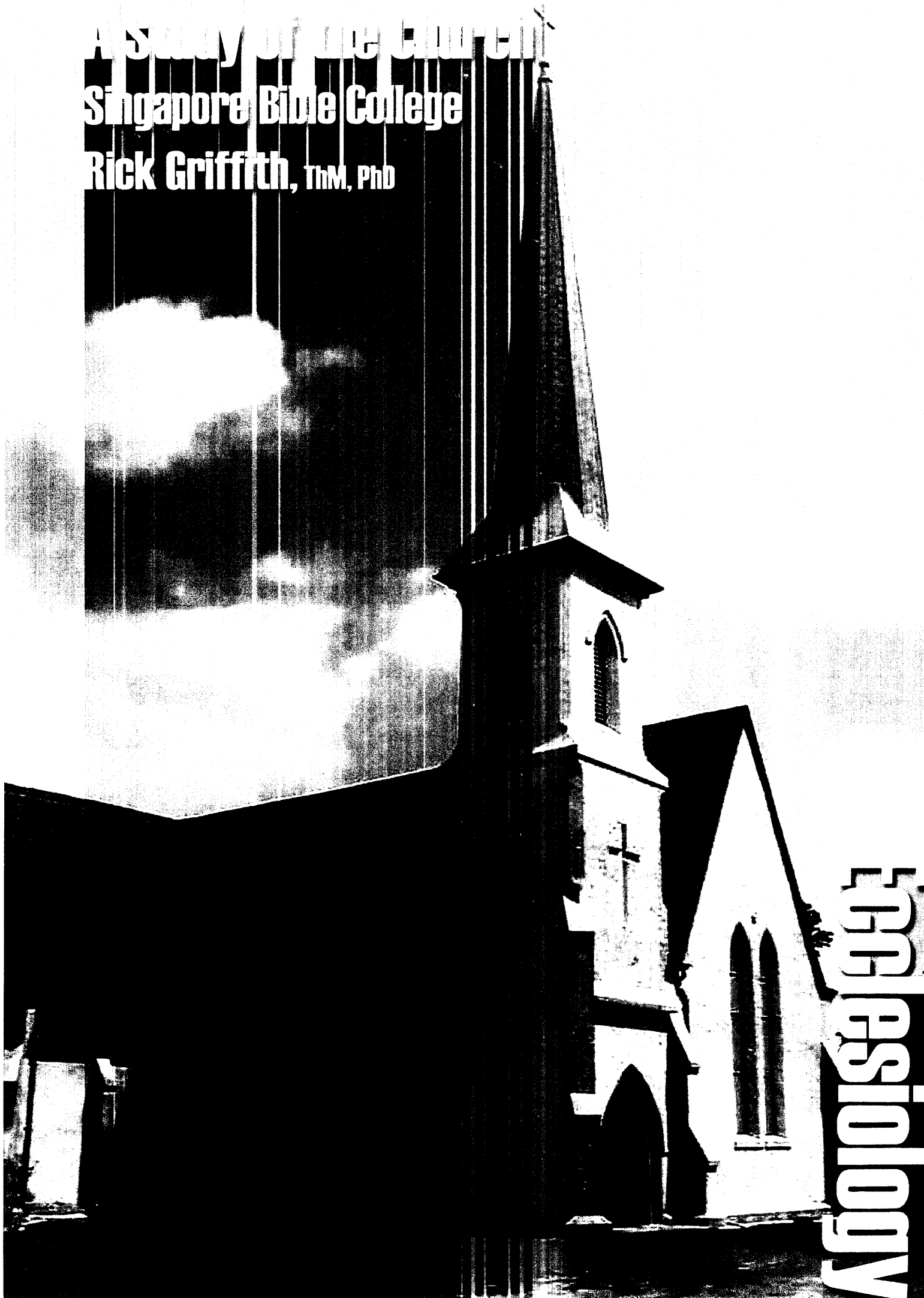


**A Study of the Church
Singapore Bible College
Rick Griffith, ThM, PhD**

Ecclesiology



Ecclesiology: The Study of the Church

Singapore Bible College

Rick Griffith, ThM, PhD

With supplements by Rev. Raymond Choy, MDiv

Second Edition

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1st printing (30 sets; April 02)

2nd printing (30 sets; May 02)

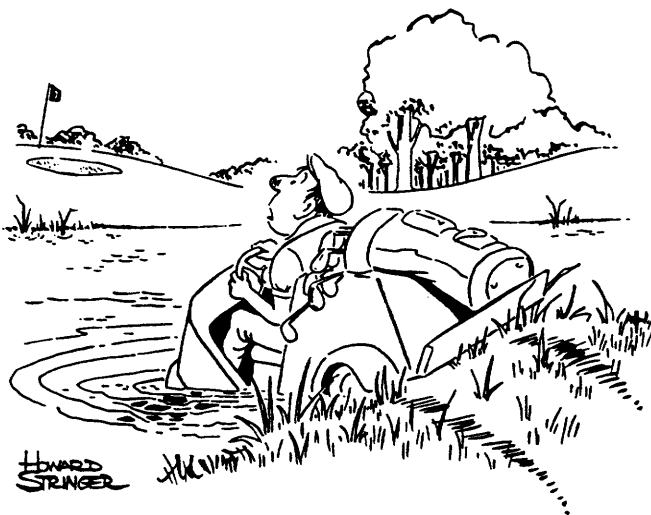
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"Impersonal in what way, Jones, Mr. Henry M.?"



"Looks like the pastor's volunteer program idea didn't go over too well."



"ARE YOU TRYING TO TELL ME THAT I SHOULD'VE GONE TO CHURCH INSTEAD OF PLAYING GOLF THIS MORNING?"



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Syllabus

I. Course Description

Covers three areas of theology: selected issues in **ecclesiology** (not covered in the course Pastoral Theology and Ministry), issues in **pneumatology** not addressed in *Doctrine II* (the person and work of the Holy Spirit, including His deity and gifting the saints) and **eschatology** (views on the return of Christ, tribulation period, millennium, and eternal states).

II. Course Objectives

By the end of the course the student should be able to...

A. Relating to **Ecclesiology**... (BTh4 course covers nature, purpose; not covered: purity, worship)

1. Prove from Scripture one's own view on the ordinances (baptism and the Lord's Supper).
2. Prove from Scripture one's own view on church government structure.
3. Explain from Scripture the proper means of church discipline.

B. Relating to **Pneumatology**...

1. Prove the personality and deity of the Holy Spirit from Scripture.
2. Explain the Holy Spirit's ministries relating to the believer and the unbeliever.
3. Define the various spiritual gifts and discern these gifts in oneself and others.
4. Explain reasons for differing views on the spiritual gifts and evaluate these biblically.
5. Feel acquainted enough with pneumatology to confidently preach and teach it.
6. See the relevance of pneumatology to personal holiness, world mission, contemporary events, and Asian culture and religions.

Note: The pneumatology part emphasizes spiritual gifts because: (a) Doctrine II has already addressed the Spirit's role in baptism and filling and in a believer's calling, regeneration, sanctification, (b) I wrote my master's thesis on this topic, (c) gifts is the major area of controversy in the Singapore church, and (d) several students struggle with what their own gift is and how it relates to their calling.

B. Relating to **Eschatology**...

1. Defend the biblical view of personal eschatology (death, intermediate state, judgments, etc.).
2. Compare and contrast the Church and Israel.
3. Show familiarity with eschatological views on the millennium (pre-, a-, and postmillennial) and the rapture (pre-, mid-, and posttribulational), and why you hold one of these views.
4. Articulate the biblical covenants and their relationship to eschatology.
5. Feel acquainted with eschatology to be able to confidently preach and teach on the subject.
6. See the relevance of eschatology to personal holiness, world mission, contemporary events, and Asian culture and religions.

III. Course Requirements

- A. Readings (10%) will be assigned for most class periods. The Schedule in this syllabus serves as a Reading Report to be handed in at the end of the pneumatology part of the course. It will be handed back after the course with your semester grade. Eschatology readings will be reported on quizzes.
- B. Position Papers & PowerPoint Presentations (30%) will address controversial topics.
1. The papers will be short (2-3 pages, single or double spaced), explaining alternate views on a topic in ecclesiology, pneumatology or eschatology and the student's logic for holding a certain view. Cite sources from varying viewpoints—but *these notes may not be used as a source* (except bibliographies).
 2. The oral presentations should be no more than 12 minutes for or against a particular position (one percentage point will be deducted for every minute overtime). In most cases one person will defend and one oppose a perspective. The remainder of the class time will enable the presenters to field questions from the class and lecturer.
 3. Please choose *four* of the following six assignments (#5 required, one of #1-4, 6 presented, and two written from #1-4, 6):

Ass. #1: Baptism. Explain the purpose, mode (immersion sprinkling, or pouring), and recipients (believers or infants) of biblical baptism. Cite sources from varying perspectives but defend your own view.

Ass. #2: Church Government: Defend what you believe to be the biblical form of church government: Episcopal, Presbyterian, Congregational, or a mixture of these. Who has the ultimate authority in local church matters—the bishop, elder(s), deacon(s), pastor, or majority vote of the congregation? How is congregational say balanced with biblical commands to respect leaders?

Ass. #3: Prophecy. Define the gift of prophecy, noting any differences between OT and NT prophecy. Address from Scripture if NT prophecy is sometimes fallible (cf. Wayne Grudem or Michael Moriarty) or always infallible (cf. David Farnell) and if it still exists today. Cite sources from varying perspectives.

Ass. #4: Tongues. Explain from the NT what the gift of tongues is, including its purpose. Show whether the tongues of Acts are the same as that of 1 Corinthians and whether a “private use” for self-edification is biblically justified. Explain whether the genuine gift is available today. Cite sources from varying perspectives.

Ass. #5: Spiritual Gifts Inventory (required). Take this self-diagnostic inventory (pp. 60-61) to help discern your own spiritual gift(s). Then transfer your results to the Spiritual Gifts Inventory Worksheet (p. 62 top only) and bring them both to class for discussion.

Ass. #6: Millennialism. Defend either premillennialism or amillennialism with Scripture. Include a proper definition of what your view actually teaches and why you hold to it. Cite sources from varying perspectives.
- C. Quizzes (20%) over the reading assignments will be given at the beginning of six class periods in eschatology. These will be short (10-15 minutes) with 5-10 questions.
- D. An Eschatology Midterm (20%) will test comprehension of the first half of the eschatology section of the course. This is a combination multiple-choice, short answer, fill-in the blanks, and essay exam.

E. The Eschatology Final Exam (20%) will cover eschatology class lectures and notes since the midterm. The format will probably be similar to the midterm, though it may be entirely essay.

F. Fun night at my home is required of all diligent students (that's you!). Bring your spouse and kids too. Come after dinner for dessert at our place on Saturday, 3 March, 7-9 PM.

N.B. Each of the preceding requirements has a 10% grade penalty per class day late. Also, points may be deducted for not including your full name and box number on assignments, exceeding the page limit, and improper grammar and spelling (including my name!).

IV. Bibliography

* Asterisks show books requested to be on reserve in the library (if available)

Ecclesiology

Getz, Gene A. *Sharpening the Focus of the Church*. Rev. ed. Wheaton, IL: SP Pub., 1975, 1984. 359 pp.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: IVP and Grand Rapids: Zondervan, 1994. 1264 pp.

Saucy, Robert L. *The Case for Progressive Dispensationalism*. Grand Rapids: Zondervan, 1993.

_____. *The Church in God's Program*. Chicago: Moody, 1972. 254 pp.

Watson, David. *I Believe in the Church*. Grand Rapids: Zondervan, 1979.

Pneumatology

A. General Works (and works difficult to classify as charismatic or noncharismatic)

*Carson, D. A. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14*. Grand Rapids: Baker, 1987. 229 pp.

Carson holds to charismatic beliefs in some areas and noncharismatic views in others.

*Erickson, Millard J. *Christian Theology*. 3 vols. in 1. Grand Rapids: Baker, 1983, 1984, 1985. 1302 pp.

Evangelical (e.g., upholds inerrancy), exhaustive, readable, good with alternate views, useful for preaching and teaching due to Erickson's extensive pastoral experience, considers the central theme of theology to be the magnificence of God, footnoted (better than the endnoting in Enns but not as helpful as them in bibliography and transliteration of Greek and Hebrew), no charts or glossary like in Enns and unfortunately holds to the progressive creationist view. Erickson is dean and professor of theology at Bethel Theological Seminary. Nondispensational premillennial, moderate Calvinist viewpoint.

Ferguson, Sinclair. *The Holy Spirit: Contours of Christian Theology*. Downers Grove, IL: IVP, 1996.

Flynn, Leslie B. *19 Gifts of the Spirit*. Wheaton: Victor, 1974.

An excellent, thorough, and balanced treatment in a popular, interesting style by a Conservative Baptist pastor. Includes several illustrations and a chapter on each gift.

Gothard, Bill. "How to Identify Spiritual Gifts." *Institute in Basic Youth Conflicts Seminar Syllabus*. Oak Brook, IL: IBYC (now Institute in Basic Life Principles), 1981.

*Moriarty, Michael G. *The New Charismatics: A Concerned Voice Responds to Dangerous New Trends*. Grand Rapids: Zondervan, 1992.

*Packer, J. I. *Keep in Step with The Spirit*. Old Tappen, NJ: Revell, 1984. 301 pp.
A balanced presentation of how to genuinely walk in the power of the Spirit.

Turner, Max. *The Holy Spirit and Spiritual Gifts*. UK: Hendriksen, 1996.

B. Charismatic Sources

Bennett, Dennis and Rita. *The Holy Spirit and You*. Plainfield, NJ: Logos, 1971.

The Episcopal priest who introduced the charismatic movement into mainline denominations (founders of "Neo-Pentecostalism").

Bridge, Donald and Phypers, David. *Spiritual Gifts and the Church*. London: IVP, 1973.

*Bruner, Frederick Dale. *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness*. Grand Rapids: Eerdmans, 1970. 390 pp.

Bugbee, Bruce; Cousins, Don; and Hybels, Bill. *Network: The Right People... In the Right Places... For the Right Reasons*. Barrington, IL: Willow Creek Community Church and Grand Rapids: Zondervan, 1994. 150 pp.

This guide helps people understand not just their gifts but also their passion, style, spiritual maturity, and availability. It lists 23 gifts and includes numerous self-diagnostic surveys—including practical guides how to serve after one has discovered his/her gift.

*Deere, Jack. *Surprised by the Power of the Spirit: A Former Dallas Seminary Professor Discovers That God Speaks and Heals Today*. Grand Rapids: Zondervan, 1993.

_____. *Surprised by the Voice of God: How God Speaks Today Through Prophets, Dreams, and Visions*. Grand Rapids: Zondervan, 1995. 256 pp. US\$19.00

Graham, Billy. *The Holy Spirit*. Waco, TX: Word, 1978.

*Green, Michael. *I Believe in the Holy Spirit*. London: Hodder & Stoughton, 1975; and Grand Rapids: Eerdmans, 1975. 223 pp.

*Grudem, Wayne. *The Gift of Prophecy: In the New Testament and Today*. Eastbourne, Great Britain: Kingsway, 1988; and Westchester, IL: Crossway, 1988. 351 pp.

_____. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: IVP and Grand Rapids: Zondervan, 1994. 1264 pp. Holds to a non-cessation view of the gifts but a non-Pentecostal interpretation of Spirit baptism. Very readable and interacts well with evangelical scholars of various views.

Horton, Harold. *The Gifts of the Spirit*. Burbank, CA: World Map, 1934; reprint, 1979.

Hyatt, Eddie L. *2000 Years of Charismatic Christianity: A 20th Century Look at Church History from a Pentecostal/Charismatic Perspective*. P.O. Box 700276, Chicota, TX 74170: Hyatt International Ministries, Inc., 1996. 209 pp.

Kraft, Charles H. "What Kind of Encounters Do We Need in Our Christian Witness?" Subtitle: "Power encounter must be biblically balanced with truth and commitment encounters, if we are to succeed in our world mission." *Evangelical Mission Quarterly* 27 (July 1991): 258-65.

Smedes, Louis D., ed. *Ministry and the Miraculous: A Case Study at Fuller Theological Seminary*. Pasadena, CA: Fuller Theological Seminary, 1987. 80 pp. Paper, US\$6.95. Reviewed by Robert P. Lightner in *Bib Sac* 145 (April-June 1988): 221.

Springer, Kevin, ed. *Power Encounters Among Christians in the Western World*. Introduction and afterward by John Wimber. San Francisco: Harper & Row, 1988. xviii+218 pp. Reviewed by Ken L. Sarles in *Bib Sac* 146 (October-December 1989): 460-61.

Wagner, C. Peter. *How to Have a Healing Ministry Without Making Your People Sick*. Eastbourne: Monarch, n.d. [?]

_____. "Healing Without Hassle." *Leadership* 6 (Spring 1986).

_____. "A Third Wave?" *Pastoral Review*, July-August 1983.

_____. "The Third Wave Goes Public," *Christian Life*, January 1986.

_____. *The Third Wave of the Holy Spirit*. Ann Arbor, MI: Vine Books, Servant, 1988. 133 pp. Reviewed by Ken Sarles in *Bib Sac* 147 (January-March 1990): 111.

_____. "What Happens When You See Jesus," *Christian Life*, April 1986.

_____. *Your Spiritual Gifts Can Help Your Church Grow*. Glendale, CA: Gospel Light, 1979.

*White, John. *When the Spirit Comes with Power*. London: Hodder & Stoughton, 1989.

Williams, Don. *Signs, Wonders, and the Kingdom of God: A Biblical Guide for the Reluctant Skeptic*. Ann Arbor, MI: Vine Books, Servant Pub., 1989.

*Wimber, John. *Power Evangelism*. London: Hodder & Stoughton, 1985; rev. ed., San Francisco: Harper and Row, and London: Hodder & Stoughton, 1992.

_____, with Springer, Kevin. *Power Healing*. San Francisco: Harper & Row, 1987, and London: Hodder & Stoughton, 1987. Reviewed by Roy B. Zuck in *Bib Sac* 145 (January-March 1988): 102-4.

_____, with Springer, Kevin. *Power Points: Your Action Plan to Hear God's Voice, Believe God's Word, Seek the Father, Submit to Christ, Take Up the Cross, Depend on the Holy Spirit, Fulfill the Great Commission*. New York: Harper Collins, 1991. 222 pp. \$15.95. Reviewed by Robert Pyne in *Bib Sac* 149 (Oct-Dec 1992): 505-6.

Yohn, Rick. *Discover Your Spiritual Gift and Use It*. Wheaton, IL: Tyndale, 1974.

C. Non-Charismatic Sources

Babcock, Neil. *A Search for Charismatic Reality*. Portland, OR: Multnomah, 1985. (The personal testimony of a charismatic pastor who left the movement.)

Bridges, Donald. *Power Evangelism and the Word of God*. Eastbourne, England: Kingsway, 1987.

Derickson, Gary W. "The Cessation of Healing Miracles in Paul's Ministry." *Bibliotheca Sacra* 155 (July-September 1998): 299-315.

Doyle, Robert, ed. *Signs and Wonders and Evangelicals*. Hornebusge West, N.S.W., Australia: Lancer Books, 1987. 130 pp. \$6.50 pb. Reviewed by Ken Sarles in *Bib Sac* 146 (October-December 1989): 457-58. He says it is the best critique to date.

*Edgar, Thomas R. *Miraculous Gifts*. Neptune, NJ: Loizeaux, 1983.

*_____. "The Cessation of the Sign Gifts." *Bibliotheca Sacra* 145 (October-December 1988): 371-86. (Excellent article—concise and readable, copied on pp. 71-79.)

*_____. *Satisfied by the Promise of the Spirit: Affirming the Fullness of God's Provision for Spiritual Living*. Grand Rapids: Kregel, 1996. 283 pp. (Responds to Deere's *Surprised by the Power of the Spirit* and updates Edgar's *Miraculous Gifts*.)

*Enns, Paul. *The Moody Handbook of Theology*. Chicago: Moody, 1989. 688 pp. CBD for US\$21.95.

Most handbooks of theology are fairly brief works of about 150 pages consisting of brief articles that explain doctrines, heresies, movements, and leading men in the field of theology. This massive work is divided into five parts that cover biblical theology (in 16 chapters that survey the theology of all major biblical sections), systematic theology (bibliology, theology proper, christology, etc.), historical theology (surveying the major theological teachings of the ancient, medieval, Reformation, and modern eras), dogmatic theology (with chapters on Calvinistic, Arminian, covenant, dispensational, and Catholic theology), and contemporary theology. It has 45 chapters and an epilogue, 55 simple-to-understand charts, a 24 page glossary of terms and names, and several indexes (persons, subjects, and Scripture references), endnotes identifying sources quoted, and helpful bibliographies. Dispensational premillennial. Enns does not, however, address recent developments in "progressive dispensationalism" which have come about since 1989 through Robert Saucy, Darrell Bock, and Craig Blaising.

*Farnell, F. David. "Is the Gift of Prophecy for Today?" (Four Part Series) "The Current Debate about New Testament Prophecy." *Bibliotheca Sacra* 149 (July-September 1992): 277-303; "The Gift of Prophecy in the Old and New Testaments." *Bibliotheca Sacra* 149 (October-December 1992): 387-410; "Does the New Testament Teach Two Prophetic Gifts?" *Bibliotheca Sacra* 150 (January-March 1993): 62-88; "When Will the Gift of Prophecy Cease?" *Bibliotheca Sacra* 150 (April-June 1993).

Gaffin, Richard B., Jr. *Perspectives on Pentecost*. Presb. & Reformed, 1974?. 127 pp.

Geisler, Norman. *Signs and Wonders*. Wheaton, IL: Tyndale, 1988.

Gross, Edward N. "Understanding the Miraculous Gifts in the Scripture." *Christian News*, February 2, 1987, pp. 13-15. Reviewed by John A. Witmer in *Bib Sac* 144 (October-December 1987): 464.

*MacArthur, John, Jr. *Charismatic Chaos*. Grand Rapids: Zondervan, 1992. 415 pp.

_____. *The Charismatics: A Doctrinal Perspective*. Grand Rapids: Zondervan, 1978. 224 pp.

McRae, William. *The Dynamics of Spiritual Gifts*. Grand Rapids: Zondervan, 1976.

*Ryrie, Charles Caldwell. *The Holy Spirit*. Rev. ed. Chicago: Moody, 1965; rev. & expanded, 1997. 223 pp.

Sarles, Ken L. "An Appraisal of the Signs and Wonders Movement." *Bibliotheca Sacra* 145 (January-March 1988): 57-82. (See also his reviews of books above.)

Stafford, Tim. "Testing the Wine from John Wimber's Vineyard." *Christianity Today*, 8 August 1986, p. 18.

Unger, Merrill F. *The Baptism & Gifts of the Holy Spirit*. Chicago: Moody, 1974. 189 pp.

_____. *New Testament Teaching on Tongues*. Grand Rapids: Kregel, 1971.

*Walvoord, John F. *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*. Van Kampen, 1954; reprint, Grand Rapids: Zondervan, 1965. 288 pp.

This older (noncharismatic) work does not address the mainline charismatic movement, errant prophecy, holy laughter, and other recent issues. However, it provides a most thorough *biblical* treatment of pneumatology, so it is worth our attention.

_____. "The Holy Spirit and Spiritual Gifts." *Bib Sac* 143 (April-June 1986): 109-22.

*_____. *The Holy Spirit in the Church Today*. Chicago: Moody, 1973. 63 pp.

A brief treatment documenting the ministries of the Holy Spirit from Scripture.

*Warfield, Benjamin Breckenridge. *Counterfeit Miracles*. Edinburgh: Banner of Truth Trust, 1918; reprint, 1983.

Eschatology

A detailed, annotated bibliography of eschatology will be included in the Eschatology notes later in this course. However, required readings in eschatology are listed below.

Required Reading

*Benware, Paul N. *Understanding End Times Prophecy: A Comprehensive Approach*. Chicago: Moody, 1995. 344 pp.

Pretribulational, premillennial work which lives up to its name, incorporating teaching on biblical and theological covenants, the intermediate and final states, and views on the rapture and millennium. Includes a glossary and other helpful appendixes and indexes. Benware teaches at Moody Bible Institute and is a clear and concise writer.

*Clouse, Robert G., ed. *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity, 1977.

Presents all four of the millennial views by men who hold them. Clouse provides an introduction and conclusion, but the bulk of the book comprises articles by George Eldon Ladd (nondispensational premil.), Herman A. Hoyt (dispensational premil.), Loraine Boettner (postmil.), and Anthony Hoekema (amil). Each article is followed by rebuttals written by those of the other persuasions. Similar in format to Reiter above.

*Crutchfield, Larry V. "Rudiments of Dispensationalism in the Ante-Nicene Period [AD 100-325]." (two part series) "Israel and the Church in the Ante-Nicene Fathers." *Bibliotheca Sacra* 144 (July-September 1987): 254-76; "Ages and Dispensations in the Ante-Nicene Fathers." *Bibliotheca Sacra* 144 (Oct.-Dec. 1987): 377-401.

Successfully responds to non-dispensational claims that the church in the early centuries did not distinguish between Israel and the church nor between differing economies (dispensations). Thus it shows that dispensationalism is the oldest view held.

*Deere, Jack. *Surprised by the Power of the Spirit: A Former Dallas Seminary Professor Discovers That God Speaks and Heals Today*. Grand Rapids: Zondervan, 1993. 299 pp. CBD for US\$13.50.

This recent work includes Deere's personal experience and interaction with Scripture often cited to support cessationism. As a former cessationist, Deere clearly understands cessationist arguments. Required readings from the book are copied on pages 94-109.

- *Edgar, Thomas. "The Cessation of the Sign Gifts." *Bibliotheca Sacra* 145 (October-December 1988): 371-86. (Reproduced in notes, 71-79.)

Concise and readable. Provides the other side to Deere's view above. Edgar argues that some gifts have ceased based upon Scripture and the history of the church.

- *Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: IVP & Grand Rapids: Zondervan, 1994. 1264 pp.

An evangelical, massive work in simple English but with fresh insights. Includes a bibliography of other systematic theologies by perspective and page numbers, as well as personal application questions and popular hymns and choruses with each topic. Grudem teaches at Trinity International University in Deerfield, IL. Nondispensational premillennial, posttribulational, moderate Calvinist viewpoint. Unfortunately, Grudem teaches errant but inspired prophecy (called "inaccuracies of detail," p. 1052) and an imminent but posttribulational return of Christ (pp. 1100-1105).

- *Ludwigson, Raymond. *A Survey of Bible Prophecy*. Grand Rapids: Zondervan, 1951, 1973, 1975.

Dispensational. Arranged alphabetically. A wealth of charts and maps. Brief, well written chapters. Includes research paper topics and creative ideas for group projects.

- *Ryrie, Charles Caldwell. *The Holy Spirit*. Rev. ed. Chicago: Moody, 1965; rev. & expanded, 1997. 223 pp.

Expands and updates his former book by the same title (Moody, 1965), which has been a standard noncharismatic Bible College text. Brief and readable. Now 80 pages longer, addressing "Holy Laughter," anointing, and prophecy [too briefly] with expanded indexes. A clear, biblical evaluation of an important area of theology.

V. Schedule (Reading Report) Name _____ Box _____ Sem. Grade _____

(Please tick the final column if completed in full on time. Note if completed late and/or partially.)

Session	Date (Day)	Subject	Assignment	✓
1	5 Jan (W)	Syllabus & Introduction	No assignments	
2	5 Jan (W)	<u>Ecclesiology</u> : Church Discipline	Grudem, 887-901	
3	7 Jan (F)	Lord's Supper	Grudem, 988-99	
4	12 Jan (W)	Baptism	Grudem, 966-84 Ass./Presentation #1: Baptism	
5	12 Jan (W)	Church Government	Ass./Presentation #2: Government Grudem, 904-45	
6	14 Jan (F)	<u>Pneumatology</u> : Personality & Deity of the Spirit (Trinity)	Ryrie, 9-36	
7	19 Jan (W)	The Spirit's Indwelling & Sealing	Ryrie, 95-103, 117-21	
8	19 Jan (W)	Spirit Baptism & Filling	Ryrie, 105-115, 155-68; Notes, xviii-xxiv	
21 Jan (F)		Hari Raya Haji	No class or assignments	
23-29 Jan		Lecturer in Myanmar	No class or assignments	
9	2 Feb (W)	Spiritual Gifts: Intro & Lists	Ryrie, 123-37	
10	2 Feb (W)	Dangers & Durations of Gifts	Deere, 229-52 (notes, 94-109)	
11	4 Feb (F)	Foundational Gifts I: Prophecy, Discernment	Ass./Presentation #3: Prophecy Grudem (notes, 124-28) Farnell (notes, 80-93)	
6-14 Feb		Chinese New Year	No class or assignments	
12	16 Feb (W)	Foundational Gifts II: Apostle, Word of Wisdom, Word of Knowledge	Edgar, "Cessation," 371-86 (notes, 71-79)	
13	16 Feb (W)	Sign Gifts I: Miracles, Healing	Deere, 99-115	
14	18 Feb (F)	Sign Gifts II: Tongues, Interpretation	Ass./Presentation #4: Tongues Presentation #3 Ryrie, 139-54	
15	23 Feb (W)	Speaking Gifts: Teaching, Evangelism, Exhortation, Pastor-Teacher	Ryrie, 185-202	
16	23 Feb (W)	Service Gifts: Administration, Faith, Giving, Service, Mercy		
17	25 Feb (F)	Discerning Your Gifts	Ass. #5: Spiritual Gifts Inventory Worksheet Please turn in this reading report	
18	2 Mar (W)	<u>Eschatology</u> Death	Benware, 293-300	
19	2 Mar (W)	Intermediate State	Benware, 9-29	
20	4 Mar (F)	Abrahamic Covenant	Gen. 12:1-3; Deut. 30:1-10; 2 Sam. 7:12-16; Jer. 31:31-34; Benware, 30-49	
21	9 Mar (W)	Other Covenants Quiz 1	Benware, 50-74	
22	9 Mar (W)	Pre- or Amillennialism?	Ass./Presentation #6: Millennialism Benware, 77-89, 147-53	
23	11 Mar (F)	Signs of the Second Coming	Notes, 31-34, 199-210	
13-21 Mar		Mid-Semester Break	No class or assignments	

24	23 Mar (W)	Rapture: Pretribulational	Benware, 157-87	
25	23 Mar (W)	Rapture: Mid-, Partial, Prewrath, Posttrib. Quiz 2	Benware, 189-210	
25 Mar (F)		Good Friday	No class or assignments	
26	30 Mar (W)	Judgment Seat of Christ; Marriage Feast of the Lamb	Benware, 211-41	
27	30 Mar (W)	Antichrist & Daniel 9 Midterm distributed	Benware, 243-54	
28	1 Apr (F)	Tribulation: Book of Revelation	Take Home Midterm Exam Due Benware, 255-68	
29	13 Apr (W)	Tribulation: Misc. Texts, Babylon	Ludwigson, 184-87, 27-39 Notes, 110a-m	
30	13 Apr (W)	The Kingdom & Millennialism Quiz 3	Benware, 135-45 Ezekiel 38-48; Ludwigson, 50-56; Psalm 72; Revelation 20	
31	15 Apr (F)	Premillennialism	Clouse, 117-41 or Benware, 119-33	
32	20 Apr (W)	Ezekiel's Temple & Topography "The Rule of Christ" Video (Walvoord/Pentecost/ Toussaint) Quiz 4	Clouse, 176-212 or Benware, 103-117	
33	20 Apr (W)	Postmillennialism	Clouse, 117-41	
34	22 Apr (F)	Amillennialism Quiz 5	Clouse, 176-212	
35	27 Apr (W)	Resurrections & Judgments	Benware, 269-77	
36	27 Apr (W)	Eternal States: Hell	Notes, 163-72	
37	29 Apr (F)	Eternal States: Heaven Quiz 6	Revelation 21-22; Benware, 279-89 Notes, 173-88	
38	2-5 May	Final Exam	Study and pray	

VI. Other Matters

- A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1555 ext. 7130). Also, my home address is 49 Lentor Crescent, Singapore 786716 and home phone number is 6458-6158 (email griffith@sbc.edu.sg). My office hours are from 11:00-3:00 on Tuesdays, 9:00-10:00 on Wednesdays, and 1:00-3:00 on Fridays. Let's have lunch too!
- B. Copying Class Notes: This is allowed as long as you give credit where credit is due and until you're rich from it. You may also copy all course PPT and translate them into other languages.
- C. Course Time Expectations: This 3-hour course meets 40 sessions so should not take more than 80 hours of study time (2 hours per session).
1. Readings (24 hours): 700 pages (2 min./page = 1400 minutes or 24 hours)
 2. Position Papers (20 hours): four 2-3 page assignments taking 5 hours each
 3. Quiz Study (6 hours): 1 hour for each of the six quizzes
 4. Midterm Study (10 hours)
 5. Final Exam Study (10 hours)
 6. Total = 70 hours

My Biographical Sketch



Rick and Susan Griffith
Kurt, Stephen, and John

Background

“Never say never.” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher*. Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade’s traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan's "never" became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women's Bible studies and often ministered through her singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (18 yrs.), Stephen (15 yrs.), and John (12 yrs.). During home assignment they minister mainly from the First Baptist Church of Yucaipa, California.

Ministry

However, since 1991 the Griffiths' home has been Singapore where Rick serves with 31 other full-time faculty at Singapore Bible College. SBC has 503 full-time students from 23 countries and 25 denominations, as well as over 300 professionals in the non-degree Evening School. During his first term he taught a variety of courses: Old Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. Now he teaches mostly Bible Exposition classes, including OT and NT Backgrounds & Survey, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilization—sometimes all in one class! A survey of one of his courses revealed that 17 of the 20 students were training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia's shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore. The Griffith family is attached to CBInternational and attends International Baptist Church in Singapore.

Field

Singapore Bible College is strategically located at the "ministry hub" of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the "Antioch of Asia." Recently the Singaporean cross-cultural missionary force has grown tremendously from 140 (1988) to 321 (1992) overseas missionaries.

PowerPoint Tips

1st Edition; Updated 3 September 2004
Dr Rick Griffith, Singapore Bible College

Introduction

Microsoft PowerPoint is become more popular in worship leading, teaching, and preaching. But audiences are also becoming more demanding that PPT be done well. How can you improve the quality of your presentations?

Tips

1. Layout (Slide Design)

- 1.1. Put your name and presentation title on the first slide.
- 1.2. Design the overall presentation by typing the basic flow into the outline on the left side column when in the normal view mode. This will create a slide that has the slide title repeated on the slide itself. Having these titles in the left column makes it easier to see the presentation as a whole and will help you easily switch the slide order when editing. It also makes it easier to change the look of every slide title simply by changing the master (rather than manually changing every title).
- 1.3. Vary the types of layouts by using the built-in layout design templates. In other words, don't have each slide give a title and bulleted text, but sometimes put the title at the bottom of the slide instead of the top, etc. Change where your image appears on the slide too—sometimes on the right, sometimes on the left, etc. Sometimes use columns that contrast one column with the next. The key is to make sure each slide doesn't look like all the others.
- 1.4. Many PPT presentations use the slide master to make every slide background match the others, but I've always wondered why each slide must look like the others. I personally prefer variety in my presentations, so I vary the background to try to keep the viewers guessing as to what the next slide will look like.
- 1.5. Be sure to use the spelling and grammar checker on your Office software to avoid silly typos. Your credibility in presenting your material will decrease if you have several misspelled words.

2. Pictures

- 2.1. Use BIG and BOLD images that fill the slide. Remember that PPT is a visual medium more than a written medium of instruction. You should have an image on every slide or nearly every slide. Rather than describe a location, show it visually on a map. Instead of describing a process verbally or as text, design it in a spatial way as a diagram with arrows going to the next step.
- 2.2. Don't put a lot of text that people must copy down—include this in a handout instead. If you have fill-in blanks on your handout, highlight the fill-in words on the slide in an easier-to-read color (not harder to read!).

- 2.3. Remember that colors and pictures look better on your computer screen than when projected, so get as high quality images as you can (though blurry ones are OK for a dark background with text in front).
 - 2.4. Import images from google.com.sg by clicking the image link, then clicking on “advanced image search” link. Type in your search data and click for “large” images. This way you will get only high-resolution images (about 1000 x 1500 pixels) that can be enlarged. When you enlarge them they will not be blurry on the screen. Be sure to copy these only in full-image mode.
 - 2.5. Animation on slides is interesting unless it is repetitive. Avoid using icons that continually blink or flash, as these will distract more than add to your presentation.
3. Fonts
 - 3.1. Types
 - 3.1.1. Avoid using many types of fonts in the presentation, as this requires others who use your presentation in the future to find these odd fonts to show on their computers. Instead, stay with the basic fonts such as Times, Times Roman, Geneva, etc.
 - 3.1.2. Typically sans serif fonts appear best (Geneva, Helvetica, etc.). These are clear fonts without “feet” on the bottom such as in Times, Times Roman, etc.
 - 3.1.3. If Greek, Hebrew, or other special fonts are needed to view your presentation, attach these on your CD of the presentation so the viewer can add them to his own presentation computer. I use the BibleWorks® fonts myself available at <http://www.bibleworks.com/fonts.html>.
 - 3.2. Size
 - 3.2.1. Never use smaller than 24-point fonts on a slide. Each word should be visible from the back of the classroom. It is far better to have five separate slides than to have viewers straining to see everything on a single slide. Extra slides are free!
 - 3.2.2. Use of larger fonts will keep you from the temptation to put too many words on a slide. Never put more than 50 words on a single slide.
 - 3.2.3. The smallest fonts (24-point) should be only for the source of your information that you put in the lower right corner. (Always cite sources!)
4. Transitions
 - 4.1. Insert a transition slide when proceeding to the next section of your presentation. This should be a simple word title or phrase displayed across the screen with an appropriate picture or graphic.
 - 4.2. When moving to the next slide, do not have the slide start completely blank so you must click to bring up the first image or text. Use as few clicks as possible per slide.
 - 4.3. Vary the type of transition to the next slide.

- 4.4. If the slide correlates to the class notes, put the page number of the class notes in 24-point bold Times font in the upper right corner of the slide. This will keep you from having to announce which page you are presenting each time you change slides.

5. Colour

- 5.1. Give as much contrast between fonts and backgrounds as possible. Never put red on a purple or black background, gray on a white background, etc. The best way to test how easy the font is to read is to simply squint your eyes while looking at your computer screen. If it's tough to read then get more contrast between the font color and the background color.
- 5.2. Use the shadow feature of PPT to put a dark shadow on the words. This enables them to be viewed over pictures that vary between lighter and darker backgrounds.
- 5.3. Make some of your slides black and white only. This eases the eyestrain of the viewers and provides variety in the presentation.

6. Giving the Presentation

- 6.1. Project as large an image as possible onto the screen or wall. Bigger is better.
- 6.2. When you want to give the audience a visual break, plan this in advance by inserting a black slide. If you decide to make the screen black over an existing visible slide then hit "B" on the keyboard when in "Slide Show" mode in the lower left corner of the screen. Hit "B" again to see the slide and continue the presentation.
- 6.3. Do not feel that because you are presenting with PowerPoint that you must do all the talking. Class participation can be enhanced with a small group discussion question put on a slide and left there for groups to discuss or individuals to apply.
- 6.4. Study the PowerPoint Grade Sheet on the next page to see other issues not noted on this study—especially since this is the actual grade sheet used for presentations in my classes. This sheet will help especially in the content area as this present study focuses more on presentation than it does the actual content.

PowerPoint Presentation Grade Sheet

Class _____ Date _____
 Topic/Project _____
 Group Members _____

The Introduction, Body, Conclusion, and Miscellaneous concern the presentation *content* (70% of the grade). The *form* grade (the other 30%) concerns how you present your material.

	1 Poor	2 Minimal	3 Average	4 Good	5 Excellent
<u>Introduction</u>					
Attention (focuses listener's need on the theme)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure for addressing the text/topic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Body</u>					
Overall content (charts, other good info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (not excessive quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Key passages/issues addressed well	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Problem Texts (fair to views, supports own view)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Conclusion</u>					
Solution given to issue raised in introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Main points reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Application (exhorts life change in specific areas)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
(Applies to the whole presentation)					
Depth leaves no key questions unanswered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interesting in voice, illustrations, presence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theological content shows insight	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Handouts attractive with sources for further study	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Form</u>					
Format (slides attractive, clear, 24+ point font size)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Many Good Pictures/Visuals (not too much text)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typographical errors, punctuation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length is 20-30 minutes w/o unnecessary info.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CD of Readable PPT & MS Word File Submitted	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Summary

Number of ticks per column	x 1	x 2	x 3	x 4	x 5
Multiplied by point values of the column	_____	_____	_____	_____	_____
Equals the total point value for each column	_____	_____	_____	_____	_____

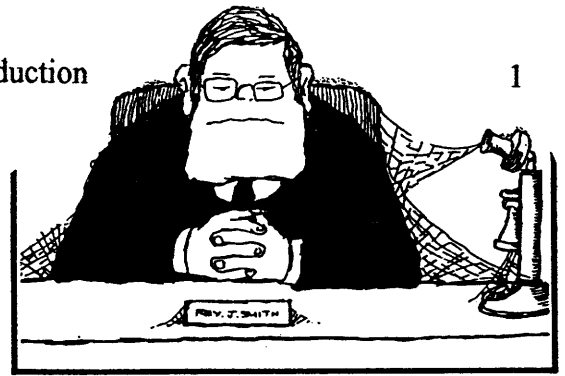
Net points _____ minus 10 points per day late (_____ points) equals % grade of _____%

Comments:

I. Introduction

A. Syllabus

1. Course Description



"Maybe I shouldn't wait for Mr. Peterson to volunteer to sponsor the junior high youth group."

This course addresses the nature, purpose, multiplication, leadership, discipline, ordinances, unity, and body life of the local church. Students see a variety of opinions on each of these subjects but should support their own conviction from Scripture.

2. Course Objectives

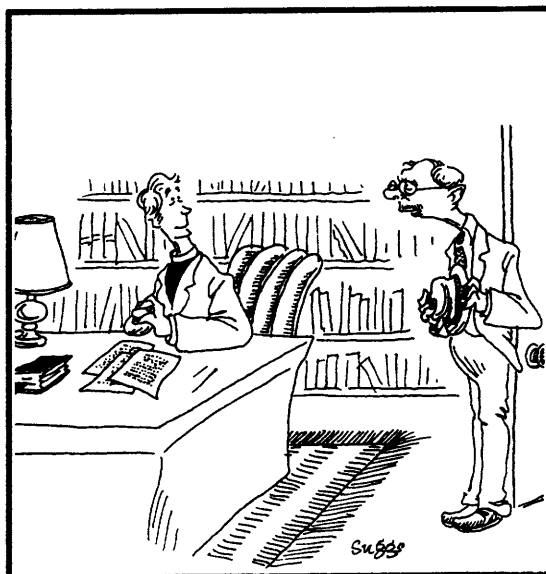
By the end of the course the student should be able to ...

- a) Articulate the biblical nature of the local church (define what the church is).
- b) Articulate the biblical purpose of the local church (show what the church is supposed to do) so as to develop priorities for change in his own ministry.
- c) Apply the distinction between function and form along with the roles of Scripture, history, and culture to bring relevance to local church issues.
- d) Know how church multiplication (evangelism and growth) can be accomplished in his ministry.
- e) Explain from Scripture the proper means of church discipline in order to restore sinning believers in his local church.
- f) Implement the most important NT principles of leadership.
- g) Discern the NT pattern for church leadership selection in order to evaluate the student's own leadership style and the offices in his assembly.
- h) Defend what the student considers the most biblical church government structure after studying various alternate views.
- i) Prove from Scripture one's own view on the ordinances (baptism and the Lord's Supper) to make these celebrations more meaningful.
- j) Implement biblical principles of body life to meet edification needs in his church.
- k) Know the importance of and process towards unity in the student's local body and with other churches.
- l) Implement his own biblically-based philosophy of ministry that shows the steps his church will follow to train a new believer to become a spiritual leader who is mature in Christ.

3. Course Requirements (and Percentage of Course Grade)

- a) Reading (20%) of portions of these notes and outside readings will be reported on the quiz each morning. The main book to read is the Ecclesiology section of Wayne Grudem, *Systematic Theology*.
- b) Quizzes (20%) over the reading assignments will be given at the beginning of each morning. These will be short (10-15 minutes) with 5-10 questions.
- c) Written Assignments (20%)
 - (1) Leadership Dynamics Questions (10%): Write on a separate piece of paper answers to the four exercises and four questions in *Church Dynamics*, 173-178 (Lesson 9 at the end of these notes). This should be between 2-4 pages long. Don't worry about reading *the Measure of a Man* noted in this chapter.
 - (2) Equipping Project (10%): Complete this adapted BEE Study Project #9 (*Church Dynamics*, 178): Summarize the nature, purpose, and potential discipline steps needed to guide a new Christian into a leadership position within your church. Outline the steps you will take and the minimum time needed at each stage of the process. You may use diagrams if you wish. This should be between 2-4 pages long.
- d) Final Exam (40%): This will assess your comprehension of the course notes only (not the readings). This exam is either: (1) a combination multiple-choice, short answer, fill-in the blanks, and essay exam, or (2) simply an essay exam.

N.B. Each of the preceding requirements has a 10% grade penalty per class day late. Also, points may be deducted for not including your full name on assignments, exceeding the page limit, and improper grammar or spelling.



"Excuse me, I'd like to volunteer for committee work involving sensitivity and sacrifice in challenging a secularized, value-impovertished society with the radical claims of the gospel. I have Thursday afternoons free."



4. Course Bibliography

- Books with an asterisk are on reserve in the library.
- † Books with a cross as well include required readings.

Baker, Don. *Beyond Forgiveness: The Healing Touch of Church Discipline*. Portland, OR: Multnomah, 1984. 245 pp.

A narrative account how Hinson Memorial Baptist Church in Oregon helped restore a staff member who fell into sexual sin, addressing biblical principles throughout; while the author succumbed to the same sin within ten years, the book still has much value.

Gangel, Kenneth O. "Marks of a Healthy Church." *Bibliotheca Sacra* 158 (October-December 2001): 467-77.

"This article suggests that healthy churches are measured in spiritual terms, follow biblical patterns of ministry, are based on theological foundations, focus on a ministry model, and adopt scriptural models of leadership" (pp. 467-68).

Getz, Gene A. *Sharpening the Focus of the Church*. Rev. ed. Wheaton, IL: SP Pub., 1975, 1984. 359 pp.

A foundational book in designing relevant church ministries to fulfill the biblical purposes of the church: worship, edification, and multiplication.

_____. *The Walk: The Measure of Spiritual Maturity*. Nashville, TN: Broadman & Holman, 1994; reprint, Aeon International Pte. Ltd., 49 Jalan Pemimpin #03-06/07, APS Industrial Bldg., Singapore 577203, 1997. 226 pp.

Clarifies that a biblical assessment of personal and church ministry is not numerical but measured in hope, faith, and love—achieved through the Word, fellowship, worship, generosity, outreach, and commitment to the family.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England: IVP and Grand Rapids: Zondervan, 1994. 1264 pp.

His section on the church (pp. 853-1088), like the book as a whole, is clearly written, including helpful discussions on issues missed by many other theologies such as the power of the church, means of grace, government, worship, and spiritual gifts. I disagree with him, however, that prophecy is for every believer.

Kitchens, Ted. *Aftershock: What to Do When Leaders (and Others) Fail You*. Portland, OR: Multnomah, 1992. 245 pp.

Biblical and practical help from my Texan pastor on church discipline, including which sins are worthy of discipline and how to keep your pastor from falling into sin.

MacArthur, John. *The Church: The Body of Christ*. Grand Rapids: Zondervan, 1973. 199 pp.

A theological framework to understand the nature of the church as primarily under the metaphor of the human body (cf. 1 Cor. 12).

Perry, Lloyd M., and Shawchuck, Norman. *Revitalizing the 20th Century Church*. Chicago: Moody, 1982. 188 pp.

Methods and case studies to lead churches through lay-involved self-studies in home meetings to evaluate strengths and weaknesses in order to raise up people who will be part of the solutions rather than the problems.

Saucy, Robert L. *The Case for Progressive Dispensationalism*. Grand Rapids: Zondervan, 1993.

One of the more readable books on the newest branch of dispensationalism that argues for greater continuity between To and the church than noted in the past, especially by advocating a present rule of Christ in fulfillment of the Davidic covenant.

_____. *The Church in God's Program*. Chicago: Moody, 1972. 254 pp.

A biblical evaluation of many aspects of the church in both its theological (e.g., church vs. To) and practical aspects (e.g., church government).

Shelly, Marshall. *Well-Intentioned Dragons: Ministering to Problem People in the Church*. Carol Stream, IL: Christianity Today, 1985; distrib. By Waco, TX: Word Books. 153 pp.

Book 1 of the Leadership Series which deals with practical problems of pastoral ministry; this one addresses how to keep well-meaning saints from ruining your ministry.

Strauch, Alexander. *Biblical Eldership: Restoring the Eldership to Its Rightful Place in the Church*. 2nd Ed. Littleton, CO: Lewis & Roth, 1986, 1988. 288 pp.

The most thorough evaluation available on eldership as the biblical means of church leadership for all cultures.

_____. *The New Testament Deacon*. Littleton, CO: Lewis & Roth, 1992. 192 pp. pb. US\$10.

Builds upon recent books and articles that clarify the role of the local church leaders called to fill a servant role in the body; serves as a nice companion to his book on elders.

Tillapaugh, Frank R. *Unleashing the Church: Getting People Out of the Fortress and Into Ministry*. Ventura, CA: Regal, 1982. 224 pp.

Advice from a Denver pastor on how to help members to dream for Christ and fulfill their vision rather than expect the pastor to do all the vision-casting in a top-down manner.

Watson, David. *I Believe in the Church*. Grand Rapids: Zondervan, 1979.

Fresh insights from an Anglican vicar on the nature of the church and how the church can succeed in her role—some surprising comments about immersion as well.

5. Other Matters

a) Contacting Me: You can contact me at SBC, 9-15 Adam Road, Singapore 289886 at mailbox L22 or by phone (6559-1555 ext. 7130). My home address is 49 Lentor Crescent, Singapore 786716 and home telephone is 6458-6158 (email RickGriffith@Bigfoot.com, home fax 6458-6954). My six office hours when I can talk are Wednesdays (11:00-12:45), Thursdays (11:00-12:45), and Fridays (9:00-10:00, 11:00-11:50). Let's have lunch too!

b) Copying Class Notes: Permission granted until you make a lot of money publishing them. The same applies to taping lectures.

6. Schedule (Reading Report)

Name _____ Box _____ Sem. Grade _____

Please tick the last column if completed in full on time. Note if completed late and/or partially.

