



BIBLE MINOR

THINKING DEEPLY ABOUT GOD
THROUGH RELATIONAL LEARNING ENVIRONMENTS

THEOLOGY: CHURCH

Bible Minor
Theology: Church
Class 01: Nature of the Church

Class Schedule (90 minutes total)

Please arrive on time

10-15 minutes	Fellowship at your table (get to know each other)
15 minutes	Pre-Video Discussion Questions
30-40 minutes	Class via Video
10-15 minutes	Post-Video Discussion Questions
5 minutes	Closing Thoughts and Dismissal

Feel free to stay around and hang out after class

Pre-Video Discussion Questions

1. What was your church like growing up? Did you choose a different kind of church when you came here? Why or why not?
2. What do you love about the (local) church?
3. Can someone be a Christian and not be involved in a church? Why or why not?

Post-Video Discussion Questions

1. Have someone read Hebrews 10:23-25. According to these verses, what seems to be the central teachings concerning the function and actions of the gathering of the church?
2. Even though denominational labels can cause controversy, what is the danger of not taking a Biblical perspective when it comes to the organization of the church?
3. Why is it important to distinguish between the nation of Israel and the Church?
4. Explain what it means that *the Old Testament is still applicable to the modern-day church, but it is not wise to view ourselves as equal to Israel.*

THEOLOGY II: Doctrine of The Church

Session 1 - Nature of the Church - Dr. Jeremy Kimble

Our worldview is shaped by theology & the Bible.

KEY QUESTIONS

- What is the nature of the church?
- What is the purpose of the church?
- What is the history of the church?
- What is the polity (church governance) of the church?
- What are the mission and ministries of the church?
- What are the ordinances of the church?

CEDARVILLE DOCTRINAL STATEMENT

- We believe that the local church is a gathered congregation of believers, associated by covenant, practicing self-governance, and observing the ordinances of believer's baptism by immersion and the Lord's Supper. The church is to be committed to the authority of the Word of God in matters of doctrine and practice. God calls certain men to be pastors, providing spiritual leadership for the church. Deacons, likewise, minister to the church body through specific acts of service. We believe that the universal church consists of all who have saving faith in Christ. As the body of Christ, the church is to fulfill His mission of making disciples throughout the world. Matthew 18:15-17, 28:18-20; 1 Corinthians 1:2; 12:12-28; 7:17; 11:16; Ephesians 1:22-23; 2:14,15; 4:11-16; 5:23-32; 1 Timothy 2:12; 3:1-15.

INTRODUCTION

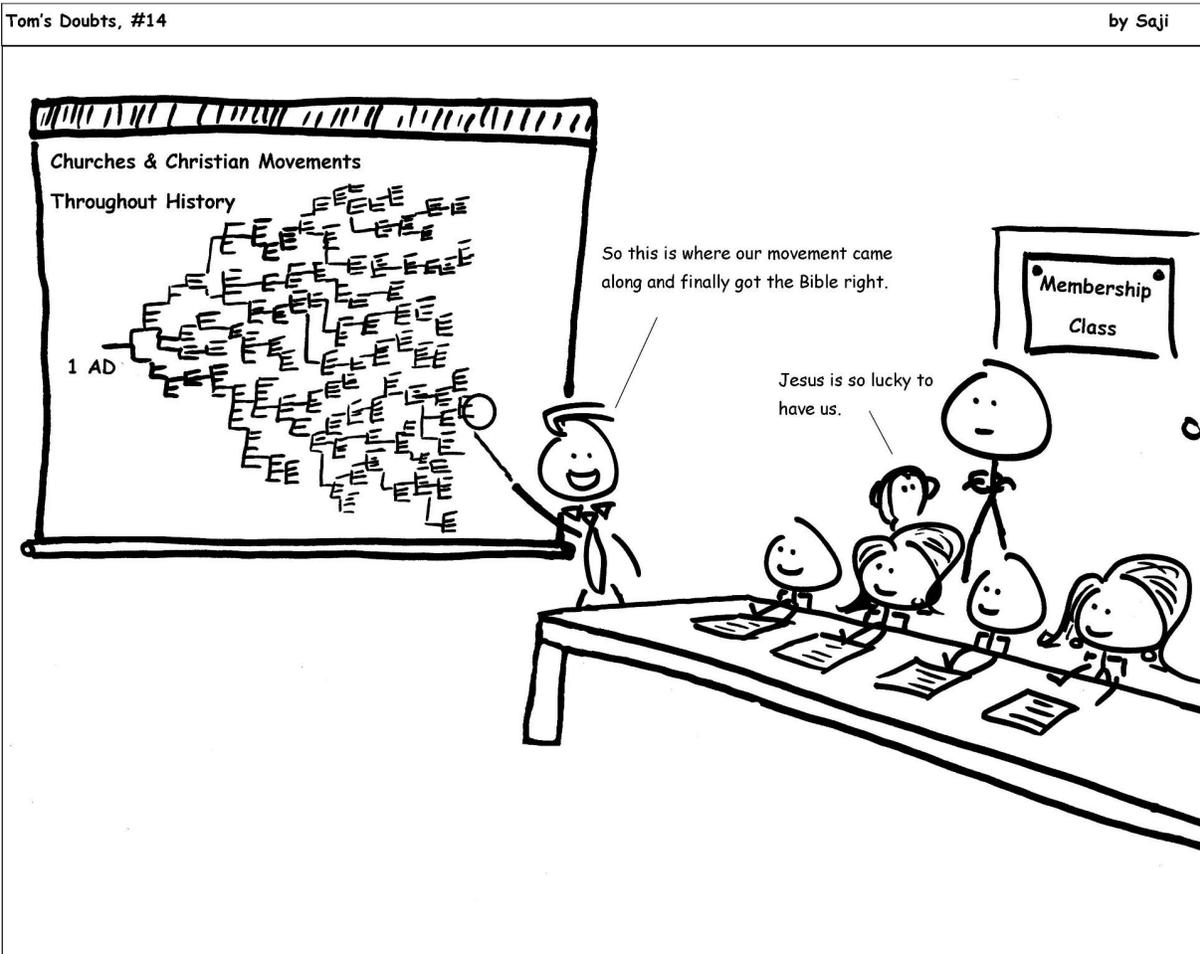
Discussion:

- What was your church like growing up? Did you choose a different kind of church when you came here? Why or why not?
- What do you love about the (local) church?
- Can someone be a Christian and not be involved in a church?

