with him as they should.
 - (c) The use of the Greek word in Acts 14:23, which carries the idea of voting substantiates this point. Rotherham and Waymoth both translate this passage so that it presents the thought of voting.

A summary of what might be in an ordination service.

- A. A man makes known his desire for the work. He may do this with or without a suggestion from the elders or the evangelist.
- B. The evangelist and the elders considers the man; if they think he is worthy they makes it know to the congregation.
- C. If a man is not qualified the evangelists and elders should talk with him privately before submitting to the congregation.
- D. The congregation then makes know their pleasure in the matter.
- E. A time of fasting and prayer is necessary where at least one meal is omitted and much meditation and prayer be given to the seriousness and the responsibility. Every Christian should participate.
- F. The assembly. This service is opened by the evangelist and/or the one presiding, introducing this service with appropriate remarks and prayer.

- G. He exhorts the congregation with regard to their responsibility to the Lord and their relationship to the office elect.
- H. The one being set aside comes before the people.
- I. The evangelist and elders place their hands upon him.
- J. The evangelist and elders charges him with the responsibility of his office and prays.
- K. This is a simple service and may be varied or added within scriptural limits.

Hayden in "Church Polity" makes some remarks concerning the elders that will help us with the other officers as well. They read as follows: "If it be ask, 'What should be done if a church does not have in its membership persons who are scripturally qualified.' If such persons are not in the church, make some temporally or provisional arrangement until persons possessing the requisite qualifications can either be found or developed...With some temporary provision for the management of its interests, a church will prosper better without elders than with incompetent ones. who do not die and will not resign. The grace of resignation is not apt to abound in that kind of persons. And their blunders in office,...., and their willfulness in refusing to surrender the office when called upon to do so by the church, sometimes results in disaster and ruin to the church. Paul says to Timothy: Lay hands hastily on no man, be neither be partaker of other men's sins; keep thyself pure - 1 Timothy 5:22. Great care should be exercised that only proper persons are ordained to the pastoral office. The wisdom that is from above, and not human wisdom, should guide in the matter, and in all things that pertain to the welfare and prosperity of the church of Christ".

IV - The Government of the church

Introduction

Definition of some terms used in the study

A. Government

1. "The ruling power in a political society" (Britannica)
2. Administration
 - a. "The activity of the state in the exercise of its political powers, including the action of the legislative, judicial and executive departments" (Webster)
3. Constitution: "A system of fundamental rules, principles, and ordinances for the government of a state or nation." (Webster)
4. Hierarchy: "A form of government in which the governing body is limited to the clergy. (McClintock & Strong)
5. Monarchy: "The sovereignty of a single person." It is an "absolute monarchy when there are no constitutional limitations on the monarch's power." (Webster)
6. Democracy: "Where the supreme power is retained by the people and exercised either directly or indirectly thru a system of representation and delegated authority." (Webster)

We shall notice some facts concerning the government of the church

I. The Government Of The Church

A. The New Testament form of government is an absolute monarchy.

1. Christ is the monarch or head - Ephesians 1:22; 4:15; Col. 1:18
2. The New Testament (the constitution) gives Christ all power - Matt. 28:18; 1 Cor. 1:24
3. Christ has all authority, legislative, executive, and judicial.
 - a. Christ's legislative power. He has power to enact laws binding on the whole church. He has made the following:
 - (1) Qualifications of membership - John 14:6; Mark 16:16
 - (2) Qualifications of officers - 1 Tim. 3:1-13
 - (3) Duties of members - Matt. 5:3 to 7:27
 - (4) Duties of officers 2 Tim. 4:2
 - (5) Laws of finance - 1 Cor. 9:1-13
 - (6) Laws of discipline - 1 Cor. 5:1-13
 - (7) Laws for the reinstatement of backsliders - Acts 8:18-24
 - b. Christ's executive power - carrying laws into effect
 - (1) He eternally rewards - Heb. 5:9

- (2) He eternally punishes the disobedient - 2 Thessalonians 1:7-9
- (3) He has human agents and furnishes all things necessary.

c. Christ's judicial power - interpretation and application

- (1) Passes judgment in regard to keeping and braking of laws - Matt. 12:48
- (2) He frees the innocent and sentences the guilty - Matt. 25:45
- (3) He pardons those who repent - Rom. 5:6-11

B. The church of the Bible has limited power of self government.

1. The nature of this power

- a. This power is democracy. The people or members have supreme power in the church government. - Acts 6:3-6; 11:29-30; 1 Cor. 16:3
- b. This power is exercised indirectly with/through the elders.

2. The extent of this power of self government

- a. The power of self government is limited to matters of opinion. Where there is no scriptural instruction.

- (1) On page 134 in "Church Polity", Haden asks and answers a question on the subject. "On what occasions and for what purpose are Christians authorized to vote?"

"They are not to vote on questions of faith, piety or morality. Truth is not to be settled by vote, nor is any divine institution respecting the worship or morality of the Christian church to be decided by a majority. These are matters of revelation, of divine authority, and to be regulated by a "Thus saith the Lord", and not by a thus saith the majority. But in all matters not of faith, piety or morality, in all matters of expediency, there is no other way of deciding but by a vote of the brotherhood."

- b. The power of self governing is limited to local or individual congregations. The decision made by one congregation is not binding on another unless adopted by the other congregation (for following reasons)

- (1) Church officers were chosen from local congregations.
- (2) Elders were appointed in every church not over many.
- (3) Paul was supported by churches as individual churches, not by an organization over the churches - 2 Cor. 11:6-8; Ph. 4:14-16
- (4) Evangelists were sent out by local churches - Acts 13:1-3
- (5) Local churches did their own loving/disciplining - 1 Cor. 5:13

C. The administration of Bible church government

1. The activity of Christ and the church
 - a. Christ has provided in His word all necessary information for proper operation of the church - 2 Tim. 3:16-17

2. The activity of the congregation and its officers
 - a. The general running of the church such as appointing of teachers, purchasing of literature, paying of bills, janitor work, etc. may be handled by the officers.
 - b. The congregation needs to give its approval on all matters of opinion that are of serious nature such as:
 - (1) The calling of an evangelist, either for a while or for a meeting.
 - (2) The purchasing or selling of property.
 - (3) Discipline or special loving of one whose sin has affected the congregation.
 - (4) The congregation as a whole or its members, have the right on all matters (whether of opinion or not) to offer suggestions or objections to their leadership.