Session	Day (Time)	Subject	Assignment
1	Mon 9:30-10:20	Syllabus & Introduction	
2	Mon 10:25-11:15	Nature	
		• Definitions (7-9)	
3	Mon 11:30-12:20	• Metaphors (10-13)	
4	Mon 12:25-1:15	• Purpose (14-15)	
5	Mon 2:30-3:20	• Function vs. Form (16-21)	
6	Mon 3:35-4:25	• Church, Israel & NC (22-34)	
7	Tues 9:30-10:20	Leadership	Quiz #1
		• Biblical Goals (35-36)	
8	Tues 10:25-11:15	• Aims & Principles (37)	
9	Tues 11:30-12:20	• Old Testament Forms (38-52)	
10	Tues 12:25-1:15	• New Testament Forms (52-62)	
11	Tues 2:30-3:20	• Qualifications (63-85)	Read notes, 63-85 = 22 <input type="checkbox"/>
12	Tues 3:35-4:25	• Decision Making (86-88)	Grudem, 904-23 = 20 <input type="checkbox"/>
13	Wed 9:30-10:20	• Government (89-94)	Quiz #2
			Grudem, 923-45 = 22 <input type="checkbox"/>
14	Wed 10:25-11:15	Discipline	Grudem, 887-901 = 14 <input type="checkbox"/>
		• Nature & Neglect (95-97)	
15	Wed 11:30-12:20	• Process (97-98)	
16	Wed 12:25-1:15	• Rationale & Sins (98-102)	
17	Wed 2:30-3:20	Lord's Supper	Grudem, 988-99 = 12 <input type="checkbox"/>
		• Backgrounds (118-21)	
18	Wed 3:35-4:25	• Views & Questions (122-27)	
19	Thurs 9:30-10:20	Baptism	Quiz #3
		• Backgrounds (104-8)	Grudem, 966-84 = 23 <input type="checkbox"/>
20	Thurs 10:25-11:15	• Views (109-116)	
21	Thurs 11:30-12:20	• Questions/Relevance (116-17)	
22	Thurs 12:25-1:15	Multiplication (132-33)	Church Dynamics, 173-78 & Questions <input type="checkbox"/>
23	Thurs 2:30-3:20	Edification	
		• Spiritual Gifts (128)	
24	Thurs 3:35-4:25	• Small Groups (128-31)	
25	Fri 9:30-10:20	Implementing Change (134)	Quiz #4
			Study Project Due
26	Fri 10:25-11:15	Unity (135-37)	Grudem, 873-84 = 12
	Fri 11:30-12:20	Study Period	Study for final exam
	Fri 12:25-1:15	Study Period	Study for final exam
27	Fri 2:30-3:20	Final Exam	
28	Fri 3:35-4:25	Final Exam	

B. Author's Biographical Data

Serving with CBI International in Singapore

Rick & Susan Griffith

Since 1991 Rick Griffith has trained hundreds of Asian pastors and church leaders at Singapore Bible College (SBC). Today, SBC's 400-strong student body represents 25 denominations from 30 countries, mostly from the 10/40 Window.

As one of the school's 35 full-time faculty members, Rick is thrilled to have the opportunity to teach both the Old Testament and New Testament survey courses, because doing so enables him to instruct his students in every book of the Bible. Additionally, he teaches courses in preaching, the theology of the church, the Holy Spirit, and final things (eschatology), and serves as student life director and director of the master of theology programs.

Rick regularly travels outside Singapore, throughout Southeast Asia, to train mostly rural pastors who cannot attend Bible schools. Since students

from these countries do not speak English or Mandarin, the languages of instruction at SBC, he must teach through translators. He enjoys recruiting the most promising students he meets in these countries for SBC's residential program.

Training leaders for the Asian Church

In teaching these courses, Rick often partners with Biblical Education by Extension (BEE World), a mission that trains pastors in restricted-access countries. He also recruits other Asian and Western instructors to coordinate and teach BEE courses in these countries, and is currently writing the Old Testament and New Testament survey



courses for BEE's Internet Biblical Seminary (internetseminary.org). These courses will be translated into many languages to enable more church leaders from poorer nations to learn the Word.

In 1993 the Griffiths helped found Singapore's International Community School, a K-12 expatriate school that has educated hundreds of children of business people and missionaries, including the Griffith boys. Susan taught music for several years and art for one year at ICS. She now serves as the school librarian.

Fast Facts

Revised: 05/01

Rick & Susan Griffith



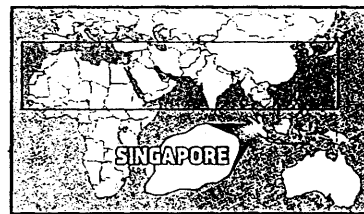
birthdays Rick (1/3), Susan (10/11), **anniversary** (12/30/83)
family Kurt (1/11/87), Stephen (8/11/89), John (10/21/92)
education Rick: B.S. in business administration, 1980, California State University at Hayward; Th.M. in pastoral ministries, 1987, and Ph.D. in Bible exposition, 1990, Dallas Seminary, Texas. Susan: B.A. in music, Biola University, La Mirada, California
appointed January 1990
home church First Baptist Church, Yucaipa, California

Ministry at a glance: *Laos*

primary ministry focus: Theological education and recruitment of teachers for 10/40 Window countries in Asia
the people: The students attending SBC have often been saved out of a Buddhist, Hindu, or Muslim background. After adequate training, they return home to evangelize their own countrymen.

major challenges: Financing poor but vibrant national leaders, coping with time demands and fast-paced urban living, effecting greater longevity of Singapore missionaries to other nations.

prayer focus: Pray that God would raise up strong indigenous leadership training ministries in the countries where we must now teach through translation.



SINGAPORE The Republic of Singapore is the base of Rick and Susan Griffith's ministry to Asian pastors. This vibrant but tiny city-nation (only 14 by 26 miles) is strategically located just below the 10/40 Window. Most Singapore Bible College students come from this area, which is the most spiritually needy area of the world stretching from 10 to 40 degrees north latitude across North Africa, the Middle East, and Asia.

population: 4 million
major religions: Buddhism, Taoism, Islam, Christianity, Hinduism
number of CBI workers: 2
date entered by CBI: 1983

II. The Nature of the Church

A. The Ideal: Defining the Church

1. An Exercise

Mark with an "A" each of the following definitions of the word "church" that you agree with, and place a "D" by each definition with which you disagree.¹

- a) ____ A group of people owning a building especially dedicated to religious services, carried out under the leadership of an ordained minister.
- b) ____ The building where religious activities take place.
- c) ____ A specific block of time dedicated to group religious activities on Sunday.
- d) ____ An organization made up of all religious groups having a common name and a common state or national headquarters.
- e) ____ All persons, living or dead, who from the time of Pentecost to the present day have accepted Christ as Lord and Savior.
- f) ____ A body of believers united by faith in Christ, in the full biblical sense, whether or not they are members of an actual organization; the unity of the entire body of believers of all times and all places.
- g) ____ A living organism—a body with a personality which is alive and breathing and feeling and acting and, yes, suffering and sorrowing and bleeding, and in constant need of healing and restoration, both individually and corporately, local and worldwide.
- h) ____ Any group of human beings who call themselves Christians and meet regularly for religious purposes.
- i) ____ Any group of baptized human beings that meets regularly for religious purposes.
- j) ____ Any association of two or more saved persons for the purposes of worship, community, and/or outreach.
- k) ____ A group of believers that meets regularly to pray, break bread together, have fellowship, and study the Word.
- l) ____ A group of saved and baptized persons that meets regularly.
- m) ____ A group of saved and baptized persons that meets regularly under human leadership to worship God.

¹ Adapted from *Church Dynamics* (Colorado Springs, CO: BEE International, July 2000), 24.

2. Your Own Definition of the Church

“The church is...

3. Various Definitions of Popular Groups²

a) The Catholic Concept

- (1) The church “is a divinely constituted society consisting of members from every race and nation, all holding one faith, all using the same sacraments as means of holiness and salvation, and all governed benignly by the successor of St. Peter, the vicar of Christ, the pope . . .” (*The New Catholic Dictionary* [NY: The Universal Knowledge Foundation, 1929], 180-81).
- (2) This Catholic definition challenges Christ’s headship of the Church.

b) The Anglican Concept

- (1) “The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance . . .” (Article 19 of the 39 Articles of the Church of England).
- (2) The Anglican Church is, of course, under the temporal headship of the King or Queen of England.

c) The Reformed Concept

- (1) “The catholic or universal church, which is invisible, consists of the whole number of the elect.... The visible church, which is also catholic or universal under the Gospel, consists of all those throughout the world that profess the true religion, together with their children...” (The Westminster Confession of Faith, chap. 25).
- (2) A unique element here is that baptized children are deemed Christians.

d) The Baptist Concept

- (1) “The church is a company of visible saints, called and separated from the world by the Word and Spirit of God, to the visible profession of the faith of the Gospel; being baptized into that faith” (The Baptist Confession of Faith of 1646, Article 33).
- (2) Some Baptists see the reality of the universal church and some do not.

² The definitions in this section are from Charles Ryrie, *Basic Theology* (Wheaton, IL: SP Pub. [Victor Books], 1986), 395-96.

4. A Biblical Definition

“The church is the living community of people in Christ Jesus,
organized to fulfill corporately a threefold purpose:
worship, edification, and multiplication”³

5. The Greek Meaning of *Ekklesia*

- a) Basic Meaning: a group in a geographical area called out from their area for a common purpose

- b) NT Usage

- (1) Unique elements:

- (2) Applications to Universal and Local Church

³ *Church Dynamics*, 40.

6. Metaphors for the Church

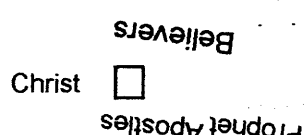
a) Metaphor Worksheet: Read the passages below and fill in the boxes.

Metaphor & Text	Ministry of Christ	Ministry of Church	Applications
Body <ul style="list-style-type: none"> • 1 Cor. 12 • Col. 1:18 			
Bride <ul style="list-style-type: none"> • Eph. 5:25-27 • Eph. 3:18-19 • 2 Cor. 11:2 			
Building/Temple <ul style="list-style-type: none"> • Eph. 2:21-22 • 1 Pet. 2:4-6 • 1 Cor. 3:10-11 			
Priesthood <ul style="list-style-type: none"> • 1 Pet. 2:5-9 • Rev. 1:4-6 • Rev. 5:9-10 • Rev. 20:6 			
Flock <ul style="list-style-type: none"> • Acts 20:28 • 1 Pet. 5:4 • John 10:11, 14 			

b) A summary of key points presented in the metaphors:⁴

BODY		
Focus: Sustaining of Christ for Growth	Pre-eminence of Head Col. 1:18, Eph. 1:22	Diversity, Interdependence of parts
Emphasis: LIFE OF CHRIST Worship, edification	Dependence upon Head Col. 2:19	<ul style="list-style-type: none"> Head and body are distinct - Body is <u>not</u> head Head supplies that which is necessary for growth
	Unity of Members of Body <ul style="list-style-type: none"> 1 Cor. 12:13 Baptized into <u>one</u> body Rom. 12:5 many parts but one body in Christ 	Application: <ul style="list-style-type: none"> All parts of the body work together when they have a common purpose.

BRIDE		
Focus: Love of Christ	Depth of Love of Bridegroom for bride (Eph. 5:2; 25-27; 3:18-19)	Betrothal money: Christ purchased church with his own blood (Acts 20:28)
	Wedding Festivities & Joy <ul style="list-style-type: none"> Bridegroom goes to get bride from her house Procession 	Church espoused to Christ (2 Cor. 11:2; Matt. 9:15; 25:1)
Worship, edification	Christ now preparing bride <ul style="list-style-type: none"> Eph. 5:27 No spot, wrinkle. Rev. 19:7-9 clothed in fine linen 	Church to be taken by Christ to His Father's house (John 14:3)
Purity, Dignity (maturity) Commitment		Church conformed to image of Christ (1 Thess. 4:16, 17)

BUILDING/TEMPLE		
Focus: Presence of Christ	Christ is pre-eminent: <ul style="list-style-type: none"> Foundation (1 Cor. 3:10-11) Cornerstone (1 Pet. 2:4-6) 	<ul style="list-style-type: none"> Eph. 2:20 Apostles and prophets are foundation
	Building continually Growing: <ul style="list-style-type: none"> 1 Pet. 2:4,5 - Living stone Eph 2:21,22 - fitted together, growing 	
Worship Edification Multiplication	Temple - Place of God's dwelling <ul style="list-style-type: none"> Israel <u>HAD</u> a temple We <u>ARE</u> the temple 	<ul style="list-style-type: none"> Matt. 16:15-18 Peter's confession of Christ Do not destroy temple of God by division and factions 1 Cor. 3:16, 17

⁴ Adapted from *Church Dynamics Course Guide* (Colorado Springs, CO: BEE International, July 2000), 12-16.

PRIESTHOOD

MINISTRY

To God
To World

1 Peter 2:5-9

- Believers are all ministers; Priests to God (Rev. 1:4-6; 5:9-10; 20:6)
- Believers occupy a Mediatorial position between God and the world

- Israel was called "Kingdom of Priests" Exod. 19:6

Worship
Multiplication

- Priests mediated between God and people
- OT term קהן (cohen) "To stand to represent another"

Contrasts:

Israel:

- Certain ones out of Israel called as Priests
- High Priest entered holy of holies once a year.
- Unfinished Work, sacrifices offered continuously

Church:

- All members of the church are Priests
- All believers can enter God's presence any time (Heb. 4:14-16; 10:19)
- Finished Work (Heb. 9:24-28)

FUNCTION of PRIEST: offer sacrifices

Church has no atoning sacrifice to offer since Christ has offered once for all (Heb. 10:12,18).

Believer has ministry sacrifices (Worship sacrifices):

Surrender of life

- Rom. 12:1-8
- 2 Cor. 8:5

Praise: Heb. 13:15

Good works/sharing

- Heb. 13:16;
- Phil. 4:17-18

Leading people to Christ:

- 1 Pet. 2:9
- Rom. 15:16

Prayer: Rev. 5:8; 8:3, 4

Conclusion/Implications:

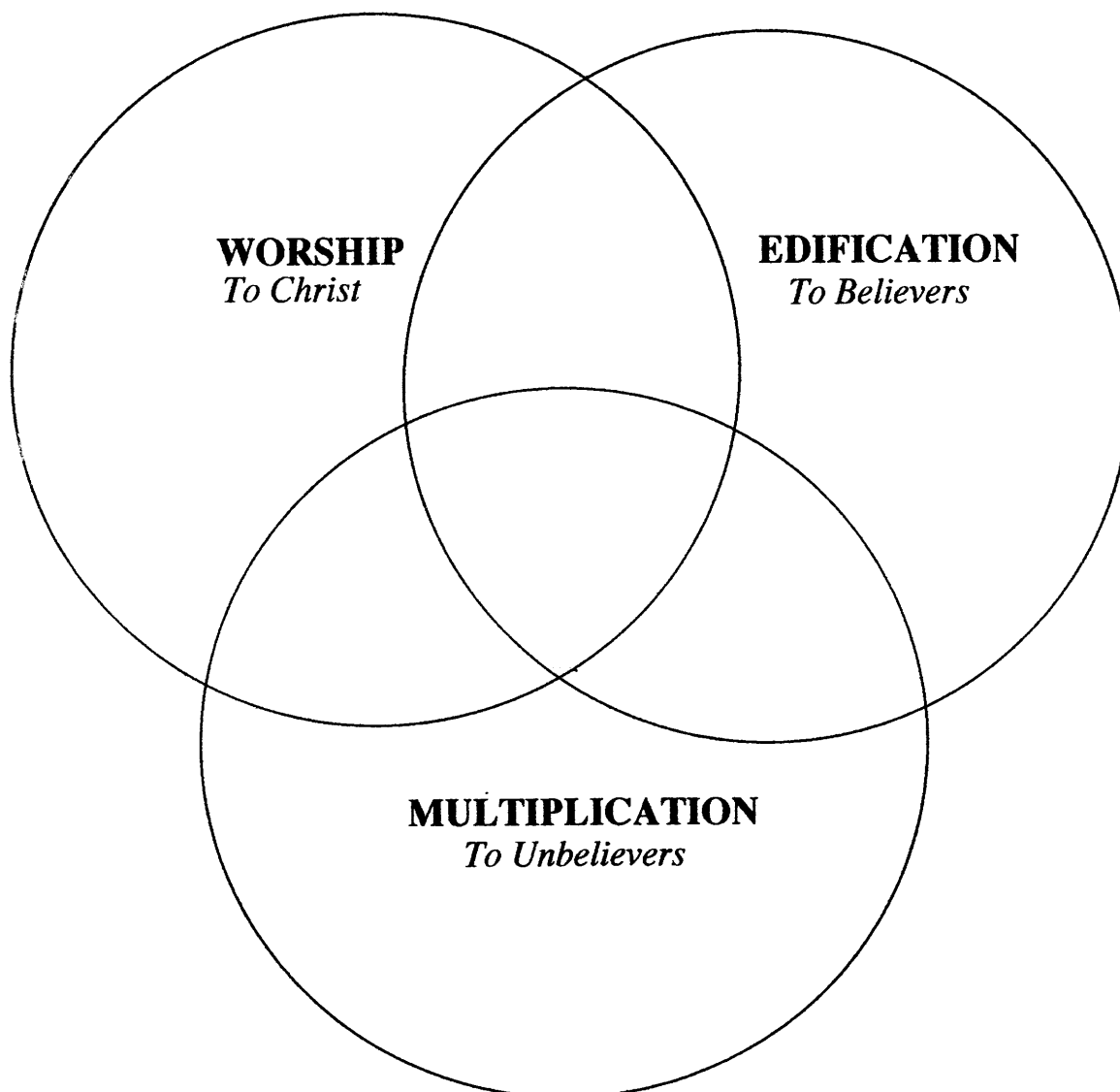
1. No clergy-laity distinctions
2. No ritual that only one person can do (eg. not only pastor can lead communion)
3. Fathers can baptize their children

FLOCK Acts 20:28; 1 Peter 5:3

Focus:	Church is called a flock	Israel was called the
Leadership	Jesus Christ is...	"Lord's Flock"
Followership	• The Good shepherd (John 10:11,14)	(Jer. 13:17; Zech. 10:3)
Relationships within the church	• The Chief shepherd (1 Pet. 5:4)	
Flock: "Need"		
Edification	Elders are to Shepherd the Flock (1 Pet. 5:2)	
Emphasis:	Sheep Need:	
SHEPHERDING CARE	• Rest, food, guidance, protection (Ps. 23:1-4)	
Teo Bulzan:	• Led back from going astray (Isa. 53:6)	
A sheep that is <u>not</u> part of a flock will not be a sheep very long.	• Healing from sickness & disease, strength, binding up (broken)	
	• Guidance to be brought back as they are lost (Ezek. 34:4, 6)	
	• Encouragement from being distressed/downcast	
	• Shepherd to care for them (Matt. 9:36)	

	Wrong Tendency	Correction
Shepherds	Dominate those they lead	1 Pet. 5:2,3 Voluntarily, not for gain; nor lording it over but being examples.
	Be possessive/Controlling	Acts 20:28 Flock of God 1 Pet. 5:4 Chief Shepherd evaluates Heb. 13:17 Must give account
Sheep	Be independent	Heb. 13:17 Obey your leaders and submit to them... advantage to you.
	Flock in Danger: John 10:1,8 Thief, Robber Acts 20:29,30 Savage Wolves	
	Leadership extremes in improperly addressing dangers: • Permissive (too little control) • Legalistic (too much control)	

The five metaphors illustrate various aspects of the three major purposes of the church. Write the metaphor within the appropriate section below to show which purpose it illuminates:



METAPHORS VIOLATED HISTORICALLY

- | | |
|------------|---|
| • Body | <ul style="list-style-type: none"> Church came to be seen as the physical body of Christ on earth; its leadership became the direct representative of Christ on earth |
| • Bride | Church began to adorn itself with external wealth which led to impurity rather than be adorned by Christ himself with the true inner wealth and purity |
| • Priests | Church leaders began to function as OT priests so that a clergy - laity split developed; Church practices became holy rituals like OT sacrifices |
| • Building | The external building became "holy" like tabernacle; People began referring to the building as "the house of the Lord." |
| • Flock | The shepherd-sheep image of Scripture was replaced with a business model. Rather than having a business administrator, churches now have an "executive pastor" and the senior shepherd is called the CEO. |

7. Other Metaphors for the Church

a) Branches on the Vine (John 15:1-10)

b) Kingdom

(1) Kingdom of Light (Col. 1:13)

(2) Kingdom of God (Rom. 14:17)

c) Household/Family (Eph. 2:19)

d) "Every biblical metaphor of the church, without exception, emphasizes its unity. The church is one bride with one husband; one flock with one shepherd; one set of branches on one vine; one kingdom with one king; one family with one father; one building with one foundation; one body with one head, Jesus Christ"⁵

B. Evaluation: Is my church achieving the threefold purpose?

<i>How well is your church doing in these three areas?</i>
--

1. Worship: Is your church body giving God his worth or just attending services?

2. Edification: How well are the believers ministering to one another?

3. Multiplication: How well is your church growing numerically?

⁵ John MacArthur, *The Church: The Body of Christ* (Grand Rapids: Zondervan, 1973), 19.

C. Action Plan: How can my church achieve its God-given purposes?

1. Relevant Ministry: Functions versus Form⁶

a) Distinguishing between Function and Form

A crucial area each church must understand to be relevant to its own culture is where to draw the line from biblical verses cultural practices. Some churches have sacrificed biblical commands in order to match their culture. This is really not relevance at all. It is worldliness. A helpful way to avoid this is to clearly understand biblical functions before adopting forms to meet these functions:

Function	Form
What the church should do	How the church does it
Absolutes	Non-absolutes
Directives	Methods
Unchanging	Changing
Principles	Pattern
Organism	Organization
Truth	Tradition
Learning, Instruction, Vision	Doing, Implementation, Process
Message	Method
Studied first	Enacted later
Supracultural	Cultural
A command given: Meet together (Heb. 10:24-25)	Examples of ways to meet: Home care groups, cell groups, church services, etc.

⁶ Adapted from Gene Getz, *Sharpening the Focus of the Church*. 42.

2. Evaluate Some Practices

Are these practices are supracultural (mark with “S”) or cultural (mark with “C”)? ⁷

- a) Celebrating the Lord’s Supper with white bread and red wine
- b) Celebrating the Lord’s Supper on Sunday
- c) Celebrating the Lord’s Supper in a church building
- d) Celebrating the Lord’s Supper
- e) Having a Sunday School
- f) The pastor wearing a tie at church
- g) The pastor receiving a full salary from the congregation
- h) Having a choir during worship services
- i) Guitar accompaniment in worship services
- j) Handing out gospel tracts to unbelievers
- k) Caring for the sick and discouraged among the church membership
- l) Meeting regularly in small groups for prayer and Bible study
- m) Instructing believers to regularly memorize verses of Scripture
- n) Meeting on Sunday
- o) Calling the main preacher “Rev.” or pastor.
- p) Church leadership by a group of elders
- q) Head coverings for women during worship

⁷ Adapted from *Church Dynamics Course Guide*, 55.

3. Steps to Relevance (Applying the Right Form for the Function)

How can we truly have an *indigenous* church—relevant both to the Bible as well as to the culture? What are some helpful principles to apply to a certain practice?

- a) Clarify in your own mind whether the Bible commands or prohibits a certain practice (see examples immediately above). If so then you must obey Scripture over culture.
- b) Even if Scripture allows a practice, it may not be best suited to your own particular culture, so evaluate the culture in which your church ministers. These questions may help:⁸
 - (1) What are the main cultural problems that our society faces, and how can the church solve these problems?
 - (2) How are our church's experiences with the government like those of the NT church with the Roman authorities?
 - (3) What things are typical for our culture in relation to the cultures immediately surrounding ours?
 - (4) What economical, political, and religious factors have historically determined the development of our culture to become different from those around us?
 - (5) American culture is "production-oriented." Some Western European cultures are very "discussion-oriented." These characteristics are seen in church life. This orientation gives to each culture its own peculiar problems. Some cultures are very intellectually oriented. Other cultures put heavy emphasis on experience. Still other cultures value intuition and feelings. How would we typify our culture according to these concepts, and what can we determine as causes?
 - (6) Why do people in our culture like the church, or why do they dislike the church?
 - (7) How can our church relate optimally to non-Christians without losing its testimony?
 - (8) What things are causing our church to lose contact with the world around us?

⁸ Ibid., 63-65.

- c) Ask not “*what* do I do” but “*why* do I practice this method, custom, or tradition?” Knowing the reason will enable you to see whether you are implementing a biblical command or simply carrying on a tradition for its own sake. For example...
 - (1) Why do we have a Sunday night service?
 - (2) Why do deacons lead our church when the NT mentions them in only two passages (Phil. 1:1; 1 Tim. 3:8-13) in contrast to the 191 occurrences in the Bible of the term “elders”?
 - (3) Why is the leader of our church called “Pastor” when no one in the Bible ever had this title?
 - (4) Why does my church almost exclusively reach people of our own ethnic origin?
- d) Be willing to change—even *eager* to change! Are you flexible to change *anything* that is not biblically mandated? History has shown some key truths related to change:
 - (1) People resist change—they fixate on forms so that the only constant is that people don’t like change.
 - (2) People do change—but most of the time only in response to a crisis.
- e) Discuss with the leaders the need for change until they agree that it is God’s time for the change.
- f) Teach the people within the church the biblical and cultural rationale for the necessary change, noting that the entire church leadership agrees.
- g) Prayerfully implement the needed change while simultaneously getting feedback from the people.

4. Evaluating Function and Form⁹

- a) Address these questions honestly:
 - (1) What are the various activities of my regular church ministry?
 - (2) Which of these activities should never be changed because they are biblical?

⁹ Adapted from *Church Dynamics*, Study Project 2, p. 56.

- (3) Which timeless biblical principles are not being implemented in my ministry?
- (4) What can I learn from history that would benefit my ministry today?
- (5) What practice am I treating as if it is supracultural even though it is cultural? What long-term effect can this have on my ministry?
- (6) What is the single most important task that I must carry out to accomplish my God-given ministry? What is second?

b) My Own Personal Assessment (correlate with above)

(1) Activities of My Church

- (a) Preaching on Sunday morning
- (b) Teaching on Sunday morning
- (c) Worship on Sunday morning
- (d) Missions in Cambodia
- (e) Children's Ministry
- (f) Youth Group
- (g) Prayer Meetings



"Congratulations, Reverend! Your program to mobilize the laity was so successful we don't even need you anymore!"

- (2) Activities that should never be changed because they are biblical
 - (a) Preaching, though it need not be on Sunday morning (Acts 2:42)
 - (b) Teaching, though it need not be on Sunday morning (Acts 2:42)
 - (c) Worship, though it need not be on Sunday morning (Psalms)
 - (d) Missions (Acts. 1:8), though it need not always be in Cambodia
- (3) Timeless biblical principles not being implemented
 - (a) Caring for the sick
 - (b) Baptism at salvation
- (4) What can I learn from history that would benefit my ministry today?
 - (a) How did ministries of compassion end up as social programs of the state rather than responsibilities of the churches?
 - (b) Why did the church at some point stop baptizing people right after they made professions of faith in Christ?
- (5) What practice are you treating as if it is supracultural even though it is cultural? What long-term effect can this have on your ministry?
 - (a) I tend to look at preaching styles as needing to be expository, even though this is not the biblical method in most cases.
 - (b) Having a critical spirit about non-expository preaching will hinder my ability to learn from the Word in styles other than my own.
- (6) What is the single most important task that I must carry out to accomplish my God-given ministry? What is second?
 - (a) My most important task is to meet the needs of my family, for if I lose my family then I lose my ministry as well.
 - (b) Second to this is the need to be continually growing in the Word and Spirit so as to handle the Scriptures with freshness and life.

D. The Church and Israel

1. Is the Church the “New Israel”?

One key issue that affects our understanding of the church is whether the church has inherited the OT promises to Israel as the “new Israel” of our present age. Whether we answer “yes” or “no” to this question will bring us down two separate paths as it relates to the nature of the church.

- a) Non-dispensationalists answer “yes,” saying that the church is the “new” Israel and thus there are no prophecies related to Israel which still await fulfillment.
- b) Dispensationalists answer “no,” teaching more distinction between Israel and the church

2. Why is this issue significant?

Actually, it is not a theological question relevant only to scholars who love to discuss endless matters of minutia. Our answer to the question of whether the church is the “new Israel” affects us in several areas:

- a) It shows us whether we should directly apply the Mosaic Law today (non-dispensational) or see it as completely fulfilled in Christ and done away with (dispensational).
- b) It affects whether we will spiritualize Scripture (non-dispensational) or interpret the Bible in a normal manner (dispensational). This is especially the case in how to understand and apply many OT Prophets:
 - (1) Do the peaceful relations between man and animals of Isaiah 11 relate to believers in the present church age (non-dispensational) or do they await future fulfillment and apply to actual lions, lambs, wolves, and snakes (dispensational)?
 - (2) Does Ezekiel 40–48 temple spiritually depict worship in the present age by spiritualizing the text (non-dispensational) or does it refer to a literal, yet-to-be-built temple (dispensational)?

3. Romans 9–11

These three chapters are the most crucial chapters in Scripture to help us see the distinctions between Israel and the church.

a) Outline of the Chapters

Summary: God's righteousness *vindicated* in His election of Israel, who rejected Christ for works and is now partially and temporarily rejected, provides Gentile salvation to warn the Gentiles of pride and shows God's faithfulness to His covenant nation Israel.

- A. (9:1-29) God's righteousness is revealed in His sovereign past choice of Israel so that Israel's failure is not due to God's unfaithfulness.
1. (9:1-5) Paul grieves that Israel has rejected Christ even though God elected Israel to receive the privileges of adoption, glory, covenants, law, temple worship, promises, and ancestry to Christ, thus showing that God is not at fault for Israel's unbelief.
 2. (9:6-18) God's choice of Israel is illustrated with three Old Testament examples of election to affirm that His sovereign choice by grace is not something new and that Israel's failure is not due to God's unfaithfulness.
 - a. (9:6-9) Isaac's election over Ishmael showed that being physical descendants of Abraham is insufficient for salvation since one must participate in God's promise by faith to truly be part of Israel's blessings.
 - b. (9:10-13) Jacob's election over Esau showed that God can choose the younger son for blessing rather than the older to serve His sovereign purpose apart from human tradition or merit.
 - c. (9:14-18) Pharaoh's hardening by God's choice demonstrated that God can elect to show mercy on whoever He wishes and harden whom He wishes.
 3. (9:19-29) God proves that He is not unjust in electing some for salvation by showing mercy even in judgment through saving Gentiles and preserving a believing Jewish remnant.

*In addition to Israel being called God's people in Hosea 1:10; 2:23, here in Romans 9:25-26 the Hosea texts are applied to the Church also as God's people; yet this still does not annul God's promise to the nation. See W. Edward Glenny, "The 'People of God' in Romans 9:25-26," *Bibliotheca Sacra* 152 (January-March 1995): 42-59.

- B. (9:30–10:21) God's righteousness is revealed in Israel's present trust in her own works and rejection of His offer of righteousness through faith in Christ even though this message has been preached throughout the world to Gentiles (shows man's responsibility).
1. (9:30–10:4) Israel misses out on God's righteousness because Jews unsuccessfully seek salvation by works while Gentiles successfully find salvation by faith in Christ.
 2. (10:5-15) God's offer of salvation by faith in Christ (rather than 100% obedience to the law) is still offered to Israel and all men.

3. (10:16-21) Israel did not reject many opportunities to accept righteousness by faith because of lack of hearing or understanding the gospel of Christ, but because of the nation's obstinate disobedience in fulfillment of OT prophecies.
- C. (Ch. 11) God's righteousness will be revealed in Israel's future since He rejected her only partially (a remnant is being saved) and temporarily (until she believes at Christ's return) in faithfulness to His covenant, providing Gentile salvation of which they should not be proud.
1. (11:1-10) God has not rejected His people whom he foreknew (11:2a) because a remnant is now being saved.
 2. (11:11-24) The present rejection of Israel is not irreversible but has the greater purpose of enabling Gentile engrafting into the Abrahamic covenant promises for salvation to provoke Israel to accept it and be restored as His future channel of blessing to the world.
- *See the study on the wild and cultivated trees on the next page.
3. (11:25-32) God has not permanently rejected His people as future salvation will come to Israel as a whole when the nation repents after all elect Gentiles have repented at the return of Christ to Jerusalem (11:26).
 4. (11:33-36) God is due all glory and praise for incomparable wisdom and knowledge.

b) Summary of Romans 9—11

9:1-29	9:30–10:21	11:1-36
Israel's past	Israel's present	Israel's future
God elected Israel	Israel rejects God	God will reject Israel only partially and temporarily
Israel's failure is not due to God's unfaithfulness	Israel's failure is due to rejecting her Messiah	Israel's failure will be neither total in scope nor final
A Jewish remnant has been preserved by God	But this Jewish remnant resists Him now	Yet this remnant will grow into an entire believing nation
Gentiles have also become elect of God in Christ	Gentiles are now becoming saved by faith in Christ	Gentiles should not be proud over blessings that Jews reject
Divine side	Human side	Divine results
God's election	Man's responsibility	God's mercy
Human unbelief cannot eradicate God's promises because they are based on the principle of sovereign election	However, God's election in sovereign grace to fulfill His Word does not eradicate human responsibility for unbelief	Ultimately, God's election will be justified in the salvation of the Jewish nation alive when Christ returns

c) Gentile Engrafting

Adapted from Romans 11 notes of John D. Grassmick, Romans 206, Dallas Seminary, 1985, p. 48

In Romans 11:17-27 Paul clarifies the present relationship of both Jews and Gentiles to the Abrahamic Covenant by using an illustration of two olive trees.

This covenant is a place of both opportunity and privilege: first given to Israel (cultivated olive tree) but after the unbelief of individual Jews (branches cut off) also extended to Gentiles (wild olive tree) in the church (branches grafted into the cultivated olive tree).

Paul's purpose here is twofold:

1. To warn Gentiles against pride in light of God's discipline of Israel for unbelief (11:17, 21-22)
2. To give an argument for the restoration of Israel (11:22-27)

Graphically, the Gentile engrafting looks like this:

Parts of the Tree



Cultivated Olive Tree
(Abrahamic Covenant)

4 **Branches** (11:17-21):

a Natural: Ethnic Israel, descendants of Abraham (9:4-5)

1) *Those remaining in or grafted in* = believing Jews who exercise the faith of Abraham (11:23-24)

2) *Those cut off* (11:19-21) = unbelieving Jews who do not exercise the faith of Abraham (hardened, 11:7b)

b Wild: Gentile humanity as a whole

1) *Those grafted in* = believing Gentiles (11:17b, 22)

2) *Those cut off* = unbelieving Gentiles (11:21b)

3 **Trunk** (11:24): place of spiritual blessing and responsibility in relationship to the Abrahamic Covenant (Gen. 12:3b; Acts 3:25; Gal. 3:8)

2 **Nourishing Sap of the Root** (11:17b): opportunity due to God's grace of a relationship to Abraham as his spiritual descendants (place of privilege)

Root (11:16-18): Abraham & the patriarchs



Wild Olive Tree
(All Gentiles)

4. Continuity & Discontinuity

One issue over which a lot of scholarly ink flows is the extent to which Israel relates to the Church. Some (especially amillennialists and postmillennialists) argue that the Church is the “new Israel” with complete continuity between the two entities. Thus, the Church is seen to have simply replaced Israel and assumed her promises and covenants.

The other side of the spectrum is classical and revised dispensationalism that advocates a discontinuity model. In this scheme there are two separate peoples of God: Israel and the Church. The only overlap is that the believers today participate in some of the aspects of the Abrahamic and New Covenants.

I have held both views in the past, but recently have adopted a third model with some elements of progressive dispensationalism. This newer system (since 1987) emphasizes both continuity and discontinuity yet still maintains the dispensational distinctive that the Church is *not* the “new Israel.” Rather, it is a continuation of God’s covenant plan begun with Israel and continuing with a believing remnant of Israel today, along with Gentile believers who have been grafted into the Abrahamic Covenant (see Rom. 9–11; Gal. 3). Note these differences and similarities between these two entities:

DISCONTINUITY

	Israel	Church
<i>Identity</i>	Physical seed of Abraham (Gal. 6:12-16)	Spiritual seed of Abraham (Gal. 3:7, 29)
<i>Palestinian Covenant</i>	Still outstanding (Deut. 30:1-10) but partly fulfilled since 1948 (Ezek. 37:1-7)	No land promise (Palestinian Covenant) can be claimed by present believers
<i>Law</i>	Required to obey the law (Exod. 19–20)	Freedom from the law (Rom. 7; Gal. 3)
<i>Duration</i>	Abraham (Gen. 12:1-3) to eternity (Jer. 31:35-37)	Pentecost (Acts 2) to Rapture (1 Thess. 4:13-18) or even later (?)
<i>Wrath</i>	Experienced in Tribulation (Jer. 30:7)	Free from wrath (1 Thess. 5:9; Rev. 3:10)
<i>Faith</i>	Shown in offering sacrifices	Shown in trusting Christ’s sacrifice
<i>Priesthood</i>	Has one: a special class by heredity	Is one: all are priests (1 Pet. 2:5)
<i>Activity</i>	Set aside between 69th & 70th “Weeks” (Dan. 9:24-27)—a part of the “times of the Gentiles” (Luke 21:24)	Between 69th & 70th “Weeks” the church is a mystery unforeseen in the OT (Eph. 3:1-9; Col. 1:26)
<i>Qualification</i>	Ethnic—descendants of Abraham or Gentile proselytes who became Jews through circumcision as blessing is through Israel (1 Kings 8:41-43; Isa. 2:2-3; 19:19-25; 49:6; 51:4; 56:6-8; Zech. 14:16-19)	Non-ethnic—“Neither Jew nor Gentile” (Gal. 3:28) means a combination of Jews and Gentiles without need to become Jewish proselytes (Acts 15; Eph. 3:3, 6)

CONTINUITY

	Israel	Church
<i>Abrahamic Covenant</i>	Origin in Abraham as the father of the nation (Gen. 12:1-3)	Believers today are grafted into this same covenant (Rom. 11:17-21; cf. Gal. 3:29)
<i>Davidic Covenant</i>	Promise of a literal temple (2 Sam. 7:13) fulfilled by Solomon (1 Kings)	Functions now as a spiritual temple (Eph. 2:19-22; 1 Pet. 2:4-10)
<i>New Covenant</i>	Promised forgiveness of sins, indwelling Spirit, new heart, reunification of Israel and Judah, and knowledge of God throughout the earth (Jer. 31:31-34)	The first three aspects (forgiveness of sins, indwelling Spirit, new heart) true today in a progressive fulfillment of the covenant (Luke 22:20)
<i>Law</i>	Required to obey the Mosaic law (Exod. 19-20)	Required to obey the "law of Christ" (Gal. 6:2) or "law that gives freedom" (James 1:25; 2:12)
<i>Salvation by</i>	God's grace through faith (Gen. 15:6)	God's grace through faith (Rom. 4:3)
<i>Basis of Salvation</i>	Sacrificial lamb	Sacrificial Lamb
<i>Spirit</i>	Filling on leaders	Indwelling of all believers (Rom. 8:9)
<i>Prophets</i>	Provided revelation of God's word	Foundation of the church (Eph. 2:20)
<i>Election</i>	Based on grace (Mal. 1:2)	Based on grace (Eph. 1:4-6, 11)
<i>Disobedience</i>	Lead to God's discipline	Leads to God's discipline (1 Cor. 11:30)
<i>Leadership</i>	Elders (Exod. 3:16, 18; 4:29, 31; 12:21; Num. 11:16-17; Josh. 24:31; 1 Sam. 15:30; 2 Sam. 17:4, 15; 1 Kings 21:8, 11 and many other texts)	Elders (Acts 11:30; 14:23-24; 15:1-6; 16:4; 20:17-38; 21:17-26; 1 Thess. 5:12-13; Phil. 1:1; 1 Tim. 3:1-7; 4:14; 5:17-25; Tit. 1:5-9; Jas. 5:14; 1 Pet. 5:1-5; Heb. 13:17)
<i>Witness</i>	"light for the Gentiles" (Isa. 49:3-6) "kingdom of priests" (Exod. 19:6) "holy nation" (Exod. 19:6)	"light of the world" (Matt. 5:14-16) "holy...royal priesthood" (1 Pet. 2:5, 9) "holy nation" (1 Pet. 5:9)

5. More Contrasts Between Israel and the Church¹¹

The early church fathers almost unanimously taught that Christ will return to rule over Israel in a literal 1000 year millennium (Rev. 20:1-6; cf. Eschatology notes, 121-121b). However, since the 4th century AD many have taught that there is no future for national Israel due to its rejection of Christ so that Israel's promises have been transferred to the church as "the new Israel." Can such a teaching be found in Scripture? I believe it cannot for many reasons:

1. Israel and the Church have several differences in Scripture (see the chart on page 131).
2. Throughout Scripture the term "Israel" always refers to physical descendants of Jacob—it never refers to the church. To claim that it does is to argue from silence.
3. Luke contrasts natural Israel and Gentiles *after* the church is established (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:19).
4. Paul distinguishes Israel from the church, showing that the church is not Israel. If they were the same, his distinctions would be meaningless.

God has not rejected Israel to replace the nation with the church

Rom. 11:1 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject his people, whom he foreknew.

Some Jews are in the church, a separate group from Israel

Rom. 9:6 ... For not all who descended from Israel [the nation] are Israel.

At present, Israel is mostly unsaved (and thus distinct from the saved Church)

Rom. 9:30-31 What then shall we say? That the Gentiles [believers in the Church], who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it.

God is not finished with Israel

Rom. 11:11 Again I ask: Did they [Israel] stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

Israel's hardening is both partial and temporary as the future nation will be saved

Rom. 11:25-27 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written:

'The deliverer will come from Zion; he will turn godlessness away from Jacob.
And this is my covenant with them when I take away their sins.'

Israel is spoken of as separate from the Church

1 Cor. 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God.

Israel and the Church are separate but fellow-heirs of God's promises

Eph. 3:6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

5. John notes that Jews from all twelve tribes (Rev. 7:1-8) will witness for Christ in the future (Rev. 14:1-5). This group is distinct from believing Gentiles (Rev. 7:9).
6. Matthew also acknowledged a future for Israel in Christ's promise that the nation will again see Him (Matt. 19:28; 23:39).
7. Early Church Fathers before AD 325 believed in the 6000 six year theory (cf. Eschatology, 112-15), dispensations, a premillennial return of Christ, and imminency (cf. Eschatology, p. 121 Crutchfield note). Therefore, dispensational features were noted very early in the church.

¹¹ See Paul Enns, *Moody Handbook of Theology*, 389-90, 522; Charles Ryrie, *Basic Theology*, 399.

6. Responses to Dispensational Problem Passages

Passages Used to Equate Israel & the Church	Dispensational Responses
The church is the “seed of Abraham” (Gal. 3:7; 4:31), which in the OT refers only to Israel. So isn’t the church the “new Israel”?	The church is the spiritual seed of Abraham, but this doesn’t mean it replaces the physical seed so that Israel is done away with permanently (cf. Rom. 11:1-2, 11, 15, 25; see preceding page).
“Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all who follow this rule, even to the Israel of God” (Gal. 6:15-16).	Paul doesn’t say that all who follow the rule (i.e., Christians) are the “true Israel.” He had just attacked the Jewish legalists, so it makes better sense that he announced blessing on Jews who had forsaken legalism to truly follow Christ.
The church is called the “true circumcision” (Phil. 3:3).	The comparison is not between the church and Israel but between the church and legalistic Jews.
Jesus told Pilate His kingdom “is not of this world” but “from another place” (John 18:36).	Christ did not comment on the place of His kingdom. He said the source of His kingdom was heaven. He did not say that this kingdom could not eventually be established on earth.
“Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, ‘The kingdom of God does not come with your careful observation, nor will people say, “Here it is,” or “There it is,” because the kingdom of God is within you” (Luke 17:20-21). Isn’t this amillennialism?	The “within you” (NIV) cannot refer to a spiritual rather than literal kingdom. Christ spoke this to unbelieving Pharisees who rejected Him as Messiah, so the kingdom was not within them! A better translation is “the kingdom of God is in your midst” (the King stood right before them). “All they needed to do was acknowledge that He is indeed the Messiah who could bring in the kingdom—and then the kingdom would come” (Martin, “Luke,” <i>Bible Knowledge Com.</i> , 2:249).
Amos 9:11-12 says that the Davidic Covenant will be fulfilled, and James quoted this prophecy to say that the rebuilt house of David is the church which was used to preach the gospel to the Gentiles (Acts 15:15-18).	James did not say that Amos was fulfilled in the church, but only that Gentile inclusion (“the remnant of men”) agreed with the OT prophets. Also, the “return” (Acts 15:16) is used of a literal return (cf. Acts 5:22) which precedes the fulfillment of Amos’ prophecy. This means Christ’s return will precede the re-establishment of David’s throne. Christ’s present ministry at the Father’s right hand (Rom. 8:34) is not elsewhere in the NT associated with the Davidic throne— only when He returns will He occupy this throne (Matt. 19:28; Toussaint, “Acts,” <i>BKC</i> , 2:394).
Jer. 31:31-34 refers to Israel’s new covenant, which the NT applies to the church (Heb. 8), thus equating Israel with the church.	Not all of Jeremiah’s descriptions are applied (e.g., everyone does not know the Lord), so the church has only a preliminary fulfillment of this prophecy.

E. New Covenant

1. Definitions

- a) My Definition: God's unconditional amplification of the *blessing* promise in the Abrahamic Covenant in which Israel and Judah will experience national and spiritual redemption but in which the church also experiences partial present blessings.
- b) Alternate (Amillennial) Definition: The blessing of the Spirit in the present age given to each believer as the "seed of Abraham" (Gal. 3:7, 16, 29; 4:31) since God has rejected national Israel and replaced it with the church.

2. Key Passage: Jer. 31:31-34

3. Provisions

- a) Indwelling of the Holy Spirit (Jer. 31:33 with Ezek. 36:27)
- b) New nature, heart, and mind (Jer. 31:33; Isa. 59:21)
- c) No need for evangelism (Jer. 31:34a)
- d) Forgiveness of sins (Jer. 31:34b)

4. Unconditional Nature

- a) Eternal (Jer. 31:36, 40; 32:40; 50:5; Isa. 61:2, 8-9; 24:5; Ezek. 37:26)
- b) Amplification of the Abrahamic Covenant, which is unconditional
- c) Unqualified "I will" statements of God (Jer. 31:31-34; Ezek. 16:60-62)

5. Time of Fulfillment (cf. chart on next page)

- a) Partial fulfillment in the present church age: Three premillennial views have been given on how to correlate Jeremiah 31:31ff. with the NT passages (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15).
 - (1) Only one New Covenant for Israel (Darby)
 - (2) Two New Covenants: one for Israel and one for the church (Chafer)
 - (3) One New Covenant with a two-fold application: to the church now and to Israel in the future (Scofield and others)
- b) Complete fulfillment after return of Christ

- c) Note that the time of fulfillment began as soon as the old covenant (Mosaic) was no longer in force. On the night before Christ's death, He instituted the new covenant in his blood, knowing full well that the next day the old covenant would be abolished (cf. Rom. 7).
- (1) In fact, only the Mosaic Covenant is noted to be the "old covenant" in Scripture. Grudem emphasizes this point (p. 521, emphasizes his):

What then is the "old covenant" in contrast with the "new covenant" in Christ? *It is not the whole of the Old Testament*, because the covenants with Abraham and David are never called "old" in the New Testament. Rather, *only the covenant under Moses*, the covenant made at Mount Sinai (Ex. 19-24) is called the "old covenant" (2 Cor. 3:14; cf. Heb. 8:6, 13), to be replaced by the "new covenant" in Christ (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24).

- (2) No Scripture refers to the Abrahamic, Palestinian, or Davidic Covenants as "the old covenant" since they are still in effect. God has not yet finished fulfilling promises made to His people Israel.

6. Signs of the Covenants

One cannot fully understand the nature of the church apart from seeing the covenant concepts clearly within the Word of God. In this regard, God has made several covenants with man throughout the ages. With several of them he has attached a sign or memorial as reminders of his and/or our responsibilities to keep these covenants.

Covenant	Definition	Promise	Fulfillment	Sign
Noahic	Unconditional promise not to flood the earth again	Gen. 9:12-17	No more sea (Rev. 21:1)	Rainbow (Gen. 9:12-17)
Abrahamic	Promise to provide Israel a land, rule, and spiritual blessing	Gen. 12:1-3; 15:13-18	Continues at present (Gal. 3:17) but Israel still has a future (see Rom. 11:25-27)	Circumcision (Gen. 17:11)
Mosaic	Conditional stipulations for blessing on Israel	Exod. 19—31; Deut. 28	Death of Christ (Rom. 7:4-6)	Sabbath (Exod. 31:13)
Palestinian	Promise of <u>physical</u> land from the Wadi of Egypt to the River Euphrates	Deut. 30:1-10	Land blessed (Amos 9:13-15)	No sign (that I know of)
Davidic	Promise of eternal, <u>political</u> rule of a descendant of David	2 Sam. 7:12-17	Rule renewed (Amos 9:11-12)	Christ seated at the Father's right hand (Acts 2:34-36)
New	Promise of <u>spiritual</u> indwelling of the Spirit ("law written on hearts"), forgiveness, and total evangelization of Israel	Jer. 31:31-34	Paul & the Apostles (2 Cor. 3-4) All Israel saved (Rom. 11:26-27)	Cup of the Lord's Supper (Luke 22:20; 1 Cor. 11:25)

7. Contrasting the Old and New Covenants (2 Corinthians 3–4)

God has included the church in the new covenant that he promised to Israel (Jer. 31:31-34 is applied to the church in Hebrews 8:8; 9:15). One way to see the blessing of this truth is to see Paul's contrasts of this new covenant with the old one:

Old Covenant	New Covenant
initiated by Moses (3:8)	initiated by Christ (3:4)
of the letter (3:6a)	of the Spirit (3:6a, 18b)
kills (3:6b, 7a)	gives life (3:6b)
engraved on stone (3:3b, 7a)	engraved on hearts (3:3b; Jer. 31:33)
glorious (3:7a)	more glorious (3:8, 10)
glory faded (3:7b, 11a, 13b)	glory ever-increases (3:11b, 18)
condemns men (3:9a)	brings righteousness (3:9b)
... deception (3:13)	boldness (3:12)
veiled face of Moses (3:13b)	unveiled faces (3:13a, 18a)
veiled minds (3:14a)	unveiled minds (3:14b; 4:3-6)
veiled hearts (3:15)	unveiled hearts (3:16)
dullness (3:14a)	freedom (3:17)
Moses reflected God's glory	all believers reflect Christ's glory (3:17)
non-transforming (3:7)	transforming (3:18)
lack of zeal (3:13)	confidence, steadfastness (3:4-5; 4:1)
deception (3:13)	sincerity (4:2)

8. Views on the New Covenant

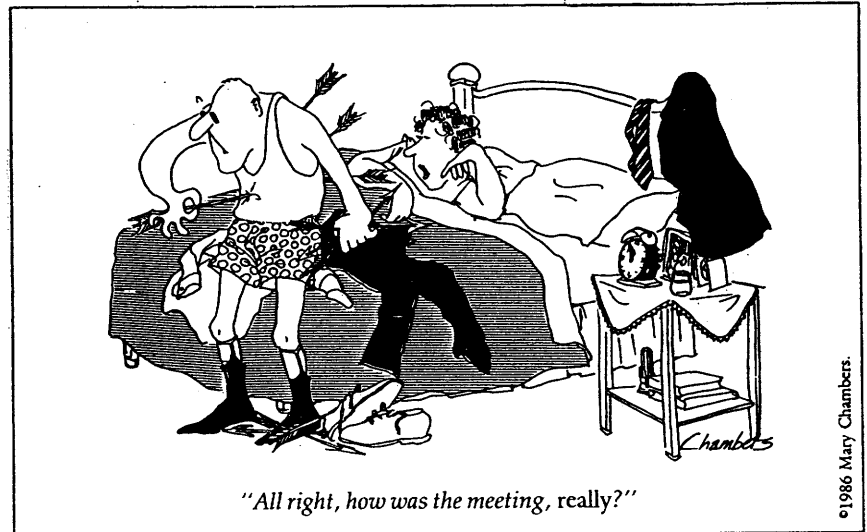
Issue: How can the OT and NT data on the New Covenant be reconciled? Jeremiah 31 declares it is for Israel and Judah but the NT (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15) apply it to the church. Is there actually *no* New Covenant, is it only for *Israel* or only for the *church*, or are there *two* New Covenants, or does the *church participate* in some of its aspects while awaiting the final fulfillment of the covenant? This study takes the last view, as do most modern premillennialists and other scholars. Note that “OC” and “NC” below relate to the Old Covenant and New Covenant, respectively.

