

CHRISTIAN THEOLOGY

PART II

BOOK IV

ECCLESIOLOGY

NOTES COMPILED

by

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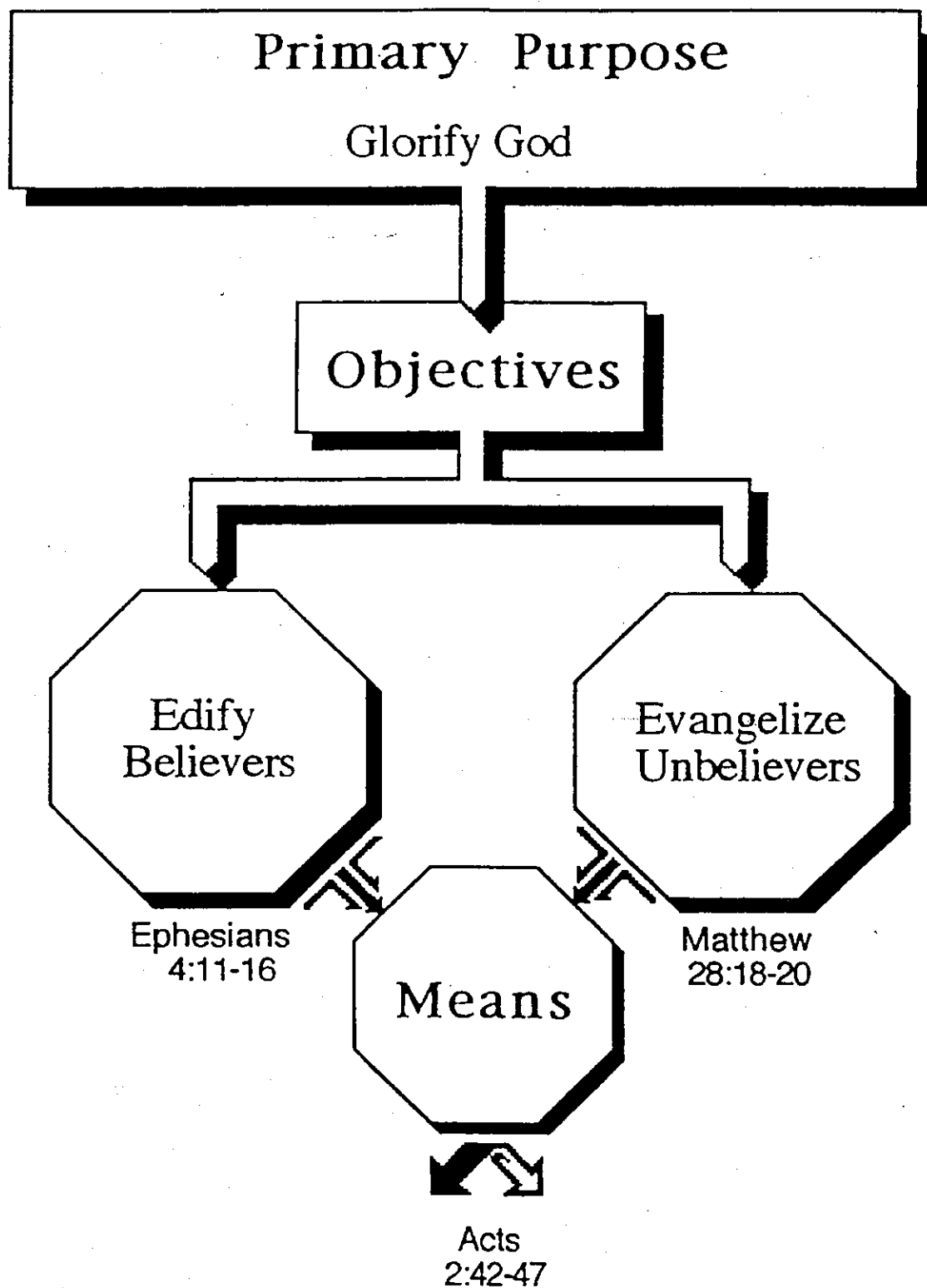
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Ecclesiology

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A Biblical Vision For the Church