D. The Bible congregation is superior over another system

<p>Romanism</p>	<p>Has an imperfect head (or leader)</p> <p>Claims right to legislate matters of faith</p>	<p>Individual members have no say in matters of opinion</p> <p>Local congregation is subject to outside authority</p>
<p>Bible Church</p>	<p>Has a perfect and divine head</p> <p>Church has no right to legislate matters of faith</p>	<p>Individual members have all say in matters of opinion</p> <p>Local congregation is not subject to authority out side of congregation</p>

V - The Unity of the Church

Introduction

1. The importance of unity in the church today

A. There are plans given in the Bible for **ONLY ONE CHURCH**

1. The church is spoken of as "a kingdom" (only one) Dan. 2:44
2. Spoken of as "the kingdom" (only one) Matt. 16:19
3. "The way" (only one), Acts 9:2
4. "God's building", "a spiritual house" (only one) - 1 Cor. 3:9; 1 Peter 2:5
5. "My church" (only one) - Matt. 16:18

B. Christ prayed for the unity of all that believe on Him - John 17:20-23. The answer to this prayer is in our hands.

C. Division is sinful - Gal 5:20 RV; 1 Cor. 1:10-17. For any man or group of men to establish or support a congregation which is not according to the pattern revealed in the New Testament is to be guilty of the sin of division and the many other sins that go with it.

D. The modern religious Babylon is causing millions to be lost. The unsaved world is confused and as a result reject all religious teaching.

E. The world will never believe in Christ until there is Christian unity - John 17:20-21

2. We need to remember:

A. Salvation and church membership are synonymous

B. The other class stresses spiritual life, insists on purity of living by abstaining from all worldly pleasures and yet omits doctrinal matters of salvation, church organization etc.

C. The true position for the Christian is to combine the two views. Such will bring about unity as in Bible times.

We shall consider the divine plan for unity as found in Ephesians 4:1-16

I. The Unity Of The Church

A. Members must be united in living the Christian life - Eph. 4:1-3

1. Christians must walk worthy of their calling - Col 1:10

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- a. To walk worthy, "walk in newness of life" - Rom. 6:4-6
 - b. His walk will be different than it was as a sinner - 2 Cor. 5:17
 - c. Christians must walk in faith, if walk is worthy - 2 Cor. 5:7
 - (1) Not to worry about things of this life - Matt. 6:25-34
 - (2) Don't get to busy making a living (But trust God)
 - d. To walk worthy Christians must walk to please God - 1 Thessalonians. 4:1
 - (1) Many walk to please themselves
 - (2) The Christian must try to please God not himself
 - (3) One who tries to please himself and another who tries to please God cannot have unity
2. Christians must agree to walk "with all lowliness and meekness"
 - a. To do this we must count others better than ourselves - Phil. 2:2-8, bragging boasting, self-glory be put away
 - b. To be meek, one must be mild and gentle and not excitable or violent Matt. 5:5; Gal. 5:22-23
 - c. There must be agreement on these things for the proud cannot walk with the lowly nor the violent with the meek.
 3. Christians must agree to walk with longsuffering - Eph. 4
 - a. This means walking patiently, not letting feelings hurt
 - b. We will not be easily provoked or irritated or loose our temper
 - c. We will be considerate of the feelings and opinions of others. (How important these are for Christian unity)
 4. Christians must agree to "forbear one another in love" (v 2)
 - a. Forbear means to restrain one's self from action
 - b. We forbear because we love
 - (1) Love is the badge of discipline - 1 John 4:7-12
 - (2) If we love the brethren we will restrain ourselves from hate, jealousy, gossip and unwise criticism
 - c. If we forbear on another we must tolerate a little on the part of others
 - (1) We cannot tolerate disobedience to the Word
 - (2) We may have to compromise our personal opinions
 - (3) Some have to have their own ways on matters of opinion

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- d. Forbearing one another in love is essential to unity
5. Christians must agree to give "diligence to keep the unity of the Spirit in the bond of peace" (v 3)
 - a. We must make a consistent effort toward peace and steadily apply ourselves toward that end
 - b. The unity must be among those who have the same spirit, the Holy Spirit
 - c. True unity brings peace and if there is no peace, the unity is outward only and not the unity of the Spirit
 - d. Christians cannot be united with those who make no effort to keep the unity of the Spirit in the bond of peace
 6. The church must have unity of life before it can have unity of doctrine
 - a. We have gone at this backwards
 - (1) We have tried to force doctrine on people who could see nothing Christian in our lives but a Bible.
 - (2) We need to get right before God and our fellow men and then present the Christian's plea for unity in a Christian way
 - b. When people really desire to be together and love God enough to accept His terms, there will be unity
 - c. Unity of the Spirit will bring unity of doctrine and peace. We must work for spiritual life and love
- B. The church must be united on matters of doctrine - Eph. 4:4-6. This will come as a natural result of unity in spiritual life. There must be unity of belief on the following:**
1. Unity in belief of ONE BODY - Eph 4:4
 - a. The Bible teaches ONE Church (Congregation)
 - (1) "One flock" - John 10:16
 - (2) The body - Eph 1:22-23; 2:15-16
 - (3) One Head over this body - Col. 1:18
 - (4) One birth into this body - 1 Cor. 12:13
 2. A belief in the power for the churches ONE SPIRIT - Eph. 4:4
 - a. The presence of this one power in the church
 - (1) The Holy Spirit is in the church - 1 Cor. 3:16-17
 - (2) He is dwelling in our lives - Romans 8:9