View	Explanation	School/Scholars	Problems
Restated Mosaic	No New Covenant	Critical -Couturier -Duhm -Schmidt -Potter	1. OC/NC distinctions in text ignored 2. OC = conditional, NC = unconditional 3. OC = temporal, NC = eternal 4. OC = external, NC = internal 5. OC = no enabling, NC = enabling 6. NC = peace, prosperity, sanctuary, Spirit (parallel passages)
Church Alone	No Israel Participation	Amillennial/ Postmillennial -Allis -Cox -Smick -Boettner	1. Ignores OT data by equating Israel and the Church 2. NC introduced ≠ fulfilled to Israel 3. Present need to know YHWH (need for Great Commission) 4. AD 70 Jerusalem vs. Jer. 31:40
Israel Alone	No Church Participation	Misc/Classical Dispensational -Darby -Thompson -von Rad	1. Ignores NT data -Christ's Last Supper words -Paul's statements -Hebrews application to Church 2. Ignores present work of Spirit
Two New Covenants	NC for Israel NC for Church	Early 1900s Dispensational -Chafer -Walvoord (old) -Ryrie (old)	1. Same terminology for OT & NT NCs 2. Israel/Church distinction too sharp 3. Basis of forgiveness the same 4. If 2 NCs then no OC for Church 5. Church doesn't possess Israel's promises
Church Participation	Primarily for Israel Secondarily for Church	Misc/Present Dispensational -Keil -Lemke -Bright -Scofield -Walvoord (DTS) -Ryrie (DTS) -Archer (TEDS) -Kaiser (TEDS) -Feinberg (Talbot) -Thiessen (Talbot)	<u>Support:</u> 1. Primary fulfillment future—Rom 11 2. Deals with both OT & NT data 3. Forgiveness/Spirit = blessings now 4. NC has new law 5. Rebuttals to above views

III. Church Leadership

A. Small Group Exercise

1. Pastoral vs. Secular Leadership



How should your leadership as a pastor differ from leadership in the so-called secular arena (businessmen, doctors, educators, lawyers, etc.)? Contrast these in the chart below. (Do this exercise even if you are not a pastor—address it for your particular type of church ministry.)

Secular Leadership

Pastoral Leadership

2. The Key Principle

What leadership principle has helped you most in leading God's people? Share this in your group. Do others in your group agree with you? Write down their principles too.

B. What Should Leaders Aim for?

1. Church Growth

- a) Church growth has come to mean numerical growth *only*, despite the fact that this is not a NT emphasis.
- b) The NT records 3000 coming to Christ and 2000 added to them in the early chapters of Acts (2:41; 4:4), but after this the size of churches are never noted on Paul's journeys or regarding churches that received NT letters. His concern was quality growth over quantity growth (but not to exclude numerical growth).
- c) In like manner, people should care less about their physical height than they care about their overall health.
- d) But what makes a *church* healthy? How can we tell if a body of believers is meeting the biblical criteria for inner growth rather than making outward growth the focus?

2. Scriptural Marks of a Healthy Church¹²

- a) Healthy churches are measured in spiritual rather than numerical terms.
- b) Healthy churches follow biblical rather than cultural patterns of ministry.
- c) Healthy churches are based on theological rather than sociological foundations.
- d) Healthy churches focus on ministry model rather than a marketing model.
- e) Healthy churches adopt scriptural rather than secular models of leadership.

¹² These points are taken from Kenneth O. Gangel, "Marks of a Healthy Church," *Bibliotheca Sacra* 158 (October-December 2001): 467-77.

C. Biblical Leadership Principles

1. Personal Leadership

- a) Make sure that you follow God's priorities as a leader—be more concerned that you are biblical than you are culturally relevant.
- b) Adapt your leadership style based on whether you minister in a start-up situation with immature believers (requiring direct leadership) or more mature believers (requiring a consultative leadership style).
- c) Leading like Jesus involves serving people (Mark 10:45). In all you do, ask, "Is this serving the needs of people?" Humility is more important than leadership. Without humility you will be more of an administrator than a shepherd.

2. Selecting Leaders

- a) Give priority to the Word and prayer by delegating as many other matters to others as possible (Acts 6:1-7). Make shepherding priority over paperwork and planning. (Shun ever being called the CEO of the church!)
- b) Maintaining spiritual qualifications should take precedence over academic or ability concerns. Make sure you do a self-study of the qualities in 1 Timothy 3 and Titus 1. Consult here Gene Getz, *The Measure of a Man* (Ventura, CA: Regal, 1974). It has study projects for each character quality.
- c) Always lead as part of a team. Paul always had a Timothy, elders always functioned in a group, and the lone ranger leader will soon burn out. He cannot think up all the best ideas on his own, nor should he function without accountability.

3. Other Principles



"Guess I don't have to ask what you thought of my sermon, dear."

D. Leadership Structure in the Old Testament

1. Is there a pattern?

The Issue: Does the Bible have any *consistent leadership structure* for Israel and the Church? This question will best be clarified by studying the OT first.

2. The Single Leader Model

Did God speak through these national leaders without a corollary group to which they were accountable?

- a) Moses (Exodus 18–19)
- b) Joshua
- c) The Judge (Deliverer)
- d) The High Priest
- e) The King
- f) The Governor

3. The Elders of Israel

- a) *Rationale:* Our study of OT leadership will focus primarily on the elders of Israel. Why?
 - (1) We have no parallel to the OT prophets, priests and kings today except Jesus Christ (who fills all three roles), so a study of these three offices will not be as relevant to contemporary leadership issues.
 - (2) The elders of Israel are the only leaders prominent in each period of OT history. Therefore, chronologically speaking, they provide the clearest model of the normal pattern of OT leadership throughout Israel's history.
- b) *Word Search:* My computer word search for “elder” and “elders” in the NIV Bible reveals 191 occurrences, of which 128 are in the Old Testament. Study your assigned portion by marking up your section with your observations. Feel free to look up any verses in context in your Bible. Here are these 128 verses in order:
 - (1) Exod. 3:16 “Go, assemble the **elders** of Israel and say to them, ‘The LORD, the God of your fathers —the God of Abraham, Isaac and Jacob — appeared to me and said: I have watched over you and have seen what has been done to you in Egypt.’
 - (2) Exod. 3:18 “The **elders** of Israel will listen to you. Then you and the **elders** are to go to the king of Egypt and say to him, ‘The LORD, the God of the Hebrews, has met with us. Let us take a three-day journey into the desert to offer sacrifices to the LORD our God.’

- (3) Exod. 4:29 Moses and Aaron brought together all the *elders* of the Israelites,
- (4) Exod. 12:21 Then Moses summoned all the *elders* of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb.
- (5) Exod. 17:5 The LORD answered Moses, "Walk on ahead of the people. Take with you some of the *elders* of Israel and take in your hand the staff with which you struck the Nile, and go.
- (6) Exod. 17:6 I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the *elders* of Israel.
- (7) Exod. 18:12 Then Jethro, Moses' father-in-law, brought a burnt offering and other sacrifices to God, and Aaron came with all the *elders* of Israel to eat bread with Moses' father-in-law in the presence of God.
- (8) Exod. 19:7 So Moses went back and summoned the *elders* of the people and set before them all the words the LORD had commanded him to speak.
- (9) Exod. 24:1 Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the *elders* of Israel. You are to worship at a distance,
- (10) Exod. 24:9 Moses and Aaron, Nadab and Abihu, and the seventy *elders* of Israel went up
- (11) Exod. 24:14 He said to the *elders*, "Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them."
- (12) Lev. 4:15 The *elders* of the community are to lay their hands on the bull's head before the LORD, and the bull shall be slaughtered before the LORD.
- (13) Lev. 9:1 On the eighth day Moses summoned Aaron and his sons and the *elders* of Israel.
- (14) Num. 11:16 The LORD said to Moses: "Bring me seventy of Israel's *elders* who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you.
- (15) Num. 11:24 So Moses went out and told the people what the LORD had said. He brought together seventy of their *elders* and had them stand around the Tent.
- (16) Num. 11:25 Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy *elders*. When the Spirit rested on them, they prophesied, but they did not do so again.

- (17) Num. 11:26 However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the *elders*, but did not go out to the Tent. Yet the Spirit also rested on them, and they prophesied in the camp.
- (18) Num. 11:30 Then Moses and the *elders* of Israel returned to the camp.
- (19) Num. 16:25 Moses got up and went to Dathan and Abiram, and the *elders* of Israel followed him.
- (20) Num. 22:4 The Moabites said to the *elders* of Midian, "This horde is going to lick up everything around us, as an ox licks up the grass of the field." So Balak son of Zippor, who was king of Moab at that time,
- (21) Num. 22:7 The *elders* of Moab and Midian left, taking with them the fee for divination. When they came to Balaam, they told him what Balak had said.
- (22) Deut. 5:23 When you heard the voice out of the darkness, while the mountain was ablaze with fire, all the leading men of your tribes and your *elders* came to me.
- (23) Deut. 19:12 the *elders* of his town shall send for him, bring him back from the city, and hand him over to the avenger of blood to die.
- (24) Deut. 21:2 your *elders* and judges shall go out and measure the distance from the body to the neighboring towns.
- (25) Deut. 21:3 Then the *elders* of the town nearest the body shall take a heifer that has never been worked and has never worn a yoke
- (26) Deut. 21:6 Then all the *elders* of the town nearest the body shall wash their hands over the heifer whose neck was broken in the valley,
- (27) Deut. 21:19 his father and mother shall take hold of him and bring him to the *elders* at the gate of his town.
- (28) Deut. 21:20 They shall say to the *elders*, "This son of ours is stubborn and rebellious. He will not obey us. He is a profligate and a drunkard."
- (29) Deut. 22:15 then the girl's father and mother shall bring proof that she was a virgin to the town *elders* at the gate.
- (30) Deut. 22:16 The girl's father will say to the *elders*, "I gave my daughter in marriage to this man, but he dislikes her.
- (31) Deut. 22:17 Now he has slandered her and said, 'I did not find your daughter to be a virgin.' But here is the proof of my daughter's virginity." Then her parents shall display the cloth before the *elders* of the town,
- (32) Deut. 22:18 and the *elders* shall take the man and punish him.

- (33) Deut. 25:7 However, if a man does not want to marry his brother's wife, she shall go to the *elders* at the town gate and say, "My husband's brother refuses to carry on his brother's name in Israel. He will not fulfill the duty of a brother-in-law to me."
- (34) Deut. 25:8 Then the *elders* of his town shall summon him and talk to him. If he persists in saying, "I do not want to marry her,"
- (35) Deut. 25:9 his brother's widow shall go up to him in the presence of the *elders*, take off one of his sandals, spit in his face and say, "This is what is done to the man who will not build up his brother's family line."
- (36) Deut. 27:1 Moses and the *elders* of Israel commanded the people: "Keep all these commands that I give you today."
- (37) Deut. 29:10 All of you are standing today in the presence of the LORD your God —your leaders and chief men, your *elders* and officials, and all the other men of Israel,
- (38) Deut. 31:9 So Moses wrote down this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the *elders* of Israel.
- (39) Deut. 31:28 Assemble before me all the *elders* of your tribes and all your officials, so that I can speak these words in their hearing and call heaven and earth to testify against them.
- (40) Deut. 32:7 Remember the days of old; consider the generations long past. Ask your father and he will tell you, your *elders*, and they will explain to you.
- (41) Josh. 7:6 Then Joshua tore his clothes and fell facedown to the ground before the ark of the LORD, remaining there till evening. The *elders* of Israel did the same, and sprinkled dust on their heads.
- (42) Josh. 8:33 All Israel... with their *elders*, officials and judges, were standing on both sides of the ark of the covenant of the LORD, facing those who carried it —the priests, who were Levites. Half of the people stood in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the LORD had formerly commanded when he gave instructions to bless the people of Israel.
- (43) Josh. 9:11 And our *elders* and all those living in our country said to us, "Take provisions for your journey; go and meet them and say to them, "We are your servants; make a treaty with us." "
- (44) Josh. 20:4 "When he flees to one of these cities, he is to stand in the entrance of the city gate and state his case before the *elders* of that city. Then they are to admit him into their city and give him a place to live with them.

- (45) Josh. 23:2 summoned all Israel —their *elders*, leaders, judges and officials —and said to them: “I am old and well advanced in years.
- (46) Josh. 24:1 Then Joshua assembled all the tribes of Israel at Shechem. He summoned the *elders*, leaders, judges and officials of Israel, and they presented themselves before God.
- (47) Josh. 24:31 Israel served the LORD throughout the lifetime of Joshua and of the *elders* who outlived him and who had experienced everything the LORD had done for Israel.
- (48) Judg. 2:7 The people served the LORD throughout the lifetime of Joshua and of the *elders* who outlived him and who had seen all the great things the LORD had done for Israel.
- (49) Judg. 8:14 He caught a young man of Succoth and questioned him, and the young man wrote down for him the names of the seventy-seven officials of Succoth, the *elders* of the town.
- (50) Judg. 8:16 He took the *elders* of the town and taught the men of Succoth a lesson by punishing them with desert thorns and briers.
- (51) Judg. 11:5 the *elders* of Gilead went to get Jephthah from the land of Tob.
- (52) Judg. 11:8 The *elders* of Gilead said to him, “Nevertheless, we are turning to you now; come with us to fight the Ammonites, and you will be our head over all who live in Gilead.”
- (53) Judg. 11:10 The *elders* of Gilead replied, “The LORD is our witness; we will certainly do as you say.”
- (54) Judg. 11:11 So Jephthah went with the *elders* of Gilead, and the people made him head and commander over them. And he repeated all his words before the LORD in Mizpah.
- (55) Judg. 21:16 And the *elders* of the assembly said, “With the women of Benjamin destroyed, how shall we provide wives for the men who are left?
- (56) Ruth 4:2 Boaz took ten of the *elders* of the town and said, “Sit here,” and they did so.
- (57) Ruth 4:4 I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the *elders* of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line.” I will redeem it,” he said.
- (58) Ruth 4:9 Then Boaz announced to the *elders* and all the people, “Today you are witnesses that I have bought from Naomi all the property of Elimelech, Kilion and Mahlon.

- (59) Ruth 4:11 Then the **elders** and all those at the gate said, "We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, who together built up the house of Israel. May you have standing in Ephrathah and be famous in Bethlehem."
- (60) 1 Sam. 4:3 When the soldiers returned to camp, the **elders** of Israel asked, "Why did the LORD bring defeat upon us today before the Philistines? Let us bring the ark of the LORD's covenant from Shiloh, so that it may go with us and save us from the hand of our enemies."
- (61) 1 Sam. 8:4 So all the **elders** of Israel gathered together and came to Samuel at Ramah.
- (62) 1 Sam. 11:3 The **elders** of Jabesh said to him, "Give us seven days so we can send messengers throughout Israel; if no one comes to rescue us, we will surrender to you."
- (63) 1 Sam. 15:30 Saul replied, "I have sinned. But please honor me before the **elders** of my people and before Israel; come back with me, so that I may worship the LORD your God."
- (64) 1 Sam. 16:4 Samuel did what the LORD said. When he arrived at Bethlehem, the **elders** of the town trembled when they met him. They asked, "Do you come in peace?"
- (65) 1 Sam. 30:26 When David arrived in Ziklag, he sent some of the plunder to the **elders** of Judah, who were his friends, saying, "Here is a present for you from the plunder of the LORD's enemies."
- (66) 2 Sam. 3:17 Abner conferred with the **elders** of Israel and said, "For some time you have wanted to make David your king."
- (67) 2 Sam. 5:3 When all the **elders** of Israel had come to King David at Hebron, the king made a compact with them at Hebron before the LORD, and they anointed David king over Israel.
- (68) 2 Sam. 12:17 The **elders** of his household stood beside him to get him up from the ground, but he refused, and he would not eat any food with them.
- (69) 2 Sam. 17:4 This plan seemed good to Absalom and to all the **elders** of Israel.
- (70) 2 Sam. 17:15 Hushai told Zadok and Abiathar, the priests, "Ahithophel has advised Absalom and the **elders** of Israel to do such and such, but I have advised them to do so and so."
- (71) 2 Sam. 19:11 King David sent this message to Zadok and Abiathar, the priests: "Ask the **elders** of Judah, 'Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters?'"

- (72) 1 Kings 8:1 Then King Solomon summoned into his presence at Jerusalem the *elders* of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David.
- (73) 1 Kings 8:3 When all the *elders* of Israel had arrived, the priests took up the ark,
- (74) 1 Kings 12:6 Then King Rehoboam consulted the *elders* who had served his father Solomon during his lifetime. "How would you advise me to answer these people?" he asked.
- (75) 1 Kings 12:8 But Rehoboam rejected the advice the *elders* gave him and consulted the young men who had grown up with him and were serving him.
- (76) 1 Kings 12:13 The king answered the people harshly. Rejecting the advice given him by the *elders*,
- (77) 1 Kings 20:7 The king of Israel summoned all the *elders* of the land and said to them, "See how this man is looking for trouble! When he sent for my wives and my children, my silver and my gold, I did not refuse him."
- (78) 1 Kings 20:8 The *elders* and the people all answered, "Don't listen to him or agree to his demands."
- (79) 1 Kings 21:8 So she wrote letters in Ahab's name, placed his seal on them, and sent them to the *elders* and nobles who lived in Naboth's city with him.
- (80) 1 Kings 21:11 So the *elders* and nobles who lived in Naboth's city did as Jezebel directed in the letters she had written to them.
- (81) 2 Kings 6:32 Now Elisha was sitting in his house, and the *elders* were sitting with him. The king sent a messenger ahead, but before he arrived, Elisha said to the *elders*, "Don't you see how this murderer is sending someone to cut off my head? Look, when the messenger comes, shut the door and hold it shut against him. Is not the sound of his master's footsteps behind him?"
- (82) 2 Kings 10:1 Now there were in Samaria seventy sons of the house of Ahab. So Jehu wrote letters and sent them to Samaria: to the officials of Jezreel, to the *elders* and to the guardians of Ahab's children. He said,
- (83) 2 Kings 10:5 So the palace administrator, the city governor, the *elders* and the guardians sent this message to Jehu: "We are your servants and we will do anything you say. We will not appoint anyone as king; you do whatever you think best."
- (84) 2 Kings 23:1 Then the king called together all the *elders* of Judah and Jerusalem.

- (85) 1 Chron. 11:3 When all the *elders* of Israel had come to King David at Hebron, he made a compact with them at Hebron before the LORD, and they anointed David king over Israel, as the LORD had promised through Samuel.
- (86) 1 Chron. 15:25 So David and the *elders* of Israel and the commanders of units of a thousand went to bring up the ark of the covenant of the LORD from the house of Obed-edom, with rejoicing.
- (87) 1 Chron. 21:16 David looked up and saw the angel of the LORD standing between heaven and earth, with a drawn sword in his hand extended over Jerusalem. Then David and the *elders*, clothed in sackcloth, fell facedown.
- (88) 2 Chron. 5:2 Then Solomon summoned to Jerusalem the *elders* of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David.
- (89) 2 Chron. 5:4 When all the *elders* of Israel had arrived, the Levites took up the ark,
- (90) 2 Chron. 10:6 Then King Rehoboam consulted the *elders* who had served his father Solomon during his lifetime. "How would you advise me to answer these people?" he asked.
- (91) 2 Chron. 10:8 But Rehoboam rejected the advice the *elders* gave him and consulted the young men who had grown up with him and were serving him.
- (92) 2 Chron. 10:13... The king answered them harshly. Rejecting the advice of the *elders*,
- (93) 2 Chron. 34:29 Then the king called together all the *elders* of Judah and Jerusalem.
- (94) Ezra 5:5 But the eye of their God was watching over the *elders* of the Jews, and they were not stopped until a report could go to Darius and his written reply be received.
- (95) Ezra 5:9 We questioned the *elders* and asked them, "Who authorized you to rebuild this temple and restore this structure?"
- (96) Ezra 6:7 Do not interfere with the work on this temple of God. Let the governor of the Jews and the Jewish *elders* rebuild this house of God on its site.
- (97) Ezra 6:8 Moreover, I hereby decree what you are to do for these *elders* of the Jews in the construction of this house of God: The expenses of these men are to be fully paid out of the royal treasury, from the revenues of Trans-euphrates, so that the work will not stop.
- (98) Ezra 6:14 So the *elders* of the Jews continued to build and prosper under the preaching of Haggai the prophet and Zechariah, a descendant of Iddo.

They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia.

- (99) Ezra 10:8 Anyone who failed to appear within three days would forfeit all his property, in accordance with the decision of the officials and *elders*, and would himself be expelled from the assembly of the exiles.
- (100) Ezra 10:14 Let our officials act for the whole assembly. Then let everyone in our towns who has married a foreign woman come at a set time, along with the *elders* and judges of each town, until the fierce anger of our God in this matter is turned away from us.”
- (101) Job 12:20 He silences the lips of trusted advisers and takes away the discernment of *elders*.
- (102) Ps. 105:22 to instruct his princes as he pleased and teach his *elders* wisdom.
- (103) Ps. 107:32 Let them exalt him in the assembly of the people and praise him in the council of the *elders*.
- (104) Ps. 119:100 I have more understanding than the *elders*, for I obey your precepts.
- (105) Prov. 31:23 Her husband is respected at the city gate, where he takes his seat among the *elders* of the land.
- (106) Isa. 3:2 the hero and warrior, the judge and prophet, the soothsayer and *elder*,
- (107) Isa. 3:14 The LORD enters into judgment against the *elders* and leaders of his people: It is you who have ruined my vineyard; the plunder from the poor is in your houses.
- (108) Isa. 9:15 the *elders* and prominent men are the head, the prophets who teach lies are the tail.
- (109) Isa. 24:23 The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its *elders*, gloriously.
- (110) Jer. 19:1 This is what the LORD says: “Go and buy a clay jar from a potter. Take along some of the *elders* of the people and of the priests
- (111) Jer. 26:17 Some of the *elders* of the land stepped forward and said to the entire assembly of people,
- (112) Jer. 29:1 This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the surviving elders among the exiles and to the priests, the prophets and all the other people Nebuchadnezzar had carried into exile from Jerusalem to Babylon.

- (113) Lam. 1:19 “I called to my allies but they betrayed me. My priests and my *elders* perished in the city while they searched for food to keep themselves alive.
- (114) Lam. 2:10 The *elders* of the Daughter of Zion sit on the ground in silence; they have sprinkled dust on their heads and put on sackcloth. The young women of Jerusalem have bowed their heads to the ground.
- (115) Lam. 4:16 The LORD himself has scattered them; he no longer watches over them. The priests are shown no honor, the *elders* no favor.
- (116) Lam. 5:12 Princes have been hung up by their hands; *elders* are shown no respect.
- (117) Lam. 5:14 The *elders* are gone from the city gate; the young men have stopped their music.
- (118) Ezek. 7:26 Calamity upon calamity will come, and rumor upon rumor. They will try to get a vision from the prophet; the teaching of the law by the priest will be lost, as will the counsel of the *elders*.
- (119) Ezek. 8:1 In the sixth year, in the sixth month on the fifth day, while I was sitting in my house and the *elders* of Judah were sitting before me, the hand of the Sovereign LORD came upon me there.
- (120) Ezek. 8:11 In front of them stood seventy *elders* of the house of Israel, and Jaazaniah son of Shaphan was standing among them. Each had a censer in his hand, and a fragrant cloud of incense was rising. . . .
- (121) Ezek. 8:12 He said to me, “Son of man, have you seen what the *elders* of the house of Israel are doing in the darkness, each at the shrine of his own idol? They say, ‘The LORD does not see us; the LORD has forsaken the land.’ “
- (122) Ezek. 9:6 Slaughter old men, young men and maidens, women and children, but do not touch anyone who has the mark. Begin at my sanctuary.” So they began with the *elders* who were in front of the temple.
- (123) Ezek. 14:1 Some of the *elders* of Israel came to me and sat down in front of me.
- (124) Ezek. 20:1 In the seventh year, in the fifth month on the tenth day, some of the *elders* of Israel came to inquire of the LORD, and they sat down in front of me.
- (125) Ezek. 20:3 “Son of man, speak to the *elders* of Israel and say to them, ‘This is what the Sovereign LORD says: Have you come to inquire of me? As surely as I live, I will not let you inquire of me, declares the Sovereign LORD.’

- (126) Joel 1:2 Hear this, you **elders**; listen, all who live in the land. Has anything like this ever happened in your days or in the days of your forefathers?
- (127) Joel 1:14 Declare a holy fast; call a sacred assembly. Summon the **elders** and all who live in the land to the house of the LORD your God, and cry out to the LORD.
- (128) Joel 2:16 Gather the people, consecrate the assembly; bring together the **elders**, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber.
- c) OT Conclusions: What observations about the elders of Israel come from studying these OT verses?
- (1) Elders are found throughout the nation's history.
 - (a) We first see them during Israel's slavery in Egypt (Exod. 3:16)
 - (b) They lead during the exile in Babylon (Ezek. 8:1; 14:1; 20:1),
 - (c) They led even during the postexilic period when Judah had no king (Ezra 10:8, 14). Their title was the "elders of the Jews" (Ezra 5:5; 6:7-8, 14).
 - (2) Elders were prominent even when God spoke revelation through a single man such as Moses (Exod. 3:16, 18; 4:29, etc.) or a prophet like Elijah (2 Kings 6:32).
 - (3) There was always a plurality of elders in the OT—only once does the word appear in the singular ("elder" in Isa. 3:2).
 - (a) There were more than 70 elders of the nation Israel (Exod. 24:1, 9; Num. 11:16) and the town of Succoth itself had 77 elders (Judg. 8:14).
 - (b) Never do we find a linear authority from king to city administrator to employees. Each city was led by a group of men called elders.
 - (4) Elders led at various levels:
 - (a) Elders led the whole nation (called "elders of Israel" Exod. 24:9; 1 Sam. 4:3-4; 2 Sam. 3:17; etc.). Their leadership was in the following ways...
 - (i) by going to Pharaoh with Moses (Exod. 3:18),
 - (ii) by hearing God's words before the people did (Exod. 19:7; Deut. 31:28),
 - (iii) by seeing God half-way up Mount Sinai (Exod. 24:9-10),
 - (iv) by acknowledging responsibility for the nation's sins (Lev. 4:15; Judg. 21:16),

- (v) by helping ordain the priests into their ministry (Lev. 9:1),
 - (vi) by acting officially on behalf of the people (Deut. 29:10; 31:9; Josh. 8:33; 24:1; Isa. 3:14; 9:15; Jer. 19:1; Joel 1:2, 14; 2:16),
 - (vii) by leading in the worship of Israel (1 Chron. 15:25).
- (b) Elders ruled over a portion of the kingdom.
- (i) Elders ruled over the southern nation of Judah before the exile (1 Sam. 30:26; 2. 19:11) and after the return from exile (the title “elders of Israel” seems equivalent to “elders of Judah” in the postexilic time, Ezek. 8:1 with 14:1).
 - (ii) Elders ruled the northern nation of Israel at Samaria (1 Kings 20:7).
 - (iii) Elders ruled a single town (Deut. 21:2-20; e.g., Succoth Judg. 8:14; Gilead Judg. 8:14; Jabesh 1 Sam. 11:3; Bethlehem 1 Sam. 16:4). Apparently every town had elders (Ezra 10:14).
- (c) Often they acted as judges in civil suits, especially at the city gate (Deut. 22:15-18; 25:7-9; Josh. 20:4; Ruth 4:2-11) in order to...¹³
- (i) bring murderers to justice (Deut. 19:12).
 - (ii) protect innocent manslaughterers from revenge (Josh. 20:4).
 - (iii) protect the land from unsolved murders (Deut. 21:2-4, 6).
 - (iv) judge cases involving rebellious sons (Deut. 21:19-20).
 - (v) judge a husband’s case against a supposed non-virgin wife (Deut. 22:13).
 - (vi) hear a widow’s case against her brother-in-law in levirate marriages (Deut. 25:7-9).
- (d) Once elders offered rule to an individual (Jephthah) so that he could lead their area of Gilead (Judg. 11:8, 11).
- (e) Elders even ruled over a single household—David’s (2 Sam. 12:17).
- (5) Elders ruled other nations, such as Midian (Num. 22:4), Moab (Num. 22:7), and Gibeon (Josh. 9:11).
- (6) Once Israel’s elders prophesied (Num. 11:25-26).

¹³ Adapted from Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*, 2nd ed. (Littleton, CO: Lewis & Roth, 1986, 1988), 46-47.

- (7) Elders were commanded to teach the people God's laws every seven years (Deut. 27:1-8; 31:9-10), which they did under Josiah (2 Kings 23:1-2).
- (8) Elders were respected for their wisdom (Ps. 107:32; Prov. 31:23; Lam. 4:16; 5:12).
- (9) Elders counseled kings in their ruling (1 Kings 12:6-8, 13; 20:7-8; Jer. 26:17) and anointed kings to power (1 Chron. 11:3).
 - (a) Kings in the early monarchy depended much on their cooperation to rule successfully (1 Sam. 15:30), including making military decisions (2 Kings 10:1, 5).
 - (b) However, elders also submitted to the king's demands (1 Kings 21:11; 2 Chron. 34:29).
- (10) Elders submitted to prophets' instructions (Elijah in 2 Kings 6:32; Ezekiel in Ezek. 14:1).
- (11) Elders ruled alongside other administrators: a palace administrator, the city governor, and officials (2 Kings 10:1, 5). Their decision was especially binding in postexilic times (Ezra 10:8, 14).
- (12) OT elders often failed to lead the people biblically.
 - (a) They superstitiously counseled the people to bring the ark into battle (1 Sam. 4:3).
 - (b) They rejected God's rule for Saul's (1 Sam. 8:4).
 - (c) They disbelieved in God's ability to protect Jabesh-Gilead from their enemies (1 Sam. 11).
 - (d) They broke covenant with David to follow his renegade son Absalom (2 Sam. 17:4, 15).
 - (e) They assisted Jezebel in killing Naboth (1 Kings 21:8, 11; cf. Isa. 3:14-15).
 - (f) They failed to teach God's people to the extent that God's law book (Deuteronomy?) was even lost for years until the reign of Josiah (2 Kings 23).
 - (g) They participated in false worship so that God judged them for their idolatry (Ezek. 8:11-12; 9:6) by not even letting them inquire of the LORD (Ezek. 20:1-3).
 - (h) They pretended to want to hear God's word but were rebuked (Ezek. 14:3; 20:1, 3).

- (i) They were judged with starvation in their own city (Lam. 1:19; 2:10), having lost their respect (Lam. 4:16; 5:12) and role as administrators (Lam. 5:14).

(13) Elders will rule over Israel in the future millennial reign of Christ (Isa. 24:23).

(14) Unfortunately, the OT gives no explicit instructions on who they were or how to select them. Yet the term itself implies that each group of elders was composed of older, mature men.

d) Summary

Elders were of utmost importance in OT times as one Israel's oldest and most fundamental institutions. This is seen in the numerous references to them as official community leaders. They always functioned as a group rather than individually. Also, there is no evidence for a head elder or senior elder who rules over the entire council. This form existed even in the most extreme circumstances (exile) and always had an honored role before the community. They were always males who had the task to protect, govern, and administrate justice for they were men of counsel and wisdom. Above all, they were responsible for the people's spiritual welfare since (along with the Levites) they taught them God's statutes. Unfortunately, they failed in many of these tasks.

E. Intertestamental & Pre-Church Leadership Structure

1. Context:

- a) The intertestamental period technically refers to the time between Malachi (425 BC) and Jesus Christ (5 BC). However, since a new leadership structure (the Church) did not appear until the beginning of the church at Pentecost, we will study the leadership of Israel until AD 33 as a single unit.
- b) Although Israel returned to their ancient homeland after the exile (586-538 BC), pagan kings still ruled over the nation. (Even to this day Israel's monarchy has not been reestablished.) So how were the people led during this time? They followed the same pattern that they had used since the time of Moses nearly a thousand years earlier—a council of elders.

2. Rise of the Synagogue

- a) Name: The destruction of the temple in Jerusalem during the exile gave rise to a new institution called the synagogue. The Greek *syn* "together" with *agoge* "way of life, conduct" has the idea of bringing together for a common way of life (BAGD 14) and literally refers to a "gathering-place" or "place where something collects" (BAGD 782).
- b) Definition: the center of Jewish religious education in which Jews gathered on Sabbaths for worship, prayer, and instruction from the Old Testament.

- c) Origin: During the Jewish exile in Babylon six centuries before Christ (605-538 BC) the first synagogues were established—probably to teach Hebrew children to maintain their distinct (e.g., monotheistic) religion amidst pagan (polytheistic) surroundings.
- d) Diversity: No typical synagogue existed. Since only ten Jewish men were required to establish one, this ease of “synagogue planting” led to great variety. Synagogues had differing architecture, political views, and congregations (e.g., the Synagogue of the Libertines or Freedman in Acts 6:9, found in the City of David).
- e) Leadership: Three types of leaders were common:
 - (1) *Elders*: Ten were required to begin the synagogue and it is presumed that they had a continuing influence.
 - (2) *Ruler of the synagogue*: This general overseer maintained order in the services by assigning men to read the Scripture, pray, or speak (Acts 13:15). A synagogue ruler objected to Christ’s healing on the Sabbath (Luke 13:14), probably because it caused a disturbance! The ruler Crispus in Corinth believed in Christ (Acts 18:8; cf. Luke 8:41).
 - (3) *Attendant of the synagogue*: He was the “religious professional” who received a salary for taking care of the scrolls (Luke 4:20), teaching the children, blowing the trumpet to start and end the Sabbath, presiding over funerals and mourning feasts, and administering punishments—even beatings (Mark 13:9). He often lived at the synagogue and sometimes was not godly.
 - (4) Pharisees yielded an influence in the synagogues but do not seem to have held an official position.

F. Leadership Structure in the New Testament

1. Elders

a) NT Texts on Elders

- (1) Elders of Israel (32 NT references)
 - (a) Matt. 15:2 “Why do your disciples break the tradition of the *elders*? They don’t wash their hands before they eat!”
 - (b) Matt. 16:21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the *elders*, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.
 - (c) Matt. 21:23 Jesus entered the temple courts, and, while he was teaching, the chief priests and the *elders* of the people came to him. “By what

authority are you doing these things?" they asked. "And who gave you this authority?"

- (d) Matt. 26:3 Then the chief priests and the *elders* of the people assembled in the palace of the high priest, whose name was Caiaphas,
- (e) Matt. 26:47 While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the *elders* of the people.
- (f) Matt. 26:57 Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the *elders* had assembled.
- (g) Matt. 27:1 Early in the morning, all the chief priests and the *elders* of the people came to the decision to put Jesus to death.
- (h) Matt. 27:3 When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the *elders*.
- (i) Matt. 27:12 When he was accused by the chief priests and the *elders*, he gave no answer.
- (j) Matt. 27:20 But the chief priests and the *elders* persuaded the crowd to ask for Barabbas and to have Jesus executed.
- (k) Matt. 27:41 In the same way the chief priests, the teachers of the law and the *elders* mocked him.
- (l) Matt. 28:12 When the chief priests had met with the *elders* and devised a plan, they gave the soldiers a large sum of money,
- (m) Mark 7:3 (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the *elders*.)
- (n) Mark 7:5 So the Pharisees and teachers of the law asked Jesus, "Why don't your disciples live according to the tradition of the *elders* instead of eating their food with 'unclean' hands?"
- (o) Mark 8:31 He then began to teach them that the Son of Man must suffer many things and be rejected by the *elders*, chief priests and teachers of the law, and that he must be killed and after three days rise again.
- (p) Mark 11:27 They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the *elders* came to him.
- (q) Mark 14:43 Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the *elders*.

- (r) Mark 14:53 They took Jesus to the high priest, and all the chief priests, *elders* and teachers of the law came together.
- (s) Mark 15:1 Very early in the morning, the chief priests, with the *elders*, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate.
- (t) Luke 7:3 The centurion heard of Jesus and sent some *elders* of the Jews to him, asking him to come and heal his servant.
- (u) Luke 9:22 And he said, "The Son of Man must suffer many things and be rejected by the *elders*, chief priests and teachers of the law, and he must be killed and on the third day be raised to life."
- (v) Luke 20:1 One day as he was teaching the people in the temple courts and preaching the gospel, the chief priests and the teachers of the law, together with the *elders*, came up to him.
- (w) Luke 22:52 Then Jesus said to the chief priests, the officers of the temple guard, and the *elders*, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs?"
- (x) Luke 22:66 At daybreak the council of the *elders* of the people, both the chief priests and teachers of the law, met together, and Jesus was led before them.
- (y) Acts 4:5 The next day the rulers, *elders* and teachers of the law met in Jerusalem.
- (z) Acts 4:8 Then Peter, filled with the Holy Spirit, said to them: "Rulers and *elders* of the people!
- (aa) Acts 4:23 On their release, Peter and John went back to their own people and reported all that the chief priests and *elders* had said to them.
- (bb) Acts 5:21 At daybreak they entered the temple courts, as they had been told, and began to teach the people. When the high priest and his associates arrived, they called together the Sanhedrin —the full assembly of the *elders* of Israel —and sent to the jail for the apostles.
- (cc) Acts 6:12 So they stirred up the people and the *elders* and the teachers of the law. They seized Stephen and brought him before the Sanhedrin.
- (dd) Acts 23:14 They went to the chief priests and *elders* and said, "We have taken a solemn oath not to eat anything until we have killed Paul.
- (ee) Acts 24:1 Five days later the high priest Ananias went down to Caesarea with some of the *elders* and a lawyer named Tertullus, and they brought their charges against Paul before the governor.

(ff) Acts 25:15 When I went to Jerusalem, the chief priests and *elders* of the Jews brought charges against him and asked that he be condemned.

(2) Church Elders (24 NT references)

(a) Elders called “Elders” (17 times)::

- (i) Acts 11:30 This they did, sending their gift to the *elders* by Barnabas and Saul.
- (ii) Acts 14:23 Paul and Barnabas appointed *elders* for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.
- (iii) Acts 15:2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and *elders* about this question.
- (iv) Acts 15:4 When they came to Jerusalem, they were welcomed by the church and the apostles and *elders*, to whom they reported everything God had done through them.
- (v) Acts 15:6 The apostles and *elders* met to consider this question.
- (vi) Acts 15:22 Then the apostles and *elders*, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, two men who were leaders among the brothers.
- (vii) Acts 15:23 With them they sent the following letter: The apostles and *elders*, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings.
- (viii) Acts 16:4 As they traveled from town to town, they delivered the decisions reached by the apostles and *elders* in Jerusalem for the people to obey.
- (ix) Acts 20:17 From Miletus, Paul sent to Ephesus for the *elders* of the church.
- (x) Acts 21:18 The next day Paul and the rest of us went to see James, and all the *elders* were present.
- (xi) 1 Tim. 4:14 Do not neglect your gift, which was given you through a prophetic message when the body of *elders* laid their hands on you.

- (xii) 1 Tim. 5:17 The *elders* who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.
- (xiii) 1 Tim. 5:19 Do not entertain an accusation against an *elder* unless it is brought by two or three witnesses.
- (xiv) Titus 1:5 The reason I left you in Crete was that you might straighten out what was left unfinished and appoint *elders* in every town, as I directed you.
- (xv) Titus 1:6 An *elder* must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient.
- (xvi) James 5:14 Is any one of you sick? He should call the *elders* of the church to pray over him and anoint him with oil in the name of the Lord.
- (xvii) 1 Pet. 5:1 To the *elders* among you, I appeal as a fellow *elder*, a witness of Christ's sufferings and one who also will share in the glory to be revealed:

(b) Elders as "Overseers" (6 times):

- (i) Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you *overseers*. Be shepherds of the church of God, which he bought with his own blood.
- (ii) Phil. 1:1 Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the *overseers* and deacons:
- (iii) 1 Tim. 3:1 Here is a trustworthy saying: If anyone sets his heart on being an *overseer*, he desires a noble task.
- (iv) 1 Tim. 3:2 Now the *overseer* must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach,
- (v) Titus 1:7 Since an *overseer* is entrusted with God's work, he must be blameless —not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.
- (vi) 1 Pet. 5:2 Be shepherds of God's flock that is under your care, serving as *overseers* —not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

(c) Elders as "Pastor-Teachers" (1 time):

- (i) Eph. 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,
 - (ii) Gene Getz believes that this reference in Ephesians 4 to pastor-teachers is an office of the first-century only where men ministered to the universal church.¹⁴ He argues this because this gift is grouped with apostles and prophets (revelational gifts limited to time prior to the completion of the NT) as well as evangelists. Since Philip is the only person called an evangelist (Acts 21:9) and he received revelation (Acts 8:29), Getz assumes that all evangelists also received direct revelation. Also, besides association with these other three gifts, Getz gives no evidence for limiting the pastor-teachers to the early church. He limits these four gifts to a period prior to elders and deacons being instituted, yet elders are appointed in AD 48 (Acts 14:23) while Ephesians was written in AD 61, which is supposedly prior to elders!
- (3) God as “Overseer” (1 NT reference):
- (a) 1 Pet. 2:25 For you were like sheep going astray, but now you have returned to the Shepherd and *Overseer* of your souls.
 - (b) In a sense, since ultimately God oversees the whole world, all local church elders actually are under-overseers or under-shepherds.
- (4) The Elderly Apostle John Referred to as “Elder” (2 NT references)
- (a) 2 John 1 The *elder*, To the chosen lady and her children, whom I love in the truth — and not I only, but also all who know the truth
 - (b) 3 John 1 The *elder*, To my dear friend Gaius, whom I love in the truth.
- (5) Heavenly Elders (12 NT references)
- (a) Rev. 4:4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four *elders*. They were dressed in white and had crowns of gold on their heads.
 - (b) Rev. 4:10 the twenty-four *elders* fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say:
 - (c) Rev. 5:5-6 Then one of the *elders* said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.” Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the *elders*. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

¹⁴ Gene Getz, *Sharpening the Focus of the Church*, 132-33.

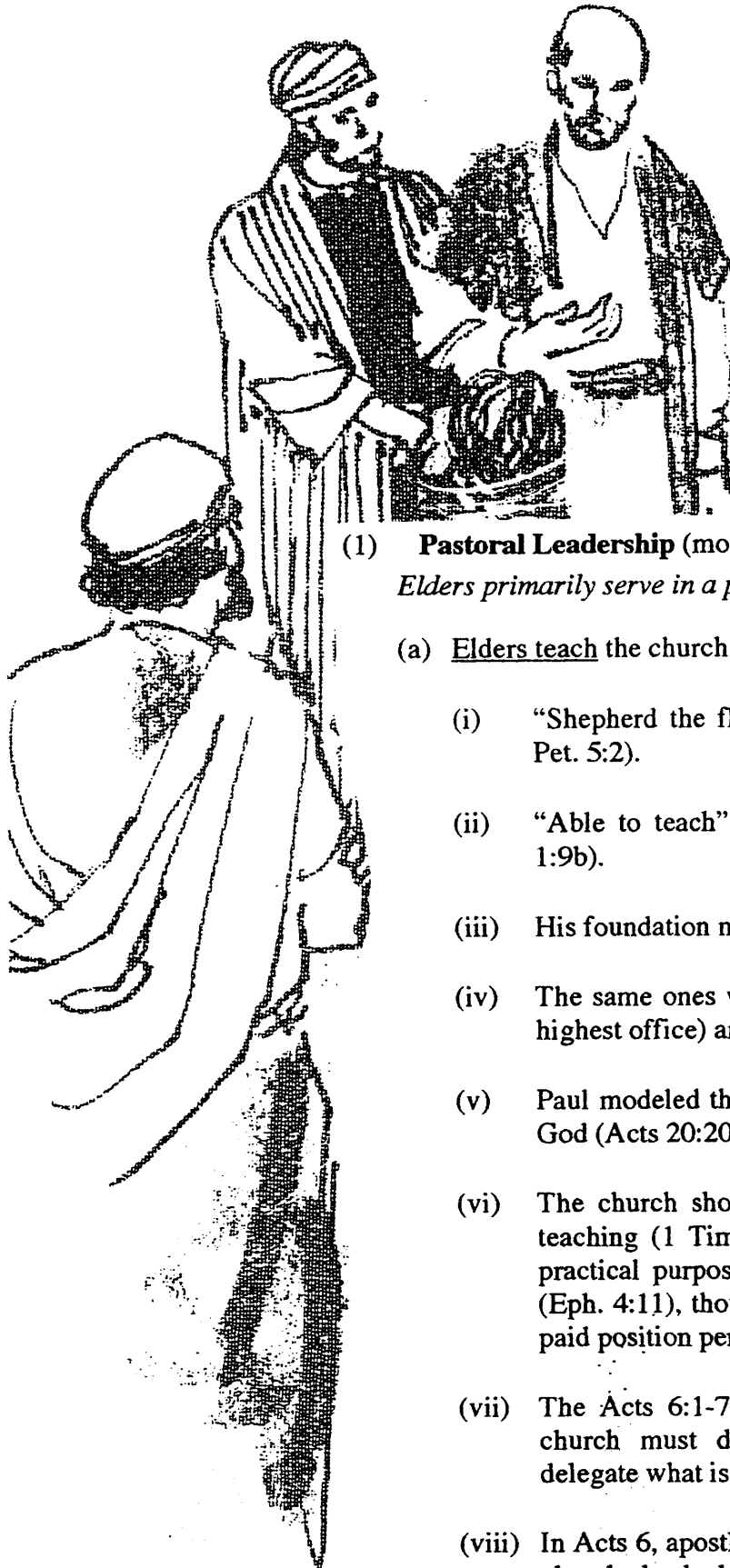
- (d) Rev. 5:8 And when he had taken it, the four living creatures and the twenty-four *elders* fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.
- (e) Rev. 5:11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the *elders*.
- (f) Rev. 5:14 The four living creatures said, "Amen," and the *elders* fell down and worshiped.
- (g) Rev. 7:11 All the angels were standing around the throne and around the *elders* and the four living creatures. They fell down on their faces before the throne and worshiped God,
- (h) Rev. 7:13 Then one of the *elders* asked me, "These in white robes—who are they, and where did they come from?"
- (i) Rev. 11:16 And the twenty-four *elders*, who were seated on their thrones before God, fell on their faces and worshiped God,
- (j) Rev. 14:3 And they sang a new song before the throne and before the four living creatures and the *elders*. No one could learn the song except the 144,000 who had been redeemed from the earth.
- (k) Rev. 19:4 The twenty-four *elders* and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried: "Amen, Hallelujah!"

b) Elder Responsibilities



So far we have seen that biblical leadership by elders originated in Old Testament times and continued during intertestamental Judaism where ten elders were needed to begin a synagogue. Even in NT times the leaders at Jerusalem were still called elders (as was the aged Apostle John in his epistles). Still more, some angels in heaven during the future book of Revelation are referred to as elders!

The NT church followed this same biblical pattern as the apostles appointed elders in every church (Acts 14:23). Sometimes "elders" were called "overseers" as the terms are used interchangeably (Acts 20:17, 28; Tit. 1:5-7; 1 Pet. 5:1-2). "Elder" denotes age and maturity whereas "overseer" speaks of the pastoral oversight required of men in this role. Further,



“elder” was a term recognized by Jews due to the OT and synagogue background whereas “overseer” (or “bishop”) was a Greek title recognized immediately by Gentiles as denoting a commissioner who regulated a new colony or acquisition.¹⁵ “Synonyms for the word *bishop* might be overseer, curator, guardian, or superintendent.”¹⁶

With this background it is now possible to answer this question: What do elders do? There are five characteristics of their leadership.¹⁷

(1) **Pastoral Leadership** (mostly a shepherd imagery)

Elders primarily serve in a pastoral capacity, which includes the following...

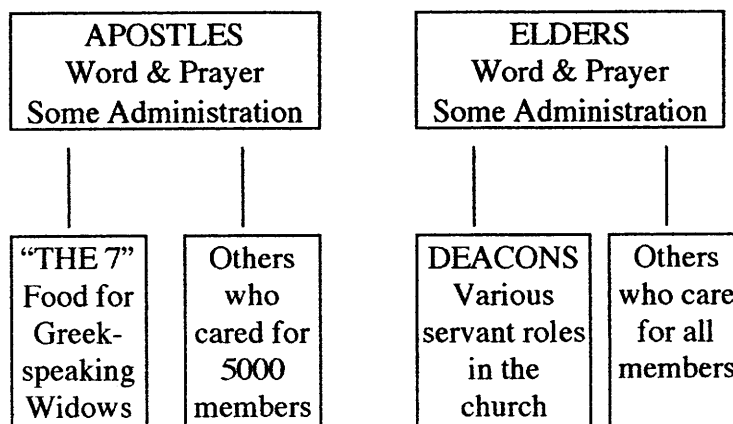
- (a) Elders teach the church (a shepherd feeds the flock in green pastures).
 - (i) “Shepherd the flock” includes teaching the Word (Acts 20:28; 1 Pet. 5:2).
 - (ii) “Able to teach” is a basic elder requirement (1 Tim. 3:2; Titus 1:9b).
 - (iii) His foundation must be Scripture (Titus 1:9a).
 - (iv) The same ones who have charge over the church (presumably the highest office) are also to instruct (1 Thess. 5:12).
 - (v) Paul modeled the teaching content as the full plan and purpose of God (Acts 20:20, 27).
 - (vi) The church should pay elders who work hard at preaching and teaching (1 Tim. 5:17-18; cf. pastor-teachers in Eph. 4:11). For practical purposes, such elders could be called “pastor-teachers” (Eph. 4:11), though nothing in the term “pastor-teacher” denotes a paid position per se.
 - (vii) The Acts 6:1-7 principle is that the highest ruling body in the church must devote themselves to teaching and prayer—and delegate what is necessary to maintain these priorities.
 - (viii) In Acts 6, apostles filled this highest role. However, the Jerusalem church also had elders (Acts 11:30; 15:4).

¹⁵ J. B. Lightfoot, *Saint Paul: The Epistle to the Philippians*, 95.

¹⁶ Gene Getz, *Sharpening the Focus of the Church*, 136.