CHURCH

- People
- Doctrinal affirmations
- Worship - music, preaching, prayer, giving
- Leadership
- Ordinances - what makes a church visible. Baptism, Lord's Supper
- Ongoing assembly

Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but **encouraging one another** - and all the more as you see the Day approaching. Hebrews 10:23-25



INTRODUCTION

- In all seriousness, we should value a **robust** ecclesiology. Despite the anti-denominational attitude of many Christians today ("I'm not a Baptist, I'm a Christian"), it is impossible to actually do ministry without making some **ecclesiological decisions** that will align you more closely with some denominations, and exclude you from others. (Ecclesiological: theology as applied to the nature and structure of the Christian Church)
- Christ founded the church, purchased it with his blood, and identifies himself with it. It is the **body of Christ**, the **dwelling place** of the Spirit, and the chief means of glorifying the Father. The church is the gospel made **visible**.
- We begin with how Scripture conceives of the people of God across the Testaments, as well as the nature of the church.

BIBLICAL FOUNDATION

- Dispensational Theology
 - Progressive Dispensationalism
- Covenant Theology
 - Progressive Covenantalism

Classical Dispensationalism
Discontinuity
Israel & Church

Theonomy/Reconstructionism
OT law should still be applied
today in church & society. Continuity

Israel & Church
Eternally separate Jews & Gentiles

Israel & Church
So similar we should stone everyone

Revised... Progressive...

Progressive... Covenant

- **Has major bearing on how you interpret certain things.**
 - Jeremiah 31 Is the New Covenant Promise is only for Ethnic Jews?... 2 Cor 3, Heb 8,9,10 tell me I can claim it even if I'm not an ethnic Jew.
 - Is Amos, Jeremiah, Ezekiel... is that for Israel? Is that for Christians?

BIBLICAL FOUNDATION

- Israel is the nation that is **descended** from Abraham, Isaac, and Jacob (Gen 12:1-3).
- God **chose** them as His special people (Deut 7:6-11) and gave them His **Law**.
- Many **covenants** and **promises** were made to Israel in the OT, and God will fulfill all of these, either in the **millennium** or **new creation**.
- Israel largely **rejected** Jesus as Messiah, making way for the Gentiles, but God has a **future plan** for the Jews as well. (Rom 11:11-32)
- The church is the **new covenant** people of God who have been saved through **repentance** and **faith** in the gospel of Jesus Christ (Acts 2:22-41) and incorporated into his body through baptism with the **Spirit** (1 Cor 12:12-13).
- The church can be seen as both local and universal. (throughout history/around the world)
- As a **connected** but **distinct** people from Israel, we should still recognize that the OT, though much is fulfilled through Christ, is still **applicable** to us in many ways (1 Cor 10:1-6), and is part of our story.

Bible Minor
Theology: Church
Class 02: History of the Church

Class Schedule (90 minutes total)

Please arrive on time

10-15 minutes	Fellowship at your table (get to know each other)
15 minutes	Pre-Video Discussion Questions
30-40 minutes	Class via Video
10-15 minutes	Post-Video Discussion Questions
5 minutes	Closing Thoughts and Dismissal

Feel free to stay around and hang out after class

Pre-Video Discussion Questions

1. Work with your group to make a 1-2 definition of the church; in other words, what it is and how it should function.
2. REVIEW: In the last class we talked about Israel and the modern-day expression of the church are distinct. Please discuss what this means and how it may affect one's belief of how the church functions.
3. REVIEW: On the flip side, how are the church and Israel similar? Have someone read 1 Peter 2:9, Malachi 3:17, and Exodus 19:5-6 for context.

Post-Video Discussion Questions

1. According to Matthew 16:18-19 and Matthew 18:17-18, who has God given authority to? How does this differ from what may be taught in other churches?
2. Describe the following metaphors and meaning for the church: the people of God, the body of Christ, and the temple of the Holy Spirit.
3. What is meant by "the church is not the building but the people?"
4. The church is often described as a family. List the *one anothers* in Scripture that should characterize the church?

THEOLOGY II: Doctrine of The Church

Session 2- **History of the Church** - Dr. Jeremy Kimble

REVIEW - Israel and the Church - Similarities and Differences

BIBLICAL FOUNDATION

- Israel is the nation that is **descended** from Abraham, Isaac, and Jacob (Gen 12:1-3).
- God **chose** them as His special people (Deut 7:6-11) and gave them His **Law**.
- Many **covenants** and **promises** were made to Israel in the OT, and God will fulfill all of these, either in the **millennium** or **new creation**.
- Israel largely **rejected** Jesus as Messiah, making way for the Gentiles, but God has a **future plan** for the Jews as well. (Rom 11:11-32)
- The church is the **new covenant** people of God who have been saved through **repentance** and **faith** in the gospel of Jesus Christ (Acts 2:22-41) and incorporated into his body through baptism with the **Spirit** (1 Cor 12:12-13).
- The church can be seen as both **local** and **universal**.
- As a **connected** but **distinct** people from Israel, we should still recognize that the OT, though much is fulfilled through Christ, is still **applicable** to us in many ways (i Cor 10:1-6), and is part of our story.

-
- The church bears a clear **continuity**, though not **identity** with Israel (one people of God - two expressions; Rom 11:13-24).
 - There is **linguistic** continuity (*qahal:ekklesia* (LXX) Septuagint Greek OT translation).
 - Other language used for Israel is also used for the **church** (Rom 4:16; 1 Pet 2:9).

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 1 Peter 2:9.