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- (3) The Spirit is received in the church as a gift-Acts 2, when a person obeys the Lord
 - b. The purpose of the power in the church
 - (1) To convict the world of sin, righteousness, and judgment - John 16:8-11
 - (2) To produce in us the fruit - Gal. 5:22-23
 - (3) To help in our prayers, and our life - Rom. 8:26
 - c. This power can be lost as a result of grieving the Holy Spirit - Eph. 4:30; Rom 8:9
 - (1) The Spirit can be grieved by our living according to the flesh - Romans 8:1-11; Gal. 5:16-21
3. There must be unity in belief of ONE HOPE - Eph. 4:4
 - a. The basis of this one hope
 - (1) Based on the Word of God
 - (a) Philosophers have tried to prove life after death, but only to fail. Socrates, who tried to prove the immortality of the soul was asked as he lay dying, "shall we live again?" and he could only say, "I hope so, but no man can know"
 - (b) We can thank God, He gave us a revelation where we can be assured. This hope is based on the Resurrection of Jesus Christ - 1 John 3:2; 1 Thessalonians 4:13-18
 - (2) The nature of this better life after death
 - (a) It is everlasting - Lu. 18:18; Acts 13:48; Jn. 3:36
 - (b) It will be with Christ and God - 1 Thessalonians 4:17; Lu. 16:22
 - (c) It will be the highest degree of happiness- 1 Pet. 1:3-4
 - (3) The means of attaining this hope
 - (a) Accept Christ the appointed way and continue to live for Him.
 4. There must be unity of belief in ONE HEAD - Eph 4:5 - ONE LORD

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- a. He is divinely appointed, has all authority, that the church must be subject to Him - Eph 1:22; Matt. 28:18
5. One rule of faith and practice for the church - ONE FAITH (v 5)
 - a. This one faith was "once for all delivered" - Jude 3
 - (1) There will be no other divine revelation
 - (2) The Bible condemns any other - Gal. 1:6-10
 - b. This one faith furnishes us completely - 2 Tim. 3:16-17
 - (1) If God gave it, such would be complete and perfect
 - (2) Men cannot improve on it by adding or subtracting
 6. One means for remission of sin and entrance in the church - ONE BAPTISM - Eph. 4:5. Must certainly be believed.
 - a. The church of the New Testament knows but one mode for baptism - Romans 6:4; Col. 2:12
 - b. Only those who believed, repented, confessed and were baptized - Acts 16:31; 2:38 etc.
 - c. The New Testament church was united as to the purpose of baptism
 - (1) Remission of sins - Acts 2:38
 - (2) Entering the body - 1 Cor. 12:13
 - (3) For putting on Christ, and for salvation - Gal 3:27
 - d. Baptism was the means of contacting the Blood of Christ
 - (1) It is the blood that saves, there no efficacy in the water - Heb. 9:12, 14, 22; 1 Peter 1:18-19; Acts 20:28
 - (2) Christ shed His blood in His death and in baptism we are buried with Him "into death". Thus we contact the blood - Rom 6:1-6; Gal. 2:20; Heb. 9:21,22; 10:19-22
 - (3) Because this is true the New Testament preacher could say, "Arise and be baptized and wash away thy sins, calling on the name of the Lord - Acts 22:16
 - e. This is not Holy Spirit baptism for the following reasons:
 - (1) If Eph. 4:5 refers to spiritual baptism, we have two baptism in as much as we still have water baptism. Then the Bible tells a lie.
 - (2) Spiritual baptism ceased after Acts 10.

- (3) Because we are RAISED from the water, baptism is the likeness of Christ's resurrection - Romans 6:4. If we were buried in the Holy Spirit, it does not seem reasonable or desirable that we should be raised out of the Spirit.
7. A united belief in the One Father of His family, the church - ONE GOD - Eph. 4:6
 - a. He is one God "over all."
 - (1) He created all things. (creatively)
 - (2) He is over all in that He will judge all (judicially)
 - (3) He is over eternally in that He will maintain His position eternally (eternally)
 - b. He is one God "through all"
 - (1) Through His love the creation of the church was prompted
 - (2) Through His wisdom the church is organized
 - (3) Through His Word the church is directed
 - c. He is one God "in all"
 - (1) He is in all in that all are given physical life thru Him.
 - (2) He is all to the Christian in that He gives His Spirit to live in the Christian.
 - (3) He is all to the church in that He has placed His word in the church.

ANALYSIS OF THE CHART

By Burton W. Barber

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" -[Mark 13:34](#)

Jesus pictured a man taking a far journey, who left his property in the hands of his servants. To these servants, he gave both work to do and authority to do that work.

Jesus went back to heaven and left His house (which is His church ([Heb. 3:6](#); [1 Cor. 3:9](#)) and work of evangelism in the hands of servants. To these servants, He assigned certain work to be done and with that work authority to do it. Each servant, then, has Christ's orders to do His work.

CHRIST IS THE SOLE HEAD OF THE CHURCH

The man who took a far journey had a house, but he left it in the hands of his servants. Christ has a church, which he left in the care of His servants. But He did not leave that church to be run as the people "back home" wanted to run it. Christ retained His interest in the church, His authority over the church, and His ownership of the church.

Christ is the head of His church. This, we know because the Bible says so: "And He is the head of the body, the church" ([Col. 1:18](#)). This is so because the church belongs to Him. He said, "I will build MY church" ([Matt. 16:18](#)). The church belongs to Christ because He purchased it: "Christ also loved the church, and gave himself for it" ([Eph. 5:25](#)). Not only is Christ the head of His church, but He is the ONLY head. He is not its head incorporated, but its only head: "(God) gave him to be the head over ALL things to the church" ([Eph. 1:22](#)).

Jesus needs no Synods, Conferences, or Associations to gather together periodically for the purpose of deciding what a group of people should believe and practice. Christ takes care of all of that. No man or group of men should vote on a Bible doctrine. They may decide whether or not they are going to do what God has said, but they should never disgrace Christ by voting on what He said, changing what He said, and adding to what He said.

He who is the head of the church has furnished it with plain instructions, telling how the church ought to be run. Christ has but one authorized book of instructions, only one guidebook for its operations-THE BIBLE!

THE BIBLE IS THE CHURCH'S ONLY BOOK OF AUTHORITY

Christ possesses all authority in religious matters. This authority was given to Him by the God of heaven: "All power (authority) hath been given unto me in heaven and in earth. Go ye therefore . . ." ([Matt. 28:18](#)). This authority puts Christ in a position to command His servants to do what He wants done in the church.