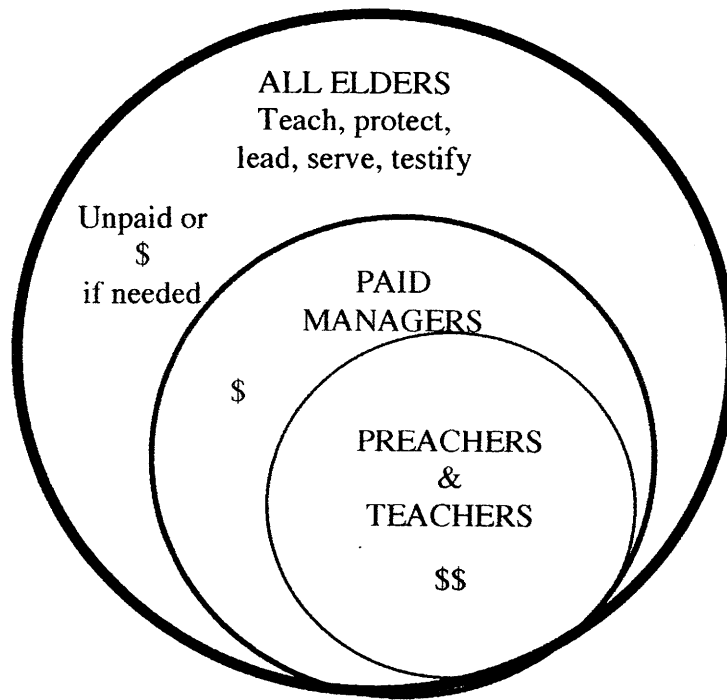
¹⁷ The following is adapted significantly from Alexander Strauch, *Biblical Eldership: Restoring the Eldership to Its Rightful Place in the Church*, rev. (Littleton, CO: Lewis & Roth, 1997), 5-28. This is a pamphlet size summary of his earlier full length book.

- (ix) As the apostles died out and as leaders were selected for other churches, elders filled this role (Acts 14:23).



- (x) The mention of “overseers” (elders) before deacons (“overseers and deacons”) shows their prominence (Phil 1:1). There is evidence for deacons only here at Philippi and also at Ephesus (1 Tim. 3:8-13).
- (b) Elders protect believers from heresy (a shepherd uses his rod against enemies).
- (i) Judge doctrinal error (Acts 15:6)
 - (ii) Guard the flock from false teachers (Acts 20:17, 28-31a)
 - (iii) Know the Word well to refute heretics (Titus 1:5, 6a, 9).
- (c) Elders lead believers (a shepherd guides his flock, a “household manager” takes care of the master’s servants, property, and finances).
- (i) Leading was to be primarily by example (1 Pet. 5:3).
 - (ii) “Shepherd the flock” includes leading the church (Acts 20:28; 1 Pet. 5:2).
 - (iii) In biblical language, shepherding a nation or group means to lead or govern (2 Sam. 5:2; Ps. 78:71-72).
 - (iv) Elders exercise oversight of the body (Acts 20:28; Phil. 1:1; 1 Thess. 5:12; 1 Tim. 3:1-2; Tit. 1:7; 1 Pet. 5:2).
 - (v) All elders should be honoured, meaning that the church assures that their material needs are met. Those elders who rule [lead, direct, manage] well should be paid the most, especially preachers and teachers (1 Tim. 5:17a).

- (vi) This verse distinguishes between paid and unpaid elders, assuming that those with a vocation outside the church do not need any church salary. Elders who devote more time to the church should be paid more to relieve them of needing another means to make a living.
- (vii) Taking into account (1)(e) above, three types of elders are noted in verses 17-18: unpaid, paid teachers/preachers, and paid managers (though all elders must be “able to teach”).



(d) Elders serve/care for the church in practical ways:

- (i) The elders' caring for the flock is parallel to managing one's household (1 Tim. 3:5).
- (ii) Pray for the sick (James 5:14). The anointing with oil was a role of the shepherds who took care of their sheep.
- (iii) Help the weak in the flock (Acts 20:35). This probably refers to service such as counseling members and comforting those who are bereaved.
- (iv) Work hard for the saints (1 Thess. 5:12; 1 Tim. 5:17).
- (v) Provide official welcome to visitors (Acts 15:4).

(e) Elders testify to the church and world in an official capacity:

- (i) Act as representatives of the church to appoint (ordain) qualified leaders (1 Tim. 4:14).
- (ii) Accept and distribute money (Acts 11:30).
- (iii) Send witnesses to serve in official capacities (Acts 15:22).

(2) Shared Leadership

- (a) All NT passages refer to a plurality of leadership. References to “an overseer” (elder) in the singular (1 Tim. 3:1) speaks only of a man who is representative of the larger group of shepherds. This pastoral team is never called a “board” as “board” is an administrative term derived from the business world.
- (b) Peter appealed to “fellow elders” (1 Pet. 5:1).
- (c) Paul modeled team ministry in all his travels (with Barnabas, Luke, Silas, etc.) and elder appointments (e.g., Acts 14:21).

(3) Male Leadership

- (a) All OT and NT occurrences of elders are men. Similarly, while Christ had both male and female disciples, all twelve original apostles were males (Matt. 10:1-4).
- (b) Male spiritual leadership for NT elders is in line with the OT pattern of having male priests. However, women sometimes served in administrative roles as queens and judges (Judg. 4-5). Further, women sometimes were prophetesses in both the OT (Exod. 15:20-21) and NT (Luke 2:36-38; 1 Cor. 11).
- (c) Male leadership is particularly underscored by the requirement that an elder be the “husband of one wife” (1 Tim. 3:2; Tit. 1:6).

c) Elder Qualifications

(1) Selecting Leadership for the Local Church

(a) How Do Most Churches Select Their Leaders? (i.e., What criteria is often used to find out who will be the church deacons, elders, etc.?)¹⁸

- (i) Popularity (attractiveness, charisma, and likable)
- (ii) Past (tradition, “He’s always had that office” mentality)
- (iii) Politics (shrewdness, clout, manipulation)
- (iv) Pocketbook (wealth, large church contributions, even bribery)
- (v) Profession (occupational standing—why do so few middle and lower class elders exist?)

(b) How Should Churches Select Leaders? What Process of Selection and What Qualifications Must Potential Church Leaders Meet?

(i) Scriptural Examples

(a) APOSTLES: The Replacement of Judas (Acts 1:12-26)

- (i) Process of Selection: Congregational selection of candidates, prayer, drawing of lots, apostolic appointment. However, since we have no apostles anymore I believe that this process is not a pattern for us.
- (ii) Qualifications: To be in “the twelve,” one had to be a participant in Christ’s ministry and eyewitness of His resurrection (Acts 1:21-22). For other apostles only the latter was required (cf. 1 Cor. 9:1). This is why no one today qualifies as an apostle.

(b) DEACONS: The Church at Jerusalem (Acts 6:1-6)

- (i) Process of Selection: Congregational selection, apostolic appointment (Gr.: “ordain”)
- (ii) Qualifications: Good reputation, full of the Spirit and of wisdom (v. 3; but see especially 1 Tim. 3:8-13 which is explained later in this study)

(c) ELDERS: Titus’ Responsibility (Titus 1:5-9)

- (i) Process of Selection: undefined, but Titus as an apostolic representative of Paul was to appoint (Gr.: “ordain”) the men once they had been selected. Perhaps elders were selected by congregational approval just as were the

¹⁸Chuck Swindoll, *Excellence in Ministry* (Fullerton, CA; Insight for Living, 1985), 39.

leaders in the Jerusalem church (cf. Acts 6:1-6 above). Today, when we have no apostolic delegates to ordain elders, ordination must come from the church leadership.

- (ii) Qualifications: Titus 1:6-9; 1 Tim. 3:2-7 (explained on the following pages)

(ii) Scriptural Principles:

- (a) Qualifications *apply only to men* (women are excluded).
- (b) Qualifications are not optional but *essential* (all qualities must be true of one being considered; failure in one area should be reason for withholding appointment).
- (c) Qualifications primarily refer to one's *present lifestyle* and character, not his past (unless Scripture designates past actions as applicable to the present).
- (d) Qualifications refer to the *office of elder* (i.e., bishop, overseer, pastor) *or deacon* but not other church leadership positions (e.g., Sunday School teacher, care group leader).
- (e) Qualifications *must be maintained* in order to continue to function as an elder. Those who originally meet the qualifications but later neglect to maintain the standards must resign or be removed from the board.
- (f) Qualifications emphasize a man's *character far more than his abilities* (which may disqualify some of the most successful and shrewd businessmen within the church).
- (g) Qualifications emphasize a man's ability to manage his *home* more than his work.

(2) An Examination of the Elder Qualifications (Titus 1:6-9; 1 Timothy 3:1-7)

(a) Outline of the Qualifications

- (i) General Reputation (Titus 1:6a; 1 Tim. 3:2a)
- (ii) Family Life (Titus 1:6b; 1 Tim. 3:2b, 4-5)
- (iii) Negative Characteristics (Titus 1:7; 1 Tim. 3:3a, 6)
- (iv) Positive Characteristics (Titus 1:8; 1 Tim. 3:2b, 3b, 7)
- (v) Teaching Requirement (Titus 1:9; 1 Tim. 3:2)

Note: A man's *desire* to be an elder must precede any official evaluation (1 Tim. 3:1a). If a man does not want to become an elder, it matters little whether he qualifies, so even if "desire" is not considered a qualification, it certainly is relevant.

Elders are to be evaluated by all 20-22 criteria, depending on how one divides similar characteristics in parallel passages in 1 Timothy 3:1-7 and Titus 1:6-9.

"BAGD" in this study abbreviates the Greek lexicon by Bauer, Arndt, Gingrich, and Danker. This work is considered the standard dictionary for defining Greek words.

(b) Examining the Qualities Individually (NIV translations underlined)

(i) General Reputation (Titus 1:6a; 1 Tim. 3:2a)

(a) Above Reproach is a qualification of general reputation that can be seen as an "umbrella principle" under which all the other traits fall.

(i) (ἀνέγκλητος Tit. 1:6, 10 [deacons]) means "blameless" (cf. KJV) or "irreproachable" (BAGD 64b) in the sense that no one can point a finger at his character or behavior with an accurate accusation—not perfect, but having a good reputation. This means not "merely unaccusable, but unaccused; not free from any just charge... but free from any charge at all...if any present [at the elder's ordination] had such a charge to bring, the ordination should not go forward until such a charge had been sifted" (Trench, 381). This requirement to be blameless excludes one guilty of sin in his past which the church would need to discipline (e.g., divorce, immorality, criminal offenses) or which affects his present reputation.

(ii) (ἀνεπίλημπτον 1 Tim. 3:2) is translated "above reproach," being a synonym and also meaning "irreproachable" (BAGD) with the same sense as ἀνέγκλητος.

(b) Respectable (κόσμιον; 1 Tim. 3:2b) also has the idea "honorable" (BAGD) and is used of women who wear modest apparel (1 Tim. 2:9). The word refers to one who is living an orderly or well-arranged life, and Christ used the verb form (κοσμέω) to designate a "well-ordered house" (Matt. 12:44), "well-trimmed lamps" (Matt. 25:7) and "decorated" tombstones (Matt. 23:29). A respectable man shows maturity which avoids personal excesses which may offend others, particularly weaker brothers and sisters. The church whose leaders do not earn respect will have a difficult experience.

(c) [Having] a Good Reputation with Those Outside the Church (μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν 1 Tim. 3:7) also is mandatory for one being considered for office. An elder should be respected both inside and outside the church. The phrase literally reads "to have a good witness from those outside." This requirement disqualifies anyone known by unbelievers as a

crooked businessman, a lazy worker, a tyrant, a hardheaded and insensitive man, etc. A "good reputation" can be very broad.

Note: The following qualities relate to a man's genuine character, but the qualities above ("above reproach," "respectable" and "good reputation") denote his perceived character. A godly man who is not known as a godly man cannot qualify as elder.

(ii) Family Life (Titus 1:6b; 1 Tim. 3:2b, 4-5)

- (a) The Husband of One Wife (μιᾷς γυναικὸς ἄνδρα in 1 Tim. 3:2; μιᾷς γυναικὸς ἄνθρωπος in Tit. 1:6) emphasizes a man's control in sexual restraint and a faithful relationship to his wife if he is married. (If he is not faithful in this second most important relationship in life should he be trusted in the affairs of the church?) This qualification excludes any husband unfaithful to his wife or one guilty of homosexuality, incest, and other sins of the flesh. (See the detailed evaluation at the end of this study on qualifications).
- (b) Having Responsible Children is generally translated like the NIV's "whose children believe" (τέκνα ἔχων πιστά; Tit. 1:6) but may also be translated "having faithful children." This alternate translation is preferable since: (1) parents are not ultimately responsible for the salvation of their children, and (2) because the parallel meaning is supported in 1 Timothy 3:4 where an elder is required to "manage his household well, keeping his children under control with all dignity" (cf. 1 Tim. 3:12 for deacons). The word for "manage" is also used of elders who "rule" (1 Tim. 5:17). The meaning of "having faithful children" is explained in the following clause (below).
- (c) (Whose Children Are) Not Accused of Dissipation or Rebellion (μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα; Tit. 1:6) refers to the elder's children not being able to be slandered for riotous living or insubordination ("being wild or disobedient," NIV), but rather being disciplined and restrained (able to accept authority). The man whose children are rebellious or excessive (drugs, sex, drunkenness, etc.) would best get his family under control before taking on responsibility as a church leader (cf. 1 Tim. 3:5).

(iii) Negative Characteristics (Titus 1:7; 1 Tim. 3:3a, 6)

- (a) Not Self-Willed (μὴ αὐθάδης; Tit. 1:7) means that the man under consideration must not be "stubborn or arrogant" (BAGD), or not self-indulgent to the point of showing arrogance to others. He must be a protector of God's concerns (holiness, purity, faithfulness, etc.) rather than of selfish pursuits (desire for control in the church, overbearing, etc.). Humility is indispensable.
- (b) Not Quick-Tempered (μὴ ὀργιλον; Tit. 1:7) means not "inclined to anger" (BAGD), not given to outbursts of wrath, not contentious or belligerent. Gentle (ἐπιεικής 1 Tim. 3:3) or "yielding" and "kind" (BAGD) describes this characteristic positively.
- (c) Not Addicted to Wine (μὴ πάροινον; Tit. 1:7; 1 Tim. 3:3) properly describes one who is "not drunken" (BAGD). The literal translation is "not (one who lingers) beside (his) wine."

Temperate (νηφάλιον; 1 Tim. 3:2) refers to the same idea, “literally temperate in the use of alcoholic beverages, sober, clear-headed, self-controlled” (BAGD). An alcoholic or heavy drinker should never be considered for the office of elder. Ideally an elder should be a non-drinker and at the most one who drinks with great moderation.

- (d) Not pugnacious (μὴ πλῆκτην; 1 Tim. 3:3) refers to a “pugnacious man, bully” (BAGD). This is a man who is “not violent” (NIV) and not given to blows, not eager to use his fists, and not argumentative. Certainly any man with a reputation for physical and emotional retaliation at others would not meet this elder qualification.
- (e) Uncontentious (ἄμαχον; 1 Tim. 3:3b) properly understood refers to the quality of being “peaceable” (BAGD). Not only should the elder avoid fighting (“not pugnacious” above), but he must actively pursue unity and harmony within the body of Christ. One who has a tendency to “witch hunt” makes the work of the elders terribly difficult in the many potentially explosive situations that eventually face every church. If this characteristic is expected of all believers (Tit. 3:2), how much more for the leaders!
- (f) Not Pursuing Dishonest Gain (μὴ αἰσχροκερδῆ; Tit. 1:7) refers to one “not fond for dishonest gain, greedy for money” (BAGD 25a). He makes an honest living and is upright in all his business dealings since he is “not given to filthy lucre” (KJV). Free from the love of money (ἀφιλάργυρον; 1 Tim. 3:3b) describes the characteristic positively. A man who gambles, hordes his money, or is pursuing the elder office for financial advantage is clearly disqualified, as would be one who refuses to at least tithe.
- (g) Not a New Convert (μὴ νεόφυτον; 1 Tim. 3:6) means not “newly planted” and gives our English word “neophyte” (BAGD). Just how young of a Christian qualifies for eldership is not specifically designated, but Paul appointed elders from men less than a year old in Christ during his first missionary journey (Acts 14:23). However, they were not novices as they were steeped in Judaism. The principle is to appoint mature men in Christ, especially mature in humility to fight pride from being appointed to office.

(iv) Positive Characteristics (Tit. 1:8; 1 Tim. 3:2b, 3b, 7)

- (a) Hospitable (φιλόξενον; Tit. 1:8; 1 Tim. 3:2), or “loving strangers” (Hendriksen), also should characterize one considered for the office of elder. The word for “hospitable” here is a compound word (φίλος, “brotherly love” plus ξένος, “stranger, alien”) which means showing love towards those one doesn’t know. Does the man love and care for believers and strangers, or treat people with contempt, especially if they are of a different social status or race? One who still struggles with racial, religious, or social prejudices disqualifies himself on this requirement. “For the whole law is fulfilled in one word, in the statement, ‘You shall love your neighbor as yourself’” (Gal. 5:14).
- (b) Loving What is Good (φιλάγαθον; Tit. 1:8) has the same root (φίλος, “brotherly love”) as above, meaning “loving goodness,

virtuous, ready to do what is beneficial to others" (Hendriksen; cf. Phil. 4:8). The KJV, "a lover of good men," is an inaccurate and unfortunate translation in its exclusiveness (especially since believers are commanded to love all men; cf. Rom. 13:8-10). "Loving what is good" in its simplest sense means loving God and what God loves. This characteristic would definitely disqualify from office one who approves of abortion, premarital and extramarital sex, and other harmful practices which are clearly forbidden by Scripture.

- (c) Sensible (σώφρονα; Tit. 1:8) suggests being "of sound mind, reasonable, sensible, serious, keeping one's head" (BAGD). Prudent (σώφρονα; 1 Tim. 3:2) expresses the same concept with a different English translation of the same Greek word. This connotes that an elder needs to be wise and balanced in his judgment, marked by a proper self-image (humility without self-condemnation) as Romans 12:3 exhorts. This quality excludes men known as lacking proper judgment or proud "know-it-alls."
 - (d) Just (δίκαιον; Tit. 1:8) is defined as "upright, righteous" (BAGD). Being just suggests a man who demonstrates impartiality in his decision making. He is fair, able to make mature judgments and characterized by practical righteousness affirmed in his lifestyle.
 - (e) Devout (δσιον; Tit. 1:8) especially emphasizes a man's relationship with God as "devout, pious, pleasing to God, holy" (BAGD). One demonstrating this quality continually progresses in holiness to be more like Christ. He has made it a priority to "put on the new man" (Eph. 4:24). He is one of whom people declare, "He sure is a godly man!"
 - (f) Self-Controlled (ἐγκρατῆ; Tit. 1:8) also refers to being "disciplined" (BAGD). A man with excesses in habits, tardiness, anger, etc. reveals him to be undisciplined in his lifestyle and therefore not qualified for the office of elder. The point here is to require someone to exercise control over his own life before he is given control over the church.
- (v) Teaching Requirement (Tit. 1:9; 1 Tim. 3:2)
- (a) Able to Teach (διδασκτικόν; 1 Tim. 3:2) and Holding Fast the Faithful Word... to Exhort (Encourage)... and to Refute... (Tit. 1:9) both specify that elders should have some aptitude for teaching, although not necessarily possessing the *gift* of teaching (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11). They need not be scholars, but they should have a good grasp of the Word of God for two purposes (Tit. 1:9b): (1) to exhort (encourage) others in sound doctrine, and (2) to refute those who contradict [sound doctrine].
 - (b) This teaching qualification is no light order, especially since the responsibility covers a church-wide scale. It is imperative that an elder be well grounded in the "faithful word which is according to the teaching" (Tit. 1:9), and yet to be able to communicate the Word in a non-offensive manner. This characteristic excludes those with no aptitude for teaching on a group or one-on-one basis and those who possess only a superficial knowledge of the Bible, especially in its basic doctrines.

(c) Summary of the Qualifications

- (i) For the most part, the preceding qualifications from 1 Timothy 3 and Titus 1 describe a man's character, not his abilities (exceptions being "able to teach" and "managing his household well").
- (ii) It can be concluded from this observation that God is more concerned with *who* a man is than *what* he can do, especially as this is revealed in his family relationships and general reputation as a man of God.

(d) Practical Implications

- (i) The qualifications for elder are presented as a unit. No ratio or percentage of them that need to be true of a man appears in either 1 Timothy 3 or Titus 1. Paul stressed each characteristic as vital. For these reasons we must conclude that all of them are necessary to accept a man as an elder. (If all the qualities were not mandatory, who would be so presumptuous to decide which ones are optional?)
- (ii) This requirement of all the qualifications does not infer that the man must have *arrived* as a man of God, but that he is progressing toward greater spiritual maturity with these qualities as a foundation. The church should be instructed in the meanings of the requirements in a series of messages, then as a congregational body should decide upon each possible elder candidate who is put forward by a committee which recommends elders.
- (iii) The question rises concerning how long to wait until such men are identified in a congregation. Scripture gives no time indication here. The temptation in some churches is to appoint men too quickly to this office; this leads to selecting elders who don't really scripturally qualify.
- (iv) However, this also doesn't mean that the body of believers should sit around and wait for qualified men to appear like magic. The pastor needs to build his life into several men with the prayer that many of them would eventually qualify to assist him as elders.
- (v) These men certainly can and should assist the pastor before assuming the title of elder. They do not need to be called elders to be useful to the church. Being disciplined by the pastor allows them time for growth into men of God who then can serve as elders with the pastor as models of a church with high, biblical standards of church leadership.

- (vi) Alexander Strauch sums up the importance of elder requirements:¹⁹

It is highly noteworthy that the New Testament provides more instruction concerning the qualifications for eldership than on any other aspect of eldership. Such qualifications are not required of all teachers or evangelists. One person may be gifted as an evangelist and be used of God in that capacity, yet be unqualified to be an elder. An individual may be an evangelist immediately after conversion, but Scripture says that a new convert cannot be an elder (1 Timothy 3:6).

When we speak of the elders' qualifications, most people think that these qualifications are different than those of the clergy. The New Testament, however, has no separate standards for professional clergy and lay elders. The reason is simple. There aren't three separate offices--pastor, elders, and deacons--in the New Testament-style local church. There are only two offices--elders and deacons. From the New Testament perspective, any man in the congregation who desires to shepherd the Lord's people and meets God's requirements for the office can be a pastor elder.

¹⁹ Alexander Strauch, *Biblical Eldership: Restoring the Eldership to Its Rightful Place in the Church*, rev. (Littleton, CO: Lewis & Roth, 1997), 21. This is a pamphlet size summary of his earlier full length book available for US\$14.99 at <http://www.discerningreader.com/bibelalstrau.html>.

(3) A Closer Look at “Husband of One Wife” for Elders (1 Tim. 3:2; Tit. 1:6) and Deacons (1 Tim. 3:12)

(a) Various Translations

- (i) “The husband of one wife” (NASB, KJV, NKJV, RSV, Beck, Amplified)
- (ii) “The husband of but one wife” (NIV)
- (iii) “Must have only one wife” (LB, Williams, TEV [The Everyday Bible])
- (iv) “With only one wife” (Phillips)
- (v) “Faithful to his one wife” (NEB)
- (vi) “A one-wife kind of a man [that is, married only once]” (Wuest, brackets his)

(b) Greek Nuances

- (i) Literally, μιᾷς γυναικὸς ἄνδρα [ἀνὴρ], meaning “a one woman (wife) man (husband)” or “a man (husband) of one woman (wife).”
 - (a) “Woman” and “wife” are both possible translations of the same Greek word (γυναικὸς).
 - (b) “Man” and “husband” are both possible translations of the same Greek word (ἀνὴρ, ἄνδρα).
- (ii) The emphasis is upon the word “one” in the original.

(c) Various Interpretations & Critiques

- (i) Prohibition of Those Not Married to the Church (i.e., must be celibate)
 - (a) Strengths
 - (i) The church is referred to as “the Bride of Christ” in Scripture.
 - (ii) Paul considered celibacy honorable (1 Cor. 7:37-38).
 - (b) Weaknesses
 - (i) While the church is frequently called the “bride of Christ” in the NT, it is never referred to as the “wife of Christ.”
 - (ii) Although celibacy is honorable, if it was necessary for church leadership then the requirements regarding the

elder's children and family management would have no meaning (1 Tim. 3:4-5; Tit. 1:6).

- (iii) If Paul required the single lifestyle for church leadership, he would be excluding even some of the married apostles such as Peter.
- (iv) This view does not fit the context.
- (v) "Marriage" to the church is a concept foreign to Scripture.
- (vi) This view is even abandoned by most Roman Catholic commentators today.

(ii) Prohibition of Single Men (i.e., must be married)

(a) Strengths

- (i) Married men have a broader range of experience due to family responsibilities and could probably relate to more problems than single men.
- (ii) "Husband" and "wife" seem to be better translations than "man" and "woman" since the following phrase concerns the candidate's children.

(b) Weaknesses

- (i) Paul considered the single life preferable over the married life (1 Cor. 7:37-38).
- (ii) The same logic for marriage as a requisite would have to be used for the qualification "having children..." This would disqualify married men without children.
- (iii) If Paul forbade the single lifestyle for church leadership, he would be contradicting his own warning against false teachers who prohibited marriage (1 Tim. 4:3).
- (iv) If Paul forbade the single lifestyle for church leadership, he would be contradicting his own lifestyle as a single man (1 Cor. 7:8).
- (v) The qualification reads, "husband of *one* wife," not "husband of a wife."

(iii) Prohibition of Polygamy or Concubines

(a) Strengths

- (i) One with two or more wives/mistresses can't be called a "husband of one wife"!
- (ii) Polygamy was practiced in the OT times even by men of God. God may be attaching a stricter rule here for leaders than that allowed in the OT.

- (iii) Men with concubines was a frequent NT practice.
- (b) Weaknesses
 - (i) Since polygamy and promiscuity are forbidden of *all* Christians the requirement must mean more than this.
 - (ii) There is no evidence that polygamy was practiced in the first century church. It was illegal by Roman, Greek, and Jewish law.
- (iv) Prohibition of Remarried Widowers (Kelly, 75-76)
 - (a) Strengths
 - (i) Those who remarry following the death of a spouse may do so out of lack of self-control (1 Tim. 5:11-12).
 - (ii) Remarried widowers have had two wives, not one.
 - (iii) Most first and second century commentators taught this view as they saw remarriages as indicating lack of sexual self-restraint.
 - (iv) Paul considered unmarried widows happier than remarried widows (1 Cor. 7:40).
 - (b) Weaknesses
 - (i) A second marriage following a spouse's death does not necessarily imply lack of sexual self-restraint.
 - (ii) Remarried widowers still only have one wife at the time of consideration regarding elder requirements.
 - (iii) The practices of the church in the first few centuries are still subject to God's Word as their authority, and an ascetic bias prevailed during this time.
 - (iv) Paul allowed remarriage after the death of a spouse (1 Cor. 7:39).
- (v) Prohibition of Divorced Men Who Remarry
 - (a) Strengths
 - (i) Christ claimed that one who marries another while his first spouse is still living is an adulterer (Matt. 5:32; 19:9; Mark 10:11; Luke 16:18). Similarly, Paul called a woman an adulteress if she is married to another man while her husband is living (Rom. 7:3).
 - (ii) Paul commanded divorced believers to remain unmarried (1 Cor. 7:10-11).

- (iii) Divorce represents a failure in the home, and, though forgiven of the believer, disqualifies for church leadership.

(b) Weaknesses

- (i) The emphasis in elder qualifications is upon one's *present* character, not his past. A man could have been a complete failure in a previous marriage but a success in the present one.
- (ii) The past divorce could have been largely or even entirely the wife's fault.
- (iii) The reference to married men being "adulterers" in the Greek describes an act, not an ongoing condition or state. The sin is forgiven and forgotten in God's book, so the church shouldn't hold against someone what God Himself does not hold against him.
- (iv) At the time of being considered for office the candidate would have but one wife (i.e., he has only had "one wife at a time").

(vi) Husband Who is Faithful to His Wife

(a) Strengths

- (i) It interprets the qualification as "a one-woman kind of man" as indicative of his character at present.
- (ii) It interprets an ambiguous phrase generally, not attaching any more meaning to it than the mere words allow. Being a "one-woman man" denotes a man who is not sexually promiscuous, who has his thought life under control, who is not flirtatious, etc.

(b) Weaknesses

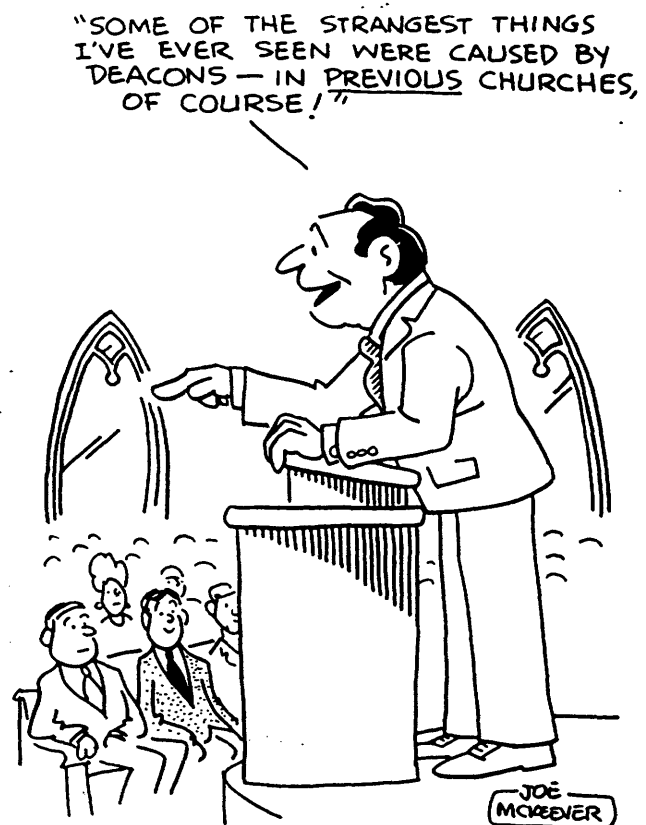
- (i) The phrase says nothing at all about moral faithfulness. The above interpretation is too general for a specific phrase mentioning the number of wives a man has had. If Paul had a general sense in mind, why did he not write, "morally pure" or "sexually upright" to clearly indicate moral integrity?
- (ii) None of the Church Fathers of the first two centuries of the church interpreted this phrase this generally.
- (iii) It is not unfair to disqualify a man for something he did in his past. Although every believer's sin is forgiven, the consequences are often long-lasting.

(d) Conclusion

- (i) Due to the ambiguity of the Greek phrase, the “husband of one wife” clause remains the most difficult church leadership qualification to understand. The primary question seems to be, “How stringent a standard did Paul mean by this phrase?”
- (ii) In summary, six interpretations of the “husband of one wife” clause were examined. These exclude from the eldership any man who is:
 - (a) “Married to the church” (elders must be single)
 - (b) Single (elders must be married)
 - (c) Polygamous or entertaining concubines
 - (d) A remarried widower
 - (e) A remarried divorcee
 - (f) Not morally upright with and devoted to the wife he presently has
- (iii) In my estimation, the last two views have the most to commend them. Chuck Swindoll agrees with the last view: “Taken in its most basic sense, it means that an overseer, if married, must be married to only one woman (which excludes bigamy, polygamy, and homosexuality) and must be devoted to his wife (which excludes promiscuity and an unhealthy marriage).”²⁰
- (iv) Yet if the final view is correct, other issues regarding divorced men must be considered:
 - (a) There is reason to question whether one who is divorced can be considered as “above reproach” (1 Tim. 3:2; Tit. 1:6). Failure in marriage is failure in the most important relationship in life.
 - (b) Also, can a divorced man can be regarded as “one who manages his own household well” (1 Tim. 3:4-5; cf. Tit. 1:6)? As Paul pointed out, “If a man does not know how to manage his own household, how will he take care of the church of God?” (1 Tim. 5:5).
 - (c) Depending upon the views on divorce in society at large, it is also questionable whether a divorced man might be described as “having a good reputation with those outside the church” (1 Tim. 3:7). Even if this failure has now been remedied, the effects from such a failure (e.g., broken home with children) generally last throughout one’s lifetime and become public knowledge.

²⁰Swindoll, *Excellence in Ministry*, 41.

- (v) Therefore, "husband of one wife" may emphasize only that a man must be a faithful husband if married, but other qualifications would exclude from church leadership those divorced.



14. Deacons

- a) Deacon Texts: Here are all four of the NT occurrences of the term “deacon” and “deacons” as a basis of study for both qualifications and responsibilities:
- (1) Phil. 1:1 Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and *deacons*:
 - (2) 1 Tim. 3:8 *Deacons*, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.
 - (3) 1 Tim. 3:10 They must first be tested; and then if there is nothing against them, let them serve as *deacons*.
 - (4) 1 Tim. 3:12 A *deacon* must be the husband of but one wife and must manage his children and his household well.
- b) Deacon Responsibilities
- (1) The roles of deacons are never clearly spelled out in the NT. However, “The Seven” selected in Acts 6:1-7 fulfilled a servant role to ease the administration load of the apostles and elders. By handling the administration of the food distribution to needy widows, these seven men freed the apostles and elders to fulfill their primary role of teaching and prayer.
 - (2) The term “deacon” (διάκονος *diakonos*) literally means “servant” of someone (Matt. 20:26; 23:11; Mark 10:43; BAGD 184d). It is generally used of a “helper” (1 Thess. 3:2; 1 Tim. 4:6) or waiters at table (Josephus *Antiquities* 6.52). The four references to deacons as officers of the church are listed below. Some Scripture (of Phoebe in Rom. 16:1) and some early literature mentions the feminine “deaconess” (by the Roman governor Pliny the Younger, *Epistles* 10.96.8 in approx. AD 113).
- c) Deacon Qualifications
- (1) General Notes on Deacon Qualifications
 - (a) The elder qualification study earlier noted that a man’s *desire* to be an elder must precede any official evaluation (1 Tim. 3:1a) since if he does not *want* to become an elder, it matters little whether he qualifies. Although not expressly stated in the following passage on deacon qualifications, obviously the same truth applies here as well. Thus, implicitly a man’s desire to be a deacon would have to precede or accompany any evaluation of his life.
 - (b) As to the origin of the deacon office in the Church, this is not given in Scripture nor recorded for us in the extra-biblical writings. While the appointment of “the Seven” in Acts 6 in AD 34-35 may perhaps serve as model, nowhere are these seven men ever called deacons. In fact, over twenty years after their appointment (AD 57), Philip is still called one of “the Seven” (Acts 21:8), not “one of the Jerusalem deacons.” However,

in AD 62 Paul addressed his letter to Philippi's "elders and deacons" (Phil. 1:1) so the office was certainly known by this time.

- (c) As to the nature of the office (i.e., the responsibilities), this is also never laid out as in the case of the elders (cf. Acts 20:28, 35; 1 Pet. 5:1-4). However, since the term "deacon" means literally one who served in a menial capacity such as waiting on tables, it is evident that these persons fulfilled a role that was subservient to the board of elders. Elders were responsible for teaching and hospitality, roles that were never required of the diaconate.
- (2) Outline of the Qualifications (1 Timothy 3:8-13)
- (a) Men: Specific Behavior (vv. 8-10)
 - (b) Women: Specific Behavior (v. 11)
 - (c) Men: Family Life (vv. 12-13)
- (3) Examination of the Qualities Individually
- (a) Men: Specific Behavior (vv. 8-10)
 - (i) Worthy of Respect (σεμνός, v. 8) means "worthy of respect or honor, noble, dignified, serious" (BAGD 747a 1a). This quality was required of older men in general (Tit. 2:2). A respectable man shows maturity that avoids personal excesses that may offend others, particularly weaker brothers and sisters. The church whose leaders do not earn respect will have a difficult experience.
 - (ii) Sincere is the positive way to say "not double-tongued" (δίλογος, v. 8; BAGD 198d; cf. NASB) and carries the idea of being one who is consistent in what he says. This means not being a "double-talker" who says "one thing to one man and a different thing to the next" (Kelly, 81). Deacons, being responsible for many servant tasks, must be men who can keep a tight rein on the tongue backed by integrity of heart.
 - (iii) Not Indulging in Much Wine (μὴ οἶνον πολλῷ προσέχοντας, v. 8; cf. elder qualification #9 "not addicted to wine" or "not (one who lingers) beside (his) wine" [μὴ πόρτινον] in Tit. 1:7; 1 Tim. 3:3) literally means one who is not "occupying oneself with, devoted or applying oneself to" wine (BAGD 714d 1c; cf. 1 Tim. 4:13). Temperate (νηφάλιον; 1 Tim. 3:2) refers to the same idea, "literally temperate in the use of alcoholic beverages, sober, clear-headed, self-controlled" (BAGD 538d). An alcoholic or heavy drinker should never be considered for the office of deacon. Ideally a deacon should be an abstainer and at the most one who drinks with great moderation.

- (iv) Not Pursuing Dishonest Gain (μὴ αἰσχροκερδεῖς, v. 8, which is an alternate form of the elder qualification #12 μὴ αἰσχροκερδῆ; Tit. 1:7) means “not fond for dishonest gain, greedy for money” (BAGD 25a). He makes an honest living and is upright in all his business dealings since he is “not given to filthy lucre” (KJV). Free from the Love of Money (ἀφιλάργυρον; 1 Tim. 3:3b) used for elders describes this characteristic positively. A man who gambles, hoards his money, or pursues the deacon office for financial gain is clearly disqualified. Also, his giving record reveals whether he loves God or loves money. Deacons are often entrusted with large sums of money in the congregation (offerings, alms, etc.) and must show restraint here before appointment.
- (v) Keep[ing] Hold of the Deep Truths of the Faith with a Clear Conscience (ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει; v. 9) refers to adhering to “the mystery of the faith,” or doctrine received by special revelation (cf. Eph. 3:2-6). Today “mystery” denotes something concealed but in NT times it meant something revealed. A deacon must be firmly grounded in the basic, revealed, scriptural teachings and living in harmony with these doctrines. He need not be “able to teach” as is required of an elder, but he must hold firm personal convictions. This disqualifies from the diaconate men who lack assurance of salvation or have doubts about inerrancy, Christ’s virgin birth, His substitutionary death, Christ’s resurrection, etc.
- (vi) Tested to See if There is Nothing Against Them (δοκιμαζέσθωσαν. . . ἀνέγκλητος, v. 10; elder qualification #1 in 1 Tim. 3:2a; Tit. 1:6) means to be “proved...blameless” (KJV) or “irreproachable” (BAGD 64b) in the sense that no one can point a finger at his character or behavior with an accurate accusation—not perfect, but having a good reputation. “Tested” means “to put to the test, examine” (BAGD 202c 1), but *how* such a test should be conducted is not specified. “Some have thought that a probationary period or a formal examination is envisaged, and either or both are possible” (Kelly, 83). Also, a candidate should have first proven himself responsible in *other* ministries in the church prior to consideration for the diaconate (cf. Matt. 25:21). This requirement to be blameless excludes one guilty of sin in his past which the church would need to discipline (e.g., divorce, immorality, criminal offenses) or which affects his present reputation.

(b) Women: Specific Behavior (v. 11)

Verse 11 gives traits simply of women whose identity has long perplexed the Church, partly because the word here (γυναικὸς) can be legitimately translated as “women” or “wives.” At least six views on this phrase prevail. Are these: (1) women in general, (2) wives of both elders and deacons, (3) a group similar to deacons in function but subordinate to

them in rank,²¹ (4) deacons' wives,²² (5) deaconesses (woman deacons),²³ or (6) deacon's wives who are *called* deaconesses?²⁴

- (i) The first view is dismissed by the context which addresses qualifications for an office. The second is unlikely in that the verse about women (v. 11) falls in the section about deacon qualifications (vv. 8-13). The third and fourth are most likely while the fifth has weaknesses (explained below). The sixth view does not differ much from the fourth.
- (ii) Some translations and scholars render the ambiguous phrase ambiguously (NASB, RSV, Amplified, TEB).
- (iii) Most English translations and scholars argue that they are deacons' wives (view #4). I hold this view or else view #3 above for the following reasons:
 - (a) *Since the verse about women (v. 11) divides the male deacon qualifications into two sections (vv. 8-10 and 12-13) it makes good sense that the women related very closely to the male deacons, mostly likely as their wives.*
 - (b) *While it is true that deaconesses existed in the church in the second century (cf. Pliny to Trajan Eps. 10.96-97; cf. others in Kelly, 84), whether this was the case in the first century is debatable (Earle, EBC, 11:368).*
 - (c) *In light of Paul's former prohibition of women exercising authority over men (1 Tim. 2:12) it would be inconsistent of him to advocate a group of women serving with equal authority with the male deacons.*
- (iv) Some translations and scholars argue that they are woman deacons:
 - (a) *It seems unusual that Paul would prescribe qualifications for wives of deacons but not for wives of elders (who occupied a more influential position).*

Response: Elders may be sworn to secrecy in private affairs of the church so that they would not even inform their wives. However, deacons often participate in serving ministries in conjunction with their wives; thus wives of deacons would need to have a tighter control of their tongue than wives of elders (?).

²¹"They are a group by themselves, not just the wives of the deacons nor *all* the women who belong to the church.... On the other hand, the fact that no special and separate paragraph is used in describing their necessary qualifications, but that these are simply wedged in between the stipulated requirements for deacons, with equal clarity indicates that these women are not to be regarded as constituting a third order in the church, the office of 'deaconess,' on par with and endowed with authority equal to that of deacons" (William Hendricksen, *Pastoral Epistles*, NTC, 346; Donald Guthrie, *The Pastoral Epistles*, 85).

²²NIV, KJV, NKJV, GNB, Beck, LB, Phillips; Wiersbe, 51-52; Earle, *EBC*, 11:368; Litfin, *BKC*, 2:238 says the view has a "slim advantage."

²³和合本・新國際版; NIV footnote, Williams; James B. Hurley, *Man and Woman in Biblical Perspective*, 229-33; Kelly, 83; Newport J. D. White, in *Expositor's Greek Testament*, 4:115-16; J. H. Bernard, *The Pastoral Epistles*, 58-59; Walter Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles*, ICC, 40-41.

²⁴Wiersbe, 52, cites this as a second possibility.

- (b) *Nothing about the office of deacon would exclude women (viz., they do not teach or exercise authority over men; cf. 1 Tim. 2:12).*

Response: This is an argument from silence and therefore carries little weight. The fact that a deacon must be “the husband of one wife” (1 Tim. 3:12) shows he must be a man.

- (c) *If deacons’ wives were meant Paul could have been clearer by writing either “having wives” (cf. “having children...” in v. 4) or “their wives” or at least “the women.”*

Response: This is also an argument from silence carrying little weight. Adding either word would have cleared up the problem but evidently Paul felt he was already clear. Since it is in the context of deacons he felt a qualifying word was unnecessary.

- (d) *Phoebe provides a biblical example of a woman who was a deaconess (Rom. 16:1). The masculine form of the word is used here (διάκονος) since no feminine form existed at the time. The masculine form was used of women as well.*

Response: The word here can simply mean “servant.” The word need not designate an office.

- (e) *The word “likewise” in verse 8 set apart deacons as a different office from the preceding elder qualifications (vv. 1-7). In the same way, “likewise” reappears in verse 11 to indicate another class of persons. Thus, “Paul chose to introduce the women in a manner which set them parallel to the elders and deacons, implying a new, similar class of persons. He said, ‘Women, likewise...’” (Hurley, 230).*

Response: If Paul meant to set the women apart as a separate office it would seem strange to do so in the midst of his discussion of deacon qualifications. The more natural sequence would be to finish the deacon qualifications first, then explain women deacon requirements.

(v) Summary

One cannot be dogmatic about interpreting this difficult passage, but the two best views seem to indicate either deacons’ wives or women deaconesses not related to the deacons. At the present time due to the contextual factors it seems to me that the deacons’ wives perspective has the most to commend it.

Anyway, the point of the verse is that proper conduct of *women*, not just men, is essential to the proper functioning of the church. In general women are more relational than men, which has both advantages and disadvantages. One advantage is that they are more available to meet counseling needs in the church, but the disadvantage is that being trusted with such information requires restraint of the tongue to prevent gossip.

Actually whether women can have the title of “deaconess” is irrelevant. They can serve in the church in hundreds of ways without holding an office. Also, the guidelines in verse 11, while not directed at all women generally, are still a good model for any woman to pursue.

- (vi) One final observation may be noteworthy: the four women qualifications closely parallel those of deacons:²⁵

Deacons (v. 8)	Women (v. 11)	
worthy of respect (<i>semnous</i>)	worthy of respect (<i>semnas</i> —the feminine form of <i>semnous</i>)	deacon quality # 7
not double-tongued (<i>me dilogous</i>)	not slanderers (<i>me diabolous</i>)	deacon quality #8
not given to much wine (<i>me oino pollo prosechontas</i>)	sober/temperate (<i>nephaliours</i>)	deacon quality #9
not pursuing dishonest gain (<i>me aischrokerdeis</i>)	trustworthy in all things (<i>pistas en pasin</i>)	deacon quality #10

“The qualifications are point for point parallel. The final item in each list has to do with trustworthiness. In the case of the deacon it looks to his business life. In the case of the women, it looks to their handling of daily affairs and relationships, perhaps because few women were involved in business affairs” (Hurley, 231). The significance of these parallel features is left up to the reader.

(c) Men: Family Life (vv. 12-13)

- (i) The Husband of One Wife (μὴς γυναικὸς ἄνδρα; cf. equivalent designations for elders in elder qualification #4; 1 Tim. 3:2; Tit. 1:6) emphasizes a man's control in sexual restraint and a faithful relationship to his wife if he is married. (If he is not faithful in this second most important relationship in life should he be trusted in the affairs of the church?) This qualification excludes any husband unfaithful to his wife or one guilty of homosexuality, incest, and other sins of the flesh. (See the detailed evaluation of this requirement prior to this study on deacon qualifications).
- (ii) Must Manage His Children and His Household Well (τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων) is parallel to elder qualifications #5-6 where an elder is required to “manage his household well, keeping his children under control with all dignity” (1 Tim. 3:4; cf. Tit. 1:6). No charge should exist against a deacon's children for riotous living or insubordination, but rather they should be disciplined and restrained (able to accept authority). A deacon candidate whose children are rebellious or excessive (drugs, sex, drunkenness, etc.) should get his family under control before taking on responsibility as a church leader (cf. 1 Tim. 3:5).

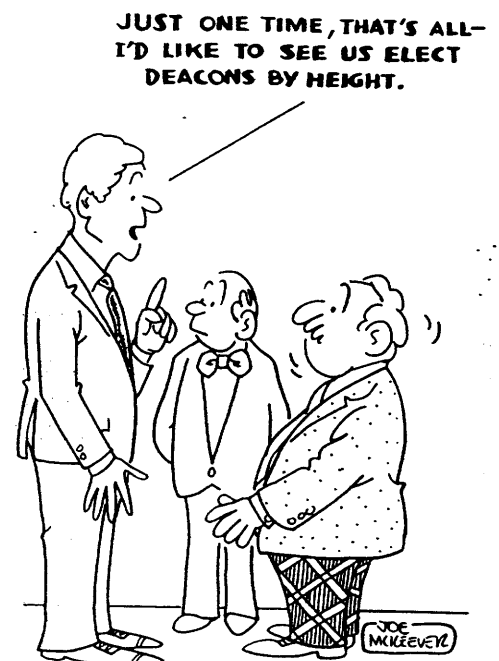
²⁵ Adapted from Hurley, 231.

(4) Results: Two results of serving well as a deacon are provided in verse 13:

- (a) A good reputation before people and God (perhaps "promotion" to pastor or elder is in view).
- (b) Increased confidence in dealing with other people (Constable, 24).

(5) For Further Study on Deacons

- (a) Dresselhaus, Richard L. *The Deacon and His Ministry*. Springfield, MO: Gospel Pub., 1977.
- (b) Green, Michael. *Called to Serve*. Philadelphia: Westminster, 1964.
- (c) Hiebert, D. Edmond. "Behind the Word 'Deacon': A New Testament Study." *Bibliotheca Sacra* 140 (April-June 1983): 151-62.
- (d) Strauch, Alexander. *The New Testament Deacon*. Littleton, CO: Lewis & Roth, 1992. 192 pp. pb. US\$10.



d) Chart on Elder and Deacon Qualifications

By way of review it may be good to compare and contrast the traits required elders and deacons. Similar characteristics are placed in parallel columns in the following chart (trait #s in parentheses):

Unique to Elders

Respected by non-Christians (3)

Not a new convert (13)

Not quarrelsome/contentious (11)

Self-controlled (19)

Not a lover of money (12b)

Children believe or faithful (5)

Able to teach (20a)

Not self-willed (7)

Not quick-tempered (8)

Gentle/not violent (10)

Hospitable (14)

Loves what is good (15)

Sensible/prudent (16)

Just/fair (17)

Devout/holy (18)

Unique to Deacons

Tested (6a)

Wife respectable (7)

Wife not a slanderer (8)

Wife temperate (9)

Wife trustworthy (10)

Sincere/not double-talker (2)

Required of Both Offices

Blameless/above reproach (1/6b)

Respectable (2/1)

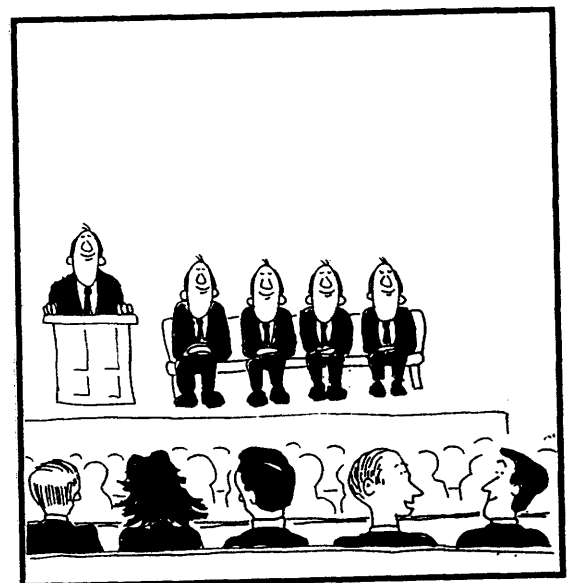
Husband of one wife (4/11)

Not addicted to wine/temperate (9/3)

Not pursuing dishonest gain (12a/4)

Children obey/managed well (6/12)

Holds basic doctrines (20b/5)



"I see your pastor handpicks his leaders."

e) A Summary Elder-Deacon Differences

Issue	Elders	Deacons
Alternate Names	Bishops (Phil. 1:1), overseers (1 Tim. 3:1), pastors (Eph. 4:11)	“The Seven” (Acts 6:3; 21:8)
Number of NT References	Twenty-four (Acts 11:30; 14:23; 15:2-23; 16:4; 20:17; 21:18; 1 Tim. 3:1-2; 4:14; 5:17-19; Tit. 1:5-6; Jas. 5:14; 1 Pet. 5:2)	Two (Phil. 1:1; 1 Tim. 3:8)
Authority in the Church	Highest	Lower
Responsibilities	<ul style="list-style-type: none"> • <i>Teach</i> the church • <i>Protect</i> flock from heresy • <i>Lead</i> church in God’s will • <i>Care</i> for the believers • <i>Testify</i> to the church and world in an official capacity 	Never listed in the NT, but the Acts 6 single task precedent (food distribution) shows a limited service of administering only in a certain area
Qualifications	Extensive: includes teaching (1 Tim. 3:2)	More Limited: includes wives (1 Tim. 3:11)
Pastoral Leadership	The word “pastors” appears only once in the NT (Eph. 4:11) and, due to having the same function as elders, was a paid elder whose work was full-time teaching and preaching (1 Tim. 5:17)	The concept of a single pastor leading a group of deacons is totally contrary to Scripture; deacons were lead by a group of elders and were not a “deacon council” as they had no pastoral oversight
Function as a Group	Extensive NT evidence exists for one team of elders per church; in fact, there exists no mention of an elder/pastor leading alone rather than being part of a group	No NT evidence exists for deacons serving as one group—likely different groups of deacons served in various areas under leadership of the elders as in Acts 6

f) Questions: When churches transition from the pastor-deacons model to the NT pattern of elder leadership, people often ask some relevant questions.