*“They shall be mine, says the Lord of hosts, on the day when I make up **my treasured possession**, and I will spare them as a man spares his son who serves him. Malachi 3:17*

*Now therefore, if you will indeed obey my voice and keep my covenant, you shall be **my treasured possession** among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. Exodus 19:5-6*

- Connection to **Abraham** (Rom 4:16-17, Gal 3:6-9, 29).

*That is why it depends on faith, in order that the promise may rest upon grace and be guaranteed to all his offspring - not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the **father of us all**.*

Romans 4:16

*Just as Abraham “believed God, and it was counted to him as righteousness”? Know then that it is **those of faith** (belief in Jesus) **who are the sons of Abraham**.*
Galatians 3:6-7

- The **new covenant** made with Israel and Judah (Jer 31:31-34) is also **applicable** to the church (Heb 8-10, 2 Cor 3).
- There are also distinct differences:
 - Israel is under Mosaic law as a covenant, church is not under **Law**.
 - Israel is **ethnically** distinct, church is comprised of nations.
 - Covenants and their **signs** differ (circumcision vs. baptism).
 - Work of **Jesus** and **indwelling** of the Spirit. OT with certain people/NT in certain people)
 - A **future** is spoken of for **ethnic** Israel (Rom 11).
 - Thus, there is relationship, but the church does not **replace** Israel (cf. Rom 11:11-24).

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands - remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father.

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling palace for God by the Spirit.

Ephesians 2:11-22

After they finished speaking, James replied, "Brothers, listen to me. Simeon has related how God first visited the Gentiles, to take from them a people for His name. And with this the words of the prophets agree, just as it is written
Acts 15:13-15 (Amos 9)

All your children shall be taught by the Lord, and great shall be the peace of your children. In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you. If anyone stirs up strife, it is not from me; whoever stirs up strife with you shall fall because of you. Behold, I have created the smith who blows the fire of coals and produces a weapon for its purpose. I have also created the ravager to destroy; no weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the Lord and their vindication from me, declares the Lord."
(Near fulfillment of their return from exile) Isaiah 54:13-17 (Gal 4:1-2 Pattern of sin, exile and restoration through Jesus)

BIBLICAL FOUNDATION

- Two key NT passages about *ekklesia*. Look at these verses in context and discuss in a small group the meaning (look at the cross references, etc.).

*And I tell you, you are Peter, and on this rock I will build my **church**, and the gates of hell shall not prevail against it. I will give you the **keys** of the kingdom of heaven, and whatever you bind on earth shall be **bound** in heaven, and whatever you **loose** on earth shall be loosed in heaven."*
Matthew 16:18-19

*If he refuses to listen to them, tell it to the **church**. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be **bound** in heaven, and whatever you **loose** on earth shall be loosed in heaven. Matt 18:17-18*

RCC - Peter is the first Pope. (note... Peter is married, Jesus heals his mother-in-law) vs. Peter is the rock, key leader of the church (Acts 1-12)

Keys - authority

Binding - bring in, affirm

Loosing - put out, deny

Authority of the church to handle Doctrinal and Discipline Issues.

THEOLOGICAL FORMULATION

- Within the biblical affirmations we see a list of **images** as it relates to describing the nature of the church.
- I believe most of the important aspects can be derived from three central metaphors which also give us **Trinitarian** structure.
 - **The people of God (I will be their God and they will be my people)**
 - This metaphor lies behind the description of the church as the **elect** (Rom 8:33, 1 Pet 1:2, 2:9), the **called** ones (1 Cor 1:24), those set apart by God (saints; 1 Cor 1:2). The church consists of those chosen, called, and set apart by God. For their part, they respond by **trusting** him, **accepting** his call, **following** his will. They are called to **reflect** God's nature, being **holy** as He is holy (Lev 11:44, 1 Pet 1:16), and **loving** as they had received love (Eph 5:1-2). We should be identified by his character.
 - **The body of Christ**
 - The body is used to stress the essential **unity** despite **diversity** in gifts (Rom 12:4-5, 1 Cor 12:12-27), and the resulting mutuality of love and concern that should result. The headship of Christ is emphasized (Eph 1:22, 4:15, 5:23; Col 1:18, 2:9-10). In these two books, the **connection** between Christ and his body is highlighted. He is the final **authority** over all areas of the church's life (Eph 1:22). This, the church's government sees Christ as the Senior Pastor, whatever human form it takes. Christ is the **source** of the body's unity and the **goal** of their growth (Eph 4:15); He is her Saviour and the source of life (Eph 5:23-29). Submit to the Word of God.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 1 Cor 12:12
 - **The temple of the Holy Spirit**
 - The image of the temple points to the centrality of **worship** in the life of the church. Not only is one of the characteristic **activities** of a church gathering for corporate worship, members of churches are called to live their entire **lives** as acts of worship (Rom 12:1-2). The Spirit indwells believers **individually**, and so the New Testament can speak of individual believers as being **temples** of God (1 Cor 6:19), but there is also a **corporate** indwelling, such that Christ promises his presence in a **special** way when his people gather in his name (Matt 18:20; see also 1 Cor 3:16-17; 5:4). But for a corporate body to be a temple, the individual members need to be joined together in fellowship by the Spirit.

- Other images include the bride of Christ (purity/devotion), the vine and branches, a house, a family (1 Tim 5:1-2), a kingdom embassy (Church is a sovereign space in enemy territory), and sheep and shepherd.
- In looking at each of these images, how would you rank your local church? What image do you feel most describes your church, and why?
- In summarizing the nature of the church, Gregg Allison notes the church should be described as follows:
 - Doxological - oriented to the glory of God, the worship of God
 - Logocentric - *logos* John 1, Word centered, Christ centered (Bible and Jesus)
 - Pneumadynamic - *pneuma* “the spirit”, alive and in our midst
 - Covenantal - New Covenant
 - Confessional - Statement of Faith, we affirm these doctrines
 - Missional - on mission for God, making disciples
 - Eschatological - space time here & now reality that’s also future oriented.