Christ had His instructions for the church written in document form, thus, producing the Bible; hence, the Bible has become Christ's authorized instruction-book for the church. We read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" ([2 Tim. 3:16-17](#)). When we read the Bible, we read what Christ wants His church to do.

Those who have written man-made creeds, confessions of faith, and church disciplines have added to what Christ has instructed the church to believe and practice. They have produced another religion--a mixture of Christ's and their own. Christ's authority, therefore, has been disregarded, and men have usurped authority not belonging to them when they command men to do what Christ has not told them to do.

Whoever turns aside from Christ's revealed Word does so at his soul's peril and makes a down-payment on a rejection of Christ: "He that rejecteth me, and receiveth not my words, bath

one that judgeth him: the word that I have spoken, the same shall judge him in the last day" ([John 12:48](#)). Thus, to reject Christ's words is in reality to reject Christ Himself.

Not only does Christ's authorized book of instructions let the church know His every desire, but it also reveals special instructions to special servants. Every Christian is a servant, but Christ has special servants who take the work of responsible leadership.

CHRIST HAS TWO CLASSES OF LEADERS FOR TWO FIELDS OF LABOR

The Bible teaches that there are but two classes of responsible leaders in the church, elders and evangelists. Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" ([Eph. 4:11](#)). The apostles and prophets have always been in the church. God used the prophets to foretell the church and the apostles to establish and direct the church in its infancy. We have their written words, which speak with as much authority now as they did when uttered by mouth.

"Teachers" in this passage are those needed to assist elders and evangelists. "Pastors" were the shepherds, which refers to the elders, so called elsewhere in the Bible. Thus, we see that there are just two classes of leaders, who are directly responsible for the on-going of the church (elders and evangelists). God put deacons into the church, but they are not said to be leaders in the church

Notice how simple these are all mentioned by Paul: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" ([Phil. 1:1](#)). There are, then: (1) Evangelists (Paul and Timothy), (2) Elders (pastors or bishops), (3) Deacons, and (4) Saints (all other Christians).

Even as there are two classes of leaders, so there are two corresponding fields of labor over which these leaders have the leadership. These two fields are: (1) The community within the reach of the local congregation, and (2) The vast area beyond the reach of the congregation.

When the smiting hand of persecution scattered the church from Jerusalem, the second field was then entered: "Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them" ([Acts 8:4-5](#)). Jerusalem was the community within immediate reach of the local congregation. Samaria, being beyond the reach of the local congregation, became the second field of labor. The apostles stayed in Jerusalem to take care of the work there ([Acts 8:2](#)), and "Philip the evangelist" ([Acts 21:8](#)) went out beyond Jerusalem to do the work of an evangelist.

[Acts 13:1-4](#) pictures the local congregation of Antioch sending forth Barnabas and Saul into the vast field beyond their borders. These men did the work of evangelists.

Thus, we see two distinct fields of labor and two corresponding classes of leaders over each respective field. Elders are responsible for the work within the congregations that are Scripturally set in order, and evangelists are responsible for the work in places where there are no Scripturally set in order congregations.

THE WORK OF BIBLE ELDERS

The parable said, "And to every man his work." Elders, then, have certain work to do. Many good people think that the work of elders is that of presiding at the Lord's Supper, praying for the offering, and "hiring and firing the preacher". But, good friend, do you know that Christ has never specified these things for elders to do? Elders must find their work in the official instruction-book-the Bible.

God wanted men in each congregation to teach God's Word – so He appointed men to do that, whom He has called "elders". God wanted men in the congregations to watch about the spiritual welfare of individual souls, so He appointed elders. God wanted men to oversee the work of the church, so He put elders into the church to do that. God wanted men to protect the congregation from false teachers and men of evil influence, so He put elders into the church to do that.

God has not designated men to "fill" offices, in the church, then turn the church over to them to run as THEY see fit. God has a definite work to be done, so He chose men to do that work and called them "elders", because that means "senior" or "ones older and experienced". He called them

"bishops" or "overseers" because they are to oversee the work. He called them "pastors" or "shepherds" because they are to teach and protect the flock or the church. Not just anybody can be an elder. God has fully described the kind of men that He wants for this holy work ([1 Tim. 3:1-7](#); [Tit. 1:5-11](#)).

Then, God wanted the elders to have helpers and the congregation to have definite ones to serve in whatever capacity is needed, so He authorized men to be deacons. "Deacon" means a servant. These men, then, are servants of the congregations, and they labor under the direction and oversight of the elders. Deacons do not oversee the church, for that is the work of elders. They serve in whatever way they are needed.

The labors of elders and deacons lie entirely within the boundary of the local congregation (Not that they cannot go elsewhere and work for Jesus as all Christians should, but Christ has placed them in the local congregation to have the responsibility of the work there).

In addition to the local work, the church is also to take the responsibility of evangelizing in the vast areas beyond its immediate community. God wanted someone to go forth from the "home-base" to do this work, so He authorized men to be evangelists.

THE WORK OF BIBLE EVANGELISTS

Evangelists labor on behalf of the church in the places where the rest of the church can not go. They are SENT OUT, not called in. [Acts 13:1-4](#) tells how the church at Antioch sent out Saul and Barnabas (evangelists) into the un-evangelized area beyond the reach of the church. Thus, laboring they did the "work of evangelists". This work of evangelists is four-fold.

FIRST, evangelists are to evangelize. "Philip, the evangelist" left Jerusalem and began a campaign in Samara, preaching, baptizing, and exhorting to be faithful ([Acts 8:5-13](#)). Paul and Barnabas did likewise in many places ([Acts 13:1](#), [14:26](#)). You will take notice that Bible evangelists did not conduct a meeting and depart hence "on the morrow" never to return. Rather, they took time to confirm the converts in the faith and to exhort them to live right ([Acts 14:22](#)). Jesus told preachers to teach sinners, baptize the penitent, believing ones, and then teach them to observe all things that He wants His people to do ([Matt. 28:18-20](#)).