KEY BIBLICAL TEXTS - ECCLESIOLOGY

VISION OF THE CHURCH	ROLE OF WOMEN IN THE CHURCH	LORD'S SUPPER	CHRISTIAN GIVING
Matthew 28:18-20 Acts 2:42-47 Ephesians 4:11-16 ✓ Exaltation ✓ Edification ✓ Evangelism	Acts:18:26; 21:9 Romans 16:1-2 1 Corin. 11:2-16; 14:34-35 Galatians 3:28 1 Timothy 2:9-15 Titus 2:3-5 Proverbs 31:10-21	Matthew 26:26-28 Mark 14:22-26 Luke 22:19-20 1 Corinthians 11:23-24 1 Corinthians 10:15	2 Corinthians 8 - 9
OFFICERS IN THE CHURCH	CHURCH DISCIPLINE	BAPTISM	
<u>PASTOR</u> Acts 20:28-30 1 Timothy 3:1-7 Titus 1:9 1 Peter 5:1-4 <u>DEACONS</u> Acts 6:1-6 1 Timothy 3:8-13	Matthew 18:15-20 1 Corinthians 5 2 Corinthians 2:5-11 Galatians 6:1-2	Romans 6	

I. FINDING COMMUNITY: THE CHURCH

The church has been defined as the "community of God's people." It is the people of God. The church is not merely an institution, a building, or an organization. The church is people. The church has a corporate or communal nature -- it is a community of believers, and God's will is to be accomplished through the church (Acts 2:42-47).

Biblical fellowship or sharing the common life was central to the early church. "Behold how they love one another" became the exclamation of the pagan world.

II. FOCUS OF COMMUNITY: EXALTATION/EDIFICATION/EVANGELISM

WHY DOES THE CHURCH EXIST? Exaltation (Savior)			
Evangelism (sinners)		Edification (saints)	
Going - Make Disciples		Baptizing - Teaching Them	
Why the church exists in the world		Why the church exists as a gathered community	
Activities & Directives	Results & Objectives	Activities & Directives	Results & Objectives
Declaring Speaking Proclaiming Preaching Testifying Etc.	Many believed The Word of God kept on spreading Some were persuaded Etc.	Baptizing Teaching Encouraging Strengthening Reporting Etc.	Were of one mine Were of one heart & soul Were being built up Etc.
Love your neighbor as yourself Keep your behavior excellent among the gentiles	So that.... they may glorify God in the day of visitation	Encourage one another Build up one another We admonish and teach every man	That we may present every man complete in Christ

• Do you have a clear understanding of Christian Fellowship? Find someone this week and explain it to them.

• Are you seeking Christian Fellowship, or forsaking it? Are you an instigator? Are you willing to be vulnerable and share your life - your needs, your struggles, your goals - with a fellow Christian? Are you willing to be supportive and helpful for a fellow Christian? What steps of initiation do you need to take?

Ω An invitation to a meal

Ω A phone call

Ω A visit

Ω A letter or note of encouragement

ECCLESIOLOGY: DEFINITION OF THE CHURCH

Introduction

Confusion has been generated by the multiple usages of the term church, yet there is evidence of confusion at a more profound level - a lack of understanding of the basic nature of the church.

Reason for the Problem

"The emphasis on matters such as social change and mission rather than on the church itself [has caused this problem, and] is due in part to a general shift to a secular way of thinking... There has been a major modification in the way in which God is viewed; there is far more stress on his immanence than on his transcendence. He is no longer viewed as relating to the world only through the agency of his supernatural institution, the church. In general, the church is no longer looked upon as the sole embodiment of the divine presence and activity, as God's special agent. Rather, there is a widespread conception that God dynamically relates to the world through many avenues or institutions. The emphasis is upon what God is doing, not upon what he is like." Erickson, Chr. Theo., p. 1027.

I. English Terms Regarding the Church

A. Origin of the Word

Church, along with the Scottish word kirk and German Kirche, is derived from the Greek kuriakon, which means "belonging to the Lord." Kuriakon occurs only twice in the New Testament, neither time with reference to the church as commonly used today. In I Corinthians 11:20 it refers to the Lord's Supper and in Revelation 1:10 to the Lord's Day.

Its application to the church stems from its use by early Christians for the place where they met together, denoting it as a place belonging to God, or God's house. The term was applied to the assembly itself. The Church thus was a meeting or gathering of God's people in an open, visible assembly.

B. Current Usage

"From this its meaning has extended to various contemporary uses: 1) a place of meeting, 2) a local organization of believers, 3) the universal body of believers, 4) a particular denomination, for example, the Lutheran Church, and 5) an organization of believers related to a particular area or nation, for example, the Church of England." Saucy, Ch. in God's Prog., p.11.

II. Hebrew Terms Regarding the Church

A. Qahal

Qahal is defined as assembly, congregation, convocation. (Gen. 49:6, Prov. 5:14, Num. 22:4, Jer. 31:8, Deut. 5:19, Micah 2:5, Ezra 10:12, Ps. 89:6, Gen. 35:11.