PRACTICAL APPLICATION

- What the church is not:
 - The church is not a **building**, but people **assembled**.
 - The church is not determined by geographical, ethnic, or political lines, but by **relationship** to God and Christ.
 - The church is not a **parachurch** organization.
- The church is a **family**, and as such should live like one (1 Tim 5:1-2).
 - This involves all the “one another” commands in Scripture. The church should care for the people in their midst with a high degree of specificity and attention. (Love, pray, be compassionate, bear with one another, forgive)

4 ERAS OF CHURCH HISTORY

- Patristic - Novation and Donatist Controversies - Per Augustan, Church is a mixed community - We’re going for a regenerate community.
- Medieval - RCC theology - Sacramental theology. Who is Jesus? How much authority does the church have? Infant Baptism? Priesthood? (Major Schisms in the First Sixteen Centuries)
- Reformation - Martin Luther. We affirm people are saved by Faith Alone.
- Modern -

Bible Minor Theology: Church

Class 03: Mission Ministries Ordinances (Part 1)

Class Schedule (90 minutes total)

Please arrive on time

10-15 minutes	Fellowship at your table (get to know each other)
15 minutes	Pre-Video Discussion Questions
30-40 minutes	Class via Video
10-15 minutes	Post-Video Discussion Questions
5 minutes	Closing Thoughts and Dismissal

Feel free to stay around and hang out after class

Pre-Video Discussion Questions

1. Please read the following statement from our church leadership: *When it comes to mission, ministries, and ordinances there is room for differences in the outworking of these areas. In other words, churches believe in membership but the way it is handled may be different. All churches believe in a leadership structure, but the organization of that leadership may look different. All churches believe in celebrating ordinances (baptism and the Lord's Supper), but the frequency and observation may differ. As we move through these classes regarding the church, keep in mind that the same **principle** may exist in every church, but the **application** may differ across churches. So, when Dr. Kimble talks about the way his church does something, it doesn't mean that EVERY church handles it that way.*
2. Discuss what each of you believe concerning the requirements to become a member of a church. What does church membership mean to you?
3. Discuss your thoughts on the following statement: "I love Jesus, but not the church."

Post-Video Discussion Questions

1. What is meant by the term *church polity*?
2. Discuss each of the following forms of church polity:
 - a. Episcopalian
 - b. Presbyterian
 - c. Congregational
3. Have someone read the following: "The Summit is a form of congregational government. We are pastor-led, deacon-led (finance team, leadership team), and have a plurality of elders (pastors). Pastors are responsible for preaching, teaching, and leadership. The "deacons" help support the vision of the pastors, based on the guidance of the Scriptures. The congregation votes on larger issues as defined in the by-laws."
4. What does it mean that the pastor/elder is to shepherd the flock of God? (see 1 Peter 5:1-4)

THEOLOGY II: Doctrine of The Church

Session 3 - Mission Ministries Ordinances (part 1) - Dr. Jeremy Kimble

DOES CHURCH MEMBERSHIP REALLY MATTER?

- It's me and Jesus, I'm not part of a "church".
Donald Miller <https://www.relevantmagazine.com/faith/donald-miller-church>
- The Bible says there's a need to be a part of the church.
Twelve Reasons Why Membership Matters
<https://www.9marks.org/article/journaltwelve-reasons-why-membership-matters>
Church Membership: How the World Knows Who Represents Jesus
by Jonathan Lehman.

NATURE

Israel & Church

Images - Trinitarian

- Body of Christ
- People of God
- Temple of the Spirit

HISTORY

Marks - "that place is a church"

- Patristic Era 100-500 AD One holy, catholic, apostolic
"C" = Roman Catholic Church "c" = universal, all people

- Reformation

The right preaching of the Word.

The right administration of the Ordinances/Sacraments

The right administration of Discipline

POLITY - How is a church to be governed?

- What is church polity?
- This denotes the way in which a church is **governed**, or its **leadership** structure.
- What are some different forms of church policy?

Episcopalian Government - Hierarchy. Two offices, elders and bishop/overseer

Archbishop

Bishop

Rector

Cong.

1. Certain offices form a priesthood, which governs the church, final authority resides outside the local congregation (So RCC).
2. Archbishops, bishops, and rectors are all priests, ordained to the Episcopalian priesthood. Usually rector is called priest. (English see "priest" as related to "elder" or presbyter, RCC sees it as related to OT priesthood).

3. Argument for this form is not based on NT, but church history, and that it is not forbidden in NT.
4. But bishop for this form is not distinct from “elder” in the NT; nor does NT show concern for unbroken line of succession by laying on of hands; and authority seems to rest with the congregation and its own leaders.

*The saying is trustworthy: If anyone aspires to the office of **overseer** (bishop), he desires a noble task. 1 Timothy 3:1*

*This is why I left you in Crete, so that you might put what remained into order, and appoint **elders** in every town as I directe you - if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an **overseer**, as God’s steward, must be above reproach. 1 Titus 1:5-7a*

Presbyterian - Elders rule

General Assembly - Presbytery - EEEEE Group of Elders (Session) Congregation Reformed. Individual churches. Authority resides with the elders.

*Let the **elders** who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. 1 Tim 5:17*

Congregational - Members vote on matters

Various organizational forms (pure democratic, pastor-led, deacon-led, led by plurality of elders)

Primary characteristic is that **authority** resides with adult or voting **congregation** at the **local** level (autonomy).

Leadership rises up from the **congregation** through various procedures.

Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.

Are the moments in the NT where we see the church voicing their conviction on a certain thing?

Acts 15 - Jew/Gentile doctrinal issue.

Acts 6 - Widows, choose among you people to serve tables. Church officers.

Matt 18:15-20 How to reconcile differences... take it to the church. Discipline issues.

Membership Issues

There's a good argument for a church that is Elder-led, Deacon-served, Congregationally- governed where the whole congregation votes on certain important issues.

CLASS EXERCISE

Look up Acts 20:17-35, 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4

Who are these passages addressed to?

What are they instructed to do and be?