SECOND, when Christian men have been trained and are fully qualified, both in life and in ability, the evangelist is obligated to "set the church in order" and ordain these men to become elders in that church ([Acts 11:23](#); [Tit. 1:5](#)). Setting the church in order is putting the church into its place in relationship to the elders, and ordaining elders is putting those men into place in relationship to the church. Often, the elders fail in their part, and just as often the church fails in its part. The church is to submit itself to qualified elders ([Heb. 13:17](#)), and elders are to do right by the congregation ([1 Peter 5:1-4](#)). These things, the evangelists are to take care of.

THIRD, when churches get out of order, evangelists are obligated to straighten them out again. When elders have not performed their duties or when things get out of their hands, then evangelists have a work to do. When housekeepers fail to keep house, then house cleaners must clean house though churches often keep such men out ([3 John 9-10](#)). Paul wrote to the Corinthian church, telling them what to do to clean up. He closed his remarks on the matter by saying, "And the rest will I set in order when I come" ([1 Cor. 11:34](#)). Paul merely knocked the rough edges off in the letter, intending to finish when he got there. Paul instructed Timothy to clean things up at Ephesus ([1 Tim. 1:3](#)). That was the "work of an evangelist" ([2 Tim. 4:5](#)).

FOURTH, an often neglected work of evangelists is that of recruiting and training other laborers. Paul recruited Timothy and took him to instruct ([Acts 16:1-3](#)). Wherever Paul and Timothy went, whether they traveled on the dusty road, boarded a ship, or remained in a place many months or several years, the evangelist Paul committed the Word of God to Timothy, admonishing him to do the same thing to others ([2 Tim. 2:2](#)).

When men who are called "evangelists" do the work of evangelists, then the kingdom will rise up to great heights of glory to God. Whenever and wherever men do what God told evangelists to do, then and there will God's work prosper.

SCRIPTURAL RELATIONSHIP BETWEEN EVANGELISTS AND THE LOCAL CONGREGATION

Bible evangelists are not "free-lance" preachers. When an evangelist is not laboring from and in

behalf of a local congregation, he ought to strive to conform to the Bible teaching in this matter.

Evangelists have a responsibility toward the "home-base". Paul and Barnabas returned to Antioch to teach and preach in their home community ([Acts 15:33](#)).

They also returned to share with the church the joy of God's blessings. They went home and rehearsed their labors ([Acts 14:27](#)).

Realizing a responsibility toward the people at home, they returned from Jerusalem for the purpose of confirming them in the faith in the matters which had been of doubt ([Acts 15:30-32](#)).

Bible evangelists sustained an intimate fellowship with the church from which they had been sent. From time to time, they returned to remain for a season before going back out onto the "firing line" again ([Acts 14:28](#); [18:23](#)).

Thus, the evangelists are the long arm of the church, the loud voice of the Lord's people. The failure of congregations to send out evangelists has halted the progress of the gospel. When churches keep the preachers at home, they manifest a selfish attitude. It is not enough for churches just to "let the preacher go, but they should SEND HIM OUT with their blessings, prayer, and money for his support.

ALL OTHER ORGANIZATIONS ARE CONTRARY TO GOD'S WORD

We have briefly set forth God's plan for the church. And while we have not elaborate on it very much, we can plainly see its simplicity. Human organizations are around us on every hand. These did not have their origin with God, but; with men. These can not be read in the Bible. In fact, these are contrary to the Bible.

It makes no difference how large a human organization is, it is contrary to God's plan, which He has FULLY and PLAINLY REVEALED. There are the small inter-congregational groups, such as: Ladies' Aids, Women's Councils, Missionary Societies, Teams, etc., which cannot be read about in the Bible. Any Bible work that these groups may do should be done by the whole church, for the church is God's working group. Any work that belongs to elders, deacons, and evangelists should be done by them. And all other work (such as personal soul winning, praying, and giving) is to be done by all the church. If it is good for a few, why is it not good for all?

Any group that is smaller than the entire congregation is too small, and any group or organization that is larger, is too large. Therefore, both small and great ought to be abandoned at once so that the church can go on unobstructed in its work.

Most congregations are organized and "clubbed" to death. When David went out to fight Goliath, the giant, Saul hung his huge and heavy armor upon the lad. The poor lad was about helpless. Doubtless, he rattled around in that thing, like a boy does in his dad's boots. He said something like the following: "Let me out of this organized pile of iron. I can't use it. I would get killed for sure in this thing. The giant would chop me to death like killing rabbits." He was too "organized" in that manmade armor. He said to the giant, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" ([1 Sam. 17:45](#)). It is the power that comes from God that insures victory. The less that churches follow God's revealed plan and the less spiritual they are, the more that they are forced to adopt human organizations and schemes.

Before Christianity can be given to the world in its purity and power, Church-anity must be put down. Abraham dug wells of cool, pure water and drank from them for many years. The Philistines filled them with trash. But, Isaac dug again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham" ([Gen. 26:15-18](#)). A few centuries later, Israel filled and forsook the spiritual wells of God and dug their own: "For my people have committed two evils; they have forsaken me the fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water" ([Jer. 2:13](#)).

And so it is today. People have filled the wells of the pure gospel water, of which, if men drink, they will live and they have forsaken them for wells of their own--wells that are broken and that cannot hold water. Centuries ago, Christ began His church pure and undefiled by men's ideas.

But, as time went by, people began to fill up and forsake the well of living water and turned to fixing wells of religion to suit themselves. Such man-made religions cannot satisfy, cannot give life, for they are broken. For awhile they please, but they cannot give the water that is eternal.

Surely, many of you will desire to study further into this great plan of God. You are invited to consider the following references, all of which are to be found in the bound volumes of THE VOICE OF EVANGELISM:

1. The Plan of God for the Work of Evangelism:

- (1) "The Method Used by the Early Church to Carry Out the Great Commission" - Vol. 2, p. 193.
- (2) "Are We Truly Apostolic?" Vol. 4, p. 33.

2. The Names and Work of Elders:

- (1) Names: "A Trap That Is Full" ---Vol. 1, Issue 26, p. 3.
- (2) Work: "The Work of Scriptural Elders" --Vol. 1, Issue 41, p. 1.