"It is used to refer to a particular meeting at a particular place."

B. Edhah

Meant congregation -- a company assembled together by appointment, or acting concertedly.

"The Old Testament employs two words to designate the Church, or people of God when assembled, namely qahal (or kahal), meaning "to call" and 'edhah, from ya'adh, "to appoint" or "to meet or come together at an appointed place." Edhah is properly a gathering by appointment. Qahal, on the other hand, properly denotes the actual meeting together of the people.

Neither of these Hebrew words is in itself a technical term.

III. Greek Terms

- A. The Greek word in the New Testament for church is ekklesia. It is derived from the verb ekkaleo, a compound of ek, 'out' and kaleo, "to call out."
- B. While often this etymological meaning sometimes is used to support the biblical doctrine of the church as a people called out, separated from the world by God, the usage of this term both in secular Greek and the LXX does not support this.
- C. "Ekklesia was used by the early Greek-speaking people with its full meaning of those called forth. It was a term for the assembly of citizens summoned by the crier, the legislative assembly. In Athens, ekklesia signified the constitutional assembly which met on previously fixed dates and did not need to be specifically summoned. The word came to stand for any assembly, regardless of its constituents or manner of convening. This broad use is evident even in the New Testament where a mob at Ephesus is twice called an ekklesia (Ac. 19:32, 41), and in the same context the term is used for a lawful assembly (v. 39). Saucy, p.12.
- D. In secular Greek ekklesia refers only to the assembly or meeting and never to the people which compose that assembly. When the people are not assembled, they are not considered an ekklesia. A new ekklesia came to be each time the

people assembled.

E. There were in the classical usage of this term four elements pertinent to its New Testament meaning:

1. The assembly was local
2. It was autonomous
3. It presupposed definite qualifications for those present
4. It was conducted on democratic principles

Dana, Manual of Eccles., p.26

IV. Ekklesia is not a technical term in the Septuagint. Rather, the content of the word was determined by its modifiers. Thus, there may be found ekklesiai of the wicked, of saints, and so forth. The word may be likened to a vehicle, whose content depends on its modifiers and environment. The assembly may be religious, political, military, judicial, national, or racial. The word does not signify the nature nor the propose of its constituency: it only points to their group identity and autonomous prerogatives. One thing must be stressed and that is that it always describes a corporeal, physical unity of people. In other words, one must be physically present in the assembly itself to constitute a member of the ekklesia. Radmacher, Nat. Ch., p. 122.

V. Covenant Theology

- A. It is often argued that qahal became a sort of technical term for Israel in the Old Testament, meaning the people of God. This meaning is then said to provide the real background for the New Testament use of ekklesia as the early disciples saw themselves as the new Israel of God, the continuation of the Old Testament Israel.
- B. However, qahal and its Greek translation simply mean an assembly. It is only the addition of "Lord" which makes it plain that such an assembly is the congregation of God.

VI. In the New Testament

- A. There are 114 occurrences of ekklesia in the New Testament. Five of these have no reference to the New Testament church, leaving 109 references that do. It is interesting to note that the word does not occur in the gospels except for three references in Matthew 16:18 and 18:17. It is also absent from 2 Timothy, Titus, 1 Peter, 2 Peter, 1 John, 2 John, and Jude. Saucy, Ch. God's Prog., p. 14.

B. Usage of Term

1. The New Testament reveals a development of the term ekklesia from the simple non-technical meaning of assembly to the full technical designation for the Christian people of God. That ekklesia does not immediately mean something entirely different from the secular and LXX usage (of a general assembling of people) is evident by the following uses retained in the New Testament.

C. Examples

1. Acts 19:39, 41
Here the group was composed of heathen people whose reason for assembling was to exercise a political privilege.
2. Acts 7:38
Here the group were Israelites assembled to receive God's Law through Moses. The spiritual character of this group was mixed.
3. Eph. 1:22-23
Here the assembly is the church which is Christ's body. The character of this group is 100 percent regenerated. This church is universal, including every believer in every place on earth and those who are in heaven (Heb. 12:23)

VII. 5 Technical, Theological Uses of the Term

A. The Local Church

Most often the word ekklesia designates a gathering of believers in some definite locality, irrespective of the question whether these believers are or are not assembled for worship.

B. A House Church

In some cases the word denotes what may be called a domestic ekklesia, the church in the house of some individual.

C. A Collection of Churches

The churches of Judea, Galilee, and Samaria. Acts 9:31.

D. The Universal Church

In rare instances the word serves to denote the whole body of Christ, throughout the world, of those who outwardly profess Christ and organize for purposes of worship, under the guidance of appointed officers. Corinthians 10:32, 11:22, 12:28 (cf. Ephesians).