Paul Speaks to the Ephesian Elders

Now from Miletus he was sent to Ephesus and called the elders of the church to come to him. And when they came to him, he said to them:

"You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. Therefore I testify to you this day that I am innocent of the blood of all, for I did not shrink from declaring to you the whole counsel of God. Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities and to those who were with me. In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'" Acts 20:17-35

Qualifications for Overseers and Deacons

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. 1 Tim 3:1-7

Qualifications for Elders

This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer] as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. Titus 1:5-9

Shepherd the Flock of God

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. 1 Peter 5:1-4

Bible Minor Theology: Church

Class 04: Mission Ministries Ordinances (Part 2)

Class Schedule (90 minutes total)

Please arrive on time

10-15 minutes	Fellowship at your table (get to know each other)
15 minutes	Pre-Video Discussion Questions
30-40 minutes	Class via Video
10-15 minutes	Post-Video Discussion Questions
5 minutes	Closing Thoughts and Dismissal

Feel free to stay around and hang out after class

Pre-Video Discussion Questions

1. REVIEW: Define the role of the pastor.
2. REVIEW: Where can the qualifications of a pastor be found? Name a few of the qualifications that you find most important in a pastor.
3. REVIEW: What does it mean that a church is governed congregationally?

Post-Video Discussion Questions

1. Discuss what it looks like to be pastor/elder-led, deacon-served, and congregationally governed.
2. What is the role of deacon? At the Summit, the deacons serve on finance team and leadership teams (meaning areas of ministry throughout the church)
3. Define a *local church*.
4. Regarding church membership, what does the following statement mean: *a commitment between somebody and a church to oversee and be overseen in their discipleship.*

THEOLOGY II: Doctrine of The Church

Session 4 - Mission Ministries Ordinances (part 2) - Dr. Jeremy Kimble

Blue Like Jazz... the second book by Donald Miller. (anti-church) This semi-autobiographical work, subtitled "Non-Religious Thoughts on Christian Spirituality," is a collection of essays and personal reflections chronicling the author's growing understanding of the nature of God and Jesus, and the need and responsibility for an authentic personal response to that understanding.

"I don't worship God by singing, I can meet with him elsewhere".
(I don't have to go to church, I can connect with God in the woods).

Jonathan Lehman (Pro-church) in response to Don Miller...

"I'm now an elder in a church with hour long sermons, several long prayers, lots of singing, membership classes, interviews and meetings. We talk about repentance, practice church discipline, and use phrases like "submitting to the elders". In fact Don it gets worse, I've written about these things, I've advocated for them. I've drunk the Kool-aid and then filled extra dixie cups to hand out.

Spiritual life comes by hearing, seeing and submitting... typically in that order. We hear God's Word preached, sung, prayed and counseled, we see it lived out in the lives of fellow Christian leaders, and we submit ourselves to the Word and these fellow sinners with their faults and excentricities in a local church. As my own pastors put it, "we admit that we are not the world experts on ourselves". We need one another and His word in order to see ourselves clearly and follow Christ. Life in the midst of a Word centered accountability giving fellowship is like throwing paint on the invisible man...

I don't know how we can say we love and belong to "the" church without loving and belonging to "a" church. Or say we want to connect with God but we won't listen to God's Word for only 45 minutes out of all the minutes in a week. Ultimately, it's like we're claiming we're interested in Christ but not bothering to put on that righteousness with how we live".

(He's trying to advocate there's benefit in joining a church and submitting to a church).

- **POLITY - Governance**

- Episcopalion - hierarchy
- Presbyterian - authority rests with elders
- Congregational - Elders, overseer, shepherd/pastor (one office) Final vote goes to the members.

CLASS EXERCISE

Look up Acts 20:17-35, 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4

Who are these passages addressed to? The “one office” of Elder/Overseer/Pastor/Shepherd

What are they instructed (called) to do and be?

Shepherds. Serve in humility. Above reproach (not perfection but consistency in character, quick to repent, when an accusation is made it can't stick) Teaching. Watch out for wolves - protect your people from false teachers. Eager to serve. Sober minded. They shouldn't be argumentative. Hospitable. Shepherd your family. Not a lover of money. Do your job eagerly not for shameful gain. Self-controlled. Not given to much wine. (addictions)

Paul Speaks to the Ephesian Elders

*Now from Miletus he was sent to Ephesus and called the **elders of the church** to come to him. And when they came to him, he said to them:*

*“You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. Therefore I testify to you this day that I am innocent of the blood of all, for I did not shrink from declaring to you the whole counsel of God. **Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for (shepherd) the church of God, which he obtained with his own blood.** I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities and to those who were with me. In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’” Acts 20:17-35*

Qualifications for Overseers and Deacons

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle,

not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. 1 Tim 3:1-7

Qualifications for Elders

This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. Titus 1:5-9

Shepherd the Flock of God

*So I exhort **the elders among you**, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: **shepherd (same word as pastor) the flock of God** that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. 1 Peter 5:1-4*

*Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you **overseers**, to care for the church of God, which he obtained with his own blood. Acts 20:28*

*This is why I left you in Crete, so that you might put what remained into order, and appoint **elders** in every town as I directed you— if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an **overseer as God's steward, must be above reproach.** Titus 1:5-7a*

So I exhort the elders among you, as a fellow elder... shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly... And when the chief Shepherd appears, you will receive the unfading crown of glory. 1 Peter 5:1-4

ELDER-LED CONGREGATIONALISM

- Acts 20:17-35, 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4
 - Pastor, elder, and overseer are **synonymous** terms
 - They are tasked with the job of **teaching** and exercising **oversight** in the church (1 Tim 5:17; Heb 13:7, 17)

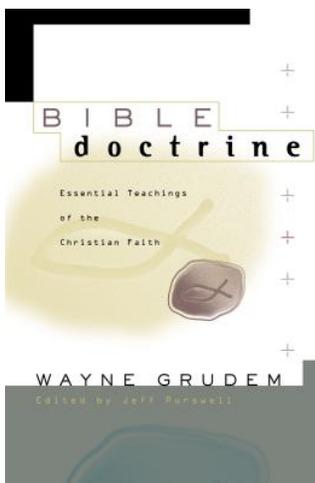
*Let the **elders that rule** (leadership) well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Tim 5:17*