3. The Work of Evangelists: "The Work of the New Testament Evangelist" - Vol. 4, p. 313.

4. The Obligation of Every Christian to Win Souls.

- (1) "... and from house to house" - --Vol. 2, p. 169.
- (2) "Soul Winning, the Divine Obligation and Supreme Task of Every Christian" --Vol. 4, p. 281.

5. Chart Showing "The Church - Apostasy From It and Return To It - Historically Traced" - Vol. 4, p. 163.

THE CHURCH AS THE BIBLE TEACHES IT ITS HEAD - ITS AUTHORITY - ITS LEADERS AND THE WORK OF EACH

— MARK 13:34 —

CHRIST, ITS SOLE HEAD
THE BIBLE, ITS ONLY
AUTHORITY

— EPH. 1:22; MATT. 28:18; JOHN 12:48 —

TWO FIELDS OF LABOR

— ACTS 6:4,5; 13:1-3 —

WITHIN THE REACH
OF THE CHURCH

BEYOND THE REACH
OF THE CHURCH

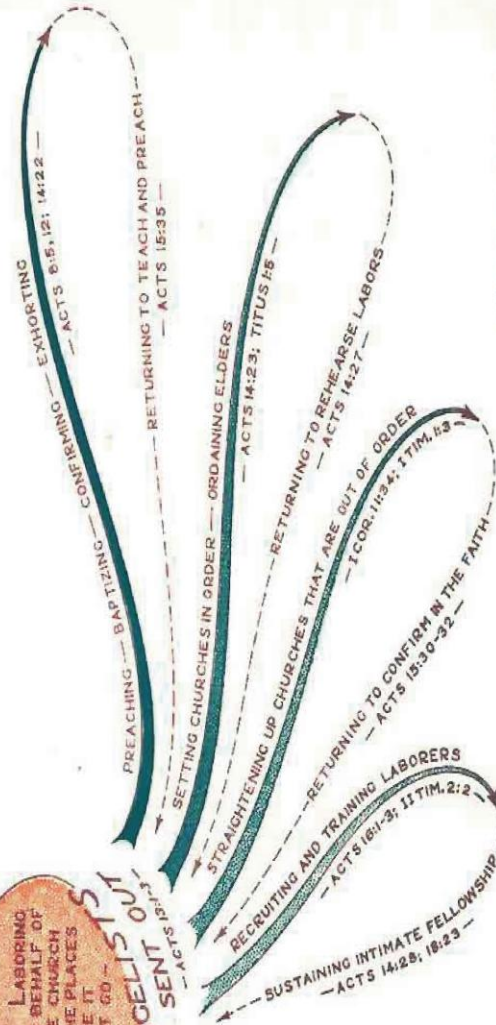
THE "WORK OF AN EVANGELIST"

— II TIM. 4:5 —

CONGREGATION OF BELIEVERS SCRIPTURALLY SET IN ORDER — PHIL. 1:1
ELDERS
— ASSISTED BY DEACONS —
LABORING IN BEHALF OF THE CHURCH
AS ITS:—
1. TEACHERS — II TIM. 2:2
2. SOUL-WATCHERS — HEB. 13:17
3. OVERSEERS — ACTS 20:28
4. PROTECTORS — TITUS 2:15
EVANGELISTS
ARE SENT — ACTS 13:1-3

TWO CLASSES OF LEADERS

— EPH. 4:11; PHIL. 1:1 —



DESIGNED AND DRAWN BY BURTON W. BARBER

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 8

The Church And Denominationalism

Introduction -

I. How Denominationalism and the Church of the New Testament Differ

Introduction -

Suppose on Sunday morning before the regular services of the day, ten preachers from the ten leading denominations would assemble for a conference. The Methodist, Baptist, Nazarene, Open Bible, Four Square, Presbyterian, Catholic, Lutheran, Community Churches. While they were assembled Paul came into their midst. After talking with them, and finding out what they believed and stood for, with which group would Paul identify himself? The answer is - none. While all of them agree with many things the Bible teaches yet every one of these organizations are foreign to the Bible and their practices are not according to the Bible. Therefore Paul could not be identified with any of these denominations. They differ from the Bible church in the following ways:

A As to Origin

- 1 The origin of the Bible church was in 30 (something) A.D. - Acts 2:47
- 2 Five hundred years ago, not one of these denominations were ever heard of except the Roman Catholic Church. Fifteen hundred years ago this denomination was unknown while the church of God was established in the time of the apostles.

B. As to Foundation

1. The foundation of the true church is Jesus Christ. "I say also unto thee that thou art Peter (Petros, a small stone) and upon this rock

(Petra, a great ledge of rock or the truth that Peter had stated) "I will build my church." Jesus states that His church would be built upon the truth of this confession.

2. The denominations are **not founded on the truth** of the Scriptures. To be a member of any denomination a person must do more or must do less, than what the Bible teaches.

C. As to Membership

- 1 A person does not join the church of God, rather he obeys the gospel and the Lord adds him to the church.

Acts 2:47

- 47 praising God and having favor with all the people. And **the Lord was adding** to their number day by day those who were being saved.

D As to the Head

1. The Lord's church has one head, Christ - Col. 1:18
2. Denominations have many different heads. Popes, Bishops, State Secretaries, Councils, and conferences.

E. As to Name

1. The Bible church and members wear only divine names. The "body" is spoken of as the "church of God", churches of Christ, "The church".
2. Denominations wear human names and in so doing bring about the following:
 - a. Party spirit. I know many denominations where I could not preach. If however I should decide to wear their name I would be permitted to speak from their pulpits.
 - b. Division. People could never unite on the name Methodist, Baptist, Presbyterian etc.
 - c. Causes people to be more than God would have them to be. We contend it is quite enough to be just a Christian.
 - d. They dishonor Christ.

- (1 Christians are members of the family - Eph. 3:14-15
- (2) Christians are espoused to Him - 2 Cor. 11:2
- (3) The church is His bride, the Lamb's wife - Rev. 21:9
- (4) Christ is the bride groom - Mark 2:19-20

F. As to Organization

1. The Bible church has a simple organization, with evangelists, elders and deacons.
2. Denominations have all kinds of offices and office seekers.