- (1) “Can’t the former deacons just continue to lead but now with the new title of ‘elders’?” This is a natural question, but asking it shows the distinction between these two offices hasn’t been seen yet. But why can’t the titles simply change while keeping the same leaders? Here are some reasons:

- (a) Those who qualify as deacons may not qualify as elders—especially if they can't teach or provide pastoral oversight over the flock. Deacons administer budgets and programs, which certainly involve people, but the greater challenge is to shepherd people in their deepest crises.
 - (b) Being an elder is much more demanding than being a deacon. Elders are the highest church authority and shepherd the entire flock; in contrast, deacons administrate a limited ministry area. Even a man *qualified* to be an elder must have the *time* to invest in this ministry.
 - (c) Obviously, one's age is a factor in becoming an elder or else the term *elder* would be meaningless. Whereas Scripture give no minimum age, elders should be among the older men in a congregation. In contrast, nothing in the term "deacon" indicates an age requirement, although such men should be mature for their age.
- (2) Should the elders and deacons function as separate boards? While some churches do have this practice, it has some serious disadvantages:
- (a) The chief problem here is that there exists no NT evidence of a single deacon board (council) that assists the elders.
 - (b) Some churches try to divide tasks between the elders (for "spiritual" issues) and deacons (for "material" matters). However, making such a distinction is not easy. Are budget priorities spiritual or administrative? Is worship (a key corporate responsibility) a spiritual matter to be handled by elders or should it be delegated to deacons?
 - (c) Setting up two boards creates a non-biblical structure that inevitably results in a "power-play." Even if it is clear that the elders are the higher authority, putting both elders and deacons on the same council brings confusion, misunderstanding, and hurt feelings.
- (3) What is a better elder and deacon structure?
- (a) Elders should serve as the highest governing council in the church.
 - (b) Deacons should handle *various* committees composed entirely of deacons who meet the requirements of 1 Timothy 3:8-12. Each of these committees should then report directly to the elders.
 - (c) The ambiguous "women" (v. 11) in the deacon qualifications of 1 Timothy 3:8-12 are likely deacon wives (see pages 79-82 of my Ecclesiology notes). However, if the church deems them independent "deaconesses," they should serve on committees that submit to the elders instead of being part of the same council. The NT gives not even a hint of evidence for a council of both men and women at the highest governing level in the church.

e) Difficult Leadership: Why is being an elder or deacon so difficult?

- (1) Few Christian men can genuinely qualify for the 20 or more elder requirements noted in 1 Timothy 3:1-7 and Titus 1:6-9.
- (2) One can be sure that Satan and his demons will concentrate untiring efforts to make sure leaders will not function in their biblical role.
- (3) The time demands to meet the pastoral needs of people are extensive! Not many men can manage their own family well and meet the needs of the flock at the same time—particularly if they are also employed outside the church.

Alexander Strauch comments at length on the time demanded of elders:²⁶

Hard Work and Sacrifice: When the church eldership is viewed as a status or board position in the church, there will be plenty of volunteers. When it is viewed as a demanding, pastoral work, few people will rush to volunteer. One reason there are so few shepherd elders or good church elderships is that, generally speaking, men are spiritually lazy. That is a major reason why most churches never establish a biblical eldership. Men are more than willing to let someone else fulfill their spiritual responsibilities, whether it be their wives, the clergy, or church professionals.

Biblical eldership, however, can't exist in an atmosphere of nominal Christianity. There can be no biblical eldership in a church where there is no biblical *Christianity*. If a biblical eldership is to function effectively, it requires men who are firmly committed to living out our Lord's principles of discipleship.. Biblical eldership is dependent on men who seek first the kingdom of God and His righteousness (Matthew 6:33), men who have *presented* themselves as living and holy sacrifices to God and view themselves as slaves of the Lord Jesus Christ (Romans 12: 1, 2), men who love Jesus Christ above all else, men who willingly sacrifice self for the sake of others, men who seek to love as Christ loved, men who are self-disciplined and self-sacrificing, and men who have taken up the cross and are willing to suffer for Christ.

Some people say, "You can't expect laymen to rear their families, work all day, and shepherd a local church." That statement is simply not true. Many people rear families, work, and give substantial hours of time to community service, clubs, athletic activities, and/or religious institutions. The cults have built up large lay movements that survive primarily because of the volunteer time and efforts of their members. We Bible-believing Christians are becoming a lazy, soft, pay-for-it-to-be-done group of Christians. It is positively amazing how much people can accomplish when they are motivated to work toward a goal they love. I've seen people build and remodel houses in their spare time, for example. I've also seen men discipline themselves to gain a phenomenal knowledge of the Scriptures.

²⁶ Ibid, 10.

N) Biblical Decision Making

15. How were decisions made in the Bible?

An Important Consideration: What *methods* of decision-making were employed in the OT and NT and which of these (if any) is the appropriate method for us today?

- a) Choice by the leader (Moses chose judges, Exod. 18:21, 25)
- b) Drawing lots (Joshua decided the tribal boundaries by lot, Josh. 14:1-2)
- c) Urim and Thummin were probably stones of different colours which the priest used to determine “yes” or “no” answers from God.
 - (1) Exod. 28:30 Also put the **Urim and the Thummim** in the breastpiece, so they may be over Aaron’s heart whenever he enters the presence of the LORD. Thus Aaron will always bear the means of making decisions for the Israelites over his heart before the LORD (cf. Lev. 8:8; Num. 27:21; Deut. 33:8).
 - (2) 1Sam. 28:6 He inquired of the LORD, but the LORD did not answer him by dreams or **Urim** or prophets.
 - (3) Ezra 2:63 The governor ordered them not to eat any of the most sacred food until there was a priest ministering with the **Urim and Thummim** (cf. Neh. 7:65)
- d) Placing a fleece before the Lord (by Gideon, Judges 6:36-40).
- e) Other methods were also used.

16. Was it unanimity, consensus, or majority vote?

The Key Issue: What *percentage* (if any) for decision-making is the biblical pattern—unanimity, consensus, majority vote, or some other percentage?

- a) Acts 15: A Significant Chapter on Early Church Decision-making
 - (1) Context: The gospel has already spread to the three main groups of believers and become established for a few years:
 - (a) AD 33: Jews at Pentecost (Acts 2)
 - (b) AD 35: Samaritans at Azotus (Acts 8)
 - (c) AD 40: Gentiles at Cornelius’ House (Acts 10)

(d) AD 41: Gentile church planted at Antioch (Acts 11)

(e) AD 48-49: Paul and Barnabas on 1st Missionary Journey (Acts 14-15)

(2) Issue #1: Circumcision

(a) Conflict: The church leaders disagree whether circumcision should be required of Gentile believers.

(i) Unauthorized Judaizers from the Jerusalem church came to Antioch to insist that Gentile converts be circumcised (i.e., become Jewish) in order to be saved (15:1)

(ii) Paul and Barnabas argued with them in Antioch (15:2a).

(iii) Since neither the Judaizers nor Paul and Barnabas changed their minds, the Antioch church sent them all (with witnesses as well) to Jerusalem to appeal to the apostles and elders (15:2b-4).

(b) Process of Decision-making

(i) The leaders (elders and apostles at Jerusalem) listened carefully to both sides of the issue.

(ii) Paul and Barnabas reported God's work among the Gentiles (15:4).

(iii) Then the Judaizers (Pharisees) presented their case (15:5).

(iv) The leaders allowed Peter to defend his view that they need not become Jews since the same Holy Spirit came upon them at salvation. Thus they were already saved without being circumcised.

(v) The chairman (James) proposed a compromise solution that would address the truth of the gospel but also Jewish sensitivities.

(vi) The whole group agreed to a written decision.

(c) Conclusion

(3) Issue #2: John Mark

(a) Problem: John Mark's desertion on the first missionary journey (Acts 13:13)

(b) Process of Decision-making: Argument

(c) Resolution: Separation

17. How were other NT decisions made?



"This is our pastor, Dr. Humbolt. He has a knack for getting virtually everyone to see things his way."



"Good . . . so Ralph volunteers again!"

H. Discussion Questions

1. Questions on Elders & Deacons

- a) Did all NT churches have both elders and deacons? Or did they have elders alone until the needs required deacon assistance?
- b) Why does Scripture invest authority in a plurality of elders rather than a single pastor?
- c) Why does Scripture give pastoral responsibility to the highest office in the church (elders) rather than to lower offices (deacons)?
- d) What happens in a church when the highest office is primarily administrative rather than pastoral?
- e) Why is “able to teach” required of elders but not deacons?
- f) Why is “hospitality” required of elders but not deacons?
- g) Can churches that have multiple pastoral staff and deacons change the title of the pastoral staff to “elders” so as to fit the NT pattern? Why or why not?
- h) Should deacons serve as a separate board equal to the team of elders? If not, should a deacon board be subordinate to the elders? If not, should deacons serve at the committee level under the elders but not as a “deacon board”?

- i) Is the elder model contradictory or consistent with the Baptist distinctive of ultimate congregational authority? Why or why not?

- j) Should a church functioning under a deacon model change the name of the existing board from “deacons” to “elders” to reflect more biblical terms? Why or why not?

2. Questions on Normative Structure

- a) How can we know if the leadership structure that we find in Scripture is normative (a pattern for all time)? The larger issue is how we know a practice in Scripture was culturally bound or not. At least three options exist in this regard:
 - (1) Flexibility: NT churches disagreed in practice on some issues because the issues were not important enough for each church to have to follow. Certainly different house churches followed different styles of music given the variety of cultural backgrounds (Jewish, Greek, Roman, etc.), as well as worshipped in different languages, etc.
 - (2) Normative for the NT Culture: All the churches followed a certain practice but this practice is not expected today. This is because it does not communicate the same thing it did in the first century. Therefore, since the meaning is lost, the practice should not be expected.
 - (a) Wearing sandals when witnessing, along with taking no money or extra clothes (Matt. 10:9-10)
 - (b) Head coverings for women in worship (1 Cor. 11:1-16)
 - (3) Normative for All Cultures: All the churches followed this pattern as an example of what churches should do for all time.
 - (a) Ordinances (Lord’s Supper and Baptism)
 - (b) Limitation of women from teaching men—especially in the role of an elder (1 Tim 2:10-11)
 - (c) We find no NT church that functioned under another leadership structure other than the eldership. Even in Philippi which had a small Jewish segment of the church (if any), the church was lead by elders (overseers) supplemented by deacons (Phil. 1:1 notes the overseers first, indicating their priority).

b) We must establish a structure that is flexible to change. By the way, the church *can* change. Dr. Mahlon Friesen, senior pastor of my home church in California, led this church to become an elder church in March 1999 after the church functioned under a deacon model for 87 years! He noted to me via email his flexible philosophy: "Part of what we are trying to do is

- (1) Maintain congregational accountability (hence a modified elder board). I believe eldership effectiveness is directly related to the quality of community in the congregation. Imposed eldering fails unless they are viewed as spiritual fathers. Few churches possess biblical community, thus few churches will ever experience true eldering.
- (2) Allow room for future changes in form as we develop.
- (3) Allow for growth rather than presume that we have perfect candidates or a perfect model of an elder board.
- (4) Move to a 'permission-giving' structure so that top-down leadership does not consume elders.
- (5) Emphasize the spiritual visioning and shepherding role of elders."



"I'd like to thank the board for this lovely plant after our disagreement this week."

I. Views on Church Government

1. Views Contrasted

	Episcopal	Presbyterian	Congregational	Elder/ Congregational
Definition	Bishop rule over several churches	Local church elders submit to higher bodies	Local church members have ultimate say	Local church members vote is balanced with elected elders
Structure	Bishop Archdeacon Vicar Priest Warden PCC Leaders Congregation	General Assem. Synod Presbytery Session Local church	Congregation Deacons Pastor(s)	Elders/Pastors Deacons Congregation
Uniquenesses	Various levels of clergy Most hierarchical structure	One level of clergy Teaching and ruling elders distinguished (1 Tim. 5:17)	One level of clergy Democratic Local church autonomy Single pastor per church common	One level of clergy Democratic Local church autonomy
Denominations and Groups	Anglican/Episc. Lutheran Methodist Orthodox Catholic	Presbyterian Reformed Bible Presbyterian	Congregational Baptist C&MA Mennonite Evangelical Free Pentecostal	Bible churches Baptist C&MA Brethren Independent
Biblical Support Cited	OT precedent of single leader Matt. 16:18; 18:18; 28:18-20 (apostolic succession) Acts 6:3, 6 (bishop ordaining) Acts 15:13 (James) Tit. 1:5 (Titus' authority)	OT precedent of rule by elders Acts 11:30 (elders handled finances) Acts 14:23 (group of elders per church) Acts 15 (assembly higher than local church) Acts 20:17f. (elders as ultimate church authority)	Matt. 18:17; Acts 1; 6:3-5; 11:22; 15:25; 1 Cor. 5:12; 2 Cor. 2:6-7; 2 Thess. 3:14; 1 John 2:20; 4:1 (group decisions) Elder, bishop, pastor & overseer synonymous (1 Tim. 3:1 vs. Tit. 1:5) 1 Pet. 2:9 (priesthood of believers) NT focus on local church (many vv.)	Presbyterian column (except Acts 15 is not seen as denoting an assembly higher than the local church) + Congregational verses Acts 6:3, 6 has congregational nomination and apostolic ordination

	Episcopal	Presbyterian	Congregational	Elder/ Congregational
Biblical Refutation	<p>No clear evidence of structure above the local church (James presided rather than ruled)</p> <p>Power to ordain not clearly given to a single bishop</p> <p>Apostolic succession unproved</p> <p>Bishop/presbyter distinction unwarranted</p>	<p>No clear evidence of structure above the local church (Jerusalem church in Acts 15 has no authority over Antioch as decision made by whole church in v. 22)</p> <p>Priesthood of believers not sustained with elders who lord it over the flock</p>	<p>Single pastor (=elder) concept unbiblical as elders always functioned as a group</p>	
Practical Advantages	<p>Efficiency</p> <p>Unity (less church splits?)</p>	<p>Group decision making</p>	<p>Group decision making</p> <p>Congregation has significant input</p>	<p>Balance of power between elders & congregation</p>
Practical Disadvantages	<p>Too much authority in one person (bishop)</p> <p>Little place for congregational input</p>	<p>Too much authority in one group (elders)</p> <p>Little place for congregational input</p>	<p>Inefficiency</p> <p>Major decisions often made by the uninformed</p> <p>Disunity (church splits)</p> <p>Pastor too often seen as employee rather than a leader</p>	<p>Danger of an overpowering elder board</p> <p>Difficulty determining which issues are elder issues and which are congregational</p>

2. Questions on Church Government

- a) Does it really matter which form of government a church follows as long as the people submit to their leaders and the leaders function as servant leaders?
- b) Is the NT form of elders necessarily normative for today since it basically came out of a cultural context anyway? (Since the earliest believers were Jews, they would naturally have adopted the synagogue elder concept, so in like manner should we not follow the culturally accepted pattern today?)

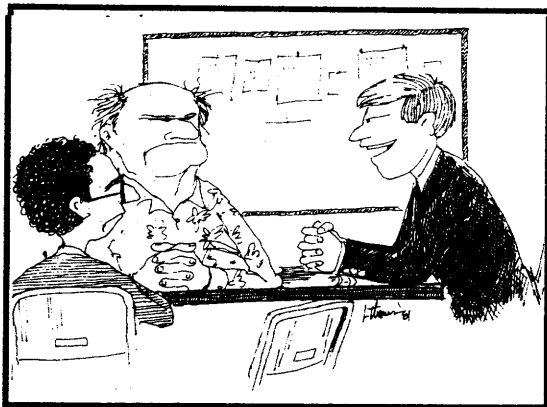
IV. Church Discipline

Tough Love to Restore Wayward Believers to God and His Church

A) Definitions

1. What is church discipline?

- a) Galatians 6:1 provides a good starting point to discover what discipline is all about:
 - (1) “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.”
 - (2) This verse provides the following definition of church discipline: The believers’ spiritual, gentle and humble process of restoring to the fellowship a member ensnared in a sin.
 - (3) Here’s a shorter definition: “Church discipline is God’s loving plan for restoring sinning saints”²⁷
- b) Parental discipline offers an illustrative parallel. Parents lovingly correct their children when they sin to restore them to harmony with the rest of the family.
 - (1) God disciplines those who are truly His sons which finds parallel in the human father who does the same (Heb. 12:7-13).
 - (2) Hebrews 12 reveals that true discipline proves several things:
 - (a) The child is truly in the family (12:9).
 - (b) The Father’s has in mind the best interest for His child (12:10a)
 - (c) The Father’s desires that each son participate in His holiness (12:10b).
 - (d) While painful during the process, discipline ultimately results in righteous living and peace (12:11).



“With our current hard feelings, would anyone object to my praying with my eyes open?”

²⁷ J. Carl Laney, *A Guide to Church Discipline* (Minneapolis, MN: Bethany House, 1985), 14.

2. What is *not* biblical church discipline?

- a) Excommunication bars errant Catholics from attending church without seeking to restore them; however, the biblical goal is to enfold rather than to punish or cut off the offender.
- b) Public humiliation is not the goal of church discipline since the process is designed to keep the sin as private as possible (unless the restoration must eventually need the help of the entire church or it involves an elder).
- c) "Holier Than Thou" attitudes in discipline do not constitute biblical discipline. Rather, the whole process should be handled humbly and gently.
- d) "Heresy Hunts" also misjudge true discipline, which deals with matters as they arise rather than systematically investigating all church members for impropriety.

B. Reasons Churches Fail to Discipline

1. Churches are uninformed.

- a) Believers misunderstand "Judge not, lest you be judged" (Matt. 7:1).
- b) Most Christians don't know how to discipline errant members since they are never taught this doctrine (and other unpleasant teachings).

2. Churches doubt whether the sin is actually worthy of discipline

- a) We all sin to some extent, so how does one know if a person has sinned enough to the point of needing discipline?
- b) We will look later at a biblical list of sins warranting correction by the church.

3. There exists a lack of examples when discipline succeeded

- a) We all know bad examples when it was not done biblically.
- b) How many times have you personally seen the biblical process restore an errant believer?

4. People fear the outcome.

- a) Fear that the offender may leave the church (and take his money with him).
- b) Fear that exposing the sin will hurt the reputation of the church or offender.

5. The church justifies sin ("We all sin, so why highlight one of us for public shame?")

6. Believers have too low a view of the holiness of God.

C. Results of Failing to Discipline²⁸

1. Lack of purity: Spiritual infection spreads rapidly (1 Cor. 5:6; Heb. 12:15; 2 Tim. 2:16-17) even though God desires purity (Eph. 5:25-27).
2. Lack of power: Israel decidedly defeated the strong Jericho but could not win over the small Ai due to the sin of one member (Josh. 7). As the whole nation was guilty and disciplined, so the entire church loses God's blessing when discipline is ignored.
3. Lack of progress: Until the sin is dealt with as Israel was purged of Achan (Josh. 8:1-19), the church will decline in attendance or in a leanness of the soul.

D. The Process of Discipline

1. The way in which the church should correctly restore a sinning Christian is by keeping it as private as possible (Exegetical Idea of Matt. 18:15-17):
 - a) (15) A private sin should be dealt with only between those directly involved so as to make restoration of the offender easier.
 - (1) Discipline at this stage is the responsibility of the brother or sister most close to the situation. This role should never be passed onto someone else—even if others are more experienced, spiritually mature, etc.
 - (2) The person who confronts must be convinced that the other person is indeed in true sin. If the person doubts this, s/he can seek counsel regarding the scriptural reasons for discipline (cf. p. 99) without revealing the name of the supposed offender.
 - b) (16) Unrepentant sin after a private confrontation should be exposed only to one or two more persons in order to facilitate restoring the sinner.
 - (1) Bringing another believer into the process helps the first Christian to see another perspective on the situation. Those brought into the process could be others who know the offender or else official church leaders.
 - (2) Often at this point the 1-2 friends will either help the offender see the magnitude of the sin or else help the accusing believer see that this is actually not a sin after all.
 - c) (17a) Unrepentant sin after a small group attempt at restoration should be brought before the entire church body as a deterrent to continued sin.
 - (1) It presupposes that the official church leadership will need to be brought into the process at this point if they were not included in stage 2 above.
 - (2) This step should not take place at the normal church meeting where unbelievers or nonmembers could be present.

²⁸ Laney, 22-25.

- d) (17b) Unrepentant sin after exposure to the church should result in requiring each church member to relate to the sinner as an unbeliever.
 - (1) Don't refer to the person as a Christian.
 - (2) Evangelize this person as if s/he is an unbeliever (but see 2 Thess. 3:15).
 - (3) Do not allow the person to participate in the Lord's Supper (cf. 1 Cor. 10:14-17).
 - (4) Remove the person from membership.
 - (5) Remove this person from any responsibility in the church.
 - (6) Prohibit the sinner from attending church (cf. 2 Thess. 3:6, 14).
- 2. While Matthew 18 gives the clearest step-by-step procedure in Scripture, other texts also give insights on the process:
 - a) As noted above, those confronting the offender must be *spiritual, gentle and humble*, meaning that they are not guilty of the same sin themselves (Gal. 6:1).
 - b) The church meeting to remove the person from membership should include a *handing over the person to Satan*, meaning to officially remove the offender from protection by God and the church for the devil to afflict (1 Cor. 5:5).
- 3. The church should respond properly to a repentant believer under discipline:
 - a) The person should be *restored* to complete status as a member with all punishment stopped (2 Cor. 2:6). As for resuming prior responsibilities, these are not given in the NT but probably should be resumed over time.
 - b) The church members must forgive, comfort, and affirm their love for the returned saint (2 Cor. 2:7-8).

E. Reasons for Discipline²⁹

- 1. The key reason given by Jesus Christ that the church can restore or excommunicate errant believers is because it acts as an extension of the authority of God Himself (Matt. 18:18-20):
 - a) (18-19) Churches that prayerfully restore or excommunicate sinful believers act in the place of the Father.
 - (1) (18) The church must announce guilt or innocence based upon what God has already determined.

²⁹ Points 2-5 adapted from Ted Kitchens, "Corrective Church Discipline" (Th.D. diss, Dallas Theological Seminary, 1989), 239.

(2) (19) Church leaders who prayerfully make a judgment can have confidence that they have acted according to God's will.

b) (20) Churches that restore or excommunicate sinful believers act in the presence of Jesus Christ.

2. Concerning the Offender

a) It restores and reconciles the offender to God and to the fellowship (Gal. 6:1)

b) It stimulates the offender to look at his life (2 Cor. 7:11; 2 Thess. 3:13-15)

c) It destroys fleshly lusts to return the offender to the rule of Christ over his life (1 Cor. 5:1-5)

3. Concerning the Church Body

a) It purifies the worship and message of the church (1 Cor. 5:6)

b) It denies Satan advantage or access into the church (2 Cor. 2:11)

c) It prevents God from setting Himself against the local church (Rev. 2:14-15)

4. Concerning Individual Believers Not Living in Sin

a) It helps strengthen their faith by enabling them to maintain a clear conscience (1 Tim. 1:18-20)

b) It confirms their responsibility for others in the body (Heb. 3:13)

5. Concerning the Authority Structures of the Body

a) It protects the Scriptures from perversion and error (Tit. 1:10-13)

b) It affirms obedience to God's authority and leadership (2 Cor. 2:9)

c) It proves that the leadership loves and cares (2 Cor. 7:12)

F. Sins Worthy of Discipline³⁰

1. Private offenses that violate Christian love

a) "If your brother sins against you..." (Matt. 18:15; cf. 5:23-24)

b) Reject "hatred, discord, jealousy, fits of rage" (Gal. 5:19)

2. Divisions that hinder Christian unity

³⁰ Adapted from Kitchens, ThD diss., 240.

- a) "Watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them" (Rom. 16:17)
 - b) "Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him" (Tit. 3:10)
 - c) "You must not associate with anyone who calls himself a brother but is... a slanderer... or a swindler. With such a man do not even eat" (1 Cor. 5:11)
 - d) "... Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church" (3 John 9-10)
 - e) Reject "selfish ambition, dissensions, factions" (Gal. 5:20)
3. Moral deviations that break Christian law
- a) "You must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or ... a drunkard" (1 Cor. 5:11)
 - b) "... We command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us" (2 Thess. 3:6)
 - c) Reject "sexual immorality, impurity and debauchery" (Gal. 5:19)
 - d) "Have nothing to do with the fruitless deeds of darkness, but rather expose them" (Eph. 5:11)
4. Teaching doctrines that reject essential Christian truth
- a) "You must not associate with anyone who calls himself a brother but is... an idolater. With such a man do not even eat" (1 Cor. 5:11)
 - b) "... Encourage others by sound doctrine and refute those who oppose it. For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group. They must be silenced" (Tit. 1:9-11)
 - c) "...certain men whose condemnation was written about long ago have secretly slipped in among you... [who] are blemishes at your love feasts..." (Jude 4, 12)

G. Tough Questions

1. Should the church discipline those who attend but have not become members?
 - a) In every case the NT deals with discipline, it speaks of those who have professed belief in Christ. Until this step is taken, no one can really know the spiritual state of those who attend without ever becoming members.
 - b) Besides, if the line is not drawn at membership, then where would one draw the line—after a person attends a month? a year? a decade? Why?
2. Should sinning members be disciplined even if they ask to be removed from the fellowship after they know the leaders are following the discipline process with them?
 - a) Discipline does not relinquish a member into the care of another church but actually removes the offender from the blessing of God by releasing him into Satan's domain (1 Cor. 5:5). Thus, the process should be made official even if the offender does not wish it to become public (which offender would give his permission anyway?).
 - b) On the other hand, discipline is for those who claim to still be living for Christ and yet their lifestyle contradicts the gospel. If one does not even attend church, some may argue to privately strike their names from the roll rather than publicly discipline them.
3. When a church disciplines a member and that person joins a new church, should the first church contact the new church that does not know about the situation?
 - a) Ideally churches should always contact the former church of those transferring membership. We must accept only those in good standing.
 - b) However, when the new church does not take the initiative, the old church has a responsibility to inform the new church of the discipline action. This is because discipline does not relate only to a person's relationship to a local church but to Christ's authority over his/her life (Matt. 15:18-20).
4. How long should the church discipline process take?
 - a) Scripture gives no guidelines but the Matthew 18 process certainly would take at least a few weeks or months if handled sensitively.
 - b) However, dragging the process along for years will enable the sin to afflict the rest of the body and will cause the body to lose respect for the leaders who are unwilling to act.

5. How should the discipline of a leader be handled?
 - a) This is the time when the church leaders are most prone to favoritism due to the stature of the one who has fallen—but a different (lower) standard must never be applied as this is clear favoritism (1 Tim. 5:21).
 - b) Rather, Scripture mandates a higher standard. Elders who commit sins worthy of discipline should be publicly rebuked even if they repent during the private confrontation stage of the process (1 Tim. 5:20). Likewise, the church must openly and sharply rebuke public teachers of heresy to silence their ministry (Tit. 1:11, 13).
 - c) Those who ordained the errant elder should also publicly acknowledge their share in the leader's sin (1 Tim. 5:22).
6. Should a restored offender resume his position as an elder, pastor, or deacon—or would this man no longer be “above reproach” (1 Tim. 3:2)?
 - a) Societal norms should dictate whether such a person could still be deemed “above reproach.” This literally means, “irreproachable” (BAGD 64b) in the sense that no one can point a finger at his character or behavior with an accurate accusation—not perfect, but having a good reputation.
 - b) Even if the restored offender resumes his position, this should not be done until enough years have passed to assure that the restoration is complete.
7. How should family members respond to a believer under discipline? For example, the Bible says one should not even eat with a person disciplined (1 Cor. 5:11b). Does this mean that a person living in sin should not be welcomed to eat with the family in celebrations such as Christmas, Chinese New Year, birthdays, etc.?

H. Summary

1. The purpose of discipline is restoration—not simply punishment.
2. Church discipline demonstrates love towards the person under restoration.
3. Matthew 18:15-17 shows that the reason the church should restore a sinning Christian correctly is because this restoration is carried out as an extension of God's authority.
4. Since the church is Christ's bride to be, she should be kept pure until the marriage (Rev. 19:7-8). This means that unrepentant sin that pollutes the body must be removed and offenders restored (1 Cor. 5:6).

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V. Church Ordinances

A. Nature of Ordinances

1. What is a sacrament?
2. What is an ordinance?
3. What are the ordinances?
 - a) Baptism is a symbol of beginning the Christian life (Rom. 6).
 - b) The Lord's Supper symbolizes continuing in the Christian life.
 - c) Is foot washing an ordinance? Why or why not?

B. Baptism

1. Backgrounds of Baptism

- a) Baptism has *identification* as its basic meaning. Throughout history baptised persons identified with a particular religious community.

(1) Old Testament

- (a) Baptism was not practiced in OT times as far as we can tell at present.
- (b) Although the word for "ritual washing" (*baptismos* βαπτισμός) sounds similar to that for "baptism" (*baptisma* βάπτισμα), these are very different. These ceremonial hand washings were very common in Christ's day (Mark 7:3f.) but technically cannot be deemed baptism for two reasons:
 - (i) These washings took place repeatedly.
 - (ii) They had no meaning of identification attached. Thus a different word is used to describe a different practice with a different meaning.

(2) Intertestamental Era

- (a) Jewish self-immersion proselyte baptism began at some time between OT washings and the NT practice (Bruce, 156). This enabled Gentiles to publicly identify with the Jewish community as converts to Judaism.
- (b) As strange as it may seem to our ears today, in this practice the new member of the community would baptise himself/herself.
- (c) Besides baptism, proselytes to Judaism also needed to be circumcised and offer sacrifices. Baptism may have especially been employed for women since they could not be circumcised (“βάπτω, βαπτίζω” by A. Oepke, *TDNT*, 1:535-36).

(3) John the Baptist

- (a) John broke with the prevailing self-immersion practice since intertestamental times by acting as an agent of immersion as a sign of what God does for us when we repent (i.e., forgives us).
- (b) Thus John’s baptism was called a baptism of repentance, teaching that a person must first repent before being immersed (Matt. 3:1, 6, 8, 11).

(4) Early Church

- (a) The first Christians continued the practice of baptising believers only, signifying their identification with the church as their new community. This is why the Greek noun *baptisma* (βάπτισμα, baptism) is specifically Christian, never used in other Greek literature before its NT occurrences (noted by Anglican vicar David Watson, *I Believe in the Church*, 227).
 - (i) All subjects of baptism in the NT are clearly believers; one must have very good reason to deviate from this norm (Acts 2:38, 41; 8:12, 36-38; 9:18; 10:47; 16:14-15, 33; 18:8; 19:5). These texts show that repentance preceded baptism in a sequence of “hearing...believing...being baptised.”
 - (ii) Some have claimed that entire households were baptised in the NT, which almost certainly included infants (Acts 10:47-48; 16:15; 18:8; 1 Cor. 1:16). However, each of these household texts declare that the households *believed* before baptism; that infants were baptised is an assumption that is counter to the stated fact that people believed before baptism.
 - (iii) The earliest non-scriptural baptism instructions (AD 50-150)³¹ requires fasting of 1-2 days prior to baptism, thus implying only

³¹ Kleist notes that the scholarly opinion on the date of *The Didache* ranges from the first to the third centuries (p. 4); however, while noting factors that seem to exclude the apostolic age, he himself argues for a first century date (approx. AD 50-90) based upon the title, Acts 15:28ff., the language and subject matter, ecclesiastical organization, and baptism in streams (pp. 5-6). Arguing even earlier is Jean Paul Audet, *La Didachè Instructions des Apôtres*, 219 (AD 50-70),

adult baptism (*Didache* 7:4 in J. B. Lightfoot, *The Apostolic Fathers*, 153).

- (iv) The Great Commission order is first to make disciples, *then* to baptise them (Matt. 28:19-20). So only believers were baptised, which excludes infants.
 - (v) Baptism is a sign of the believer's salvation (Rom. 6:1f.). It is not a sign of the covenant (contra infant view), for the Lord's Supper is the sign of the new covenant (Luke 22:20; 1 Cor. 11:25).
- (b) NT baptism also seems to have been performed by immersion, in line with the practice inherited from John the Baptist.
- (i) The lexical meaning of the only word used for NT baptism (βαπτίζω) means "dip, immerse...wash, plunge, sink, drench, overwhelm...soak" (BAGD 131c).
 - (a) Besides baptism, other literal uses include "to dip" (Luke 16:24; cf. LXX Judg. 2:14; Josh. 3:15; Lev. 4:6; 11:32) and "to dye" (Rev. 19:13).
 - (b) Also, baptism is likened to the Flood (1 Pet. 3:21), which obviously used lots of water!
 - (c) From the lexical data even Luther and Calvin both admitted immersion to be the biblical mode. When Luther translated the NT into German, he still believed in infant and sprinkling baptism. Due to these sensitivities, he did not translate βαπτίζω. Instead, he chose to transliterate it. Thus, it was not translated into the German equivalent of "to immerse"; rather, each Greek letter was Romanized to coin a new word, "baptism." Since this time translations of the Bible into other languages have followed suit with a transliteration so that the meaning of the term has been obscured with various interpretations of what baptism really means. To find its real meaning, one must return to the Greek meaning. All Greek lexicons agree that it means to dip, soak, or immerse.
 - (ii) Immersion best signifies several truths:
 - (a) Identification with Christ's death and resurrection is clearly pictured by going under the water and out again (Rom. 6:3-5; Col. 2:12)
 - (b) Subjection to Christ's authority is shown by being totally overwhelmed by water (Matt. 28:18-19; Acts 19:3-5; 22:16)
 - (c) Baptism's pledge of a good conscience toward God is related to Christ's resurrection, which is pictured in coming out of the water (1 Pet. 3:21)

and a median date of at the "end of the first or beginning of the second century" is proposed by Kirsopp Lake, *The Apostolic Fathers*, LCL, 1:338. Still later dates cited by scholars include AD 100-150 (Quasten, *The Apostolic Fathers*, 1:36-37), "mid-second century" (Kraft, *The Apostolic Fathers*, 3:76), and an original text of AD 100 published in AD 150 (Goodspeed, *The Apostolic Fathers*, 286). Despite this range of dates, the writing is still very early.

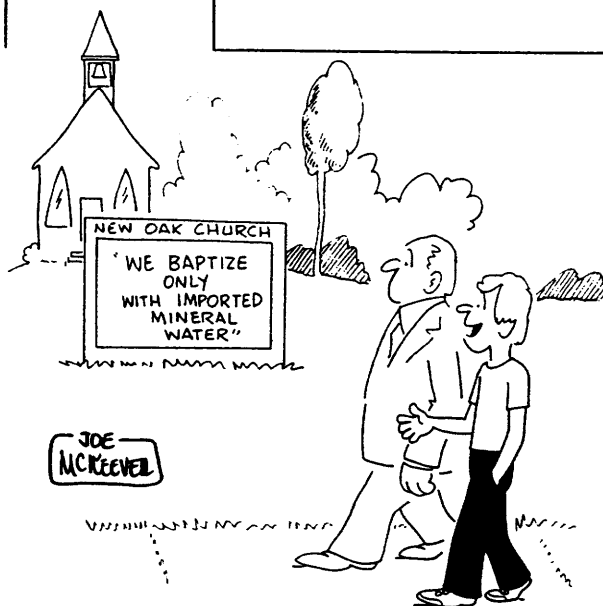
- (c) *Baptism's pledge of a good conscience toward God is related to Christ's resurrection, which is pictured in coming out of the water (1 Pet. 3:21)*
- (iii) Some cite verses with the claim that baptism by *pouring* is mentioned often in the NT (e.g., 1 Cor. 6:11; Eph. 5:26; Heb. 9:10; 10:22; Tit. 3:5). However, none of these verses refer to baptism and none refer to pouring. They refer in each case to *spiritual* cleansing from sin by faith in Christ ("washing") or to *Jewish* ceremonial washings which were performed numerous times on the same persons (cf. Heb. 9:10). Hebrews 10:22 refers not to baptism but to "having our *hearts sprinkled* to cleanse us from a guilty conscience and having our bodies washed with pure water." Pouring is first stated in the early second century—and only as an exception when immersion in running water or cold water should/could not be used (*Didache* 7:1-3 in J. B. Lightfoot, *Apostolic Fathers*, 153).
- (iv) It is also claimed that baptism by *sprinkling* is mentioned often in the Bible (Exod. 24:6-8; Num. 8:7; Ezek. 36:24-26; Heb. 9:13-14; 10:22). Yet none of these verses refer to baptism. They refer to purifying priests with sprinkled water (Num. 8:7), sprinkling vessels with blood (Exod. 24:6-8; Heb. 9:13-14), or the saving work of the Spirit (Ezek. 36:24-26; Heb. 10:22).
- (v) All NT examples of baptism best allow for immersion: "plenty of water" (John 3:23), "coming up out of the water" (Mark 1:10), "went down into the water" (Acts 8:38). This last case concerns the Ethiopian eunuch who could have easily been baptised by pouring or sprinkling anywhere along the journey by using water in the caravan.
- (vi) Some advocates of sprinkling or pouring suggest that 3000 new believers in Jerusalem could not have been immersed in a single day (Acts 2:41). But archaeological findings reveal the existence of many pools in Jerusalem. The Pool of Siloam, Bethesda Pool, Sheep Pool, and the Gihon Spring are just some that are known to us today.

b) Summary of Early Church Baptism vs. Baptisms Preceding It

Contrasts (Preceding vs. NT/Christian)	Comparisons (Points in Common)
No formula vs. "Father, Son, & Holy Spirit"	Signified identification with a religious community
Self-immersion vs. performed by another	Practiced only on believers
For Gentiles only vs. both Jews & Gentiles	Immersion only in both cases (BC & 1st century)
Circumcision prerequisite vs. none	Common in both instances
To Judaism vs. to Christianity/John	Water used
Immersion vs. mode varied (in 2nd century)	

2. Views on Baptism

Infant		Believer's
Adherents	Catholic, Lutheran, Presbyterian, Reformed, Anglican, Methodist, some Evangelical Free Church	Baptist, Bible, Brethren, Mennonite, Pentecostal, some Evangelical Free Church, most independent churches
Purpose	<p>Three Views:</p> <p>Catholic: Means of saving grace <i>apart</i> from the faith of those baptised (baptismal regeneration)</p> <p>Lutheran: Means of saving grace <i>assuming</i> faith by those baptised (baptismal regeneration)</p> <p>Others: <i>Not</i> a means of saving grace but a seal and sign of the covenant</p>	<p>Unified View:</p> <p>Baptism is a symbol of salvation: an outward sign of the inward reality of justification already received in Christ with no external efficacy (A. Oepke, "bapto, baptizo..." <i>TDNTabr.</i>, 93).</p>
Supports for Above Stated Purpose:	<p>Baptismal regeneration is taught in many verses (Mark 16:16; John 3:5; Acts 2:38; Tit. 3:5; 1 Pet. 3:21).</p> <p>(Baptismal regeneration is refuted by Ronald K. Y. Fung, <i>The Epistle to the Galatians</i>, NICNT, 173-74)</p>	<p>Baptism and salvation are indeed linked, but not directly so that baptism <i>causes</i> salvation. This would contradict the clear teaching of the NT that salvation is by faith alone (John 3:16; Rom. 10:9-10; Eph. 2:8-9). In NT times, baptism most often occurred on the day of one's conversion. This close association between salvation and baptism was viewed as a single event, yet baptism was not always commanded with conversion (Acts 3:19; 16:31). (Evaluation of each of these verses at the left is beyond the scope of this chart.)</p>



"I LIKE A CHURCH WITH CLASS."

	Infant	Believer's
Purpose (continued)	<p>Baptism is the sign of the covenant:</p> <p>Col. 2:11-13 says, "In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ..."</p> <p>It thus signifies the recipient's initiation into the community of God.</p>	<p>The sign of the new covenant is not baptism but the Lord's Supper (1 Cor. 11:25).</p> <p>Colossians 2:11-13 associates baptism not with physical circumcision but with "spiritual" circumcision, or salvation.</p> <p>Further, Scripture never connects water baptism with a covenant (e.g. the Abrahamic Covenant). The argument at the left is an argument from silence as Colossians mentions no covenant relating to baptism.</p> <p>The NT never mentions a "covenant community" made up of believers and their unbelieving children.</p> <p>For a summary of contrasts between baptism and circumcision, see after this chart.</p>
	<p>Baptism is the seal of the covenant (Acts 15:1; 21:21; Gal. 2:3-5).</p>	<p>The verses at the left prove only that circumcision is not required in the present age; they say nothing about baptism.</p> <p>The seal of the new covenant is not baptism but the Spirit (Eph. 1:13-14).</p>
	<p>The central idea associated with baptism is purification from sin (Col. 2:11-12).</p>	<p>Baptism signifies forgiveness of sin but also identification with Christ in His death and resurrection (Rom. 6:1-7).</p>
	<p>Assigning to baptism only a symbolic purpose shows a low view of baptism in light of the many NT references.</p>	<p>This outward sign of an inward reality is supported in that all NT baptisms were performed on believers. To the contrary, to perform it only on Christians is to show a <i>high</i> view of baptism—especially since it is so often associated with salvation. The statement at the left assumes that a symbol cannot be important, but this is exactly what we have in the Lord's Supper.</p>

Infant		Believer's
Purpose (continued)		Concerning Catholic and Lutheran views requiring baptism for salvation, Christ promised the repentant thief on the cross salvation without baptism (Luke 23:40-43).
Subjects	Infants of Christian parents regardless of his/her personal belief can be baptised. Children and adults	Believers alone should be baptised, which excludes infants and the unsaved.
Support for Above Stated Subjects	Baptism is parallel to circumcision; circumcision was done to infants; therefore, baptism should be performed on infants as well.	The logic at the left is faulty in its first premise—that baptism and circumcision are parallel (see above under Col. 2:12).
	Infant baptism more powerfully illustrates the grace of God. “How can the new covenant, which supersedes the old, exclude children when they are included in the old? Even animals are included in God’s covenant of redemption (Gen. 9:10), let alone children, who are definitely more precious to Him!” (“Position Paper on Baptism” by an SBC student, 1994).	How is God’s grace towards a baby who has never consciously sinned <i>greater</i> than His grace towards one who has repeatedly rebelled against Him? Grace towards adults is the greater marvel. Children under the old covenant were not saved by circumcision but by faith (Gen. 15:5). Likewise, under the new covenant we are accepted by faith—not by baptism (Rom. 4:1-25). Besides, how is denying baptism for infants a sign of the priority of animals over humans? Since animals are not baptised, the comparison cannot be made.
	Entire households were baptised in the NT, which almost certainly included infants (Acts 10:47-48; 16:15; 18:8; 1 Cor. 1:16). Certainly households of wealthy persons such as Cornelius and Lydia had children, babies, slaves, children of slaves, and servants.	Each of the household texts declare that the households <i>believed</i> before baptism. That infants were baptised is an assumption counter to the stated fact that people believed before baptism. Given the older age of Cornelius who had been a soldier for many years before reaching this high rank, it is more likely that his children were old enough to believe rather than being infants. Lydia’s wealth as an established businesswoman also argues for her children being older.

	Infant	Believer's
Subjects (continued)	<p>Infant baptism has been practiced throughout the history of the church from the earliest times. Church Fathers such as Ireneaus (AD 130-202), Tertullian (AD 150-220), and Justin Martyr (AD 155) all spoke of infant baptism, so they must have received this tradition from the apostles.</p>	<p>None of the authors at the left lived in the first century, so their teaching does not necessarily advocate longstanding tradition. In contrast, the <i>Didache</i>, which has earliest non-scriptural Christian instructions (AD 50-150) required fasting of 1-2 days prior to baptism, thus implying only adult baptism (<i>Didache</i> 7:4 in J. B. Lightfoot, <i>Apostolic Fathers</i>, 153). The universal first-century belief in believer's baptism became diluted in segments of the church sometime in the second century (noted at the left).</p>
	<p>Christ blessed little children—probably even infants (Mark 10:13-16); this indicates His approval to baptise them.</p>	<p>Blessing children and baptising them are wholly different. The argument at the left is valid only if the NT shows Christ baptising children, which it does not.</p>
	<p>Infant baptism is not prohibited in the NT and therefore is allowed.</p>	<p>Silence does not necessarily argue for approval (e.g., we cannot argue for baptism of the dead simply because the NT does not prohibit it). NT support for believer's baptism automatically prohibits infant baptism since infants cannot believe.</p>
		<p>The order in the Great Commission is first to make disciples, <i>then</i> to baptise them (Matt. 28:19-20). Thus only believers are to be baptised, which excludes infants.</p>
		<p>Baptism points <i>back</i> to the believer's becoming united with Christ in His death (Rom. 6:1-11); this cannot be said of infants who have yet to believe.</p>
		<p>All subjects of baptism in the NT are clearly believers; one must have very good reason to deviate from this norm (Acts 2:38, 41; 8:12, 36-38; 9:18; 10:47; 16:14-15, 33; 18:8; 19:5). These texts show that repentance preceded baptism in a sequence of "hearing...believing...being baptised."</p>

	Infant	Believer's
Mode	Scripture does not specify any particular mode of baptism, thus allowing both sprinkling and pouring. It is not <i>method</i> that counts, but the <i>sincerity</i> of the one baptised.	The only scriptural mode is immersion, so how can we say mode is unimportant? While it is true that mode is less important than heart attitude, this does not then imply that mode is irrelevant.
Support for Above Stated Mode	Baptism by pouring has been practised throughout the history of the church from earliest times.	Pouring is first stated in the early second century—and only as an exception when immersion in running water or cold water should/could not be used (<i>Didache</i> 7:1-3 in J. B. Lightfoot, <i>Apostolic Fathers</i> , 153).
	Baptism by <i>pouring</i> is mentioned often in the NT (1 Cor. 6:11; Eph. 5:26; Heb. 9:10; 10:22; Tit. 3:5).	None of these verses refer to baptism and none refer to pouring. They refer in each case to <i>spiritual</i> cleansing from sin by faith in Christ (“washing”) or to <i>Jewish</i> ceremonial washings which were performed numerous times on the same persons (cf. Heb. 9:10). Hebrews 10:22 refers not to baptism but to “having our <i>hearts sprinkled</i> to cleanse us from a guilty conscience and having our bodies washed with pure water.”
	Pouring best represents the outpouring of the Holy Spirit upon believers (Matt. 3:11; Acts 1:5; 2:3).	While <i>implied</i> similarities exist between baptism by pouring and the outpouring of the Spirit, the <i>explicit</i> symbolism in the NT is that baptism represents the believer's dying to his old life and rising to a new one (Rom. 6:1ff.). Thus immersion is the explicit mode in the NT and pouring can be argued only by implication.
	Baptism by <i>sprinkling</i> is mentioned often in the Bible (Exod. 24:6-8; Num. 8:7; Ezek. 36:24-26; Heb. 9:13-14; 10:22).	None of these verses refer to baptism. They refer to purifying priests with sprinkled water (Num. 8:7), sprinkling vessels with blood (Exod. 24:6-8; Heb. 9:13-14), or the saving work of the Spirit (Ezek. 36:24-26; Heb. 10:22).

	Infant	Believer's
Mode (continued)	Practically speaking, Peter could not have immersed 3000 in a single day on the day of Pentecost (Acts 2:41). This baptism must have been by sprinkling or by pouring.	One wonders if he could have sprinkled or poured upon that many either, but the text does not say Peter did the baptising. If one could immerse 100 people per hour (a distinct possibility), the 120 disciples there (Acts 1:15) could have immersed 12,000 in a single hour! Even if only the 12 baptised it would take less than three hours to baptise the 3000 (12 x 100 = 1200/hour).
	The Philippian jailer would not have left his post for immersion, but could have momentarily for pouring or sprinkling (Acts 16:33b).	The text says he took time to listen to Paul's preaching (v. 32) and to wash Paul and Silas' wounds (v. 33a), which may have taken just as long. He obviously left his post to invite Paul and Silas to his home for a midnight meal (v. 34). Baptism takes less time than eating a full meal. The argument at the left also assumes That he guarded the jail alone and could not have delegated his responsibilities to others.
	Lexical meanings are not sufficient to establish theology.	The lexical meaning of the only word used for NT baptism (βαπτίζω) means "dip, immerse...wash, plunge, sink, drench, overwhelm...soak" (BAGD 131c). Besides baptism, other literal uses include "to dip" (Luke 16:24; cf. LXX Judg. 2:14; Josh. 3:15; Lev. 4:6; 11:32) and "to dye" (Rev. 19:13). Also, baptism is likened to the Flood (1 Pet. 3:21). From the lexical data even Luther and Calvin both believed immersion to be the biblical mode.
	Since sprinkling was practiced in the OT, John the Baptist probably sprinkled as well—especially since he was a Levite (Luke 1:5).	John the Baptist performed his baptisms in the Jordan River. Would sprinkling have required people to walk into the water with John? Besides, the type of baptism immediately preceding John's historically was Jewish proselyte immersion (see next box below).

	Infant	Believer's
Mode (continued)	Baptisms preceding Christianity do not absolutely establish that Christian baptism followed the same pattern.	$\beta\alpha\pi\tau\iota\acute{\zeta}\omega$ (immersion) is used not only of NT baptism, but also of Jewish ritual washings (Mark 7:4; Luke 11:38), which were by immersion. Both pagan religious washings and Jewish proselyte baptism preceded Christian baptism, the later being by self-immersion (A. Oepke, "bapto, baptizo..." <i>TDNTabr.</i> , 92-93).
	Sprinkling and pouring also have OT and NT parallels (see above).	Immersion best signifies: <ul style="list-style-type: none"> • identification with Christ's death and resurrection by going under the water and out again (Rom. 6:3-5; Col. 2:12) • subjection to Christ's authority (Matt. 28:18-19; Acts 19:3-5; 22:16) • obedience and a good conscience before God (1 Pet. 3:2).
	Baptism preceded the writing of Romans, so the immersion portrayed in Romans 6 could have been new. (No evidence prior to Romans indicates that baptism signified Christ's death and resurrection.)	Only six NT books were written before Romans, so Romans was among the first NT books to be written (AD 56-57). Among these letters are Galatians and 1 Corinthians, neither of which predated Romans by more than seven years.
	The passages at the right argue only that baptism took place in water, but this still could have been by pouring or sprinkling while standing in the water.	All NT examples of baptism best allow for immersion: "plenty of water" (John 3:23), "coming up out of the water" (Mark 1:10), "went down into the water" (Acts 8:38). This last case concerns the Ethiopian eunuch who could have easily been baptised by pouring or sprinkling anywhere along the journey by using water in the caravan.