E. The Historical Church

The word signifies the whole body of the faithful, whether in heaven or on

earth, who have been or shall be spiritually united to Christ as their Savior. This use of the word is found primarily in the Epistles of Paul to the Ephesians and the Colossians, most frequently in the former, Eph. 1:22, 3:10, 21, 5:23-25, 27, 32, Col. 1:18, 24.

VIII. Relation of the Visible to the Invisible Church

- A. The universal church is often termed invisible, yet the New Testament never speaks of the invisible church. Even as members of a local church are concrete people, so are members of the universal church. It is true that the New Testament uses the term ekklesia for the spiritual reality of the body of Christ and also for the assembly, in which the genuineness of the spiritual reality of every individual professing member cannot be known. To this extent the exact membership in any individual church and the universal church at large cannot be known and is thereby invisible. But even this invisible membership is very visible in the reality of life. Saucy, Ch. God's Prog., p. 17.
- B. As for membership in an invisible church without fellowship with any local assembly, this concept is never contemplated in the New Testament. The universal church was the universal fellowship of believers who met visibly in local assemblies. Ibid

IX. Relation of the Universal and Local Church

- A. The one universal church is manifested in a particular locality, yet each individual assembly is the church in that place. Ibid., p. 18
- B. Distinction Between Local and Universal Church
 1. The assembly at Jerusalem, while definitely a local church, was also a spiritual unity through the baptism of the Spirit. For a time, therefore, the two uses of ekklesia coincided in the one assembly of believers. The church of Jesus Christ was manifest in the church at Jerusalem. As new local churches were established and organized in other places, these were still viewed as manifestations of the one "church" as well as individually the churches. Ibid.

X. Correctives in Defining the Church

- A. The Church is not a Physical Structure
 1. Nowhere in the New Testament, however, does the word ekklesia mean a building. The ekklesia of the New Testament is never a structure composed of stones and lime, or bricks and mortar. A statement such

as "I pass by the church everyday on my way to work" would have been unintelligible to the writers of the New Testament.

2. The church is the body of believers wherever they gather for worship, witness and work.
3. In the early days gatherings were small, not in church buildings, but in homes.
 - a. Rom. 16:5
 - b. Col. 4:15
 - c. Philem. 2

B. The Church is not a National Organization

1. This system disregards altogether the autonomy of the local church, ignores the principles of self-government and of direct responsibility to Christ, engenders formalism, and binds a professedly spiritual Church by formal and geographical lines. Furthermore, it has no Biblical support at all.
2. All citizens are by birth members of this type of church as long as they have not explicitly left it.

Point: A voluntary, responsible commitment by individuals to a local body is compromised and we end up with an unregenerate membership;" baptized heathens."

C. The Church is not a Denomination

1. Scripture does not contain an explicit command to the effect that the local churches of a district must form an organic union. Neither does it furnish us with an example of such a union.
2. Needs can be met, however, by denominations. There is no reason why individual churches should remain isolated, without organic, visible union with other churches. Yet it is clear that the New Testament knows of no ecclesiastical organization on a broader level than the local church.
- 3.. Acts 15, Paul's relief collection for the church at Jerusalem (II Cor. 8-9), would support voluntary cooperation and mutual interaction and encouragement for more effective ministry and mission.

Concluding Observation: An Epistemological Shift

- A. We have experienced a major shift of :
 - 1. Starting point for ecclesiology
 - 2. Criteria for definition
 - 3. Valid/sources for investigation and defining the church.
- B. However, radically biblical and theological categories and criteria must be reapplied for an accurate understanding of the essence and mission of the church.
- C. We must know just what it is that distinguishes the church as the church, or what qualifies it to be called the church. This question is not being asked as it ought.
- D. The identity and nature of the church is at stake! The right questions must be asked; the proper sources consulted --knowing must precede doing--
- E. Definition: following Erickson

We may offer a tentative theological definition of the church as the whole body of those who through Christ's death have been savingly reconciled to God and have received new life. It includes all such persons, whether in heaven or on earth. While it is universal in nature, it finds expression in local groupings of believers which display the same qualities as does the body of Christ as a whole.

Point: Theological, ontological and essential categories and standards cannot be rejected. Indeed, they must be prior and of first importance because of the :

- 1. Nature of the church
- 2. Its biblical expressions.

We must understand what the church is before we formulate and actualize what the church should do!! Theological Biblical Essence Precedes Historical Manifestation!!!