G. As to Doctrine

1. The Bible church follows *a thus saith the Lord* for what she practices - 1 Peter 4:11
2. Denominations follow many doctrines of men. Even the denomination itself is of human origin.

H. As to Practice

1. The Bible church practices only the things the church of the Bible practiced
2. Denominations practice that which is demanded by their creed.

I. As to Destiny

1. The Lord's church ends in Heaven - Rev. 21:9
2. Denominations will never enter Heaven - Gal 1:6-9

J. Denominations say "One Church Is As Good As Another" "One way is as good as another". . . "One faith is as good as another". . . "We are all going to the same place".

The Bible Says:-

There is one body, one church - Eph. 4:4
There is one way - John 14:6
There is one faith - Eph. 4:5
Not every religion will be saved - Matt. 7:21
The Lord's question to the denominations
"Why call ye me Lord. . . " - Luke 6:46

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 9

The Destiny of Denominationalism

Introduction -

The Christian's attitude toward Denominationalism should be the same as it is towards any other sin. We should hate the sin and love the sinner. We should be antagonistic toward Denominationalism itself but love the people in it.

I. How We Know What The Destiny of Denominationalism is:

- A. Denominationalism means division and that is against the Bible - Rom. 16:17; 1 Cor. 1:10-13; 1 Cor. 3:3; 1 Cor. 11:17-18; 1 Cor. 12:13-14,25; Gal. 5:19-21
- B. It prevents Jesus prayer from being answered - John 17:20-21
- C. It completely nullifies the authority of Christ - Eph. 1:22-23; Matt. 28:18
- D. Denominationalism adds to and takes away from the Word - Rev. 22:18-19; Gal. 1:8-9; 2 Peter 2:1-3
- E. Denominations do not worship according to the revealed truth - Mark 7:6-7
- F. It gives people false security. They have not been planted by God - Matt. 15:13-14
- G. Causes homes to be divided and people to quit the Lord altogether
- H. Causes unbelievers
- I. Causes millions of dollars to be wasted
- J. Makes people greedy for power
- K. Makes a racket out of religion that for which Christ died

- L. Denominations with their factions, divisions and parties are listed as works of the flesh - Gal. 5:19-21. From these scriptures it is plain to be seen that Denominationalism is wrong and condemned. But what about people who have studied enough of the Word so as to believe, repent and are immersed, thus being born again as the Bible teaches. These people knew of nothing else, and joined a denomination, are they saved?

There are many among denominations because of circumstances under which they were reared, and because they want to be busily engaged in serving the Lord, and they have not been shown how that they can serve the Lord without being connected with some religious organization of people. They many times disagree with the doctrines of the denomination but know not what to do.

If people have become Christians then entered a denomination they sin in doing so, just as a person becomes a Christian and gets drunk. Those people, if work in a denomination, are sanctioning what is wrong by their efforts and are leading people to expect salvation when they have no right to do such.

These people are in error, they are sanctioning error. If you argue a person like this will be saved it would be in spite of the denomination and not because of it.

Denominationalism is wrong, sinful, and damnable, and therefore should be abandoned. Those who are depending on the doctrines of men for their salvation should realize that they are leaning on a broken reed. People who have become Christians but have joined a denomination must come out of their ranks.

Follow them not - Matt. 15:14

Come out from among them - Rev. 18:4; 2 Cor. 6:14-18

Avoid them - Rom. 16:17,18

Beware of them - Col 2:8

Bid them not God Speed - 2 John 9-11

WHAT THE BIBLE TEACHES ABOUT THE CHURCH

Lesson 10

The Church Is Now At Work Looking For Her Lord

Introduction -

If Christians could only realize the church is the only institution appointed by the Lord to carry out the work of the Lord!

The work of the church is three fold

I. Rescuing others - Matt. 28:19-20; Mark 16:15-16; Rev. 22:17

- A. By preaching the gospel
- B. By making disciples of Christ

II. Purifying the Saints

- A. Disciples are to be taught all things, after baptism
- B. They are to be pure as Jesus is pure - 1 John 3:2-3

III. Hopefully waiting

- A. The great thought in the life of every Christian, should be Christ's second coming. We should live every day and hour expecting Him to come at that time - Tit. 2:13; 1 Thes. 1:10
- B. While the church waits His coming, let her not sit down and do nothing, but rather let her recruit men to preach the gospel, and women to serve beside them.

Let her evangelize with every bit of strength she can gather.

Let the church throw every bit of force into

EVANGELIZING

EVANGELIZING

EVANGELIZING

EVANGELIZING

EVANGELIZING

Lesson One - Questions

1. Give three purposes of this study _____

2. Give the general definition of the word "church" _____

3. Give the specific definition of the word "church" _____

4. Give the scripture for the church being called the "Flock" _____

5. Who composes the church of God? _____

6. Can a person be saved and be outside the church? _____

7. How many families does God have? _____

8. Where does Paul call the church "the house of God"? _____

9. Where does Paul call the church "the house hold of faith"? _____

10. What two things does every flock have? _____

11. Give the scriptures to show the body is the church. _____

12. If the denominations are members of the body what does that make Christ? _____

13. What scriptures uses the terms "church" and "kingdom" interchangeably? _____

14. How does Matthew speak of the kingdom? _____

15. Give four scripture limitations showing the kingdom is coming. _____

16. Give four scriptures limitations showing the kingdom is already here _____

Lesson Two - Questions

1. Give three scriptures pertaining to the time of the establishment. _____

2. State five instances of the fulfillment in Acts 2. _____

3. Give three places men have said the church started _____

4. Give two long-range prophecies _____

5. Tell the narrative of Nebuchadnezzar's image _____

6. What kings did Daniel refer to in the coming of the church _____

7. To whom were the keys given. _____

8. What scripture states the apostles will be alive when the church comes _____

9. Where in the Bible does Jesus promise the remission of sin will be preached in Jerusalem _____

10. Give three proofs showing that the church was an established fact after Acts 2 _____

Memory Work

Matthew 3:2 Acts 2:38,39	Daniel 2:44 Mark 9:1
Isaiah 2:2,3 Acts 2:47	Luke 24:47-49 Acts 1:1-4