- Churches should be **pastor/elder-led, deacon-served**, and congregationally **governed** (Acts 15; Matt 18:15-20; 1 Cor 5; 2 Cor 2:5-7)

DECON: servant ministry. Greeting, Hospitality, Visitation, Grounds Maintenance. No spiritual authority. Serve communion. Fill in the gaps. They can be women if they're not serving a dual role as elders. <https://www.9marks.org/journal/deacons>

*Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their **wives** likewise must be dignified, not slanderers, but sober-minded, faithful in all things. (or... women likewise must... in Greek it can mean either men or women. Did Paul mean wives or women?) 1 Tim 3:8-11 Romans 16 - Peobe.*

Bible Doctrine: Essential Teachings of the Christian Faith Hardcover – Abridged, July 12, 1999
by [Wayne Grudem](#)



CHURCH MEMBERS

- A local church is a group of Christians who gather regularly in Christ's name to officially affirm and **oversee one another's discipleship** in Jesus Christ and his kingdom through gospel preaching, gospel ordinances, and ongoing discipleship. They are led by biblically **qualified** elders to live on mission for Jesus Christ (Matt 16:18; 28).

Commitment between somebody and a Church to oversee and be overseen in their Discipleship.

*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But **exhort one another daily**, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:12-13*

Membership

- Images
- Leadership
- Submission
- Discipline
- "One another" commands

Bible Minor
Theology: Church

Class 05: Mission Ministries Ordinances (Part 3)

Class Schedule (90 minutes total)

Please arrive on time

10-15 minutes	Fellowship at your table (get to know each other)
15 minutes	Pre-Video Discussion Questions
30-40 minutes	Class via Video
10-15 minutes	Post-Video Discussion Questions
5 minutes	Closing Thoughts and Dismissal

Feel free to stay around and hang out after class

Pre-Video Discussion Questions

1. If you are comfortable sharing, what did discipline look like in your home?
2. Even though we haven't talked about this yet (it's in today's class), how should discipline look in a church setting?
3. Why does the church exist?

Post-Video Discussion Questions

1. Work with your group to develop a 1-2 sentence definition of church discipline.
2. According to the Gospel of Matthew, what are the steps of church discipline? (see Matthew 18:15-20)
3. According to Matthew 28:18-20, the church has been entrusted with making disciples. What does it mean to make disciples?
4. With your group, develop a 2-3 sentence that defines the mission of the church.

THEOLOGY II: Doctrine of The Church

Session 5 - Mission Ministries Ordinances (part 3) - Dr. Jeremy Kimble

Church discipline - Matt 18:15-20, 1 Cor 5:1-13 - membership reality

For known, ongoing, unrepentant of sin

For the good of the one who is undergoing discipline

For the purity of the church

For the glory of God

“If your brother sins against you, (1) go and tell him his fault, between you and him alone, (don’t complain to someone else) If he listens to you, you have gained your brother. But if he does not listen, (2) take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, (3) tell it to the church. And if he refuses to listen even to the church, (4) let him be to you as a Gentile and a tax collector. (outside the covenant community) Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy-seven times. (491) Matthew 18:15-22 (We’re forgiven by God, how dare we not forgive?)

*Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I **repent**,’ you must **forgive** him.” Luke 17:3-4* Jesus didn’t get into how do we know if it’s genuine?

But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is a idolater, reviler, drunkard, or swindler - not even to eat with such a one. 1 Cor 5:11

Our posture towards them is... you need to repent. People are welcome to attend but not participate in the Lord’s Supper.

Discipline: Warn the sinner of potential end times judgement and a call to the church... persevere in your faith.

INTRODUCTION

- Every organization has a mission, and the church has the most important mission of all. Supremely, the purpose of all that exists in the universe is to glorify God. The church is specifically charged with doing so by making disciples of all nations (Matt 28:18-20) and edifying believers (Eph 4:11-16). The previous sentence can be referred to as the mission and ministries of the church.

GOD IS ON A MISSION

- Since the Fall God is on a distinctive mission to **seek** and to **save** that which is lost, and to **restore** His creation.
- Genesis 12:1-3; Exodus 19:5-6; 1 Chronicles 16:24; Isaiah 49:6, 52:7-53:12; Jonah 4:11; Habakkuk 2:4; Matthew 24:14; 28:18-20; Mark 16:15; Luke 4:16-19, 24:46-48; John 20:21; Acts 1:8; 26:22-23; 1 Peter 2:9-10

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." Gen 12:1-3

Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel." Ex 19:5-6

But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "Yes, I do well to be angry, angry enough to die." And the Lord said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?" Jonah 4:9-11

*And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to **all nations**, and then the end will come. Matthew 24:14*

Apps: Joshua Project (no longer available... try **The Unreached of the Day App** is a great way to join thousands world-wide praying for the Unreached of the Day.

Operation World - The definitive prayer guild to every nation.

THE CHURCH IS MISSIONAL IN NATURE

- God's mission provides the **impetus**, **framework**, and **trajectory** for the church's mission.
- However, the church's mission is not **identical** to God's mission, His is more **comprehensive** (e.g. total restoration of the cosmos). We must be careful not to confuse mission with the ministries and ethical realities that are a result of that mission.

*The mission of the church is to go into the world and make **disciples** by declaring the **gospel** of Jesus Christ in the power of the **Spirit** and gathering these disciples into **churches**, that they might **worship** the Lord and obey His commands now and in eternity to the **glory** of God the Father (Matt 28:18-20; Luke 24:45-49; John 20-21; Acts 1:8).*

- The salvation Jesus accomplished as his mission would be **announced** by the disciples as their **mission**.