Together the Christian Disciples share:

The Common Lifestyle	Godly Living
The Common Destiny	Reign with Christ
The Common Goal	Spiritual Maturity
The Common Experience	Salvation
The Common Indwelling	Holy Spirit
The Common Enemy	Satan
The Common Mission.	To Win the World to Christ
The Common Master	The Lord Jesus Christ

ECCLESIOLOGY: THE UNIVERSAL CHURCH: FIGURES AND COMPARISONS

I. The People of God

Life in the church is life in common with Christ and His people; it is life in a new sphere which brings a new relationship and duties. We are God's possession, sharing in His nature, life and protection (cf II Cor. 1:1; I Peter 5:2)

II. The Body of Christ

A. The local assembly is the one body of Christ particularized in a certain location. Members of the body are always individuals, not churches.

1. The church continues Christ's work of mediation between God and man; it makes the life of God more and more immanent and actual in human life.
2. The church continues the work which was so important a part of his Galilean ministry, that of bringing new power and forgiveness to individuals who are bound in fetters of evil habit.
3. The church continues the work which led Jesus to the Cross, that of defying and breaking the power of evil social customs and institutions. One might note, that all theological concepts which apply to Christ so also apply to the church.

B. Unity

1. The image of the body of Christ speaks of the interconnectedness between all the people who make up the church.
2. I Cor. 12:3-5 - All are gifted members who are under the same Head and are a part of the same body.
3. Eph. 4:7-16 - Each member contributes not only to the edification but also to the unity of the body.
4. I Cor. 10:17 - (unity is symbolized in communion)
5. Diversity, I Cor. 12:14-23 - Equally significant with the teaching that all members of the body are a unity, is the fact that the body is composed of diverse members. Members vary in function, strength and honor. There is variation among the members of the body of Christ, and yet all are necessary to the body.

6. Mutuality (family) - Each member is not only related to Christ the Head, but also to each other.

C. Headship

1. In the single Lordship of the Head, the very members find their unity. It is only in submission and obedience to the head that the body (church) functions effectively.

III. The Temple of the Holy Spirit

- A. The Foundation - The church is built upon the true foundation of Christ as it stands upon inspired Scriptures. The church is the unique dwelling place of God; holy and sacred unto the Lord and construction (I Cor. 3:16).

- B. Constitution of the Temple: The naos of God (The Holy of Holies).

1. Naos meant to the Greek the abode of the god and particularly the shrine. In the Jewish temple, which provides the background for New Testament thought, the naos consisted of the holy place and the holy of holies.
2. Israel had a building in which God dwelt, the church is a building (holy place) in which he dwells. We are the temple (I Cor. 3:16). The Holy Spirit makes the church holy and pure. For just as the temple was a holy and sacred place under the old covenant because God dwelt in it, so also are believers sanctified under the new covenant because they are the temple of the Holy Spirit (I Cor. 6:19-20). Erickson, Chr. Theo. p. 1041.

IV. The Vine and Branches

Jesus came as the "true vine" (Jn 15:1) who brings forth fruit through the branches abiding in Him, namely, His disciples of the New Testament church. Branches, of necessity, must abide in the vine for their life and vitality.

V. The Bride and Bridegroom

(Rev. 19: 1-10) There is a singleness of love, devotion and commitment which exist between Christ and the believer, between the Lord and His church. Marriage love is an exclusive and particular love. This is the chief picture of Christ and His love to the Church (Eph. 5: 21-33).

HISTORY OF THE DOCTRINE OF THE CHURCH

I. The Ancient Period, 100-600

A. External Unity

B. Clement of Rome (90-100)

1. Had a strong concern for the unity of the local church, which includes all of the elect of God.
2. He sees the body of Christ as a group much larger than the local church.
3. His intense desire for the unity of the visible church contains the seeds for the future development of the episcopacy (rule of the bishops).

II. Ignatius (98-117)

A. The Catholicity of the Church

Ignatius is remembered for being the first one to use the phrase he katholike ekklesia, the catholic or universal church.

B. The Hierarchy of the Church (3 fold office)

1. Evidence
"Let the laity be subject to the deacons; the deacons to the presbyters; the presbyters to the bishop to Christ, even as He is to the Father. Ignatius, Epistle to the Smyrneans, 8.
2. "Although he placed great emphasis upon subjection to the bishop as the way to achieve unity and avoid the growth of heresy, he never exalted the bishop of Rome as superior to other bishops. Any hierarchal development was limited strictly to the local church." Radmacher, Nat. Ch., p.27.

III. Irenaeus (175-195)

"Perhaps the greatest promoter of the idea of the organic unity of the Church, Irenaeus stressed not only the universality of the church, but also that it is the divine custodian and disperser of the truth."