Lesson Three - Questions

1. What is meant by the Nature of the church? _____

2. Give four things which show the church is divine _____

3. Give two things which show the church is divine in ownership _____

4. Give one reason for the church being divine in foundation _____

5. Give three reasons why the church was divine in establishment _____

6. Give one reason why the church was divine in builder _____

7. Give two ways the church is unique _____

8. What reasons can you give to show Christ has but one church _____

9. Give two words used in the Bible which show Christ has but one church _____

10. Write a paragraph over the introduction of why denominations are not the divine church _____

11. Give three reasons why denominations are not the divine church_____

12. Give two ways the church is international_____

13. Name three things to be remembered about the Holiness of the church_____

14. Where are Christians warned about inferior workmanship_____

15. Name five reasons you know God wants a Holy church_____

16. Name five worldly things from which we should abstain_____

17. Where was the triumph prophesied_____

18. What world kingdoms have fallen since the church was established_____

19. Write a paragraph on Nebuchadnezzar's image_____

20. Name three things Christ has conquered_____

Memory Work

Wednesday Ephesians 5:23-28	Thursday 1 Corinthians 12:27	Friday 2 Timothy 3:16,17
Saturday Ephesians 4:4,5 John 17:20,21	Sunday-Monday 1 Corinthians 10:13 Romans 16:17 1 John 3:3	Tuesday-Wednesday Romans 8:6,7 James 1:27

Lesson Four - Questions

1. Give three reasons why human names are sinful_____

2. What did Luther, Wesley and Spurgeon say about human names?_____

3. Give Webster's definition of "name"_____

4. Give five names in the New Testament which are applied to individual believers _

5. Define a Christian_____

6. Give two scriptures which prophesied the name_____

7. What scripture gives the fulfillment of question 6_____

8. Define a disciple_____

9. Define a saint _____

10. Give three terms used for the local congregation _____

11. Give two terms used for the congregation universal and their scripture limitation _____

Memory Work

Isaiah 62:2	Acts 11:26 (last part)
Romans 16:16	1 Corinthians 14:33

Lesson Five - Questions

1. What does it mean to be a “Church Member”? _____

2. What is transgression of God’s law? _____

3. What is the penalty of transgression of God’s law: _____

4. What does the word “**appropriate**” mean? _____

5. Name seven things that are a result of you’re obeying God in being baptized _____

6. Name two things proved by archaeology that help you believe in the word of God_

7. As we think of the Bible’s indestructibility, what was the Roman Catholic Church guilty of

8. Name one way the Bible has influenced the world _____

9. Name one way the Bible is superior to the teachings of the Koran _____

10. What is “repentance” _____

11. Does Acts 8:37 apply to us today? If so why? _____

12. According to Revelation 20:15 and Revelation 21:23, who is in the Lamb’s book of Life?

If your name is not there, why are you waiting – arise and be baptized, washing away your sins in the Blood of the Lamb of God and God will add you the book of Life!

Memory Work

Acts 2:38	Romans 3:23
2 Corinthians 7:10	Rom 6:2

Lesson Six - Questions

1. Give a Scriptural definition of how we are to “Worship” _____

2. What are two ways we are to worship God? _____

3. On what day did Christ rise from the grave? _____

4. What doctrine are to continue in? _____

5. Give three names for “the breaking of bread” _____

6. Name seven places where the Apostle Paul prayed. _____

7. What are some of the things that might cause our prayers to fail? _____

8. Define mutual exhortation _____

9. Define fellowship_____

10. Name at least three ways we can encourage one another_____

11. What does the word discipline mean?_____

12. What are we to do when we “discipline” a brother/sister?_____

13. What day is the Sabbath and are we to “observe” it as Christians?_____

14. Give three reasons why Christian are to meet on Sunday – the first day of the week._____

15. Why did Jesus keep the Sabbath?_____

16. How many of the Ten Commandments of the Old Testament are applied to us as Christians?_____

Lesson Seven - Questions

1. Give two reasons why men cannot direct the church _____

2. What three powers does Christ hold in His church? _____

3. How many officers has the Lord put in the church? _____

4. Define the word apostle _____

5. Give two reasons why the apostles office was temporary _____

6. Define the word "prophet" _____

7. Name three prophets in the New Testament _____

8. Define the word "evangelist" _____

9. What evangelists are named in the New Testament? _____

10. Name four principle duties of the evangelist _____

11. Give four names for the elder _____

12. Name three places these qualifications are mentioned _____

13. List 8 qualifications for an elder _____

14. What does the word deacon mean _____

15. Write a paragraph on what might be an ordination service _____

16. Define the following:

Constitution _____

Hierarchy _____

Monarchy _____

Democracy _____

17. On what matters should the church vote _____

18. Unity of what two things are necessary _____

19. Which must come first _____

20. Name seven parts necessary for the unity of doctrine _____

21. Define the word "church" _____

Memory Work

Ephesians 4:11	Acts 14:23	Titus 1:5
Ephesians 4:1-6	Acts 6:3	John 10:16

Lesson Eight - Questions

1. Do denominations have many things the Bible teaches? _____

2. Do denominations make up the true church? _____

3. How do denominations differ from the true church as to origin? _____

4. How do denominations differ from the true church as to membership? _____

5. How do denominations differ from the true church as to it's Head? _____

6. name four things human names cause _____

7. How do denominations and the true church differ as to organizations? _____

8. How do they differ as to doctrines _____

9. How do they differ as to destiny _____

10. Give four false statements made by denominations and contrast these with statements from the Bible _____

Memory Work

Acts 2:47	Ephesians 3:14,15
Revelation 21:9	1 Peter 4:11

Lesson Nine & Ten - Questions

-
1. Give ten reasons why you know Denominationalism is doomed_____

 2. Give scripture limitation for each of the above_____

 3. Name five other sins that are placed right along side the sin of Denominationalism_____

4. Give the five last warnings concerning Denominationalism_____

5. Give five scriptures that show these warnings (limitations)_____

6. How many institutions does the Lord have_____

7. Give the three fold work of the church_____

Memory Work

Matthew 15:13,14	2 John 9-11	Col. 2:8
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Set to electronic form by
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