3. Circumcision and Baptism Contrasted

Both baptism and circumcision share some common elements. Both are rites. God commanded both at certain times of redemptive history. Both symbolized the participant identifying with the covenant community. Yet there exist some notable differences between the two as well which makes it doubtful that God designed the baptism of children to replace the circumcision of children in the OT era.

	Circumcision	Baptism
<i>Sex of Participants</i>	Males only (Gen. 17:10)	Males and females
<i>Requirement</i>	Physical life (and belief of parents in the case of children)	Spiritual life (personal faith in Christ by the one being baptized)
<i>Subjects</i>	All in the Israelite covenant community, irrespective of age (Gen. 17:10-13)	Only those within the community who were old enough to consciously trust in Christ
<i>Time Administered</i>	Eighth day after birth (Gen. 17:12; Lev. 12:3; Phil. 3:5)	No command tells when baptism is to be done, except that the NT pattern is that it always <i>followed</i> salvation
<i>Signified</i>	External birth into the community of faith in Yahweh	Internal (new) birth into the universal body of Christ
<i>NT parallel to the OT rite</i>	The NT parallel to OT rite is circumcision of the heart, the "circumcision done by Christ" (Col. 2:11)—not water baptism	Baptism has no OT parallel

4. Questions About Baptism

a) Should baptism be required of those who take the Lord's Supper?

- (1) Response: The issue here is whether a person can take the Lord's Supper in a "worthy manner" (cf. 1 Cor. 11:27-32) without baptism.
- (2) Since baptism is one of the first signs of obedience after salvation, it seems that one who resists baptism also resists Christ. Baptism was required of those taking the Lord's Supper from the late first century or early second century (*Didache* 10:5 in J. B. Lightfoot, *The Apostolic Fathers*, 154).

- b) Should those who were baptised *as infants* later be rebaptised following confession of salvation?

(1) Response: The difference between infant baptism and adult baptism relates to more than simply the *time* of baptism. The whole *purpose* of baptism differs significantly in these two types of baptism. Infant baptism signifies the recipient's initiation into the community of God (Presbyterian view) and even serves as a means of saving grace in the Catholic and Lutheran views.

(2) However, as Scripture relates to baptism a symbolic purpose of looking back at one's salvation, it would seem that one who has been saved would welcome the opportunity to testify to his or her salvation through a rebaptism.

- c) Should those baptised by sprinkling *as believing adults* be rebaptised by immersion once they see the biblical support for immersion?

(1) Response: Many Baptist churches will not admit persons for membership who have not been immersed after placing their faith in Christ, even if they have been sprinkled following salvation. This is not as serious of an issue as question #2 above, but it is more difficult to answer!

(2) Perhaps Acts 19:1-7 can be instructive here. In this passage Paul visited Ephesus and found twelve "disciples" (v. 1) of Jesus, though only through John the Baptist. John had baptised these believers because of their repentance from their sin in anticipation of the Messiah. However, for whatever reason, these people were unlike those of John's disciples who eventually met and followed Christ. Since they had a baptism under John that was incomplete in picturing their faith in Christ, Paul rebaptised them in the Christian manner (presumably immersion). Paul felt it important that their baptism accurately picture their faith in Christ.

(3) The Acts 19 situation did not concern *sprinkling* supplemented by immersion as in the question above. It is not presumptuous to think that John's baptisms were by immersion since he performed them in the Jordan River and since the Jewish proselyte baptism that preceded him was also by immersion. Certainly if Paul felt it necessary to supplement one form of immersion (John's baptism of repentance) with another form of immersion (Christian baptism), it would be appropriate to supplement post-conversion sprinkling with post-conversion immersion. As in question "b" above, this ceremony gives believers another opportunity and privilege to testify of their faith in Christ.

5. Applications

- a) Have you been baptised in the biblical manner? If not, why not? Is this an excuse that honours the Lord?
- b) Do you know any unbaptised Christian who needs to understand this teaching? How can you help this person?

C. Lord's Supper

1. Backgrounds of the Lord's Supper

a) Eating and drinking in the presence of the Lord.

- (1) Adam and Eve ate every meal in the presence of God.
- (2) Once the leaders at the giving of the Ten Commandments ate and drank (Exod. 24:9-11).
- (3) Annually everyone presented their tithes at the temple with eating and drinking (Deut. 14:23, 26).
- (4) Eating and drinking in the presence of the Lord will happen in the future at the wedding of the Lamb (Rev. 19:9).

b) Jewish Passover (OT and NT)

- (1) There exist over 1200 versions of this celebration, making it difficult to explain fully! But in its basic form, the meal reminded Jews annually of their release (exodus) from Egyptian bondage by the death angel who "passed over" (thus the name) the houses of Jews who applied their lamb's blood on the doors of their homes. Those who did not suffered the death of their firstborn son (Exod. 12).
- (2) Passover is not a community (synagogue or temple) commemoration but a family one (in contrast to the Christian Lord's Supper). However, associated with Passover is the Feast of Unleavened Bread that was communal as the men went up to Jerusalem (Exod. 23:14-15).
- (3) Passover also has a future element, for it looks forward to the messianic age in which Messiah has returned and rules the world from Jerusalem. This is reflected in the close of each celebration with a statement such as...

"This year we are here. Next year in Jerusalem (or 'in the land of Israel')! This year we are slaves. Next year free men!"

- c) The Agape (Love) Feast was referred to as the "breaking of bread" among the early Jewish believers in Jerusalem (Acts 2:42). This was essentially a church potluck in which each family brings food to share with others (1 Cor. 11:17-22, 33-34). The Lord's Supper would then be separate and possibly added on at the end (vv. 23-32; cf. David Watson, *I Believe in the Holy Spirit*, 237).

d) The Meaning of the New Testament Lord's Supper

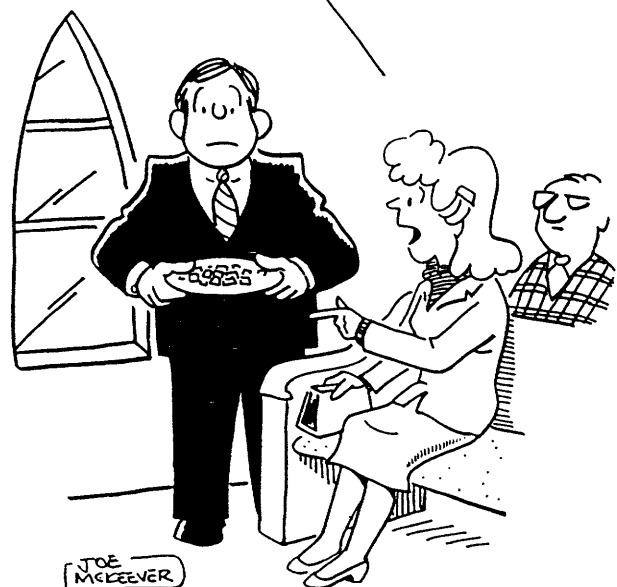
- (1) Christ initiated the Lord's Supper the night before He died as the sign of the new covenant (Luke 22:20; 1 Cor. 11:25) noted often in the OT (Jer. 31:31-34; Ezek. 16:60-62). This covenant promises Israel and Judah (v. 31) a still

future national and spiritual redemption (when "they will all know me," v. 34), but certain elements have present application to the church as well:

- (a) indwelling of the Holy Spirit (Jer. 31:33 with Ezek. 36:27)
 - (b) new nature, heart, and mind (Jer. 31:33; Isa. 59:21)
 - (c) forgiveness of sins (Jer. 31:34b)
- (2) The Lord's Supper shares much in common with the Passover as well. After all, it was during this celebration that Christ announced the Lord's Supper for the first time. Both commemorations call participants to look in five directions (adapted from David Watson, *I Believe in the Holy Spirit*):

Look	Passover (Jewish)	Lord's Supper (Christian)
Upward	Faith of blood on doorframe (Exod. 12:7)	Faith in Christ's blood (John 6:53-57)
Back	Deliverance from Egypt (Exod. 12:31-42)	Deliverance from sin (1 Cor. 11:23-25)
Forward	Wait for messianic age (Ezek. 45:21)	Anticipate return of Christ (1 Cor. 11:26; Mark 14:25)
Outward	Whole family involved (Exod. 12:3-4, 16)	Fellowship and unity (1 Cor. 11:17-22; 10:16-17)
Inward	Purify house of leaven/evil (Exod. 12:8, 15)	Examine sin in yourself (1 Cor. 11:27-32; cf. 5:6-8)

"WHAT'S THE CHOLESTEROL
COUNT IN UNLEAVENED
BREAD?"



(3) Other parallels between the Lord's Supper and the Passover continue...

Passover (Jewish)		Lord's Supper (Christian)
Sorrow under...	Pharaoh	Sin (1 Cor. 11:27-32)
Symbols of breaking from sin	Unleavened bread symbolizes breaking from the evil in Egypt	Bread symbolizes our freedom from sin in a unified community (1 Cor. 5:6-8; 10:16)
Redemption in...	Passover lamb	Christ's death (1 Cor. 5:7b)

- (4) Although the order of the Passover revolved around four different cups (based on Exod. 6:6-7), the order of the two celebrations also have many similarities. Note below how Jesus instituted the Lord's Supper by changing the normal wording by applying the meaning of the elements to Himself.

Passover	Lord's Supper
Search for Unleavened Bread	
Light candles by woman of the house and citation of blessing	Assumed (not recorded)
1st Cup: Blessing/Sanctification, saying, "I will bring you out from under the burdens of the Egyptians" (1st of 4 "I wills" of Exod. 6:6-7)	"Take this and divide it among yourselves... I will not drink again of the fruit of the vine until the kingdom of God comes" (Luke 22:17b-18)
Washing of one's <i>own hands</i>	Washed <i>disciples feet</i> during meal (John 13:2, 4)
Parsley dipped in salt water (bitterness), middle matzah (bread) made visible and broken and 1/2 called "afikomen" (Gr. "he who comes later") wrapped with napkin and hidden	Son of God (second member of the Trinity) made visible, broken, body wrapped, and buried in a tomb (this tradition was added to the Passover by first century AD Jewish believers)
Passover story read (Exod. 12:1-13), Questions, 4 sons, 10 Plagues	Assumed (not recorded)
2nd Cup: Plagues/Judgment, saying, "I will rid you of their bondage"	
Washing hands, eat upper and 1/2 middle matzah and bitter herbs with bottom matzah (bondage)	
Passover Supper begins	

Eat bitter herbs with <i>charoseth</i> of dates, honey, & almonds (sweetness of life with God's redemption), roasted egg (temple offerings & destruction, grief and new life), shankbone	Jesus dips the sop with Judas and Judas leaves (?)
Eat afikomen—"This is the bread of affliction..."	"This is my body..." (Luke 22:19)
3rd Cup: Redemption, saying, "I will redeem you with an outstretched arm"	"This is my blood..." (Luke 22:20) Jesus dips the sop with Judas and Judas leaves (?)
4th Cup: Praise/Regathering, saying, "I will take you to me for a people" & read Pss. 113-118	"For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes"
Declaration ("Next year in Jerusalem!"), hymn (Ps. 118), poem, or national anthem	Sang hymn & went to Mt. of Olives (Matt. 26:30)
Cup of Elijah: Filled but untouched; symbolizes his return before Messiah (Mal. 4:5-6; Matt. 11:13-14; 17:11-12; Rev. 11:3-12; 19:11-21), youngest child opens front door "for Elijah"	Assumed (not recorded)

2. Views on Christ's Presence in the Lord's Supper³²

Catholic	Lutheran	Symbolic
Transubstantiation	Consubstantiation or Real Presence	Representative
The bread and wine <i>actually become</i> the body and blood of Christ when the priest says, "This is my body"	The body of Christ is <i>in, with, and under</i> the bread (similar to water in, with, and under a sponge)	The bread and wine <i>symbolize</i> the body and blood of Christ as a visible sign of Christ's presence
Ludwig Ott	Martin Luther	John Calvin & Reformers
Christ is sacrificed in a real sense at each mass (though not the same as on the cross)	"Of the Supper of the Lord it is taught among us that the Body and Blood of Christ are truly present under the form of bread and wine, and are distributed to those who eat of the Supper of the Lord" (Augsburg Confession, Article X)	Christ is <i>spiritually present</i> in a special way as partakers symbolize his body and blood in the Supper
Grace is dispensed by the work performed to participants in proportion to their subjective disposition	Grace is conferred to believers as the bread actually contains Christ's body	Believers who partake of these symbols experience God's grace anew as they reflect on their salvation
Participants generally take only the bread so that Christ's blood may not be spilled (though since the 1962-1965 Vatican II Council the wine has been also allowed)	Participants take both the bread and cup	Participants take both the bread and cup

³² Summarized from Grudem, 988-99.

Catholic	Lutheran	Symbolic
<p>Support Cited:</p> <p>A literal understanding of "This is my body" would mean that the bread actually is the flesh of Christ</p>	<p>Support Cited:</p> <p>"And is not the bread that we break a participation in the body of Christ?" (1 Cor. 10:16)</p> <p>Christ as the lamb of God cannot be</p>	<p>Support Cited:</p> <p>• Jesus is always present when believers gather in His name since each is a temple of the Spirit (1 Cor. 6:19)</p>
<p>Weaknesses:</p> <ul style="list-style-type: none"> • Christ often spoke of Himself in a symbolic way: <ul style="list-style-type: none"> – "I am the vine" (John 15:1) – "I am the door" (John 10:9) – "I am the bread" (John 6:41) • The bread was in His hand and thus distinct from Him • "This cup... is the new covenant..." (Luke 22:20) meant it <i>represented</i> the new covenant in a <i>symbolic</i> way • Christ's sacrifice is complete and need not be re-offered (Heb. 9:25-28; cf. John 19:30; Heb. 1:3) • All believers are priests (1 Pet. 2:9) and thus can lead in the Supper • Christ commands <i>all</i> Christians to drink the cup (1 Cor. 11:25; cf. Matt. 26:27) 	<p>Weaknesses:</p> <ul style="list-style-type: none"> • The first three weaknesses of the Catholic view at the left apply here as well • How could Christ's physical body be present everywhere the Supper is provided? He is no longer in the world as He has ascended to heaven (John 16:28; 17:11) • Luther really makes Christ's words to mean, "This [bread] accompanies my body" (Berkhof, <i>Systematic Theology</i>, 653). Yet Jesus spoke of bread in literal, physical terms but explained it in terms of spiritual reality (John 6:27-59) 	<p>Weaknesses:</p> <ul style="list-style-type: none"> • Since Christ is omnipresent and has promised never to leave us or forsake us (Heb. 13:5), just how he is present at the Lord's Supper is a mystery

3. Who Should Participate in the Lord's Supper?

a) Should only Christians participate in Lord's Supper?

- (1) The issue here is whether a person can take the Lord's Supper in a "worthy manner" (cf. 1 Cor. 11:27-32) without knowing Christ personally.
- (2) The Church of England has recently decided that if children can be baptised, then they should also be allowed to take the Lord's Supper. This seems to be good reasoning to me, provided that Scripture allows infant baptism. I do not have a problem with *children*—for they certainly can trust Christ and be baptised. Some churches will not baptise children and thus also not allow them to take the Lord's Supper until they are 12 years old, presumably arguing this from the Jewish bar-mitzvah at 12-13 years old. Yet this practice argues for a Christian tradition based on a Jewish tradition, neither of which finds scriptural support!

b) Should baptism be required of those who take the Lord's Supper?

- (1) The issue here is whether a person can take the Lord's Supper in a "worthy manner" (cf. 1 Cor. 11:27-32) without baptism.
- (2) Grudem allows unbaptised believers to take the Lord's Supper (p. 996):

A different problem arises if someone who is a genuine believer, but not baptized, is *not* allowed to participate in the Lord's Supper when Christians get together. In that case the person's nonparticipation symbolizes that he or she is *not* a member of the body of Christ which is coming together to observe the Lord's Supper in a unified fellowship (see 1 Cor. 10:17: "Because there is one bread, we who are many are one body, for we all partake of the one bread"). Therefore churches may think it best to allow non-baptized believers to participate in the Lord's Supper but to urge them to be baptized as soon as possible. For if they are willing to participate in one outward symbol of being a Christian, there seems no reason why they should not be willing to participate in the other, a symbol that appropriately comes first.

- (3) However, the best arguments require baptism of those taking the Lord's Supper:

- (a) Taking part in the Lord's Supper does not simply represent being "member of the body of Christ" as Grudem claims. It is deeper than that. It is reserved for the person who is a "member of the body of Christ *in good standing with God and man.*" This is the whole point of 1 Corinthians 11 since the church members were all baptized (12:13) and yet totally out of fellowship.

- (b) Since baptism is one of the first signs of obedience after salvation, it seems that one who resists baptism also resists Christ. Grudem himself admits that baptism is “a symbol that appropriately comes first.” Since this is so, why shouldn't churches keep first things first?
 - (c) If churches distribute the Lord's Supper to unbaptised Christians, this will also take away the incentive for them to be baptized. Granting them the Lord's Supper makes it difficult to “urge them to be baptized as soon as possible,” as Grudem admits should be priority.
 - (d) Baptism was required of those taking the Lord's Supper from the late first century or early second century (*Didache* 10:5 in J. B. Lightfoot, *The Apostolic Fathers*, 154). While this early church practice does not determine our practice today, it should not be easily dismissed since it comes from those trained by the apostles themselves.
- c) What is meant by self-examination to prevent eating and drinking “in an unworthy manner” (1 Cor. 11:27)?
- (1) Some teach that unworthy participation means a failure to understand the true nature of the bread and cup representing the Lord's body and blood. However, this concept is related to eating and drinking “without discerning the body” (1 Cor. 11:29)—not “without discerning the body and the blood.” Also, “let him examine himself” refers not to examining his understanding of the nature of the elements but rather to being in a right relationship with others in the body (cf. Grudem, 997, n. 15).
 - (2) The context of 1 Corinthians 11 reveals that the immediate practice (manner) that was so unworthy related to the church relationships in the body: drunkenness, hoarding food, etc. (11:21).
- d) Should a person take part in the Lord's Supper if he is out of fellowship with another member of the body of Christ?
- (1) Here is the very area that most closely approximates the Corinthian situation. Paul told them that since they were not in harmony with one another, they had not examined themselves. We, too, should not take part when we are out of fellowship with another believer.
 - (2) Sometimes believers think it unspiritual to let the bread and cup pass. Actually, the opposite is unspiritual—when we are out of fellowship with God or man, we do harm to ourselves by participating in the Lord's Supper! Some Corinthians had become sick and some even died by abusing this principle (11:29-30).

- (3) Jesus also underscored the indispensable part relationships play in approaching God in worship (which would include the Lord's Supper):

Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift (Matt. 5:23-24).

- (4) However, sometimes we have done all we could to be reconciled with an offended party. In such cases, Romans 12:18 instructs us, "If possible, so far as it depends on you, be at peace with all men." If we confess our sin to another believer but are not granted forgiveness, then we have done our part to be at peace. In such cases it seems to me that we are free to participate once again at the Lord's table.

Summary: Those who take the Lord's Supper should be baptised Christians who have examined themselves to assure that they are right with both God and man.

e) Who Should Lead in the Lord's Supper?

- (1) Many churches (e.g., Presbyterian) require the person leading the Lord's Supper to be "ordained."
- (2) However, Scripture does not address either of these issues: ordination (in the manner in which it is currently practiced) or leading the Supper. Thus it becomes a matter in which believers may practice as they wish (cf. Rom. 14).

f) Should the leaders examine those participating in the Lord's Supper?

- (1) No. Scripture indicates that each man is to examine himself (1 Cor. 11:28). If the ecclesiastical structure determines whom is "clean enough" to partake, this will eventually lead to legalism and inconsistency (Catholics withhold the mass from divorcees but give it to murderers). The NT assumes that ministry of the Holy Spirit is competent enough to convict believers of sin without the authority structures getting involved.
- (2) An exception to the above is when a person in the church is under discipline. Since this person should be treated as a non-Christian ("tax collector and sinner," Matt. 18:17), this would certainly include withholding the Lord's table until repentance and restoration occur.

g) How often should churches take the Lord's Supper?

- (1) The NT gives no guidelines. Jesus only said, "As often as you eat this bread and drink this cup..." (1 Cor. 11:26).
- (2) Practices differ in terms of frequency of this practice. Until the Reformation, most churches celebrated the Lord's table weekly, as do some today (e.g., Brethren). Others practice it the first Sunday of each month (many Baptists) and Reformed churches typically take communion quarterly.

h) Which of these teachings on the Lord's Supper will you apply?

(1) How can you take the Lord's Supper in a worthier manner?

(2) Do you stop to evaluate yourself as a regular habit before partaking of the elements? How can you better do this?

(3) Are you in a right relationship with all members of the body so that participation is possible at the next occurrence? With whom do you need to reconcile before taking the Lord's Supper again?

VI. Church Edification

A. Spiritual Gifts

(Note that I have an entire course on this issue and Pneumatology. For details see the “Spiritual Gifts” book of notes.)

1. Purposes
2. Lists
3. Definitions
4. Discovery

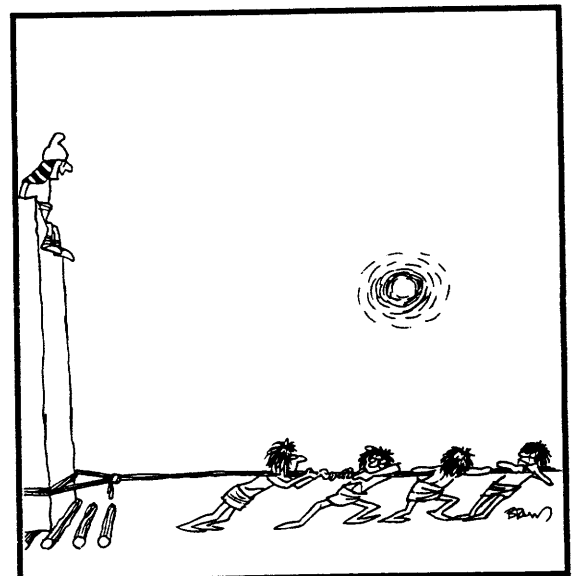
B. Small Groups

1. Observations

Occurrences in Acts	Patterns
Acts 2:42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.	Small groups met regularly for instruction, fellowship, meals, and prayer.
Acts 5:42 Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ.	House group teaching was a daily practice.
Acts 20:20 You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.	The Ephesian church had many house meetings .
Acts 28:30-31 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.	Even under house arrest, Paul used the natural venue of his rented home for teaching and evangelism.

2. Functions

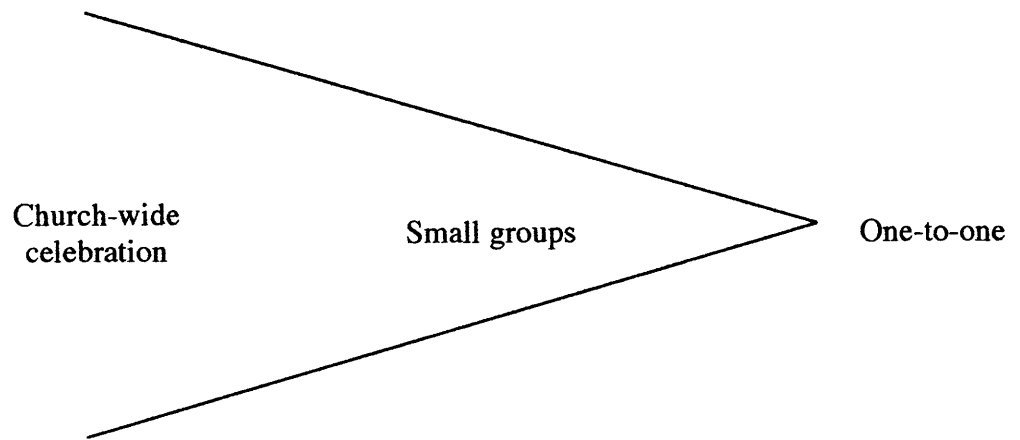
- a) Intimacy
- b) Accountability
- c) Encouragement



"Believe me, fellows, everyone from the Pharaoh on down is an equally valued member of the team."

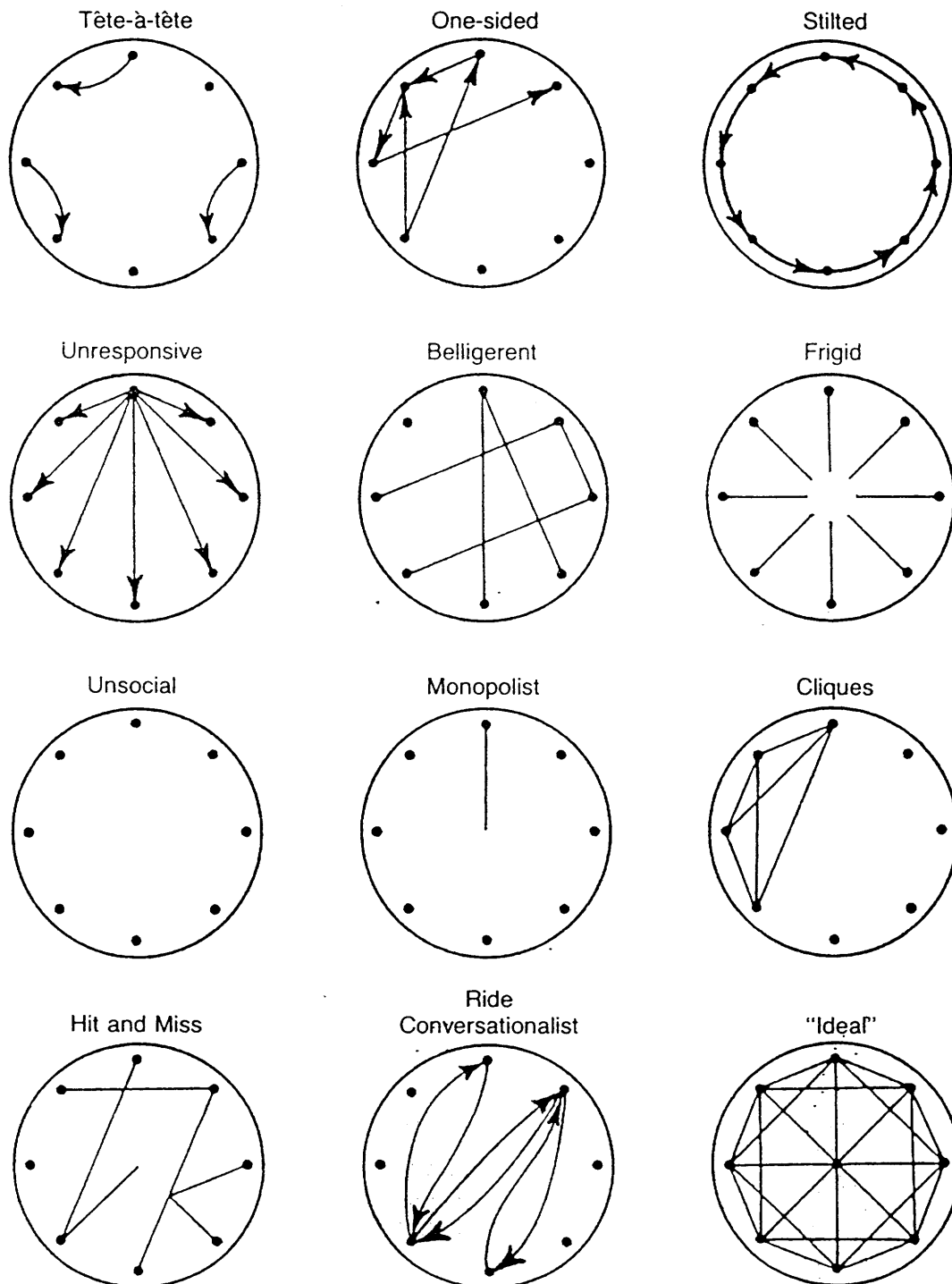
3. Guidelines

- a) Design church forms that narrow involvement down to the individual level.



- b) Apply the NT “one another” principles (look this phrase up in the NT and do your own individual study here).

c) Involve the whole group

*Working with People in Groups**Leadership for Church Education*

TYPES OF GROUP INTERACTION*

Figure 14

*Grant Howard, "Group Dynamics," Christian Education notes (Dallas Theological Seminary, 1963), p. 12. In Kenneth O. Gangel, *Building Leaders for Church Education* (Chicago: Moody, 1970, 1974, 1981), 333

VII. Church Multiplication

A. Biblical Basis for Multiplication

1. The Great Commissions

- a) Matthew
- b) Mark
- c) Luke
- d) John
- e) Acts

2. Principles of Evangelism

- a) Evangelism is Active: It occurs from believers going to nonbelievers rather than simply waiting for them to ask (Mark 16:15).
- b) Love for other Christians in a unified body is one of the most powerful ways to show the world that we are Christ's followers (John 13:24-25).
- c) People should share Christ in ever increasing spheres of influence, starting at home in their own culture and working outwards (Acts 1:8).
- d) Evangelism should be non-discriminating so that it reaches all people—Jews and Gentiles, rich and poor, male and female, etc. (Acts 11:19-21).
- e) God and angels don't evangelize: People can't believe without a human messenger sent to share this good news with them (Rom. 10:14-15).
- f) Evangelism essentially involves reconciling enemies (God and man) to the extent that people become new people altogether (2 Cor. 5:17-21).
- g) True faith is contagious and becomes well known in areas where the evangelist doesn't even live (1 Thess. 1:8).
- h) All believers are responsible to share their faith, despite their gift (2 Tim. 4:5).
- i) We should always live in defense of our faith (1 Pet. 3:15).
- j) Evangelism is not trying to convince a God who is reluctant to save but rather to join with God who wants all to repent (2 Pet. 3:9).

B. Practical Strategy for Evangelism

1. Unreached Groups in my Area

2. Plan to Reach These Groups

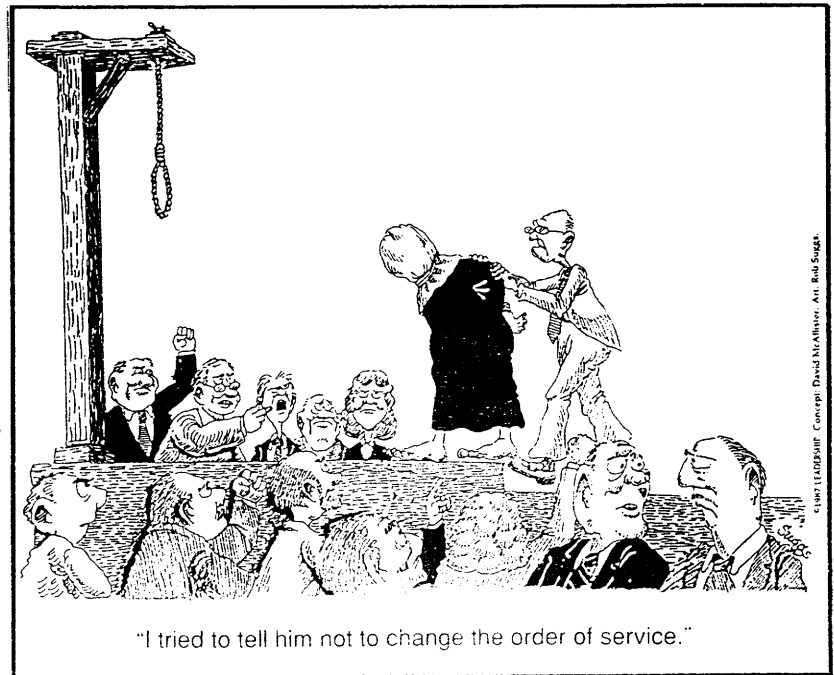


"Well, we do need volunteers."

VIII. Implementing Change

A. Importance of Change

B. Principles for Making Changes



C. Your Strategy for Change

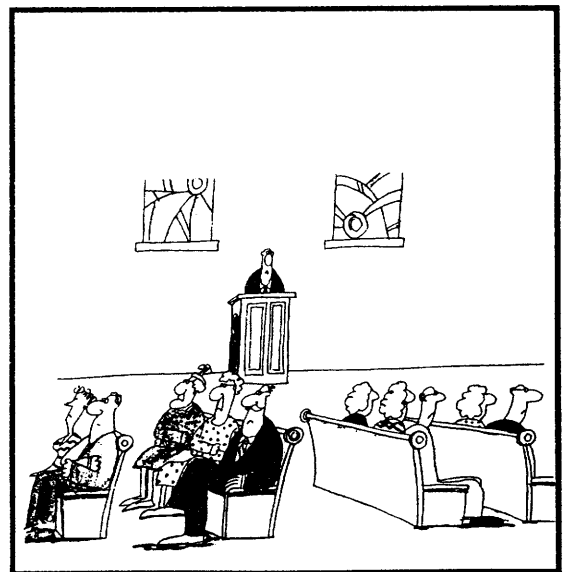
1. What changes are most necessary in your own church?
2. What is your strategy to implement change in one key area?

IX. Church Unity**A. Essential Doctrines for Unity**

Which doctrines must believers to agree upon to serve together?

B. Denominations

Is it wrong for the Christian church to have different denominations? Why or why not?



"It's come to my attention that there's been a minor split in the church."

C. Separation

1. Definitions

- a) Biblical separation is “the separation of the church and its members from unbelief, apostasy, and compromise.”³³
- b) Primary separation prohibits association with believers with whom one disagrees.
- c) Secondary separation prohibits association with believers who agree with the first party but they themselves associate with others with whom the first party disagrees. The Bible-Presbyterian Church holds to this form of separation. See Jeffery Khoo’s work on this subject.

2. Passages and Issues

- a) What does 2 Corinthians 6:14–7:1 mean?

Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: “I will live with them and walk among them, and I will be their God, and they will be my people.” “Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.” “I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.” Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

- b) What do the following texts teach about separation?³⁴

- (1) 2 Thess. 3:6-15
- (2) Romans 12:1-2
- (3) Romans 16:17
- (4) Ephesians 5:11
- (5) 1 Thess. 5:21-22
- (6) 1 Tim. 6:3-5

³³ Jeffery Khoo, *Biblical Separation: Doctrine of Church Purification and Preservation* (Singapore: Far Eastern Bible College Press, 1999), 11.

³⁴ Taken from and addressed by Khoo, 48-68.

(7) 2 Tim. 2:16-21

(8) Titus 3:10

(9) 2 John 7-11

(10) Jude 3

(11) Revelation 18:4

- c) Over which issues should believers separate from unbelievers? (For example, could believers rally together with non-Christians to support issues such as racial harmony, prohibition of abortion, etc.?)

- d) Primary Separation: Over which issues should believers separate from other believers?

- e) Secondary Separation: Over which issues should believers separate from believers who do not practice primary separation?

Apologetics

1 Peter 3:15-16 ¹⁵but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; ¹⁶and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.

1. **sanctify Christ as Lord in your hearts.** We need to be living in submissive communion with the Lord Jesus, _____ and _____ Him.¹
2. **always being ready to make a defense.** The word translated “**defense**” is from the Greek word *apologia*. This is where we get the English word “apologetics” from. Peter is using the word “defense” in an informal sense (cf. Phil. 1:16,17) and is insisting that a believer must understand _____ he believes and _____ he is a Christian, and then be able to _____ one’s beliefs humbly, thoughtfully, reasonably, and biblically.²
3. **the hope that is in you.** _____ with its anticipation of eternal glory.³
4. **yet with gentleness.** From the Greek word *praytes* from which the English word “friend” is derived from. It is the quality of gentle friendliness as strength that accommodates to another’s weakness. This is the same word used by Paul to describe the attitude of a Christian who is confronting a sinning brother (1 Cor 4:21; Gal 6:1; 2 Tim 2:25). Gentleness is opposed to unbridled anger, harshness, brutality and self-expression. It represents character traits of the noble-minded, the wise man who remains meek in the face of insults, the judge who is lenient in judgment, the king who is kind in his rule. It is used to describe an ideal ruler. Yet gentleness is not contingent on human will but upon Christ. It is God’s calling for Christians (Ephesians 4:2), the elect (Colossians 3:12), the mark of being Spirit-filled (Gal 5:23), character of a teachable heart (James 1:21). It is a humble and gentle attitude that is patiently submissive in every offense, while having no desire for revenge or retribution. Practically, it means that we are humble, considerate and not rude. We’re not to be arrogant or insolent. Not trying to force or pressure people to believe. We cannot argue people into the kingdom of God. The offense must come from the word of the cross (1 Cor 1:18-23; 2:14; Rom 9:32-33; 1 Peter 2:8) and not from us (1 Peter 2:12; 3:16).
5. **and reverence.** From the Greek word *phobos* for reverential fear. People have debated over who is the object of our fear. It is almost evenly split between those who believe that the object of our reverence is God others believe that the object of our respect are people. A minority take it to mean both reverence to God and respect for man. In either case, the application of this in our lives is the same. If we reverence God, we are also taught by His word that our attitude and behaviour towards men needs to be consistent with our relationship with God. If we are reverence God then we need to respect men who are made in the likeness of God (James 3:9-10). Not only must we **give an account for the hope that is in us** but our lifestyle, the consistent witness of our lives must right before the world. We are to keep our **behaviour excellent among the Gentiles** (1 Peter 2:12).
6. **a good conscience.** The conscience is the soul’s _____ system, which allows

“Reverence” refers to a kind of fear that involves a healthy devotion to God, a healthy regard for truth, and a healthy respect for the person being spoken to.

-John MacArthur, *Nothing But the Truth*

human beings to contemplate their motives and actions and make moral evaluations of what is right and wrong. The conscience accuses by _____ the person of sin by producing guilt, shame, doubt, fear, anxiety, or despair. In order to work as God designed it, the conscience must be informed to the highest moral and spiritual level and best standard, which means submitting it to the Holy Spirit through God's _____.⁴

A **good conscience** which is right before God and has no sense of shame or guilt. This means that the person's life is right before God and is useful to Him to do His work in this world. If our conduct before God is right, then our conduct before men will also be right. Our lives are to be exemplified by doing what is right (1 Peter 2:12; 3:17). Our lives should be characterized by holy conduct and godly living both before God and man (2 Peter 3:11).

For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you. 2 Corinthians 1:12

7. So an apology for Christians in apologetics is not saying _____.⁵
8. But it is to communicate _____ and _____ and in _____ the message of the _____ at any given moment with our lives and behaviour as an affirmation of what we _____.⁶

Christian Apologetics: "The philosophy of methodology pertaining to all forms of Christian communication."

Paul's method for communication. God's power, not man's wisdom.

1 Corinthians 2:1-5 ¹And when I came to you, brethren, I did not come with **superiority of speech or of wisdom**, proclaiming to you the testimony of God. ²For I determined to know nothing among you except Jesus Christ, and Him crucified. ³And I was with you in weakness and in fear and in much trembling. ⁴And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, ⁵that your faith should not rest on the wisdom of men, but on the power of God.

Paul's non-Christian world was not really different from ours. It abounded in pseudo-wisdom and pseudo-knowledge (i.e. man's). People were attracted by the spectacular and wanted to be entertained. His audience wanted to hear and see showy things. But Paul was not there to meet their desires because of his divine commission which exclusively involved the proclamation of the Good News.

1 Corinthians 1:17 For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void.

1. Paul did not come to impress or entertain people with what they were culturally _____ to and what they _____ to hear.⁷
2. Paul taught the Corinthians the _____ of _____, to preach the _____ and

not to _____ it (cf. 1 Cor 1:17).⁸

3. The focus of the content of Paul's preaching and teaching to unbelievers was _____, who paid the _____ for sin on the cross.⁹
4. The exclusive subject matter of Paul's teaching and preaching is on the _____ and the _____ of Jesus Christ.¹⁰
5. In his method of communication, Paul did not rely on his _____ strength and ability.¹¹
6. Paul contrasted between the content and method of _____ power or erudition (persuasive words of wisdom) with the his _____ on God's all sufficient resources of the _____ and the _____ (cf. 1 Cor 1:18).¹²
7. The reason Paul followed this principle was because their _____ welfare were at stake. If Paul ministered to them man's way, the Corinthians' trust would rest on a foundation which was sure to _____.¹³

Apologetics is the way we communicate to people regarding God's word, and therefore it also gives us the way to communicate His truth in evangelism.

Evangelism

What is our mission from the Lord while we are still here on this earth? As Jesus commands us in Matt 28:19

“Go therefore and make disciples of all nations . . .”

It is to make disciples and disciples who are true worshippers of God.
As Jesus said to the Samaritan woman in John 4:23,

“²³but an hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshippers. ²⁴God is spirit and those who worship Him must worship in spirit and truth.”

What defines true worshippers are those who worship in spirit and truth. “In spirit” meaning with the right heart attitude and “truth” meaning according to God’s word. But what is the relationship between missions and worship? How does evangelizing someone lead to becoming true worshippers? John Piper, the pastor of Bethlehem Baptist Church, puts it this way in his book, *Let the Nations be Glad: The Supremacy of God in Missions*.

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and goal in missions. It’s the goal of missions because in missions we simply aim to bring the nations into the white-hot enjoyment of God’s glory.

John Piper, *Let the Nations be Glad* [Grand Rapids: Baker

So we, the church are to be involved in missions so that people become true worshippers of God, . . . disciples of Christ. How are we supposed to do that in this world? What are instructions of our Lord Jesus Christ in regard to that?

Five (5) responses that are necessary for Jesus’ followers/disciples to follow as they carry out their mission here on earth.

1. _____ **to Serve Christ the King:**¹⁴ Matt 28:16 ¹⁶*But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.*

- a. A king is to have subject to do his bidding. In the church age, Jesus’ subjects are those who are in His church, those who are members of His body, those who are His disciples. Jesus’ disciples were ready to do as He asked them. Their eagerness or readiness is emphasized by the contrast of those who were not willing to obey God (Matthew 28:11-15) yet were also witnesses of the person and work of Christ. The readiness of the disciples was in stark contrast to the most severe form of disobedience of the chief priests, wholesale disbelief, utter refuse to belief the facts of the resurrection of their Messiah to the extent that they fabricated lies to cover up the truth. Their own disobedience has condemned as Hebrews 10:26 warns “for if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins” So that’s what these chief priest have done, they have utterly rejected Christ’s sacrifice and trampled under foot the Son of God and has regarded as unclean the blood of the covenant by which He was sanctified and has insulted the Spirit of grace? (Heb 10:29). In contrast to the willful disobedience of the priest, the disciples of Christ followed what Jesus says and go to Galilee, to the mountain just as Jesus had instructed them: Matt 28:10

- b. The readiness of the disciples to do Christ's bidding was in contrast to the most severe form of disobedience of the chief priests, wholesale disbelief, utter refuse to believe the facts of the resurrection of their Messiah to the extent that they fabricated lies to cover up the truth. Their own disobedience has condemned as Hebrews 10:26 warns "for if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins" So that's what these chief priest have done, they have utterly rejected Christ's sacrifice and trampled under foot the Son of God and has regarded as unclean the blood of the covenant by which He was sanctified and has insulted the Spirit of grace? (Heb 10:29). In contrast to the willful disobedience of the priest, the disciples of Christ followed what Jesus said and went to Galilee, to the mountain just as Jesus had instructed them: Matt 28:10
- c. So in obedience to Christ, His disciples were _____ and _____, _____ for His use and instruction.¹⁵
2. **Respond by Worshiping Christ the King:** Matt 28:17 ¹⁷*And when they saw Him, they worshiped Him; but some were doubtful.*
- a. The response of a believer when he sees the Lord is to worship Him. Only redeemed people are able to worship God in the proper way. This word for worship helps us understand an aspect of how we are to worship God. The literal meaning of this word has the sense of "casting oneself down to the ground," or "bowing down to kiss someone's feet." This concrete way of describing worship points to the inward attitude needed to stoop so low as to get down at someone's feet. Moreover, this word is used only to describe the worship of someone who is divine. So worship is to be done with a humble attitude and directed only towards God. Worship is centred on God.
- b. In John 4:24 Jesus tells us this is the way we must worship Him, "those who worship Him must worship in spirit and truth." The word "spirit" does not mean the Holy Spirit but the human spirit. What Jesus' means is that a person must not worship outwardly, that is not by external conformity to religious rituals and church buildings but inwardly, "in spirit" with the proper heart attitude. We are also to worship in "truth." This means that we must worship God in a way that is consistent with the revealed Scripture and centered on the "Word made flesh" who ultimately revealed His Father (John 14:6). Likewise, the goal of missions is to bring people into the proper worship of the King, to bring people into the worship of God in spirit and truth, and no less. This in turn implies that the content our gospel message must be thorough.
- c. Although the disciples worshiped Christ as soon as they were cognizant of Him, there were, however, some who doubted. What does it mean that some doubted? This is the same word which was used to describe Peter in Matt 14:22-32 where at first in obedience to Christ's command to "Come!" he walked on water but as soon as he took his eyes off Jesus and onto the wind and becoming afraid, he began to sink. Jesus described Peter's hesitancy as "doubt," "O you of little faith, why did you doubt?" It is not so much referring to unbelief but is tied to little practical faith. This word means divided in mind, to be of two minds, Pulled in two ways. Just like Peter, his trust in the power of Christ gave way to his dread of the wind and the waves. Peter stepped out in faith and then hesitated and similarly some who were there before the resurrected Christ hesitated. It is most likely that those who "doubted" were not from the Eleven but some other disciples of Christ. The Eleven, according to the other Gospels had already seen the risen Jesus at least twice (Peter at least three times, Thomas at least once), and we know from John 20:(24-29) that Thomas Didymus was the last

of the Eleven disciples to no longer doubt the resurrected Christ. The Eleven were mostly likely part of the group which responded instantly with worship but it was “**some**” others who hesitated. The move from unbelief and fear to faith and joy was for them a “hesitant” one. “**But some**” indicate that there were people present other than just the Eleven. Even Jesus’ instructions to the disciples in Matt 28:10 indicates that more than just the Eleven were instructed to go to Galilee to meet with Christ. The disciples were instructed by Christ to spread the word around for the brothers to meet Him in Galilee. But those who did not hesitate, worshiped Him as soon as they perceived Him.

3. _____ **the Legitimate Authority of Christ the King:**¹⁶ Matthew 28:18

¹⁸*And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth."*

- a. The focus of this statement which Christ is His legitimate authority. If we were to translate this statement according to the word order of the Greek text, our English translation would read: “Given to me, all authority in heaven and on earth.” The word order is significant but it brings our focus onto the verb, “**Given** to me.” This verb is in the passive voice which tells us that Christ did not appropriate this authority on His own but that He rightfully received it from the Father.
 - i. Daniel 7:13-14
 - ii. Phil 2:5-11
 - iii. 1 Cor 15:27-28
 - iv. John 12:28-32
 - v. Cf. Col 2:14-15; Heb 2:14; 1 John 3:8.
- b. What kind authority was given to Christ? This word “authority” is the power to act freely which is given as a right because of the position he holds. Christ is portrayed as the King in Matthew, so the authority He has is given to Him as the legitimate right of a king.
- c. Within what realm does Christ exercise His authority? In heaven and on earth. What does that mean? It is the same phrase we find in Gen 1:1, in the beginning, God created the heavens and the earth. It is another way of saying “over everything,” “over the whole universe.” Although the phrase means “all of creation” the way Matthew wrote that phrase in the Greek, it was written in a way to draw our attention to the fact that there is a distinction between heaven and earth. It is the same distinction as found in the Lord’s prayer in Matthew 6:10 ‘Thy kingdom come. Thy will be done, On earth as it is in heaven. Christ’s authority is also effective on earth where Satan has repeatedly attempted to usurp God’s authority. We can see his audacity in Matthew 4:8-9 where he attempts to tempt Jesus by offering the world as usurper, “ruler of this world” (John 12:31; 14:30; 16:11), and the “god of this age” (2 Cor. 4:4). The whole world lies in his power (1 John 5:19). Christ, however, before giving the Great Commission to mere men, He assures them of his legitimate authority rightfully obtained from God the Father. With all this authority, Christ gives His disciples the Great Commission.

4. _____ **the Command of the Christ the King:**¹⁷ Matthew 28:19 ¹⁹*Go*

therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰teaching them to observe all that I commanded you;

- a. But when Christ gave us this command, His emphasis is not on the word “Go” but it on “make disciples of **all** the nations.” “Making disciples” is the main verb and is in

the form of a command. The verbs “Go, baptizing, and teaching” are all participles which describes the means by which we are to “make disciples” they answer the question “how” are we going to make disciples of all nations. The command answers what we are to be doing and that is “making disciples.” “Go” does not function as the command here. What it does tell us is that we as disciples are not be focused only on ourselves. We need to go to make disciples of others. Whether it be in our families, at our schools, or at our work place. Where ever the Lord may give us the opportunity to come into contact with those who do not know the Lord. We need to be taking the opportunities the Lord has given us to make disciples.

- b. To “**make disciples**” takes _____ and _____.¹⁸ In other words, evangelism is not just giving a gospel presentation and leaving a person high and dry. Evangelism is not coming into town, organizing a big evangelistic meeting, blitzing the people with a gospel message for a few days, then folding up shop and leaving. Jesus does not command that, He commands us to “make disciples.” Making disciples takes time. It takes effort. It takes patience. It takes perseverance. Jesus made disciples. It took Him time (He invested 3 years of His life). It took patience - “O you of little faith.” It took His life. It will take our lives to disciple someone.

American Evangelicalism tends to regard the gospel as a “plan of salvation.” We have reduced the message to a list of facts stated in the fewest possible words - and getting fewer all the time. You’ve probably seen these prepackaged “plans of salvation”: “Six Steps to Peace with God”; “Five Things God Wants You to Know”; “Four Spiritual Laws”; “Three Truths You Can’t Live Without”; “Two Issues You Must Settle”; or “One Way to Heaven.”

John MacArthur Jr., *Faith Works: The Gospel According to the Apostles*, 194

We are to teach them what? John 3:16? To be faithful to Jesus we are to teach them “all that I have commanded you.”