Note: Gnostic heresy threat was major point of consideration. This emphasis on the church was an assurance and apologetic.

IV. Cyprian (200-258)

A. Setting

1. Decian Persecution, A.D. 250
2. Novatian Controversy--Novatus did not want traditors to be allowed to return to the church as leaders.

"Whence you ought to know that the bishop is in the Church, and the Church is in the bishop; and if any one be not with the bishop, then he is not in the Church....The Church, which is Catholic and one, is not cut or divided, but is indeed connected and bound together by the cement of priests who cohere with one another....Epistles of Cyprian, 68:8.

"Whoever is separated from the Church and is joined to an adulteress is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother." Cyprian On the Unity of the Ch., 6.

Point: Confusion and error begin to arise as an improper emphasis on the visible organized church comes about.

V. Emergence of the See of Rome

A. Ranking of Bishops

1. Country Bishops
2. City Bishops
3. Metropolitan Bishops
4. Apostolic Sees

B. Reasons for the Rise of Rome's Position

1. Antiquity of the Roman church
2. Tradition of Peter and Paul's martyrdom at Rome
3. Political Preeminence of Rome
4. Orthodoxy of early Roman bishops
5. Barbarian Invasions, church became a stabilizing institution
6. Westward movement of history

One in 2000?

"The year 2000 is a special opportunity for Catholic, Orthodox, Protestant, and Pentecostal Christians to begin a process leading to a universal council. The ultimate goal of such a council is a common confession of faith and the celebration of the Eucharist together."

—General Secretary of the World Alliance of Reformed Churches (quoted in What in the World!, Aug 1996, page 1)

VI. Augustine (354-430)

He conceives the Church to be the company of the elect, the communio sanctorum (sanctified community), who have the Spirit of God and are therefore characterized by true love. But on the other hand he adheres to the Cyprianic idea of the Church at least

in its general aspect. The true Church is the catholic Church, in which the apostolic authority is continued by episcopal succession. It is the depositary of divine grace, which distributes through the sacraments. For the present this Church is a mixed body, in which good and evil members have a place. Berkhof, Sys. Theo., p.559.

- A. Consequence--No salvation outside the church. Church Universal is the sum of local churches visible, though mixed!

VII. Internal Purity

- A. The Novatians -- denied traditors the right to return to leadership in the church after persecution (Decian) ended.

- B. The Montanists -- charismatic orientation

They opposed the centralization of power and the rise to prominence of the bishop in the local church, and stressed the priesthood of the individual believer. They endeavored to combat the formalism of the externally organized church. Radmacher, Nat. Ch., p.42.

It protested against the incipient secularization of the Church and sought to restore the Church to its original status.

Point: Their Pneumatology was defective. Their Ecclesiology was reform oriented, opposing any institutionalism.

- C. The Donatists -- emphasized a regenerate membership and a transformed life and demanded holy bishops

In contradistinction to Augustine's declaration that the true church was the visible Catholic Church with its admixture of both good and evil, the Donatists insisted that the true church was a fellowship of real saints only. Therefore, they endeavored to purge the church of the unholy element. She must not have bishops that betrayed the truth in times of persecution. Radmacher, Nat. Ch., p.42.

Dangerous Development: The Circumcellions
Glorified martyrdom as the ultimate act of devotion to God

VIII. Medieval Period, 600-1500

- A. Gregory the Great (540-604) One of the four great doctors of the Church, along with Augustine, Ambrose, and Jerome.

B. Dependence on Augustine

The Church properly speaking was held, at least theoretically, by Gregory to belong to the saints of all ages. But in the concrete the church was to him as to Rome today a civitas Dei (state of God), a temporal state with the pope at its head, therefore a corpus mixtum (mixed body) comprising good and bad.

Gregory gave full emphasis to one side of Augustine's doctrine -- the visible organization, but he disregarded the Augustinian development of the invisible church -- the communion of real saints within the visible church.