*And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and **make disciples** of all nations, **baptizing them** in the name of the Father and of the Son and of the Holy Spirit, **teaching them to observe (obey) all that I have commanded you**. And behold, I am with you always, to the end of the age." Matt 28:18-20*

Make disciples... Going - Baptizing - Teaching

MINISTRIES OF THE CHURCH

- Spiritual gifts. We have already discussed gifts, but it is important to recall that primary purpose of these gifts is to **serve** and foster the **growth** of the church (Eph 4:7-16; cf. Rom 12, 1 Cor 12; 1 Peter 4), and also to **impact** the world for Christ.
- Pastors are not the only ones who work in the church, all members are called to be **ministers**.
- Teaching and preaching. The Word of God is central, therefore **proclamation** is central (Rom 10:14-17; 2 Tim 4:1-4), as well as conversational **teaching** (1 Tim 3:2; Titus 1:9).

Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. Col 3:16

- Biblical **illiteracy** seems more common in our day, how do we address this issue?
- **Topical** (1 topic at a time) vs **expository** (1 verse, 1 paragraph, 1 book at a time) preaching.
- Discipleship and Training. The church should continually teach people to **observe** all that the Bible commands (Matt 28:19-20; cf. Acts 2:42).
- Programs are good, but this is a **lifestyle**, growth is a **process**.

- This happens through formal classes, small groups, one-on-one times, and other means, but it must be **intentional** (Heb 3:12-13: 10:23-25).
- Fellowship. This is the idea of having a common **focus** and **purpose** and thus living **together** around that commonality.
- For fellowship to **develop**, **there must be contexts in which people get to know each other around the truths** of God's Word, and have a chance to share their needs and lives deeply.
- The centrality of fellowship in the life of the church. The NT includes at least 31 specific **one-another** commands. They can be obeyed only when there is fellowship.
- Worship. The church is oriented toward the **glory** of God, the **submission** of all we are to God, and ascribing **worth** to God.
- This can include singing, praying, proclamation, giving, celebrating the ordinances, fellowship, and everything else we do (1 Cor 10:31; Rom 12:1-2).
- We should worship ceaselessly, doing what God commands in Scripture and not doing what God prohibits in Scripture in **culturally-contextualized** ways for the furtherance of the gospel when both **gathered** and **scattered** in joyful response to God's glorious grace.
- Service. We are to do good to **all** people, especially those of the household of **faith** (Gal 6:9-10).
- Therefore, we should **pray** for others (1 Tim 2:1-2), **give** to fellow Christians (Acts 2:44-45), and others in need of sustenance, especially widows and orphans (1 Tim 5:3-16; James 1:27; cf Gal 6:10).
- No church can supply needs for everything, but they should look to be generous as they are able.

Do for one what we wish we could do for all.

The Summit Church

The Pilgrim's Progress *by John Bunyan*

Or... The Pilgrim's Progress: A Readable Modern-Day Version of John Bunyan's Pilgrim's Progress (Revised and easy-to-read) Paperback

INTRODUCTION

- Catholics since Lombard and Aquinas have affirmed **seven** sacraments: baptism, confirmation, the eucharist, penance, last rites, matrimony, and holy order (or ordination of priesthood). Justification is a process for them.
- Protestants have accepted only **two**, seeing an ordinance as limited by the criteria of being specifically **instituted** by Christ and exhibiting in a **visual** way the central ideas of the gospel.
- Some have added **foot-washing** as a third ordinance, but it has never been widely accepted. John 13
- **The purpose of the ordinances.** For Catholics, sacraments **infuse** grace, and are thus indispensable for salvation.
- Most Protestants view the sacraments as “**means of grace**,” but only when received with faith. They encourage, sustain, and bless believers, because God has ordained them as signs and seals of his grace. We see his promises **enacted** and are encouraged; we sense Christ’s presence in a **special** way and are nourished.
- Baptists have tended to view these ceremonies more as something **we do** to testify to grace already received, rather than as something **God does** in or for us. In baptism, we profess our faith; at the Supper, we proclaim the Lord’s death and do it in remembrance of Him. Others believe God acts and does something for us when we celebrate the ordinances. We usually see them as what we do, in response to what God has already done in the cross and resurrection of Christ.

Bible Minor
Theology: Church
Class 06: Ordinances

Class Schedule (90 minutes total)

Please arrive on time

10-15 minutes	Fellowship at your table (get to know each other)
15 minutes	Pre-Video Discussion Questions
30-40 minutes	Class via Video
10-15 minutes	Post-Video Discussion Questions
5 minutes	Closing Thoughts and Dismissal

Feel free to stay around and hang out after class

Pre-Video Discussion Questions

1. If you have been baptized, share when and how you were baptized. Do you remember anything surrounding your baptism experience?
2. If you grew up in church, describe the practice of the Lord's Supper (how often, who could participate, did you understand the meaning of it).
3. What, in your experience, is the meaning of Baptism? What is the meaning of the Lord's Supper?

Post-Video Discussion Questions

1. Describe the three principles of baptism.
2. What are the key passages of baptism and what does it symbolize?
3. Discuss the three key aspects of The Lord's Supper.
4. Discuss the historical views of The Lord's Supper: Roman Catholic, Lutheran, Reformed, and Baptist.

THEOLOGY II: Doctrine of The Church

Session 6 - Ordinances - Dr. Jeremy Kimble

Baptism - sign of the new covenant, for believers

Lord's Supper - memorial visible display and reminder of the gospel.

BAPTISM

- **Origination.** Baptism was used for Gentiles **proselytizing** to the Jewish faith in the Second Temple period, so this practice was about showing that a person was **lining up** their lives with a certain set of teachings (DSS).
- John baptized with a “baptism of **repentance**.” This was a pattern for the baptism to come (Matt 3:7-12).
- Thus, the background of baptism lies in the washings of Judaism, especially for proselytes, and the baptism of John, but Christian baptism takes on a new meaning in the light of **Christ** and NT teaching.

PAEDOBAPTISM VS CREDOBAPTISM

- **Paedobaptism** (RCC; Augustine) - for cleansing of original sin, normative practice of church by the fifth century. (sprinkling)
- **Paedobaptism** (Luther) - advocated possibility of infant faith, also spoke of the faith of sponsors at baptism that administered grace.

“Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. Matt 18:5-6

- **Paedobaptism** (Calvin) - equated OT circumcision with NT baptism for ushering one into the covenant community.
- **Credobaptism** (anabaptists) - faith always precedes baptism, it is for believers only.

BAPTISM

- Three principle ideas regarding this practice:
 - The central idea is that of **identification** with Christ, because we are baptized into Christ (Rom 6:3; Gal 3:27), and become identified with his death, burial and **resurrection** (Rom 6:4). This implies that baptism is for those who choose to **follow** Christ (Acts 2:41)

*What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by **baptism into death**, in order that, **just as Christ was raised from the dead** by the glory of the Father, **we too might walk in newness of life**. Rom 6:1-4*

As many of you as were baptized into Christ have put on Christ. Gal 3:27

- As they identify with Christ, they also identify with the church. Acts 2:41 indicates that baptism led to church membership.

So those who received his word were baptized, and there were added that day about three thousand souls. Acts 2:41

- Believer's baptism means we deny all ideas of baptismal **regeneration**. It is rather a testimony to what has happened.

KEY TERM - "BAPTIZO"

- This word means to **plunge, dip, immerse, or wash**. This word is used in Greek to describe Jesus dipping His bread (John 13:26), and Jesus' robe dipped in blood. (Revelation 19:13).
- Our word "baptize" is simply a **transliteration** of the original Greek word. (**transliteration** meaning: the act or process of writing words using a different alphabet)
- So, baptism is the immersion or plunging of a believer completely under water and then raising them up. (Mark 1:5, 10; John 3:23).

*Go therefore and **make disciples** of all nations, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*

Matt 28:19-20

*So those who received his word were **baptized**, and there were added that day about three thousand souls. Acts 2:41*

*Now those who were scattered went about preaching the word. Philip went down to the city of Samaria and proclaimed to them the Christ. And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did... **But when they believed** Philip as he preached good news about the kingdom of God and the name of Jesus Christ, **they were baptized**, both men and women. Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed. Acts 8:4-13*

So Peter opened his mouth and said: “Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. Acts 10:34-35

*While Peter was still saying these things, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. For they were hearing them speaking in tongues and extolling God. Then Peter declared, “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” And he commanded them to be **baptized** in the name of Jesus Christ. Then they asked him to remain for some days. Acts 10:44-48*

*And after she was **baptized**, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us. Acts 16:15*

*Then he brought them out and said, “Sirs, what must I do to be saved?” And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” And they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their wounds; and he was **baptized** at once, he and all his family. Acts 16:30-33*

KEY PASSAGES

- MATTHEW 28:19-20 - Great Commission for Jesus, we make **disciples** (true followers of Jesus) and then **baptize** them.
- Acts 2:38,41; 8:4-13; 10:34-38 - Those who had received the word **repented** and were **baptized**.
- Acts 16:15, 30-33 - No mention of **infants**, only of households. All of these passages show people who had the **capacity** to understand and believe, and **then** they were baptized.

KEY PRINCIPLES

- Romans 6:1-4 - This practice symbolizes a believer’s **spiritual** death, burial, and resurrection. It shows our **identification** to the movement of Jesus.
- Therefore, this practice holds meaning to those who have **placed their faith** in Jesus Christ for salvation, and should be done for them accordingly.
- **Baptism is a public declaration of a new association or reality.**

Gen 17; Deut 10:16; 30:6;
Jer 4:4; 9:24-25; Ezek 44:6-9.

Rom 2:29; Phil 3:3; Col 2:11-12

Circumcision of the flesh

-Type, shadow, visible, external,
Created tension in narrative of
redemptive history between
sign and thing signified.

Circumcision of the heart

-Antitype, reality, hidden,
internal, resolved tension
regarding sign and thing
signified, fulfillment of the sign.

**Baptism is a testimony or witness
To heart circumcision. Connected
To faith and repentance, and thus
Comes after heart
circumcision/regeneration
(new covenant).**

REFORMED

OT Circumcision - NT baptism

BAPTIST

OT NT
Circ of flesh - Circ of heart

*And no longer shall each one teach his neighbor and each his brother, saying,
'Know the Lord,' for they (believers) shall all know me, from the least of them to
the greatest, Jer 31:34*

QUESTIONS 22:22

- Should a believer be baptized immediately?
- Should there be some kind of doctrinal instruction prior to baptism? If so, what kind, how much and how long?
- Should children be baptized early, or should they have some understanding and time to "bear fruit?"

LORD'S SUPPER

- Variously termed:
 - Last **Supper** (Matt 26:26-29; cf. Luke 24:30)
 - The Breaking of the **Bread** (Acts 2:42)
 - **Communion**; Lord's Table (1 Cor 10:14-21)
 - Lord's **Supper** (1 Cor 11:17-34)

- **The institution** (Matt 26:17-39, Mk 14:12-16, Lk 22:7-30, 1 Cor 11:17-34; see also Acts 2:42, 20:7, 1 Cor 10:14-22).

Jesus instituted the Lord's Supper in the midst of his observance of **Passover** with his disciples. Thus we should probably see it as a covenant meal (Lk 22:20): "This cup is the new covenant", and note that there is no record of the disciples observing Passover after this, for Christ is not "our Passover **lamb**" (1 Cor 5:7).

KEY ASPECTS OF THE LORD'S SUPPER

Past

Recollection

Remembers and Proclaims what Christ did at the Cross

Present

Participation

Personal: encourages the believer's faith God's promises

Future

Anticipation

Corporate: strengthens Christian Community

Anticipated the future: Marriage Supper of Lamb, Second Coming

THE LORD'S SUPPER: A SPECTRUM OF HISTORICAL VIEWS

Roman Catholic - Transubstantiation. Becomes body and blood of Christ, imparts saving grace.

Lutheran - Consubstantiation. Christ's bodily presence in, with, and under

Reformed - Means of Sanctifying Grace. Unique spiritual presence

Baptist - Memorial only, no special presence. Act of obedience, not a means of grace.