- c. When one looks at the word “go” and “**of all nations**” one may conclude that it means that we have to go overseas. It does include that but it is not necessarily restricted only to going overseas. The word “go” could be translated “having gone” or could mean as you “go about your life” make disciples. Making disciple then should be a part of our Christian lives whether here or overseas.
- d. “**Of all nations**” needs to be understood in the context of Matthew. Who were the first recipients of the gospels? Who were Jesus’ disciples? The gospel went to went to the Jews first, right?
- i. Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
 - ii. John 4:22 You worship that which you do not know; we worship that which we know, for salvation is from the Jews.
 - iii. All of those who received this Great Commission on this mountain in Galilee from Jesus were Jewish. The Eleven were all Jewish. And when Jesus was ministering in the book of Matthew, His ministry was for whom? Israel.
 - iv. Matthew 10:5-7
 - v. Matthew 15:26

- e. The word for “the nations” is *ta ethne* from which we get the English word “ethnic” but in the NT it is used to refer to all peoples except for the Jews. What Christ is commanding is that the Scriptures which has been given to the Jews, is not for the Jews alone, but also for the Gentiles, the uncircumcised, the pagans. This message is also for the Gentiles in addition to the Jews.
 - i. Eph 3:3-6 ³that by revelation there was made known to me the mystery, as I wrote before in brief. ⁴And by referring to this, when you read you can understand my insight into the mystery of Christ, ⁵which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; ⁶to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,
- f. Although Christ had commanded His disciples to go to the pagans, as we follow the work of Peter in the book of Acts, he did not go to the Gentiles until the Lord intervened in his life in Acts 9-10. He had to be given a vision of the unclean animals and told by God to eat what He has declared clean. Furthermore, the first Gentile convert, Cornelius was living within Judea, right in Peter’s backyard. He was not in some far off nation. So the work of making disciples by believers is to take place both locally and abroad.
- g. Making disciples also entails baptizing them and teaching them.
 - i. ***baptizing them in the name of the Father and the Son and the Holy Spirit,***
 - (1) The initial act of obedience to Christ after salvation is to submit to baptism as a testimony to identifying with Him in His death, burial and resurrection:
 - (a) Romans 6:3
 - (2) Acts 2:22-36. Peter preached the Gospel, the death and resurrection of Jesus Christ. From the Old Testament, Peter explained that it was God’s plan to send His Son to die on the cross to pay the penalty for sin and then to be raised from the dead.
 - (a) Acts 2:37. How did the people response to Peter’s preaching? They asked, “Brethren, what shall we do?”
 - (b) Acts 2:38. How did Peter answer? Repent, and let each one of you be baptized in the name of Jesus Christ.
 - (c) Acts 2:39-41. What was the response of those who received his word? Those who received Peter’s words were baptized.
 - (d) Acts 2:39. Based on this verse and what we have learned so far what is the bases of the salvation of the people who were baptized? Their salvation is based on their repentance (turning from sin and turning to God, changing their mind about Christ and their sin), believing in Christ, identifying with the death, burial and resurrection of Jesus Christ, i.e. that believe in Jesus Christ for saving them from their sin, their old self has died and in its place is the new man in Jesus Christ. Peter stresses the order, repent & believe then be baptized. And baptism is done recognizing the full person and work of Jesus Christ. It is assumed that if you had believed in Christ and your repentance was genuine you would testify to it in baptism. So new believers need to be taught that they should be baptized as soon as possible as a public testimony of their salvation through Christ.

- (3) Baptism is to be made in the name of the Father and the Son and the Holy

Spirit. This signifies that by God's grace working through faith in Jesus Christ, the believer has already been made one with the Father and the Son and the Holy Spirit.

ii. ²⁰*teaching them to observe all that I commanded you;*

- (1) Observe = "to watch over, guard, keep, preserve, give heed to." People only guard things which they think are valuable, whether they are people, prisoners or things. To guard something is to make oneself dependent on what one guards, because it can only be done by sacrificing time and freedom to it. So anyone who keeps the command of Christ allows his life and actions to be affected by them
- (2) There are 3 different words which are used in the NT for command. The one which is used here is the one which points to the contents of the command. So in the teaching aspect of making disciples, Christ's emphasis is placed on guarding the entire content of what He has taught His disciples. In other words, the whole counsel of God.
 - (a) Jesus: The Road to Emmaus: Luke 24:13-35 about disciples of Christ who did not understand the death, burial and resurrection of Christ. So Christ reproves them in Luke 24:25-26 and then in verse 27 And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in *all the Scriptures*.
 - (b) Paul in Ephesus: Acts 20:27 For I did not shrink from declaring to you the whole purpose of God. And he did this over a period of 3 years: Acts 20:31 Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears. In Acts 18:11 Paul taught the Corinthians for a year and a half.
 - (c) Where does the Gospel start? At John 3:16? Romans 1? No it starts at Gen 1:1 In the beginning God . . . 2 Timothy 3:15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. (NKJ) You have to remember that the part of the Bible which was written down at that time was the OT. The NT was not yet completed. Christ taught from the OT (Luke 4). Any Scriptures which Paul taught from in the book of Acts was the OT. 1 Peter 1:10-12 we now have both the OT and NT
 - (d) Problem: who wants to listen to so much? What if people don't want to listen? Move on, make disciples of those who are willing. **Acts 19:8-10**
⁸And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God. ⁹But when some were becoming hardened and disobedient, speaking evil of the Way before the multitude, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. ¹⁰And this took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks. Pray that the Lord you provide you with the opportunity and a person with a prepared heart. Are you willing and faithful to go the distance?

5. _____ the Presence of Christ the King:¹⁹ Matthew 28:20 ²⁰ . . . and lo, I am with you always, even to the end of the age.

Christ call special attention to His presence in the life of His disciples. When He said, "Lo" Jesus used an interjection to call his listeners to pay attention - "Look here," "See here," "this is important. If we were to translate literally what was written in the Greek in the order it appears, it would not read as a simple "I am with you" but "I with you, I am," to emphasis the fact of Christ's presence. Without Christ, our work is done in vain. Without Christ, there is no successful carrying out of the work He has charged us with.

- a. Romans 8:9
- b. John 14:18-23
- c. Christ will be with the true believer _____.²⁰
- d. **even to the end of the age.** Refers to the second coming of Christ when he returns bodily as King to judge the world and to rule in the His earthly millennial kingdom. And because He is with us and He will return we are to be as Paul admonishes in 1 Cor 15:58 be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord. And our work is to make disciples, where ever by going, baptizing and teaching.

Guidelines for Evangelism:

- ▶ Do not place the individual on a _____.²¹
- ▶ God must be at the _____ of your message. The man should not become the central issue.²²
- ▶ Pray that God will work in his _____ so that he may _____ what is God's way.²³
- ▶ There may be different cultures but sin is across the board, it cuts across _____ cultural boundaries.²⁴
- ▶ The gospel is a loving commandment which needs to be _____. Jesus is not waiting outside the door with His hat in hand (i.e. begging for you to give Him a chance).²⁵
- ▶ The true gospel is _____ culturally irrelevant in any culture.²⁶
- ▶ Jesus did not come to meet people's _____ needs,. Jesus came to save man from their _____.²⁷

We need to walk close to the Spirit of God and be sensitive to where the unbeliever is at in terms of his knowledge and understanding of God and His word. We need to be discerning enough to see where the person is at, what he knows and to continue from that point.

An educated sensitive mind is a monitor for God.

J.I. Packer

The conscience is:

1. Distinctly _____. No animals has a conscience.²⁸

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2. _____. Every human has a conscience.²⁹
 - a. Romans 2:14-15 ¹⁴For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, ¹⁵in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, (NASB)
 - b. There is a sense of coming retribution (J.I. Packer).
3. Above _____ and beyond _____.³⁰
4. A _____ conscience will not be easily convinced. It will continue to _____ and warn.³¹
5. The conscience is _____ and encouraged by the _____ of the mind. It can be _____ to the standard of God's word. We should work towards educating the conscience.³²
6. The conscience is not the _____ of God.³³
7. It is not a _____ of mind.³⁴
8. It is not _____. Cannot ignore the _____ effects of sin.³⁵

Five functions of the conscience:

1. **Obligatory:** Urges them to do what is _____ and restrains what is _____. God works through the conscience. We need to see where the conscience is at in the person, whether it is seared or not - how much information is in that conscience.³⁶
2. **Judicial:** It passes _____ on a man's act.³⁷
3. **Acts:** It causes an inward _____, _____.³⁸
4. **Predictive:** It predicts future _____. It is able to direct.³⁹
5. **Social:** It judges _____, we bring it to bear upon others. (Rom 14:4; 1 Cor 8:13; 10:29). We often judge other people by their actions and behaviour but we judge ourselves by our intentions. We never give a thought about others' intention(s).⁴⁰

The conscience is like general revelation, is not enough to save man, but it is enough to condemn man. Need to know who you are communicating with and communicate with him so that he understands and understands contextually what is being communicated.

Educating the conscience: teaching men what sin is in the _____ setting.⁴¹

Today people practice _____ and 'everyone's a victim.' This is the result of the noetic effect of sin on the mind of man.⁴²

Rom 1:18
Jer 17:9-10
Prov 4:23

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Matt 15:19; Mark 7:20-23
Gen 6:5
Gen 8:21
Eph 3:17-19

Romans 1:16ff Paul turns from speaking of the gospel to the wrath of God. The context of the good news must be with the understanding of the bad news.

Mark 2:17 And hearing this, Jesus said to them, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

There can be no salvation for those who aren't convinced of their sin, there can be no word of reconciliation

John MacArthur, Jr.

Romans 3:23 is a true statement, but most unbelievers have no Biblical context to understand that statement. To us it is understandable what Romans 3:23 means - to the pagan it is has no proper contextual meaning.

2 Samuel 12:1-12

Acts 2:36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."

Acts 7:54 Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him.

Jeremiah 4:3 For thus says the LORD to the men of Judah and to Jerusalem, "Break up your fallow ground, And do not sow among thorns. (NASB)

Parable of the Sower (Matthew 13:1-8): Do you think the farmer intended to throw his seed on the wayside, on the rocky soil. His intention and focus on the good, cultivated soil. The question today is how do we cultivate the soil?

John 6:44-45 ⁴⁴"No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day. ⁴⁵"It is written in the prophets, 'And they shall all be taught of God.' Everyone who has heard and learned from the Father, comes to Me. (NASB)

They need to be _____, we need to work at it.⁴³

Rev 5:9 there will come from 'every tribe and tongue and people and nation.'

- ▶ We need to tell the gospel with this promise of God in mind (remember, God is sovereign).
- ▶ Doing evangelical work is to be clear in communication of God's word.

Preparation: Recognizing God's sovereignty and man's responsibility.

1. _____. This recognizes God's sovereignty in salvation.⁴⁴

2. The message always remains the _____.⁴⁵

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- a. Roman 10:17
3. The message most times is placed in the _____ seat. We use methods, coercion, guilt, etc.⁴⁶
 - a. Jeremiah 23:28
4. God is the One who brings _____ and not us. He works through our agency but always through His word.⁴⁷

Luke 24:44-49

Acts 16:14

1 Peter 1:23-25

... communicating with them as clearly as possible ... without getting in the way of the Gospel should drive us to unceasing prayer, prayer for ourselves that the Lord might suppress our pride of performance, and then prayer for the one who stands in desperate need of rescue from sin's bondage. We need always to pray that the Spirit would use the words from His Word coming forth faithfully from [out] of our mouths to accomplish His sovereign pleasure in that person's life.

George Zemek, *Doing God's Business God's Way: A Biblical Theology of Ministry*

5. Use _____ anecdotes rather than _____ anecdotes. The power is in _____ word. That's what brings conviction.⁴⁸
- ...
Heb 4:12

10 Questions to Evaluate Our Methodology:

1. Is the _____ a word from God?⁴⁹
2. Does the method clearly stress the message is of _____ origin. Do not put yourself on a pedestal, you're not "the man." The authority is from God and His word, you a co-labourer, a vessel. We do not debate or argue a person into heaven by erudition.⁵⁰
3. Does the method and message apply to the _____ or just work with the _____? Emotions may play it up when the Spirit is working within the heart of the person.⁵¹
4. Does it work to _____ the meaning of the message of the gospel of Christ?⁵²
5. Does it cause people to _____ about God? Or does it cause people to think about some _____? You should be able _____ their position before God.⁵³
6. Does it rely on truth _____ by the Holy Spirit to engage the mind? Look to the Spirit of God to apply the word of God and never teach "this is what God said and this is what you are doing" such as "you are worshipping idols."⁵⁴
7. Does it promote the _____ of the gospel in the _____? Does

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bring an appropriate response of humble submission and obedience. - Adam and Eve worked in rebellion to the truth and took themselves out of their submission to the Lord. Wilful sinners under the jurisdiction under God. Lordship is not an issue if the gospel is taught properly.⁵⁵

8. Does it portray _____ of sin? life and death? Have we clearly defined what death is? They stand separated from their source of life? If they should die they stand separated from their source of life and light. They have offended a righteous and holy God. We don't need to point to the unregenerate, he is already focused on himself.⁵⁶
9. Does the method declare _____ of God, _____ of man, and the _____ of God through Jesus Christ? Conviction of sin has to come from the _____ of the majesty of God.⁵⁷
10. Does the method reflect total _____ upon the power of God through prayer?⁵⁸

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The fear of the Lord is the beginning of wisdom,
And the knowledge of the Holy One is understanding.

Proverbs 9:10

See also Proverbs 1:7; 9:10; Job 28:28; Psalm 111:10; 15:33; Micah 6:9

What is God Like?

Psalm 8; 89:5-8; 147:4-5; Rom 11:33-36

No one is as _____ as God.⁵⁹

Psalm 139; Prov 16:9; Isa 46:10; Eph 1:11

God _____ everything each day.⁶⁰

Deut 10:14; Ezek 18:4

We _____ to God.⁶¹

To know about God and to be wise we must _____ the Lord. When God is the object of fear, the emphasis is upon _____ or _____. This attitude of _____ is the basis for _____ wisdom.⁶²

Ecclesiastes 12:13 The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person.

Lev 11:44-45; Joshua 24:19; 1 Sam 6:20; Isaiah 43:15; 1 Peter 1:16; Heb 12:14; James 2:10.

God is absolutely _____, and His _____ demands _____ holiness.⁶³

Exodus 20:5; Psalm 1:5

Because God is holy, God hates _____.⁶⁴**Who is Jesus Christ?**

Matt 3:17; Gal 4:4; Col 2:9-10

Jesus is God's only dearly loved _____.⁶⁵

John 1:1-3, 14

God _____ His name to Moses for him to tell the Hebrews who sent him in Exodus 3:14 as _____. Jesus also revealed to the men of Israel that He is _____ in John 8:58 by referring to Himself as _____.⁶⁶

Jesus is eternally _____.⁶⁷Why do you think the Jews wanted to stone Jesus after He told them that He is _____?⁶⁸

Rev 17:14; Phil 2:9-11; Acts 10:36

Jesus is _____ of all.⁶⁹

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Luke 24:39; John 1:14; Phil 2:6-7; Heb 2:14; 1 John 4:2.

Jesus became _____.⁷⁰

2 Cor 5:21; Heb 2:18; 4:15; 1 Peter 2:22-23; 1 John 3:5

Although He was _____, Jesus _____ sinned.⁷¹

John 14:6-7; Acts 4:12;

Jesus is the only way to _____, there is no other way.⁷²**WHAT GOD DEMANDS OF YOU:**

- ☐ There must a turn _____ from sin and a turning _____ God.⁷³ Acts 26:20; 20:21; 1 Thess 1:9

- ☐ There must be a sound profession of belief in the _____ and _____ Christ.⁷⁴ Rom 8:34; 1 Cor 15:3-4

- ☐ There must be a genuine _____ for God.⁷⁵ Matt 22:37; 1 Cor 16:22

- ☐ There must be a determined _____ to follow Christ. Turn your heart from all that you know dishonours God.⁷⁶ Luke 9:23; Heb 5:9

- ☐ There must be True _____.⁷⁷ James 4:6; 1 Tim 3:6

- ☐ There must be a constant and consistent _____ of God.⁷⁸ 1 Cor 10:31; John 4:24

- ☐ There must be _____ for the brethren.⁷⁹ Rom 12:10; 1 John 4:20

- ☐ Set _____ from the world (personal holiness).⁸⁰ 1 John 2:15; Col 3:1-2

- ☐ There must Spiritual _____.⁸¹ Eph 4:15; 1 Peter 2:2; 2 Peter 3:18

- ☐ Constant _____.⁸² 1 Thess 5:17; Col 4:2

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YOU NEED TO COUNT THE COST OF BECOMING A CHRISTIAN:

- ☐ **Before we begin to _____ Jesus, we must consider the cost.⁸³ Luke 14:25-33; 1 Peter 4:18**

- ☐ Jesus does not want disciples who are not willing to follow Him with all their _____.⁸⁴
Matt 22:37
- ☐ We must give rightful _____ of our lives back to God and live according to His revealed will.⁸⁵ Rom 12:1-2
- ☐ We must not imitate _____ behavior to gain acceptance from others.⁸⁶ 1 John 2:15-17
- ☐ We must be willing to follow Him until the end of our _____.⁸⁷ Matt 10:22

- ☐ **We will be _____ and _____ for following Christ.⁸⁸ Matt 5:10-12; 1 Peter 4:12-16**

- ☐ **We have to give our entire _____ to the Lord.⁸⁹ John 12:24-25; Mark 8:35-37**

- ☐ **Those who follow Jesus will have an abundantly _____ life in this world and indescribable wonders of heaven in the next.⁹⁰ John 10:10**

***How Should We Call People to Faith?*⁹¹**

There are many helpful books on how to witness offering practical advice and how-tos. In this brief chapter, I want to focus on some crucial issues relating to the *content* of the message we are called to share with unbelievers. Specifically, if we want to articulate the gospel as precisely as possible, what are the points we need to make clear?

Teach them about God's holiness. "The fear of the Lord is the beginning of wisdom" (Ps. 111:10, cf. Job 28:28; Prov. 1:7; 9:10; 15:33; Mic. 6:9). No-lordship theology misses this point entirely. In fact, much of contemporary evangelism aims to arouse anything *but* fear of God. "God loves you and has a wonderful plan for your life," is the opening line of the typical evangelistic appeal today. No-lordship theology takes it a step further: God loves you and will save you from hell no matter *whose* plan you choose for your life.

The remedy for such thinking is the biblical truth of God's holiness.

God is utterly holy, and His law therefore demands perfect holiness: "I am the Lord your God. Consecrate yourselves therefore, and be holy; for I am holy.... You shall be holy for I am holy" (Lev. 11:44-45). "You will not be able to serve the Lord, for He is a holy God. He is a jealous God; He will not forgive your transgression or your sins" (Josh. 24:19). "There is no one holy like the Lord, indeed, there is no one besides Thee, Nor is there any rock like our God" (1 Sam. 2:2). "Who is able to stand before the Lord, this holy God?" (6:20).

Even the gospel requires this holiness: "You shall be holy, for I am holy" (1 Pet. 1:16). "Without [holiness] no one will see the Lord" (Heb. 12:14).

Because He is holy, God hates sin: "I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me" (Exod. 20:5). *Sinners cannot stand before Him:* "The wicked will not stand in the judgment, nor sinners in the assembly of the righteous" (Ps. 1:5).

Show them their sin. Gospel means "good news." What makes it truly good news is not just that heaven is free, but that sin has been conquered by God's Son. Sadly, it has become stylish to present the gospel as something other than a remedy for sin. "Salvation" is offered as an escape from punishment, God's plan for a wonderful life, a means of fulfillment, an answer to life's problems, and a promise of free forgiveness. All those things are true, but they are byproducts of redemption, not the main issue. When sin is left unaddressed, such promises of divine blessings cheapen the message.

Some no-lordship teachers go so far as to say that sin is not an issue in the gospel invitation. Sin, they believe, is a postsalvation concern. Others believe it is optional whether we confront unbelievers with their sin. One man who edits a no-lordship newsletter replied to a reader's question: "No, I do not believe that one *must* recognize that he is a sinner to be saved. The key word is *must*. It is conceivable that a person could be ignorant of the fact that he is a sinner and yet know that he was bound for hell and could only be saved by trusting in Christ alone. Some small children might fall into this category."

He did not attempt to explain why people with no understanding of their own sinfulness would believe they are headed for hell. But one wonders what sort of salvation is available to those who don't even recognize their sin. Didn't Jesus say, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners" (Mark 2:17)? To offer salvation to someone who doesn't even understand the gravity of sin is to fulfill Jeremiah 6:14: "They have healed the brokenness of My people superficially, Saying, 'Peace, peace,' But there is no peace."

Sin is what makes true peace impossible for unbelievers: "The wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud. 'There is no peace,' says my God, 'for the wicked'" (Isa. 57:20-21).

All have sinned:

There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one. Their throat is an open grave, with their tongues they keep deceiving, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their paths, and the path of peace have they not known. There is no fear of God before their eyes (Rom. 3:10–18).

Sin makes the sinner worthy of death: “When sin is accomplished, it brings forth death” (James 1:15). “For the wages of sin is death” (Rom. 6:23).

Sinners can do nothing to earn salvation: “For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away” (Isa. 64:6). “By the works of the Law no flesh will be justified in His sight” (Rom. 3:20). “A man is not justified by the works of the Law ... by the works of the Law shall no flesh be justified” (Gal. 2:16).

Sinners are therefore in a helpless state: “It is appointed for men to die once and after this comes judgment” (Heb. 9:27). “There is nothing covered up that will not be revealed, and hidden that will not be known” (Luke 12:2). “God will judge the secrets of men through Christ Jesus” (Rom. 2:16). “The cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death” (Rev. 21:8).

Instruct them about Christ and what He has done. The gospel is good news about who Christ is and what He has done for sinners. No-lordship doctrine tends to emphasize His *work* and de-emphasize His *Person*, particularly the aspect of His divine authority. But Scripture never presents Jesus as something less than Lord in salvation. The notion that His Lordship is an addendum to the gospel is utterly foreign to Scripture.

He is eternally God: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being.... 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 1:1–3, 14). “In Him all the fulness of Deity dwells in bodily form” (Col. 2:9).

He is Lord of all: “He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful” (Rev. 17:14). “God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9–11). “He is Lord of all” (Acts 10:36).

He became man: “Although He existed in the form of God, [He] did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men” (Phil. 2:6–7).

He is utterly pure and sinless: “[He was] tempted in all things as we are, yet without sin” (Heb. 4:15). He “committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously” (1 Pet. 2:22–23). “He appeared in order to take away sins; and in Him there is no sin” (1 John 3:5).

The sinless one became a sacrifice for our sin: “He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him” (2 Cor. 5:21). He “gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds” (Titus 2:14). *He shed His own blood as an atonement for sin:* “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished upon us” (Eph. 1:7–8). “[He] loves us, and released us from our sins by His blood” (Rev. 1:5). *He died on the cross to provide a way of salvation for sinners:* “He Himself

bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed" (1 Pet. 2:24). "Through Him to reconcile all things to Himself, having made peace through the blood of His cross" (Col. 1:20).

He rose triumphantly from the dead: Christ "was declared the Son of God with power by the resurrection from the dead" (Rom. 1:4). "[He] was delivered up because of our transgressions, and was raised because of our justification" (4:25). "I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures" (1 Cor. 15:3-4).

Tell them what God demands of them. Repentant faith is the requirement. It is not merely a "decision" to trust Christ for eternal life, but a wholesale forsaking of everything else we trust, and a turning to Jesus Christ as Lord and Savior.

Repent: "Repent and turn away from all your transgressions" (Ezek. 18:30). "'I have no pleasure in the death of anyone who dies,' declares the Lord GOD. 'Therefore, repent and live'" (v. 32). "God is now declaring to men that all everywhere should repent" (Acts 17:30). "Repent and turn to God, performing deeds appropriate to repentance" (Acts 26:20).

Turn your heart from all that you know dishonors God: "[Turn] to God from idols to serve a living and true God" (1 Thess. 1:9). *Follow Jesus:* "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God" (v. 62). "If anyone serves Me, let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him" (John 12:26).

Trust Him as Lord and Savior: "Believe in the Lord Jesus, and you shall be saved" (Acts 16:31). "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Rom. 10:9).

Advise them to count the cost thoughtfully. Salvation is absolutely free. So is joining the army. You don't have to buy your way in. Everything you will need is provided: But there is a sense in which following Christ—like joining the army—will cost you dearly. It can cost freedom, family, friends, autonomy, and possibly even your life. The job of the evangelist—like that of the army recruiter—is to tell potential inductees the full story. That is exactly why Jesus' message was often so full of hard demands:

If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple. For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him, saying, "This man began to build and was not able to finish." Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? Or else, while the other is still far away, he sends a delegation and asks terms of peace. So therefore, no one of you can be My disciple who does not give up all his own possessions.

Luke 14:26-33

Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me.

Matthew 10:34-38

The free-costly, death-life enigma is expressed in the clearest possible terms by John 12:24-25: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit. He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal."

The cross is central to the gospel precisely because of its graphic message, including the awfulness of sin, the profundity of God's wrath against sin, and the efficacy of Jesus' work in crucifying the old man (Rom. 6:6). A. W. Tozer wrote,

The cross is the most revolutionary thing ever to appear among men. The cross of Roman times knew no compromise; it never made concessions. It won all its arguments by killing its opponent and silencing him for good. It spared not Christ, but slew Him the same as the rest. He was alive when they hung Him on that cross and completely dead when they took Him down six hours later. That was the cross the first time it appeared in Christian history.... The cross effects its ends by destroying one established pattern, the victim's, and creating another pattern, its own. Thus it always has its way. It wins by defeating its opponent and imposing its will upon him. It always dominates. It never compromises, never dickers nor confers, never surrenders a point for the sake of peace. It cares not for peace; it cares only to end its opposition as fast as possible.

With perfect knowledge of all this, Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." So the cross not only brings Christ's life to an end, it ends also the first life, the old life, of every one of His true followers. It destroys the old pattern, the Adam pattern, in the believer's life, and brings it to an end. Then the God who raised Christ from the dead raises the believer and a new life begins.

This, and nothing less, is true Christianity....

We must do something about the cross, and one of two things only we can do—flee it or die upon it.

"For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it. For what does it profit a man to gain the whole world, and forfeit his soul? For what shall a man give in exchange for his soul?" Mark 8:35-37

Urge them to trust Christ. "Knowing the fear of the Lord, we persuade men" (2 Cor. 5:11). "[God] reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God" (2 Cor. 5:20).

"Seek the Lord while He may be found; Call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him; and to our God, for He will abundantly pardon" (Isa. 55:7). "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (Rom. 10:9-10).

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¹sanctify Christ as Lord in your hearts. We need to be living in submissive communion with the Lord Jesus, loving and obeying Him.

²always being ready to make a defense. The word translated "defense" is from the Greek word *apologia*. This is where we get the English word "apologetics" from. Peter is using the word "defense" in an informal sense (cf. Phil. 1:16,17) and is insisting that a believer must understand what he believes and why he is a Christian, and then be able to articulate one's beliefs humbly, thoughtfully, reasonably, and biblically.

³the hope that is in you. Salvation with its anticipation of eternal glory.

⁴a good conscience. The conscience is the soul's warning system, which allows human beings to contemplate their motives and actions and make moral evaluations of what is right and wrong. The conscience accuses by warning the person of sin by producing guilt, shame, doubt, fear, anxiety, or despair. In order to work as God designed it, the conscience must be informed to the highest moral and spiritual level and best standard, which means submitting it to the Holy Spirit through God's Word.

⁵So an apology for Christians in apologetics is not saying sorry.

⁶But it is to communicate clearly and accurately and in humility the message of the Bible at any given moment with our lives as an affirmation of what we testify.

⁷Paul did not come to impress or entertain people with what they were culturally used to and what they wanted to hear.

⁸Paul taught the Corinthians the Word of God, to preach the gospel and not to debate it (cf. 1 Cor 1:17).

⁹The focus of the content of Paul's preaching and teaching to unbelievers was Jesus Christ, who paid the penalty for sin on the cross.

¹⁰The exclusive subject matter of Paul's teaching and preaching is on the Person and the work of Jesus Christ.

¹¹In his method of communication, Paul did not rely on his own strength and ability.

¹²Paul contrasted between the content and method of men's power or erudition (persuasive words of wisdom) with the his dependence on God's all sufficient resources of the Spirit and the Word (cf. 1 Cor 1:18).

¹³The reason Paul followed this principle was because their eternal welfare were at stake. If Paul ministered to them man's way, the Corinthians' trust would rest on a foundation which was sure to crumble.

¹⁴Ready to Serve Christ the King:

¹⁵So in obedience to Christ, His disciples were ready and willing, available for His use and instruction.

¹⁶Recognize the Legitimate Authority of Christ the King:

¹⁷Receive the Command of the Christ the King:

¹⁸To "make disciples" takes time and energy.

¹⁹Remember the Presence of Christ the King:

²⁰Christ will be with the true believer always.

²¹Do not place the individual on a pedestal.

²²God must be at the centre of your message. The man should not become the central issue.

²³Pray that God will work in his heart so that he may choose what is God's way.

²⁴There may be different cultures but sin is across the board, it cuts across all cultural boundaries.

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²⁵The gospel is a loving commandment which needs to be obeyed. Jesus is not waiting outside the door with His hat in hand (i.e. begging for you to give Him a chance).

²⁶The true gospel is never culturally irrelevant in any culture.

²⁷Jesus did not come to meet people's felt needs,. Jesus came to save man from their sins.

²⁸Distinctly human. No animals has a conscience.

²⁹Universal. Every human has a conscience.

³⁰Above reason and beyond intellect.

³¹A violated conscience will not be easily convinced. It will continue to condemn and warn.

³²The conscience is teachable and encouraged by the convictions of the mind. It can be heightened to the standard of God's word. We should work towards educating the conscience.

³³The conscience is not the voice of God.

³⁴It is not a habit of mind.

³⁵It is not infallible. Cannot ignore the noetic effects of sin.

³⁶Obligatory: Urges them to do what is right and restrains what is wrong. God works through the conscience. We need to see where the conscience is at in the person, whether it is seared or not - how much information is in that conscience.

³⁷Judicial: It passes judgement on a man's act.

³⁸Acts: It causes an inward quietude, shame.

³⁹Predictive: It predicts future judgements/consequences. It is able to direct.

⁴⁰Social: It judges others, we bring it to bear upon others. (Rom 14:4; 1 Cor 8:13; 10:29). We often judge other people by their actions and behaviour but we judge ourselves by our intentions. We never give a thought about others' intention(s).

⁴¹Educating the conscience: teaching men what sin is in the modern setting.

⁴²Today people practice blameshifting and 'everyone's a victim.' This is the result of the noetic effect of sin on the mind of man.

⁴³They need to be taught, we need to work at it.

⁴⁴Prayer. This recognizes God's sovereignty in salvation.

⁴⁵The message always remains the same.

⁴⁶The message most times is placed in the back seat. We use methods, coercion, guilt, etc.

⁴⁷God is the One who brings understand and not us. He works through our agency but always through His word.

⁴⁸Use Biblical anecdotes rather than personal anecdotes. The power is in God's word. That's what brings conviction.

⁴⁹Is the message a word from God?

⁵⁰Does the method clearly stress the message is of divine origin. Do not put yourself on a pedestal, you're not "the man." The authority is from God and His word, you a co-labourer, a vessel. We do not debate or argue a person into heaven by erudition.

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⁵¹ Does the method and message apply to the mind or just work with the emotions? Emotions may play it up when the Spirit is working within the heart of the person.

⁵² Does it work to clarify the meaning of the message of the gospel of Christ?

⁵³ Does it cause people to think about God? Or does it cause people to think about some benefit? You should be able challenge their position before God.

⁵⁴ Does it rely on truth applied by the Holy Spirit to engage the mind? Look to the Spirit of God to apply the word of God and never teach "this is what God said and this is what you are doing" such as "you are worshiping idols."

⁵⁵ Does it promote the application of the gospel in the entirety? Does bring an appropriate response of humble submission and obedience. - Adam and Eve worked in rebellion to the truth and took themselves out of their submission to the Lord. Willful sinners under the jurisdiction under God. Lordship is not an issue if the gospel is taught properly.

⁵⁶ Does it portray seriousness of sin? life and death? Have we clearly defined what death is? They stand separated from their source of life? If they should die they stand separated from their source of life and light. They have offended a righteous and holy God. We don't need to point to the unregenerate, he is already focused on himself.

⁵⁷ Does the method declare majesty of God, helplessness of man, and the mercy of God through Jesus Christ? Conviction of sin has to come from the portrayal of the majesty of God.

⁵⁸ Does the method reflect total dependent upon the power of God through prayer?

⁵⁹ No one is as great as God.

⁶⁰ God controls everything each day.

⁶¹ We belong to God.

⁶² To know about God and to be wise we must fear the Lord. When God is the object of fear, the emphasis is upon awe or reverence. This attitude of reverence is the basis for real wisdom.

⁶³ God is absolutely holy, and His law demands perfect holiness.

⁶⁴ Because God is holy, God hates sin.

⁶⁵ Jesus is God's only dearly loved Son.

⁶⁶ God revealed His name to Moses for him to tell the Hebrews who sent him in Exodus 3:14 as I AM. Jesus also revealed to the men of Israel that He is God in John 8:58 by referring to Himself as I AM.

⁶⁷ Jesus is eternally God.

⁶⁸ Why do you think the Jews wanted to stone Jesus after He told them that He is I AM?

⁶⁹ Jesus is Lord of all.

⁷⁰ Jesus became man.

⁷¹ Although He was tempted, Jesus never sinned.

⁷² Jesus is the only way to God, there is no other way.

⁷³ There must a turn away from sin and a turning towards God.

⁷⁴ There must be a sound profession of belief in the crucified and resurrected Christ.

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⁷⁵There must be a genuine love for God.

⁷⁶There must be a determined obedience to follow Christ. Turn your heart from all that you know dishonours God.

⁷⁷There must be True Humility.

⁷⁸There must be a constant and consistent Worship of God.

⁷⁹There must be Love for the brethren.

⁸⁰Set apart from the world (personal holiness).

⁸¹There must Spiritual growth.

⁸²Constant praying.

⁸³Before we begin to follow Jesus, we must consider the cost.

⁸⁴Jesus does not want disciples who are not willing to follow Him with all their heart.

⁸⁵We must give rightful control of our lives back to God and live according to His revealed will.

⁸⁶We must not imitate ungodly behavior to gain acceptance from others.

⁸⁷We must be willing to follow Him until the end of our life.

⁸⁸We will be persecuted and suffer for following Christ.

⁸⁹We have to give our entire life to the Lord.

⁹⁰Those who follow Jesus will have an abundantly joyful life in this world and indescribable wonders of heaven in the next.

⁹¹John F. MacArthur, *Faith Works: The Gospel According to the Apostles*, (Dallas: Word Publishing) 1997, pp199-206.

Church discipline is also known as confrontation. As such, church discipline is perceived as only punitive and therefore unpleasant. In many churches, it is not practiced nor it is not taught. At a general level, biblical church discipline is little practiced, understood, or desired.

Typically, a person perceives church discipline as an institution going against an individual to destroy his life by the perceived finality of excommunicating him from the church. Church discipline is perceived as a friendship wrecker, ostracism, unloving, punitive, merciless, and sanctimonious. Some go as far to say that God is love and the practice of church discipline is not consistent with a loving God, it seems vindictive, mean spirited and petty.

Biblical church discipline, however, is not any of these. If the Biblical instructions are not understood and carefully followed, the process of church discipline could become abusive rather than restorative. As Erickson rightly observed:

The primary aim of such disciplinary action is not to rid the group of the erring member, however, but to restore such a person to righteous living and thus to fellowship with believers.

Millard J. Erickson, *Christian Theology*, 1055

The typical perception today views church discipline as wholly punitive. This is an unbalanced view at best and does not take into account all aspects of church discipline.

THE PURPOSE OF CHURCH DISCIPLINE:

1. Why do we need to practice church discipline? For vengeance, to pay back?
 - a. To bring _____ to and _____ God's _____.¹
 - i. To be God like.
(1) Eph 4:32-5:1

(2) Colossians 3:12-13
 - ii. To safeguard the name of God.
(1) Roman 2:24
 - iii. And to maintain credible testimony of faith we profess.
(1) 1 Tim 6:1
 - iv. And others also may glorify God.
(1) 1 Peter 2:12
 - b. For the _____ of the _____.² It edifies the church, it prevents the cancerous spread of sin, it serves as a warning to those who are tempted to sin.
 - i. Eph 5:26-27
 - ii. 1 Cor 5:6
 - iii. 1 Tim 5:20
 - iv. 2 Cor 7:9-11

- c. _____ back a sinning brother.³
- i. Matt 18:15
 - ii. 1 Cor 5:5
 - iii. 1 Timothy 1:20
 - iv. 2 Timothy 2:25
 - v. 2 Corinthians 7:10
- d. It is part of the _____ given to the church.⁴
- i. 2 Cor 5:18
2. The Guidelines for Church Discipline:
- a. For every church member: _____⁵
 - (1) John 13:34-35
 - (2) 1 Peter 4:8 Above all, keep fervent in your love for one another,
 - (3) Colossians 3:14
 - b. For the offender: _____⁶
 - i. James 5:16
 - ii. Matthew 5:23-24
 - c. For the offended: _____
 - i. Luke 17:3-4
 - ii. Ephesians 4:32
 - d. For the church: _____⁷
 - i. 2 Cor 2:5-11
3. The Attitude for Church Discipline: _____⁸
- a. Godlikeness
 - i. Ephesians 4:32-5:1
 - ii. Colossians 3:13
 - b. Gentleness
 - i. Galatians 6:1

Restore: from the Greek term καταρτίζω (katartizō) which is used to describe the repairing or mending of nets (Matthew 4:21; Mark 1:19). Other uses in the New Testament have the meaning to furnish completely, equip, prepare or to complete, perfect. So the idea of restoring a fallen brother has the idea of helping grow (Abbott-Smith, NIDNTT).

Gentleness: This come from the Greek word *praytes* from which our English word "friend" is derived from. It's the quality of gentleness as strength that accommodates to another's weakness. A person who treats another with *praytes* is considerate of the other person. In Classical Greek, on the negative side, it is opposed to unbridled anger, harshness, brutality and self-expression. They represent character traits of the noble-minded, the wise man who remains meek in the face of insults, the judge who is lenient in judgment, and the king who is kind in his rule. Hence they appear often in pictures of the ideal ruler and in eulogies on men in high positions (Abbott- Smith, Friberg, NIDNTT).

- c. Christ-centred
 - d. Other-centred
 - e. Humility
 - f. Compassion
 - g. Mercy
4. The Duty of Church Discipline: _____ and _____ the flock⁹
- a. 1 Corinthians 5:13
 - b. 1 Corinthians 5:6-7
 - c. Galatians 5:9
 - d. 1 Timothy 5:20
5. The Limit of Church Discipline
- a. Faith
 - b. Morals
 - c. Clear teaching of Scripture
 - d. Doctrinal Statement
 - e. Covenant
 - f. Non-vindictive
6. Kinds of Offenses
- a. Private Offenses
 - b. Public Offenses: Some examples of public offenses.
 - i. False Doctrine
 - (1) 2 John 1:10

(2) 1 Tim 1:19-20

(3) 2 Tim 2:17-18

(4) Rev 2:14-16

ii. Disregard of authority

(1) 1 Peter 5:5

(2) 1 Tim 5:1

(3) Hebrews 13:17

iii. Strife

(1) Rom 16:17

(2) Titus 3:10

iv. Disorderly Walk

(1) 2 Thess 3:6

v. Arrogant attitude

(1) 3 John 1:9-10

vi. Lawsuits

(1) 1 Cor 6:5-7

vii. Immorality, Covetousness, Idolatry, Abusive Speech, Drunkenness, Swindling

(1) 1 Cor 5:11

7. Church Discipline/Restoration: Matthew 18

a. Prerequisite to Church Discipline

i. Christlike _____¹⁰ (Mt 18:1-4; cf Mk 9:33-36; Lk 9:46-47)

Matthew 18 begins the 4th of 5 discourses found in the book of Matthew.

It is interesting to note that before Jesus talked about church discipline, the issue that started this discourse was that the disciples wanted to know who among themselves would be the greatest in the kingdom of heaven. From the parallel account of Luke 9:46-48 and Mark 9:33-37 we know that they were arguing with selfish or evil intent. In Luke 9:46 we are told that they were arguing, disputing (*διαλογισμός* - *dialogismos*)¹¹ and when Jesus asked them in Mark 9:33-34 what they were "dialoguing" about, they responded with an incriminating silence. They doing what Paul warned the Galatians against (Gal 5:26) "Let us not become boastful, challenging one another, envying one another." They were inciting one another to envy, jealousy, strife, disputes, and anger - who is the greatest.

Jesus knew the hearts of all men (John 2:24-25), even what His own disciples were thinking:

Luke 9:47 But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side.

Jesus knowing the thoughts of their hearts (Luke 9:47) therefore, had to teach, reprove (reprove: to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing - 'rebuke, reproach'), correct and train the hearts and minds of His disciples (2 Tim 3:16). To continue His equipping of them (2 Tim 3:17) by bringing a young child or infant (Mt 18:2; Mk 9:36; Lk 9:47) at least below the age of puberty (and probably below the age of accountability) into their midst.

Jesus first taught them that they needed to be converted (this is not the typical term for conversion) or rather turned (στρέφω strephō: about face, 180° turn; giving the idea of diametric change) from greatest to be like a lowly child. The turning is the turning of heart and attitude from that which was wrongly desired by the apostles. One must turn from one heart attitude to another - to that attitude possessed by little children: without pretension, not claiming or seeking to be anything other than what they really are.

Matthew uses different terms in his gospel to address children. The term he used for young or little children is the term which carries the idea of the humility of child because of his lowly societal standing. The lowly, humble term child used here stand in direct contrast with the desire of the disciples to be great. So the first pre-condition in the practice of church discipline/restoration is humility. Abject humility before the Lord and His kingdom. To consider oneself as lowly and so others become more important than oneself (cf. Philippians 2:3-8). Obviously our ultimate example of humility is Christ Himself (also Philippians 2:9-11) but the difference between Christ and ourselves is that He had to give up His divine prerogative. In contrast, we are his creatures, mere men. The first step in the process of church discipline is our away from ourselves and turning towards God.

Part of that is recognizing who and what we really are and that we are saved by grace through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast (Eph 2:8-9). The only way we can enter into the kingdom of heaven is if we enter knowing that we have absolutely nothing to offer. We come to the Lord with empty hands. We are but lowly children, with nothing to offer. The point is a little child is humble because he is of humble estate and so the end result is in view, not the process by which it is attained. There must be no thought or desire for exaltation; only God may exalt and that in due time (1 Pet 5:6). All our righteousness deeds are like a filthy garment (Isaiah 64:6). We have to come to the Lord fully cognizant of our spiritual bankruptcy: Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matthew 5:3). Spiritually, we have nothing to offer to God, for we are spiritually bankrupt.

ii. Abhorrence towards _____¹² (Matthew 18:5-9; Mark 9:43ff)

Christ then places responsibility on all disciples to recognize and receive a fellow disciple who has taken this lowly position. This humble reception of the brethren is crucial to the process of church discipline. As Christ says, we receive one such child, we are receiving Him. This indicates that we are in fellowship with Christ, we are in a right relationship with Him, we are abiding in Him. It tempers the ambiance and the treatment of the offender. Only when we are humble, can we truly forgive. The whole idea behind this section is that sin and sinful influences have to be dealt with extreme prejudice. A person should do whatever is necessary, no matter how extreme and painful it might be, to keep himself from sinning and to keep from causing others to sin. To be protected from danger often drastic measures are needed.

To be sure, Christ is not literally asking us to chop off our arms or legs, or gouge out our eyes. What He is trying to convey to us is that we need to deal with sin and temptation with extreme prejudice. We need to understand the seriousness and severity of sin and of leading others to sin. We have to remember that sin is the only thing that separate us from the love of God and it is sin which hinders our acceptable sacrifice of worship.

Tribulation, distress, persecution, famine, nakedness, peril nor sword can separate us from the love of Christ. Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord (Romans 8:35, 38-39). But the evil which springs from our hearts, enticed by our own lust, when it has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death (James 1:14-15). We're to give no quarter to sin and we are not to lead others to sin. The best prevention against causing others to sin is taking any measures to protect oneself from sin. The

effects of sin a devastating, sin is like a cancer and must be surgically removed, put to death (Col 3:5).

A sinning person is likely to cause or influence others to sin. The person who deals decisively with his own temptations and sins will be least likely of causing others to sin. If a person is genuinely and humbly concerned that he himself not stumble spiritually, he will be ready to help others not to stumble.

iii. _____ concern for His sinning Children¹³ (Matthew 18:10-14, cf. Gal 5:26-6:5 & Matthew 20:20-24; Mark 10:35-41).

Christians are not to despise their fellow brethren whom the Lord regards as helpless and lowly children. There are many ways we can despise a brother. But the contempt spoken of here is in the context of a straying brother who stumbles.

When a child sins or does something wrong, we tend to be overly gracious and forbearing with them. We tend to excuse their behaviour or their attitudes. It seems very easy to practice love which covers a multitude of sins when we are faced with a sinning child. But when it comes to a brother in Christ who offends us, we are ready to wield the sword of justice or we shun them like a plague, being more concern about our own sanctimony rather their plight. But, God desires that we treat our fellow Christians just the same way He considers us, as lowly and helpless children, even if they are in sin.

Look at the 18:10, following right on the heels of Christ telling us with unequivocal certainty not to look down on a fellow believer is an illustration of the irresistible compassion of our Shepherd who seeks after sinning childlike brother in Christ. It is not the will of our Father in heaven that any of our brethren should suffer spiritual devastation because of sin; neither should it be our desire, those who are here in earth, that we permit our brethren to spiral deeper and deeper into sin. It is this compassion for a sinning brother and the hate of sin and it's far-reaching consequences that compels us to begin the process of church discipline.

iv. _____ a Sinning Brother¹⁴ Matthew 18:15-20
The Process of Church Restoration/Discipline.

(1) **Step 1: Confront Privately.**¹⁵ Matt 18:15

(a) **Who are we to confront?**¹⁶

(b) **Why do we confront our brother?**¹⁷

(c) **How are we to confront our brother?**

(i) ***We are commanded to show him his _____ and call him to _____:***¹⁸ **"Reprove" (NASB); "show him his fault" (NIV); "tell him his fault" (NKJV);** this verb means "to show someone his sin and to summon him to repentance." In this context the term does not mean "to blame" nor "to reveal or expose" as this term can mean but rather it means "to set right," "to point away from sin to repentance." There is a righteous kind of judgment we are supposed to exercise with careful discernment (John 7:24). Censorious, hypocritical, self-righteous, or other kinds of unfair judgments are forbidden but it must be based on God's word.

(ii) *We are commanded to confront him* _____¹⁹.

Confidentiality cannot be emphasized any stronger than in this short but pointed statement.

- 1) "Go and reprove him in private;" What does not come out in any of our English translations is that the Greek term for "go" here is really "leave" "go away," "depart" or "withdraw oneself" from the crowds, "slowly" in other words, not draw attention. When you lovingly confront a sinning brother, the first step is to do it without letting other people know.

- 2) **"in private" (NASB); "just between the two of you" (NIV); "between you and him alone" (The NKJV has the most literal translation).**

- a) Proverbs 10:9 "He who covers a transgression seeks love, But he who repeats a matter separates intimate friends."

So the private confrontation is to be done out of love and that means that:

(iii) *We are to confront in a spirit of* _____²⁰

- 1) Galatians 6:1 Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted.

(d) **What is the purpose of confronting our brother?**²¹(i) **"If he listens to you, you have won your brother."**

- 1) **"listens"** To hear or to listen in the NT context is to accept the truth and pay heed to what has been said and so to obey. When this verb is used to mean "to listen" to someone, the sense of "obey or follow" is present and so it is in this context of Matthew 18:15.

- 2) **"won"** This term is typically used in the language of business "to gain, to profit."

(e) **Perish** refers to spiritual devastation and not to eternal destruction of the believer.(2) **Step 2: Confront with Two or Three witnesses.**²² **Matt 18:16**(a) **"Take one or two more with you"**

- (i) **"Take"**: the verb "to take" in the Greek is a compound term made up of the simple verb "to take" and the preposition "alongside." Take some spiritual (i.e. not sinning) Christian(s) who fellowships in agreement with the word of God with you - someone in a relationship of trust and the same Christian faith to be a witness alongside you.

- 1) Galatians 6:1 qualifies those who we are to take along as

witnesses.

- (ii) **“One or two more with you.”** Deuteronomy 19:15 “A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.”²³

1)

- 2) Christ’s instruction here, however, goes further than the safeguarding of the accused.²⁴

- 3) It is desired that the one or two witnesses who are brought along to confront the sinning brother would not have to become public witnesses against him before the whole church in the next step but that their added rebuke and confrontation will be enough to catalyze a change of heart in the sinning brother that the private confrontation did not.

- (iii) 1 Timothy 5:19-20¹⁹ “Do not receive an accusation against an elder except on the basis of two or three witnesses.

(3) **Step 3: Confront as a Church.**²⁵ **Matt 18:17**

- (a) **“If he refuses to listen to them”** As the sinning brother becomes more stubbornly resolute in his refusal to repent, the level of the disciplinary process escalates. Jesus changes his assessment of the response of the sinning brother from “does not listen” to “refuses to listen.” This Greek compound verb for “refuses” is always used in a negative sense in the consequence of unwillingness to hear and therefore guilty in the sense of disobedience which does not and will not proceed to the action by which hearing becomes genuine Biblical hearing. People must respond when confronted with God’s word, either they are convicted, repent and submit to it or they reject it in an ever more wilful and determined effort - eventually running away from it; and not facing it. Hebrews 3:13 warns about the dangers of being “. . . hardened by the deceitfulness of sin.” Sin defies and deceives the human conscience and so hardens the human heart, his mind. A sin-hardened heart grows ever more open to temptation, pride and every kind of evil. Unconfessed sin therefore becomes a vicious cycle that desensitizes and perverts the conscience and drags people deeper and deeper into bondage. So the escalation in moving from a private to a public confrontation by the church is wholly warranted in order to catalyze repentance in the heart of the sinning brother.

- (b) **“Tell the church.”** Jesus commands us to “tell the church if the sinning brother does not repent after being rebuked in private by a concerned and loving brother, neither after being confronted by three or more brothers, then the church is to be told. The third rebuke is to be public, the matter is brought before the church. The brother or sister is to be further rebuked and encouraged to repent by the whole church. The whole church should engage in prayer for the person to turn and repent. The whole church is responsible to call that person back to holiness.

(i) "Church"

- 1) The place for discipline of a Christian is within the church. Jesus teaching at this point in His ministry used **church** to refer to any group of believers who assembled in **His** name. Some commentators argue that Jesus was referring to the Jewish synagogue which also means "assembly" or "gathering," Jesus, however, used another term for συναγωγή whenever He referred to a Jewish synagogue. Jesus said in Matt 16:18 "...I will build **My** church; and the gates of Hades shall not overpower it." This is the place where discipline is to take place.
- 2) There is no higher earthly authority given to any other institution by Jesus for Christians to deal with sin or other issues on earth. To give or delegate authority to an individual or group beyond the local church is not mentioned anywhere in the Bible. No such authority is given by Jesus to any other individual, body, organization or institution. No bishop, cardinal, pope, synod, conference, council or association has been given the responsibility and the authority for disciplining a sinning Christians from Jesus other than the church. Whether the church has thousands of members or is an informal house church of 4 or 5 people, that is where discipline is to be administered and no where else.
- 3) Paul in 1 Corinthians 6:1ff openly rebuked the Corinthian Christians who were involved in the unbiblical form of discipline - litigation in a secular court of law - in fact it was not discipline in the true biblical sense but it was more like vengeance.

If at this stage the sinning brother still continues to wilfully refuse to listen, to confess and repent of his sin then we are to:

(4) **Step 4: Confront him as an outsider.**²⁶ Matt 18:17

- (a) "**Let him be to you as a Gentile and a tax-gatherer**" Actually the Greek text has the article present for both nouns - "*Let him be to you as the Gentile and the tax-gatherer.*" If the sinning brother refused to repent after the church confronted him and his sin then he is to be ostracized from the fellowship. Jesus commanded "let him be to you as a Gentile and a tax-gatherer." Because this is a command of Christ, this final step in church discipline is not optional if the individual still remains harden and unrepentant.
- (b) "**Let him be to you**" In other words Jesus instructs the church to treat an unrepentant sinning brother as no different than a Gentile or a tax-gatherer. He is to be treated as a Gentile and a tax-gatherer. What does that mean? What was Matthew's intended meaning to his original audience?
 - (i) "**A (lit. the) Gentile**"
 - 1) Matthew 5:43-48 The Gentile is seen by the Jew as one who was unable to fulfill the law of God and was set in opposition to it. According to the traditional Jewish view, the sinner was the man who does not abide by the law. This was the Pharisaic interpretation of it and the Gentile was placed on the same level as the sinner.