IX. Innocent III (1198-1216) Height of Papal Power
Political dominance, enormous power and influence

A. His Religious Dominance

1. Sanctioned Crusades
2. Fourth Lateran Council, 1215 sets forth transubstantiation.

X. John Wyclif (1320-1384) Movement toward reform

- A. The Church though a reality that can be known by those who belong to it, is essentially spiritual in nature. Wycliffe did adopt, it is true, a distinction that Augustine had made in controversy with the Donatists, the distinction between the true Body of Christ and the simulated (permixtum, simulatum) Body. The wheat and the chaff are mixed. But he does not work out ecclesiologically how the corpus mysticum (mystic body) is related to the corpus permixtum (mixed body), which is almost the first question a modern theologian would be likely to ask. MacGregor, Corpus Christi, p.3.
- B. "Thus, Wycliffe was still Augustinian in his doctrine of the nature of the church, but he was one of the first men in the Roman Church to rebel against the hierarchical, visible, universal church. He emphasized the priesthood of all believers as members of the mystical body of Christ. Unfortunately, he did not make any attempt to relate this body to the local ekklesia. In his development, then, the church was considered on its invisible side, defining it as the whole body of God's elect and passing over the Romish idea of a visible, outward organization". Radmacher, Nat. Ch., p.46.
- C. Emergence of the Lollards -- Followers of Wycliffe. An underground Church emphasizing a regenerated membership who anticipated in some sense the Reformation.

XI. Reformation Period, 1500-1648

A. Lutheran Tradition

The Unity of the Church

"The idea of an infallible and hierarchical Church, and of a special priesthood, which dispenses salvation through the sacraments, found no [less] favor with Luther. He regarded the Church as the spiritual communion of those who believe in Christ, and restored the Scriptural idea of the priesthood of all believers. He maintained the unity of the Church, but distinguished two aspects of it, the one visible and the other invisible. He was careful to point out that there are not two churches, but simply two aspects of the same Church. The invisible Church becomes visible, not by the rule of bishops and cardinals, not in the headship of the Pope, but by the pure administration of the Word and of the sacraments. He admitted that the visible Church will always contain a mixture of pious and wicked members. However, in his reaction against the Roman Catholic idea of the domination of the Church over the State, he went to another extreme, and virtually made the Church subject to the State in everything except the preaching of the Word. The Anabaptists were not satisfied with his position, and insisted on a Church of believers only. Berkhof, Sys. Theo., p.560.

Note: This was the theological basis for Luther's address to and condemnation of the Peasant's revolt. He affirmed the leadership role of the Christian nobility, who had rescued him. The Church is to submit to the State.

XII. Marks of the Church

- A. "In his treatise of 1539 On the Councils and the Church, Luther enumerated seven marks by which the Church or 'holy Christian people' may be recognized".

1. Word of God
2. Baptism
3. Sacrament of the Altar (Communion)
4. Preaching (The Gospel which is the key to the Kingdom)
5. The Ministry
6. Public Worship (Lord's prayer, decalogue/Apostle's Creed)
7. Bearing the Cross

"Luther progressively narrows down the marks of the church to 1) the preached word of the Gospel and 2) the sacraments.

- B. What the Marks Do Not Include: Church Discipline

"When we consider the Church, we are not to look for perfection. The real existence of the Church: for that, word and sacrament are enough."

The purity of the gospel virtually constitutes the purity of the Church: the Church is pure, claims Luther, when the pure gospel is preached, even though it remains full of human weakness.

XIII. Priesthood in the Church (Lutheran Tradition)

- A. All Christians are truly of the spiritual estate and there is no difference among them except that of office. We are all consecrated priests through baptism. (LW 44:127)
- B. The ministry of the word belongs to all. To bind and loose clearly is nothing else than to proclaim and to apply the gospel. (LW 40:27f)
- C. The priesthood means that any Christian can stand in the place of Christ to minister spiritual counsel to a brother. The office of priesthood is thus one of mutual service, counsel and comfort in which the message of the gospel is shared between Christians according to their various needs and troubles.
The priesthood of the believer is foundational to Luther's ecclesiology.

XIV. Calvinist Tradition (Calvin 1509-64)

- A. Perspective
"But because a small and contemptible number are hidden in a huge multitude and a few grains of wheat are covered by a pile of chaff, we must leave to God alone the knowledge of his Church, whose foundation is his secret election" Inst., 4:1:2.

Decree of election is a secret knowledge known only to God. Church is invisible in this sense.
- B. Distinction -- a territorial view is found in Calvin. Everyone born in a particular region is a part of the (that) church, regardless of any conversion. (Following Augustine to a degree)
- C. Marks of the Church (same as Luther)
"Whenever we see the Word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be doubted, a church of God exists" Inst., 4:1:9.
- D. Relation of the Church to the State (no separation)
 - 1. "The reformers envisaged a simple and plausible arrangement wherein they, the professional experts in Biblical knowledge, should teach the state its duties, and the State should silence contradiction. The highest function of the State, therefore, was the loving care of the Church, the maintenance of its eternal being in uniformity throughout the kingdom, and the physical support of its censures." Miller, Orth. in Meso. 1630-1650, p.7.
 - 2. Implementation 1553 -- In Geneva Servetus is burned as a heretic, being condemned theologically by Calvin; but put to death by the state.
 - 3. Implication -- Calvin was less monarchical and more republican than Luther

in his view of church/state relations.