(ii) “**And a (lit. the) tax-gatherer**” were a hated and despised group of people. The strict Jews were further offended by the fact that the tax collector was continual unclean because of his constant contact with the Gentiles and because his work also involved breaking the Sabbath rest. Furthermore, a **tax-gatherer** was considered a traitor to his own people since he was collecting revenue which should properly belong to God but instead it was collected for a pagan government which had no such reverence for the one true God. A **tax-gatherer** was in many ways more despised than Gentiles since he was not an outcast by birth but by choice. So the Jews avoided contact with the despised **tax-collectors**. Jesus, however, was not appealing to Jewish prejudice or racism when He gave this command. Jesus came into the world to save sinners which included both the Gentiles and the tax-gatherers. Matthew, one of His own disciples was a tax-gatherer. Jesus saved Zaccheus a hated tax-gatherer (Luke 19:1-10). Jesus also healed the paralysed servant of the Gentile centurion. Jesus’ point was that a believer who persisted in his unrepentant and impenitent attitude was to be put out of the church and treated as an unbelieving, unrepentant outsider. as “**the Gentile and the tax-gatherer.**”

(c) Removing a sinning brother from our fellowship is not the end of the discipline process. Remember what the purpose or the goal of the church discipline is? of confrontation is? Restoration. The process of church discipline has not ended until the brother repents or dies. For the church, however, the purpose of putting out the brother is obedience to Christ’s command, to protect the purity of the fellowship and to give a testimony of righteousness to the watching world. For the sinning brother, the purpose of removing him from fellowship is not punitive but to awaken the man to his sin and broken fellowship with God and his brothers and sisters. Church discipline; therefore must be carried out in humility and in love: never in a spirit of sanctimonious self-righteousness. As Paul administer church discipline on a member of the Thessalonica church, he reminded the church “do not regard him as an enemy, but admonish him as a brother” (2 Thess 3:15).

- b. The discipline of a sinning brother is never the exclusive prerogative of a single individual in a church, no matter what his position or qualifications. The early church had such a self-appointed disciplinarian called Diotrephes whom the Apostle John described as one “who loves to be first. For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, neither does he himself receive the brethren, and he forbids those who desire to do so, and puts them out of the church.” (3 John 9-10). Egotistically self-righteousness has no part in Christ’s process of church discipline and will not serve in the sanctification of the church. Only the local body of believers has the Christ given authority to put a member out of its fellowship and only after the first three steps of discipline have been faithfully followed.
- c. Putting a brother out of the church does not mean that it is an eternal banishment. We are to regard him as a Gentile and a tax-gatherer, in other words, a sinner. What are we as church supposed to do to people such as these? Call them back to God. In a sense he becomes an evangelistic prospect. Putting the sinning

brother out of the church, not fellowshiping with him, curtailing social contact does not mean to cut-off all contact but when there is an opportunity to admonish him and to call him back, the opportunity should be taken. This 4th step in the discipline process is to put out and to call back - to keep the sinning brother out of fellowship until he repents and to keep calling him back in the hope that he will. Jesus ate with Gentiles and tax-gatherers and he also calls them to repentance. **Matthew 9:10-13** ¹⁰And it happened that as He was reclining at the table in the house, behold many tax-gatherers and sinners came and were dining with Jesus and His disciples. ¹¹And when the Pharisees saw this, they said to His disciples, "Why is your Teacher eating with the tax-gatherers and sinners?" ¹²But when He heard this, He said, "It is not those who are healthy who need a physician, but those who are sick. ¹³"But go and learn what this means, 'I DESIRE COMPASSION, AND NOT SACRIFICE,' for I did not come to call the righteous, but sinners."

Jesus came to save sinners and tax-gatherers. To save them from "the sting of death" which is sin (1 Cor 15:56) - so we need to be faithful to confront a sinning brother with the goal of restoring the sinning brother back into fellowship with God and with his brothers. God says in His word that he disciplines those he loves.

Hebrews 12:4-13 ⁴You have not yet resisted to the point of shedding blood in your striving against sin; ⁵and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; ⁶FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES. " ⁷It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? ⁸But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? ¹⁰For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. ¹¹All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness. ¹²Therefore, strengthen the hands that are weak and the knees that are feeble, ¹³and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.

If we claim that we love God then we must show it by our love towards our brothers:

1 John 4:20-21 ²⁰If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. ²¹And this commandment we have from Him, that the one who loves God should love his brother also.

God disciplines those he loves, now that you know the process of church discipline, will you show your love for your brother by confronting and showing him his sin? Or are you going hate your brother by allowing him to continue in his sin and its terrible consequences, allowing him to head towards spiritual devastation? You need to lovingly confront your brother and pray for his restoration. Are you willing to risk your friendship for his holiness and submission to Jesus' command?

Before we begin examining the next part of Matthew 18, what do you think the should be the overarching response of the offended brother?²⁷

"How often shall my brother sin against me and I forgive him?"

- i. _____: The fait accompli of church discipline.²⁸ Matthew 18:21-

(1) The _____ of Forgiveness: Matthew 18:21²⁹ **“How often shall my brother sin against me and I forgive him?”**

- (a) **“How often”** Peter realized that people will, without a doubt, sin and sometimes repeatedly and offend others. Peter understood man’s propensity to sin. Jesus had taught about the sinfulness of man’s heart in Matt 15:18 ¹⁸“But the things that proceed out of the mouth come from the heart, and those defile the man. ¹⁹“For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. See Paul in Romans 3:23; Eccl 7:20
- (b) **“My brother . . .”** Peter also realized that the application of discipline in the church was for believers, Christians, brothers and sisters in Christ. Those believe and recognize the same Lord and Saviour. **“My brother”** indicates an relationship between the offender and the offended - in this case Peter and his brother in Christ. Furthermore, dealing with sin and forgives needs to take place at the level of personal accountability and responsibility.
- (c) **“Sin against me”** Although Peter speaks of the brother sinning against him in the future tense. he uses the indicative mood, the mood of reality or the mood of certainty rather than a potential mood. In others words, when Peter said, **“my brother sin against me”** he is stating it as if it was actual rather than just being a potential possibility. In other words, a brother sinning against a brother is a reality although perhaps it has not yet happened. Brothers or sisters in Christ will sin against you. Conversely, you will sin against your brothers or sisters in Christ. And furthermore, sin will eventually affect all of us if it is allowed to ferment all, ‘a little leaven leavens the whole lump’ 1 Cor 5:6. Furthermore, Peter qualifies the brother as my brother - he was not being indefinite but personal, he said **“my brother”** and **“against me.”** Offences will be committed personally against each other. Without a doubt, Peter was actually right when he made this statement, we sin against one another constantly but many times we’re too only ready to excuse ourselves or we are too harden against the holiness of God that we don’t even realize that we are sinning. Peter recognizes the fact that people sin continually. Even Christians, even close Christians - although we are not to be characterized by ongoing habitual sin, we may stumble at times. This tells us that forgiveness also needs to be granted at a personal level.
- (d) **“And I forgive him?”** This is the \$million dollar question that Peter wants his Lord to be affirmed - if his brother should sin against him, ‘how many times must he forgive him.’ Peter uses the same tense (the future tense) and the same mood (indicative, the mood of reality or certainty) for the verb **“forgive”** as he did for the verb **“sin.”** So Peter perceived that his forgiveness of a brother who sinned against him as actual and not just a potentiality. Therefore, in statement we can see that Peter realizes that he must unequivocally and absolutely forgive the brother who has sinned against him, that is he must take the initiative in bringing about complete reconciliation but **how often** must he take this merciful step?
- (e) **“Up to seven times.”** This phrase could also be translated *“As many as seven times.”* This statement indicates the upper limit or the maximum of forgiveness Peter was willing to go to. Peter was perhaps showing how magnanimous in forgiving he could actually be. Jewish rabbinic tradition, by referencing to the book of Amos, had taken the repeated statements in Amos 1:3, 6, 9, 11 & 13 “for the three transgressions of [nation] and for four I will not revoke its punishment . . .” They took these statements of God against the surrounding enemies of Israel and turned it into a universal rule for restricting God’s forgiveness. From this proof-text, they reasoned that if God forgives nations only three times, it then follows from the example of the greater to the lessor, that men only need to forgive each other no more than three times too. The Jewish Tractate, *Yoma* teaches: “if a man commits a transgression, the first, second and third time he is forgiven, the fourth time he is not forgiven” (*Yoma*, 86.2ff op cit Lightfoot, 2:259). Peter realized that when a brother sinned, forgiveness is an inevitable part of restoring a straying brother, it is needed for reconciliation. He recognized the simple process, a brother sins against you, you forgive the brother - period. The only issue in Peter’s mind was up to how many times? Nevertheless, Peter’s question is an important one and in his question we can draw out

the:

The Manner of Forgiveness: When a brother sins our unfailing response is immediate _____.³⁰

- (f) When we examine the wording of Jesus' answer, it indicates the crucial importance of His answer:

(2) **The Magnitude of Forgiveness: Matthew 18:22**³¹ Jesus *said to him, "I do not say to you, up to seven times, but up to seventy times seven."

What Jesus is about to say is of uttermost importance because it reflects the heart and mind of God and not the human mind, not even the mind of the great apostle Peter. The tense of verb "to speak" gives Jesus' answer a timeless applicability - in other words, Jesus teaching on forgiveness is not bound nor culture - it is for all time.

- (a) **"I do not say to you, up to seven times,"** First Jesus dispels Peter false standard of magnanimity. But Jesus answered with a negative particle which is used in Greek to negate an expectation of affirmation. Jesus know that Peter wanted Him to affirm his benevolent and clever answer. And to emphasis the fact that Peter's standard missed the mark by miles, the preposition could be translated "up to the maximum limit of seven times **but** . . ." Moreover, Jesus authoritatively rebukes Peter by saying "I say to you" this is the Word of God.

- (b) **"but up to seventy times seven"** The actual translation of this phrase has been debated. It could either be translated as "seventy times seven." There are translations which work out the multiplication for you: "490 times." Or it could be translated 77 times. In either case, the Lord was not merely extending the limit of forgiveness to a higher number. Record keeping has nothing to do with forgiveness. Christians with a forgiving heart thinks keeps no accounting of a wrong suffered (1 Corinthians 13:5). Remember, true forgiveness is a characteristic of God and not man. Man, on the other hand, wants to take vengeance for wrongs against him; he wants to repay evil with evil. God's way is just the opposite; Jesus said to return good for evil without limit. Man's way is to multiple evil against evil. In Gen 4:23-24 ²³And Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me. ²⁴If Cain is avenged sevenfold, Then Lamech seventy-sevenfold, Something we need to note. Hebrew has no past, present or future tenses. Usually the perfect form in Hebrew would seem to indicate a past event but it can also be understood as a conditional statement, not so much meaning that he has already done it but this is how he would treat someone who has offended him. Unlike his ancestors who felt the need for divine protection, Lamech boasts in his own security. Lamech took God's gracious protection for the murderous Cain and perverted it into justification for personal vendettas. Lamech's arrogant boast reflects the total opposite of forgiveness, unlimited bloodthirsty vindictiveness in contrast to Jesus' unlimited generous forgiveness. Lamech represents the depravity of man - unlimited vengeance; Jesus represents the mercy of God - unlimited and eternal forgiveness. Our forgiveness towards our brothers is also to be limitless just as God's forgiveness towards us is truly limitless:

- (c) Ephesians 4:32 And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

- (d) Colossians 3:13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.
- (e) Jesus taught in Luke 17:3-5 3 "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him." 5 "And the apostles said to the Lord, "Increase our faith!"
- (f) 4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him." Again Jesus is not setting a daily limit but teaching that if a brother sins repeated against you many times even in the same day, and day after day, you should be ready to forgive him that often. The faithful disciple of the Lord Jesus Christ will never allow his forgiveness to be superseded by a brother's sin. We need to be like our Father in heaven "where sin increased, grace abounded all the more," Rom 5:20.
- (g) The apostles knew that it was humanly impossible for man to enter into the kingdom of heaven (Matthew 19:23-26; cf. Mark 10:24-27; Luke 18:24-27). Salvation is possible only through God's unbounded forgiveness of sin, through Christ. To forgive an offending sinning brother without bounds was beyond human thinking. The apostles felt inadequate in the face of God's high standard of forgiveness. As Alexander Pope once said and is often quoted "to err is human, to forgive, divine.

So that the manner and magnitude of forgiveness:

1. When a brother sins, we need to forgive him immediately.
2. When a brother continues to sin we need to keep on forgiving him.

We need to forgive because our Father in heaven has forgiven us our sins with a sacrifice of infinite worth. His forgiveness of us is for all our sins, past, present and future. How great is His forgiveness? Such that He would sacrifice His only begotten Son for undeserving sinners such as us. A sacrifice of infinite value. Put in another way, our sins are so great that if we do not obtain forgiveness through trusting and believing in the work and person of Jesus Christ who shed His blood and died on the cross, then the alternative is that we burn in lake of fire for eternity and yet it still wouldn't be enough to purify us from our sins. We could not pay for the enormous debt of our sins even if we suffered for our sins for eternity. Only God fully understands Jer 17:9-10 9 "The heart is more deceitful than all else And is desperately sick; Who can understand it? 10 I, the LORD, search the heart The generosity of the Father's forgiveness through His Son Jesus Christ is more than we can ever fathom.

1. Matthew 18:23-35 This parable illustrates God's humble forbearance and unlimited forgiveness in stark contrast to undeserving man in contrast to the arrogant man's unforgiveness.

2.

FORGIVENESS:

What is forgiveness?

The primary Greek verb translated into the English "forgive" is *aphiēmi* which means "to let go," "to send away," or "to release."

In reference to sin it means "to _____." 32

Forgiveness, however, has also been described as “a _____” because when God forgives, the Bible says that if we confess our sins, “He is *faithful* and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9, cf. Jeremiah 31:34). All sin is committed _____ against the person of God.

Forgiveness is _____ granted from God to the offender (Psalm 51:4; Ezekiel 18:4, 20) and hence it is _____ granted from the offended to the offender (Matthew 5:23-24; 6:12, 14-15; Mark 11:25). Pulling these concepts together gives us the definition of forgiveness: the _____ of _____.³³

God's forgiveness

Man needs God's forgiveness both before _____ and after _____.³⁴

The forgiveness man needs before salvation can be called _____ forgiveness because God acts as a **judge declaring us righteous** forever and delivering us from eternal condemnation (Romans 8:3-8, 33; Colossians 2:13-14).³⁵

The forgiveness needed after salvation can be called _____ forgiveness, because God is now our **loving Father** who wants to free us from the temporal discomfort of His chastening and wants us to continue receiving His blessings and remain in His fellowship (Matthew 6:12; Hebrews 12:5-11).³⁶

Our forgiveness

We are to forgive one another just as _____ has forgiven us (Eph 4:32; Col 3:13), so when we grant forgiveness to others, we are promising that we will “_____” their sins anymore (Jeremiah 31:34). It does not mean that we “forgive and forget.” God never forgets since He is omniscient but He does not remember our sin when He forgives us. “Not remembering” means that we will never use their sin against them, so practically we are saying the following to the one we forgive:³⁷

- A. “I will not _____ you of this sin (unless it would be absolutely necessary to do so for your good).”³⁸
- B. “I will not _____ it to anyone else (unless it would be absolutely necessary, i.e. the person did not truly repent).”³⁹
- C. “I will not allow my mind to _____ on it.”⁴⁰

We are _____ to forgive (Mark 11:25; Luke 17:3-4; Col 3:13), so we are if we refuse to make that promise (Matthew 6:14-15).⁴¹

Forgiveness is a matter of _____ rather than of _____. It is also sin for us to break our promise after we make it, and since it a matter of _____ and a promise we can keep it regardless of how we feel.⁴²

Whom should we forgive?

Some passages in Scripture clearly imply that we forgive those who ask for forgiveness (Luke 17:3-4), while others seem to imply that we should forgive everyone who sins against

us, regardless of whether they ask for it or not (Mark 11:25). How can we understand this apparent dichotomy?

Perhaps the best way to make this distinction clear in our minds is to distinguish between the

_____ of forgiveness and the _____ of forgiveness. All forgiveness we give is unconditional or a better term is _____ (despite the condition of the person who had sinned), we are to forgive because God has forgiven us. Forgiveness, however, does not absolve the offender of making restitution, or having a change in behaviour, or undergo church discipline if unrepentant. The question really boils down to "How do we know when to confront and when to overlook an offense?"⁴³

Discipline or confrontation is not keeping track of how many times a person sins but it is not keeping track of how many times you forgive a person for his sins.

If we were to obsessively confront people with each and every sin they commit, we would make ourselves odious to friends and foe alike. Instead of being loving Christians, we can seem vindictive and bitter, severing friendships over petty offenses, convinced that we cannot forgive until the offender repents. Our friendship would quickly become tedious and tiresome.

It is obvious from Scripture that sometimes forgiveness is not transacted until the offender repents. In certain cases the offender is to be confronted and ultimately removed from the fellowship of the church if he or she refuses to repent (Matt 18:15-20; Luke 17:3ff). But does every offense require confrontation possibly leading to church discipline? Is there no place for unilateral forgiveness of petty offenses?

What else does the Bible teach us on the forgiveness of sin?

1 Peter 4:8 teaches us that _____ covers a multitude of _____.

Proverbs 10:12 tells us that _____ covers all _____.

Proverbs 17:9 tells us that 'he who covers _____ seeks _____.

1 Cor 13:5-7 tells us that love 'does not take into account a _____ suffered . . . but bears all things, believes all things, hopes all things, endures all things.'

See also Psalm 32:1; 85:2; James 5:20 which equates forgiveness with the covering of sin.

Mark 11:25-26 and Matt 6:12, 14-15 describes an _____ forgiveness granted to the offender with no formal meeting or transaction of forgiveness. The pardon is wholly _____ because the forgiveness takes place while the forgiver is praying. In Matthew, the forgiveness both of the Father and the forgiver is spoken of in past tense. In Mark, it is a continuous ongoing forgiveness in the form of a command. In other words, we are to forgive and continue to forgive the offender. This is our attitude of forgiveness, just as the Father continuously forgives us - this means that forgiveness is assumed to be already given by us contra-conditionally and unilaterally.⁴⁴

How is this forgiving to be done? In Matthew 18:35, Jesus tells us to 'forgive from the heart.' Does that mean we forgive only if we feel like it? "Heart" in the Scriptures normally means the seat of the _____: psychologically, the seat of man's collective energies, the _____ and _____ elements in a man. So it speaks of a deliberate and rational decision.⁴⁵

Forgiveness, therefore is a _____ made by an offended person to set aside another person's transgression and not permit the offense to cause a breach in _____ or to fester in _____.⁴⁶

GUIDELINES TO CONFRONTATION:

When not to confront: There are times when it is not necessary to confront an offender.

Whenever possible, especially if the offense is minor, petty or unintentional, it is best to forgive unilaterally. This is the Christlike attitude we are called to in Ephesians 4:1-3 that calls for a forbearance i.e. gracious _____, of others' faults for the sake of maintaining peace. This is true Christlikeness (1 Peter 2:21-25) and He desires this attitude in us (Matt 5:39-40).⁴⁷

If you are the only offended party, even if the offense was public and flagrant, you may choose to forgive unilaterally. A good example of this is Joseph who was sold into slavery by his brothers (Gen 45:4-5; 50:20). Another example is King David and Shimei (2 Sam 16:5-12). When Shimei asked for David's mercy, despite the protestations of his men, he reaffirmed his forgiveness to Shimei (2 Sam 19:18-23). Stephen's prayer of intercession for those who stoned him in Acts 7:60 is another example of contra-conditional and unilateral forgiveness. We are to be gracious, to bear the wrong, and pray for the offender's full repentance. God Himself will see to it that justice is done if the offender fails to seek divine forgiveness.

When to confront: there are times when it is necessary to confront an offender. In such cases, if the brother or sister refuses to repent, the church discipline process in Matthew 18 will need to be carried out.

If you witness a serious offense that is a sin against someone other than yourself. Justice does not permit a Christian to cover a sin against someone else. A person can contra-conditionally and unilaterally forgive a personal offense because he alone bears the wrong. But when someone else has been sinned against, it is required to seek justice unless the offended party chooses to overlook the offense (David forbade Abishai to take vengeance on Shimei).

Exodus 23:6

Isaiah 59:15-16

Lamentations 3:35-36

It is not our prerogative to forgive someone for an offense against someone else . . . If you see your brother sin against someone, you have a duty to confront him

(Matt 18:15).

If ignoring the offense might hurt the offender. (Gal 6:1-2) Sometimes overlooking the offense might be detrimental to the offender. In such cases, it is our duty to confront in love (see Gal 6:1-2). Sins that require confrontation because of the potential for harm to the sinning person include serious doctrinal error, moral failure, repeated occurrences of the same offense, sinful habits, destructive tendencies or any other transgression that poses a serious danger to the offender's spiritual well-being.

When a sin is potentially damaging to the body of Christ. (1 Cor 5:6; Gal 5:9; Heb 12:14) Some sins have the potential to defile many people. 1 Cor 5:6 warns of this danger in regard to sexual immorality: "Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?" (See also Gal 5:9 falling away from the gospel & Heb 12:14 bitterness in the body). Open sin is always a scandal in the church and must be dealt with. It is not our prerogative to "forgive" those intent on living lives of flagrant disobedience. The entire church suffers when this sort of sin is permitted to exist.

When an offense results in a broken relationship, formal forgiveness is essential for reconciliation. (Matt 5:23-24; Luke 17:3) Any offense that causes a breach in relationships cannot be overlooked. Both the offense and the breach must be confronted and reconciliation must be sought. Whenever there is a broken relationship both parties have a responsibility to seek reconciliation. Both the offender (Matt 5:23-24) and the offended (Luke 17:3) must seek reconciliation. Whether harsh words are traded or an icy silence separates the relationship, the only way to resolve the problem is by the formal granting of forgiveness. If you have committed the offense, it is sinful not to make it right - to restore the relationship.

Sometimes injustices will never be made right on this side of eternity. It is clear according to 1 Corinthians 6:7 that the Christian duty is then to suffer being _____ or _____ graciously and willingly for the sake of Christ - not even harbouring a grudge. God Himself will ultimately right all such wrongs.⁴⁸

The Blessings of Forgiveness:

Matt 5:7 "Blessed are the merciful, for they shall receive mercy.

If we want to enjoy the benefits of God's forgiveness towards us, we must be willing to forgive other believers, even those who sin against us again and again. This is the teaching behind

Matt 6:12 'And forgive us our debts, as we also have forgiven our debtors.

And just be certain that those who heard Jesus understood what He was saying, he adds:

Matt 6:15 But if you do not forgive men,
then your Father will not forgive your transgressions.

Temporal forgiveness is a necessary part of our sanctification, our walk by the Spirit, which determines whether or not we will have present blessing. If we don't forgive other believers faithfully and consistently, God won't extend temporal forgiveness to us. We will forfeit our current blessing and suffer divine chastening.

Forgiveness unsaddles _____:⁴⁹ Pride is the primary reason most people refuse to forgive. Self-pity is a form of pride. Their ego are wounded. Pride results in reactions to self-pity to retaliation (see 2 Cor 2:7, 10; [cf Matt 18:21-35] for Paul's eagerness to forgive despite the fact that the offense was against him).

Forgiveness manifests _____:⁵⁰ 2 Cor 2:6 ⁶Sufficient for such a one is this punishment which was inflicted by the majority,

Forgiveness restores _____:⁵¹ 2 Cor 2:7 ⁷so that on the contrary you should rather forgive and comfort him, lest somehow such a one be overwhelmed by excessive sorrow.

Forgiveness affirms _____:⁵² 2 Cor 2:8 Wherefore I urge you to reaffirm your love for him.

Forgiveness proves _____:⁵³ 2 Cor 2:9 For to this end also I wrote that I might put you to the test, whether you are obedient in all things.

Forgiveness revitalizes _____:⁵⁴ 2 Cor 2:10 But whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ,

Forgiveness thwarts _____:⁵⁵ 2 Cor 2:11 in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.

John Piper: "If you hold a grudge, you doubt the Judge."

Application - Questions about Forgiveness:

What is the difference between true repentance and a mere apology?

To whom should we confess our sins?

What if I sin with my thoughts against another person?

Should I confess my unfaithfulness to my wife, even if telling her about it may hurt her more than keeping it a secret would?

How should we handle continuous repeat offenses?

But what if the repentance does not seem to be genuine?

When is restitution appropriate?

What if no actual value can be attached to the damage?

What about “forgive and forget?”

What if I cannot forgive myself?

What if the offense was so detrimental that I am still hurt? Shouldn't I wait to forgive when I can be honest about it? Wouldn't I be hypocritical if I didn't?

What about forgiving God? Some people say that they could never forgive God.

How about when a group of people vicariously⁵⁶ ask for forgiveness of some wrong committed in the past?

¹To bring glory to and protect God's name.

²For the Purity of the Church.

³Gain back a sinning brother.

⁴It is part of the ministry given to the church.

⁵For every church member: Love

⁶For the offender: Confession, Repentance, Reconciliation

⁷For the church: Restoration, Reconciliation

⁸The Attitude for Church Discipline: Godliness or Christlikeness

⁹The Duty of Church Discipline: Purify and protect the flock

¹⁰Christlike Humility

¹¹It is interesting to note that before Jesus talked about church discipline, the issue that started this discourse was that the disciples wanted to know who among themselves would be the greatest in the kingdom of heaven. From the parallel account of Luke 9:46-48 and Mark 9:33-37 we know that they were arguing with selfish or evil intent. In Luke 9:46 we are told that they were arguing, disputing (διαλογισμός - *dialogismos*) and when Jesus asked them in Mark 9:33-34 what they were "dialoguing" about, they responded with an incriminating silence. They were doing what Paul warned the Galatians against (Gal 5:26) "Let us not become boastful, challenging one another, envying one another." They were inciting one another to envy, jealousy, strife, disputes, and anger. This attitude stands diametrically opposed to humility.

¹²Dealing Decisively with Sin

¹³Godlike care for His Children

¹⁴Restoring/Disciplining a Sinning Brother

¹⁵Step 1: Confront Privately.

¹⁶Our brother or sister in Christ.

¹⁷If we see or know that our brother sinned.

¹⁸We are commanded to show him his sin and call him to repentance:

¹⁹We are commanded to confront him privately.

²⁰We are to confront in a spirit of gentleness

²¹The spiritual restoration of fallen brother.

²²Step 2: Confront with Two or Three witnesses.

²³To safeguard against a person being slanderously, falsely or jealously accused of a sin or any other offense, the Mosaic law required that at least 2 or 3 witnesses corroborate any charges brought against someone.

²⁴If the testimony of two or three witnesses becomes necessary, it is not only to confirm that the sin was committed but, in addition, to confirm that the sinning believer was properly rebuked, shown his sin and that he has not repented. The witnesses in this case do not necessarily have to be primary witnesses of the sin of the brother but they are witnesses to the proper confrontation of the sinning brother and confirmation of whether he truly repents or not at this stage. True repentance involves a change of heart and action or behaviour.

²⁵Step 3: Confront as a Church.

²⁶Step 4: Confront him as an outsider.

²⁷Forgiveness.

²⁸ **Forgiveness:** The *fait accompli* of church discipline. *fait accompli* is French for accomplished fact, i.e. a thing already done.

²⁹ The Manner of Forgiveness: Matthew 18:21

³⁰ The Manner of Forgiveness: When a brother sins our unfailing response is forgiveness.

³¹ The Magnitude of Forgiveness: Matthew 18:22

³² In reference to sin it means "to pardon."

³³ Forgiveness, however, has also been described as "a promise" because when God forgives, the Bible says that if we confess our sins, "He is **faithful** and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9, cf. Jeremiah 31:34). All sin is committed personally against the person of God. Forgiveness is personally granted from God to the offender (Psalm 51:4; Ezekiel 18:4, 20) and hence it is personally granted from the offended to the offender (Matthew 5:23-24; 6:12, 14-15; Mark 11:25). Pulling these concepts together gives us the definition of forgiveness: the personal promise of pardon.

³⁴ Man needs God's forgiveness both before salvation and after salvation.

³⁵ The forgiveness man needs before salvation can be called judicial forgiveness because God acts as a **judge declaring us righteous** forever and delivering us from eternal condemnation (Romans 8:3-8, 33; Colossians 2:13-14).

³⁶ The forgiveness needed after salvation can be called parental forgiveness, because God is now our **loving Father** who wants to free us from the temporal discomfort of His chastening and wants us to continue receiving His blessings and remain in His fellowship (Matthew 6:12; Hebrews 12:5-11).

³⁷ We are to forgive one another just as God has forgiven us (Eph 4:32; Col 3:13), so when we grant forgiveness to others, we are promising that we will "not remember" their sins anymore (Jeremiah 31:34).

³⁸ "I will not remind you of this sin (unless it would be absolutely necessary to do so for your good)."

³⁹ "I will not mention it to anyone else (unless it would be absolutely necessary, i.e. the person did not truly repent)."

⁴⁰ "I will not allow my mind to dwell on it."

⁴¹ We are commanded to forgive (Mark 11:25; Luke 17:3-4; Col 3:13), so we are sinning if we refuse to make that promise (Matthew 6:14-15).

⁴² Therefore forgiveness is a matter of obedience rather than of feeling. It is also sin for us to break our promise after we make it, and since it a matter of obedience and a promise we can keep it regardless of how we feel.

⁴³ Perhaps the best way to make this distinction clear in our minds is to distinguish between the transaction of forgiveness and the attitude of forgiveness. All forgiveness we give is unconditional or a better term is contra-conditional (despite the condition of the person who had sinned), we are to forgive because God has forgiven us.

⁴⁴ Mark 11:25-26 and Matt 6:12, 14-15 describes an immediate forgiveness granted to the offender with no formal meeting or transaction of forgiveness. The pardon is wholly unilateral because the forgiveness takes place while the forgiver is praying.

⁴⁵ How is this forgiving to be done? In Matthew 18:35, Jesus tells us to 'forgive from the heart.' Does that mean we forgive only if we feel like it? "Heart" in the Scriptures normally means the seat of the intellect: in a psychological sense, the seat of man's collective energies, the rational and volitional elements in a man. So it speaks of a deliberate and rational decision.

⁴⁶ Forgiveness, therefore is a choice made by an offended person to set aside another person's transgression and not permit the offense to cause a breach in fellowship or to fester in bitterness.

⁴⁷ This is the Christlike attitude we are called to in Ephesians 4:1-3 that calls for a forbearance i.e. gracious tolerance, of others' faults for the sake of maintaining peace. This is true Christlikeness (1 Peter 2:21-25) and He desires this attitude in us (Matt 5:39-40).

⁴⁸ Sometimes injustices will never be made right on this side of eternity. It is clear according to 1 Cor 6:7 that the Christian duty is then to suffer being wronged or defrauded graciously and willingly for the sake of Christ - not even harbouring a grudge. God Himself will ultimately right all such wrongs.

⁴⁹ Forgiveness unsaddles pride:

⁵⁰ Forgiveness manifests mercy:

⁵¹ Forgiveness restores joy:

⁵² Forgiveness affirms love:

⁵³ Forgiveness proves obedience:

⁵⁴ Forgiveness revitalizes fellowship:

⁵⁵ Forgiveness thwarts Satan:

⁵⁶ shared in or experienced by imagined participation in another's experience

LESSON 9

LEADERSHIP DYNAMICS

PART II

One of the most important tasks facing the church is the development of leaders that have the qualifications listed in the New Testament. It is the responsibility of the church's present leaders to accomplish this task. Paul made this clear to Timothy when he wrote:

And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also (2 Tim. 2:2).

In Lesson 8 you looked at the New Testament leadership offices and their responsibilities. Now we want to focus in on the several qualities which are essential for anyone who wishes to become a leader in the church. The question which must now be considered is, How can one develop these qualities in oneself and in others?

LESSON OUTLINE

- Leadership Qualities: Self Assessment
- Developing Church Leaders
- Conclusion

LESSON OBJECTIVES

When you have completed this lesson, you should be able to:

1. Assess your own strengths and weaknesses as a church leader
2. Prepare a teaching plan designed to lead a group study on the qualities and responsibilities of church leaders, using *The Measure of a Man* by Gene Getz
3. Develop an initial plan of a more comprehensive leadership training process for your church

Leadership Qualities: Self Assessment

It is a good practice to take time periodically to assess your own leadership qualities. In this way you can plan to use your particular areas of strength to build up others. In turn, others with different spiritual gifts and insights can build you up as well. They can help you in areas where you feel the need for further teaching and experience.

Take time now to review *The Measure of a Man* by Gene Getz, completing any unfinished "Personal Projects" at the end of each chapter. Do this work in your personal notebook.

Exercise 1

Make a summary list of your own strengths and weaknesses as one of the Lord's servants entrusted with leadership responsibilities.

Exercise 2

List the qualities that you feel must be given immediate attention in order to improve your effectiveness in ministry. Come to the next seminar with suggestions as to how you plan to work toward improvement as a spiritual leader.

Developing Church Leaders

Although there are many possible ways to foster the development of leadership qualities, one recommended method is to form a study group. This group should meet specifically to study leadership qualities and to help the group members develop these qualities in their lives.

Exercise 3

Develop a study plan for a leadership group using the qualities Paul outlined in 1 Timothy 3:1-7, Titus 1:6-9, and *The Measure of a Man* as resources. **Please note:** you are only required to develop a plan and study schedule at this time; you are not required to carry out the study sessions within the time you are working through this course.

You may choose to structure your group in a variety of ways, but the following points are suggested to help your study run more smoothly:

1. Decide on the logistics of your study. For example, what kind of people do you want to be part of the group? Will you give an open invitation to anyone who wants to participate, or will you carefully select those people whom you want to be in the group? How often will you meet together? Where is a good place to meet? What kind of commitment will you ask the group members to make--how many hours will they be asked to study during the week? Will individual members be required to lead some of the sessions?
2. Pick out the three qualities you think are most important for your group, then briefly define each one of the three you have selected.
3. Find additional Scriptures which help explain each quality.
4. Describe at least one way each quality can be:
 - a. Recognized in a person's life
 - b. Developed in a person's life
5. Decide how the group members can hold each other accountable for developing each quality in their lives.

Notice that these qualities are not just for spiritual leaders, nor are they just for men; they are also goals to which every Christian should aspire. In essence, Paul is saying to Timothy and Titus that it is appropriate and good for a man to aspire to be mature in Christ.

Consider the example given by Dr. Getz. He planned a series of study sessions using *The Measure of a Man* with a group of men from his church. On twenty successive Thursday mornings, he met with the group for one hour before they went to work for the day. Their goal was to discover from Scripture and from each other how they could become more mature men of God.

The twenty characteristics and qualities of maturity specified by the apostle Paul in 1 Timothy 3:1-7 and Titus 1:6-9 formed the basis for this study. Getz began the course and led the first few studies. Then each week thereafter a different man took about thirty minutes to share what the Scripture had to say about one of the qualities. This was followed by approximately thirty minutes of discussion and personal sharing. Each week the group tried to focus on how the members of the group could better develop the quality they were discussing in their lives. Dr. Getz's project with these men was a good example of how a group of people committed to growing in the Lord can make a difference in one another's lives through Scripture and fellowship.

Plan to take the time necessary for this project soon! Not only will you be challenged to grow spiritually, but you will also reap rich benefits as you see God using you to train others for leadership in the church. It will take time and effort in the beginning, but whatever you invest now will be richly repaid to you. It will be rewarding to see those you trained as they help bear the burdens and responsibilities of the ministry.

The focus of the book *The Measure of a Man* and the exercises relating to it was on a study of the **qualifications** for church leaders based on the biblical qualifications of an elder. These qualifications deal primarily with the area of personal and spiritual maturity. It is almost impossible to overemphasize the importance of these qualifications in choosing church leaders. When you look carefully at the biblical responsibilities of an elder, pastor, or church official, you can see that these spiritual and personal qualifications are essential to their successful fulfillment of their ministry.

Since the primary task of elders is to shepherd the people (the church), they need to be able to relate to people with integrity, gentleness, unselfish personal warmth, and concern. A contentious or self-willed man will not make a good shepherd. In addition, since elders manage and lead the church as part of a group of elders, a quick-tempered elder or an elder who always has to have his way will be painfully destructive in meetings of the elders and divisive among the people of the church. These qualities, therefore, form the essential foundation for church leadership. It is far better to have fewer leaders who are qualified than more leaders, many of whom do not meet these qualifications.

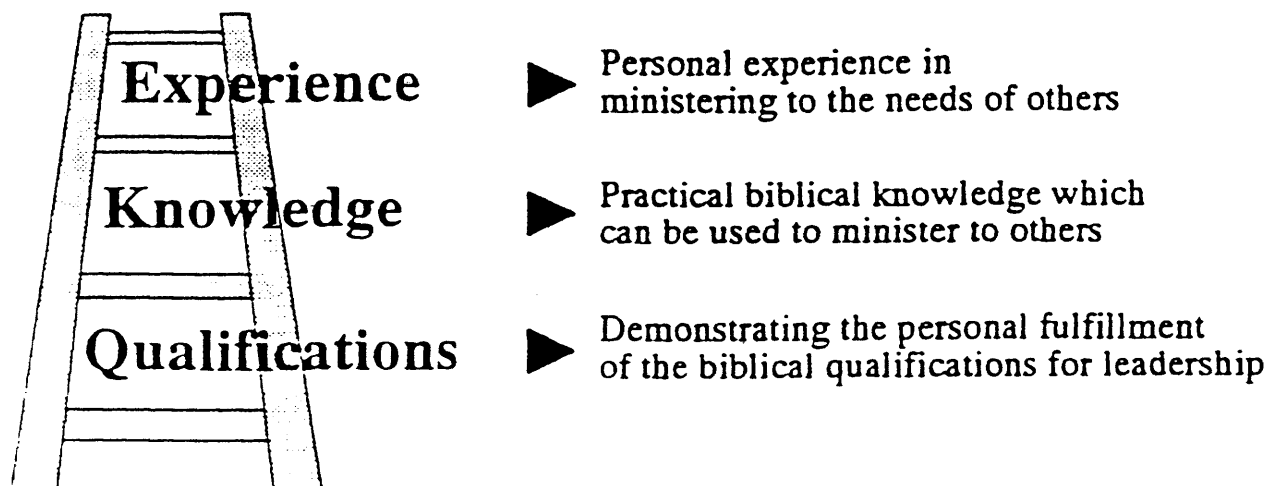
There are other areas of preparation for leadership that are important in addition to the qualifications for leadership. Before one is accepted as a leader in a local church, he should demonstrate some accepted level of **practical biblical knowledge** and **ministry experience**. Your leadership training process should also provide opportunities to develop in these areas.

Even if a man is generally qualified, he needs the time and opportunity to develop his knowledge and experience. There is great wisdom in not allowing a new convert to become an elder, even if he has most of the personal qualities listed in the biblical qualifications. He needs time to develop his practical knowledge of the Scripture so that he can use Scripture effectively to teach, counsel, and encourage others. And he needs the opportunity to gain experience in ministering to people.

Remember, the elders are not the only ones who should be involved in ministry. Our earlier study of Ephesians 4:11-17 should have impressed you with the biblical truth that all of the

believers in a church should be involved in ministry at some level. Active, personal ministry should be the prerequisite to leadership in the church. Personal ministry gives the opportunity to demonstrate that a person has the shepherding heart that is essential to spiritual leadership.

Spiritual Leadership



Exercise 4

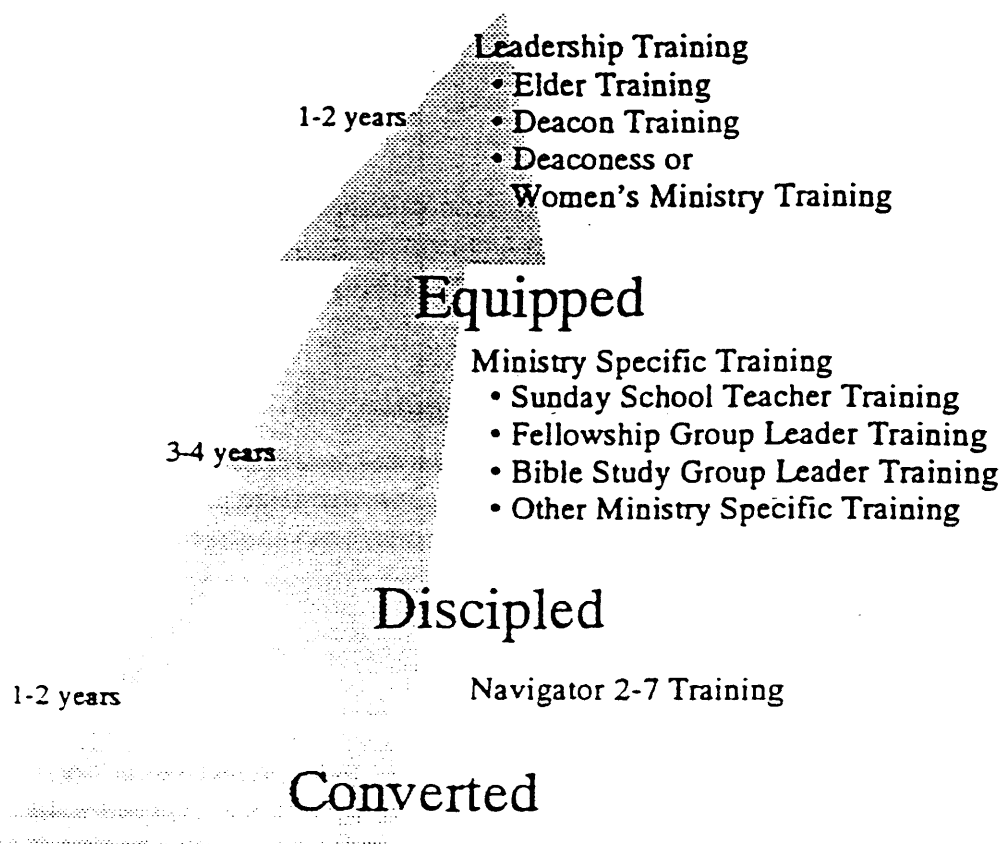
In light of the preceding thoughts on the qualifications for church leadership, answer the following questions:

- a. What other areas do you think are necessary to develop in a person's life before he or she becomes an elder or other church leader? Would you add to the general areas in the diagram above? If so, what would you add? Make a list of important topics or areas of training.
- b. Design an outline of a training process that you would employ in your church to help qualified men and women develop in the areas of practical biblical knowledge and personal ministry experience.

The end result of the four exercises in this lesson is that you should have a good idea of your own qualifications for church leadership and a plan for developing yourself in any areas of weakness. You should also have developed a first try at a multi-layered plan for developing leaders for your church. Your plan will be modified as you discuss it with other church leaders.

The following below represents one church's plan for taking a person through the process of becoming a church leader. The entire process from conversion to leadership in the church is covered by various training plans appropriate to the person's level of maturity and involvement. Note that the plan you have developed deals more with the highest level of training in the following diagram.

Leader



Before we leave the area of leadership training in the church, there are some important issues that you must think about. These issues will often surface when a church begins to seriously consider leadership development.

Question 1

Some of your current leaders may have a strongly entrenched belief that leaders are born. Those with inherent leadership abilities will naturally surface and be able to handle a leadership position in most any area of the church ministry without extra training. Their view is: "God will send us leaders; we can't build them."

How will you answer this objection?

Question 2

At times the attitude communicated, intentionally or unintentionally, by some of the leaders of the church is that only certain types of very mature, doctrinally oriented people are suitable to be leaders. Specifics of correct doctrine (usually less important doctrines) are emphasized, while the ability to relate to people and a demonstrated desire to minister to people on a personal level are neglected.

How will you handle this overemphasis on doctrinal correctness which covers an unwillingness to minister to people on a personal level?

Question 3

The demands on people in church leadership positions are heavy. There is always more to do in a church, and there are always more needs to meet. In order to avoid "burn-out" in leaders, they need some kind of support system.

How do you plan to minister to your leaders in order to help them avoid the consequences of overwork and wrong priorities?

Question 4

Selection for leadership training is often a difficult process. How will you identify people who should receive training for leadership in the church? What characteristics will you look for? How will you avoid the charge of "favoritism" when some are selected and others are not?

Conclusion

This lesson completes Unit 3. You have studied multiplication, the third element in the threefold purpose of the church. You have also investigated the leadership offices of the church and considered their responsibilities and qualifications. In the next unit you will look at how to integrate all the topics you have studied so far.

Study Project 9**Part 1: Lesson Specific**

Now is the time to take your initial outlines of training programs and put them together into an integrated plan for training leaders for your church. You should answer the question, What process will we use to take a new believer and disciple and train him (or her) so that he will be equipped to take responsibility for spiritual leadership in our church? Outline the steps that you will use.

Part 2: Character of a Leader

No assignment.

Part 3: Building Up One Another

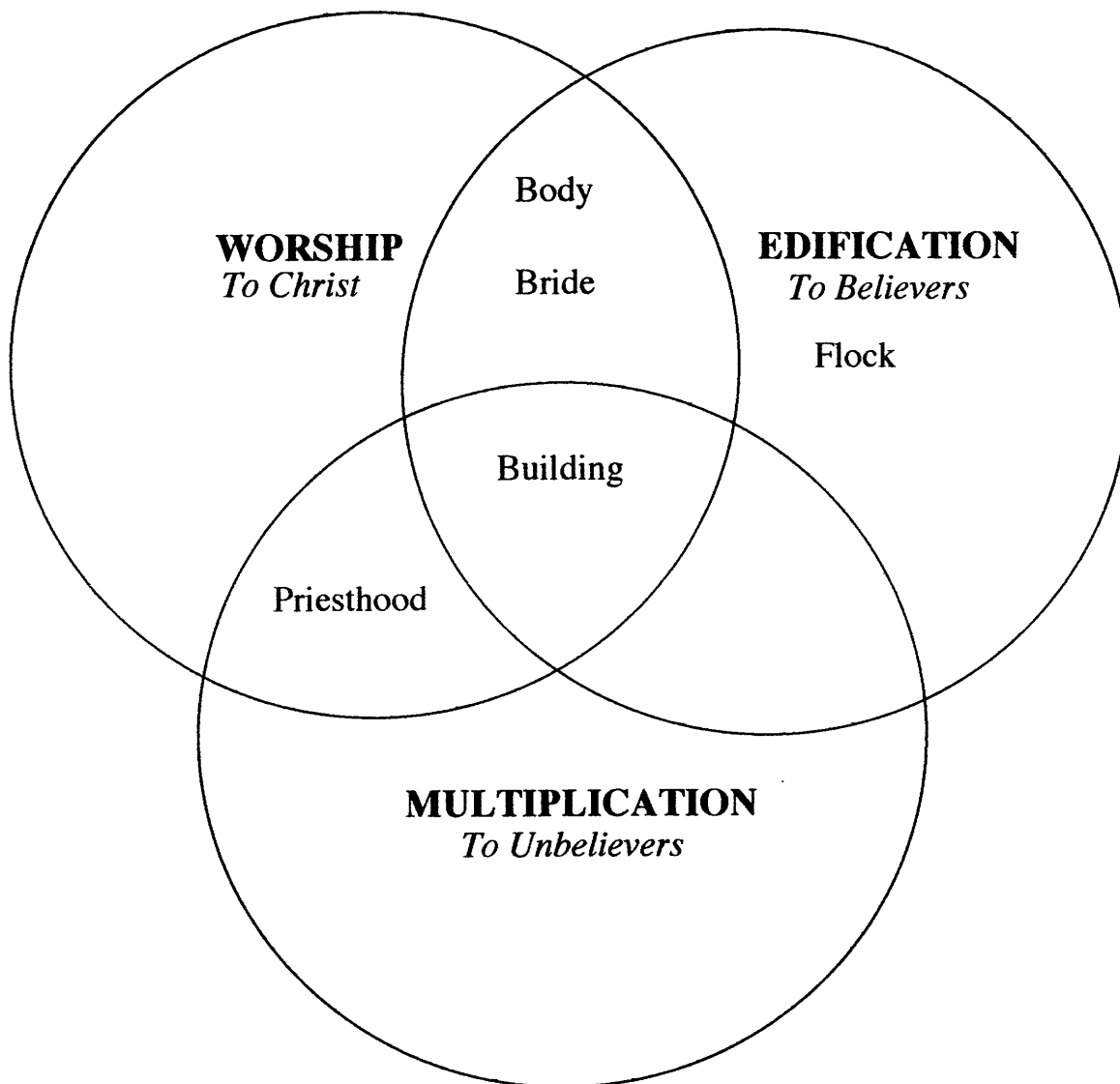
Read chapters 4, 5, and 6 of *Building Up One Another*, and do the project at the end of each chapter.

6. Metaphors for the Church

a) Metaphor Worksheet: Read the passages below and fill in the boxes.

Metaphor & Text	Ministry of Christ	Ministry of Church	Applications
Body • 1 Cor. 12 • Col. 1:18	Sustains church for unity LIFE of Christ	Depends upon Christ Worship, edification	Let diversity within unity focus on Christ as the common source
Bride • Eph. 5:25-27 • Eph. 3:18-19 • 2 Cor. 11:2	Depth of love Bridegroom (Christ) has for Bride (Church) LOVE of Christ	Purifies herself to show her love Worship, edification	Prepare to meet Christ as a bride prepares for her wedding
Building/Temple • Eph. 2:21-22 • 1 Pet. 2:4-6 • 1 Cor. 3:10-11	Foundation Stone for growth who indwells each believer PRESENCE of Christ	Grows together as all believers build on the foundation Worship, edification, multiplication	Maintain unity so as not to dishonor Christ's presence
Priesthood • 1 Pet. 2:5-9 • Rev. 1:4-6 • Rev. 5:9-10 • Rev. 20:6	Accepts worship from every Christian DEITY of Christ	Each believer should offer a sacrifice of praise to God as a witness to the world Worship, multiplication	No real clergy-laity distinction exists
Flock • Acts 20:28 • 1 Pet. 5:4 • John 10:11, 14	Cares for sheep as the Good Shepherd CARE of Christ	Focus on needs of sheep rather than ministry: rest, food, guidance, encouragement, healing, etc. Edification	Remain within the flock for protection and care from the Shepherd

The five metaphors illustrate various aspects of the three major purposes of the church. Write the metaphor within the appropriate section below to show which purpose it illuminates:



METAPHORS VIOLATED HISTORICALLY

- **Body** Church came to be seen as the physical body of Christ on earth; its leadership became the direct representative of Christ on earth
- **Bride** Church began to adorn itself with external wealth which led to impurity rather than be adorned by Christ himself with the true inner wealth and purity
- **Priests** Church leaders began to function as OT priests so that a clergy - laity split developed; Church practices became holy rituals like OT sacrifices
- **Building** The external building became "holy" like tabernacle; People began referring to the building as "the house of the Lord."
- **Flock** The shepherd-sheep image of Scripture was replaced with a business model. Rather than having a business administrator, churches now have an "executive pastor" and the senior shepherd is called the CEO.