4. Calvin undoubtedly regarded discipline as necessary to the proper functioning of the Church. Nevertheless, discipline is not of the essence of the Church for him.

XV. Anabaptist Tradition

- A. "Anabaptist" was a popular term with the authorities [given to them by their opponents] because it afforded them an excuse for forcefully suppressing the radicals. The enemies of the movement were insistent on the use of the term...because the radical groups thereby became subject to the death penalty. Under the ancient Roman law against the rebaptizers (Donatists), those called Anabaptist could be suppressed by the sword.... Littell, Anabapt. Vw. of the Ch., p. vx.
- B. Results: Persecution
The Radical Reformation...was ruthlessly suppressed alike by Protestant and Catholic magistrates. It is an anomaly [and shame] of Western history in modern times that the lands in which dissent first found heroic expression muzzled it so swiftly and brutally that only its echo was to be heard thereafter in the interiorized and socially often quite conservative form of Pietism. Williams, Spir. & Anabapt. Writ., p.24. Anabaptist are the persecuted and suffering church of the 1st century.
- C. Reformation viewed as Incomplete
The great reformers -- Luther, Zwingli, Calvin -- had tremendous regard for the living tradition of the historic church. They moved cautiously for they had no urge to completely break away. They hesitated to abandon the principle of the territorial church -- parish or national. As they saw it, the existing church was the true church, but it had fallen on evil days and into unworthy hands. Therefore, they sought to bring about a spiritual renewal from within.
- D. As the Anabaptists saw it, the task for the sixteenth century Christians was nothing else than the reconstitution of the true church itself, restoring that which had lapsed rather than reforming that which had erred....Only the restoration of a church which had, in reality, long since ceased to exist was adequate to God's demand and the need of the times. The Church of Rome--and the church of the Reformation, insofar as it remained a territorial or parish church--could not vindicate its place in history or be usable in God's scheme. Price, "Anabapt. Vw. Ch." in What Is the Ch? p. 101.
- E. Thus, there was a basic difference between the Reformers' and the Restorers' view of the church. The real problem between them was not the act of baptism but the mutually exclusive concepts of the church. Radmacher, Nat. Ch., p.55.

XVI. Explanation of Anabaptist Historiography

A. The Fall of Christianity

1. Time of the Fall

We must remember that they counted the fallen condition of the church from the days of Constantine until the beginning of their own movement. The Reformers also belonged to the period of the Fall (they affirm a "Free Church" position, returning to the 1st century). The Anabaptist said that the revival began with Luther and Zwingli, but when the Reformers clung to the old idea of Christendom, the radicals counted them out. The criticisms directed against the imperial Roman religion are the criticisms directed against the Reformers: church and state were amalgamated, empty formalism and spiritual slackness prevailed, infants were baptized into Christianity before their understanding could give the membership any content. Littell Anabapt. Vw. of the Ch., pp. 64-65.

2. Restitution was considered to have been accomplished wherever churches were gathered on the principle of responsible faith and regenerate life (of which believer's baptism is the sign but not the cause); whenever congregations were spiritually governed and cohered on the principle of mutual nurture and mutual rebuke; whenever the terms of communion were essentially moral and ethical rather than sacramental (with the sacraments being primarily symbols of a communion between the church and God, and between believer and believers). Ibid., p. 106.

B. Emphasis of Anabaptists Ecclesiology

1. The Marks of the Church

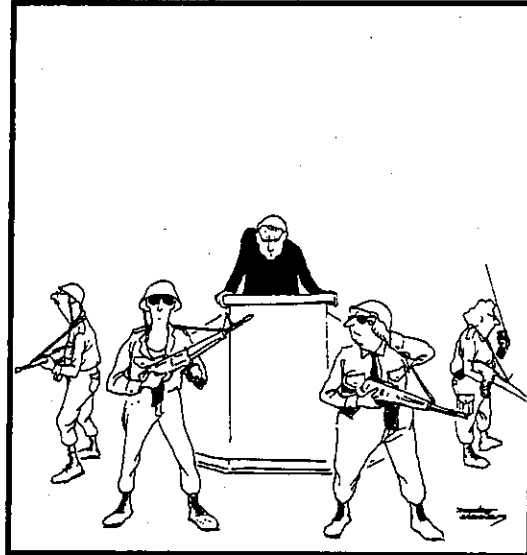
A restored, gathered congregation or brotherhood of baptized believers under discipline and separated from the world and from the state.

2. Delineation of the Marks of the Church

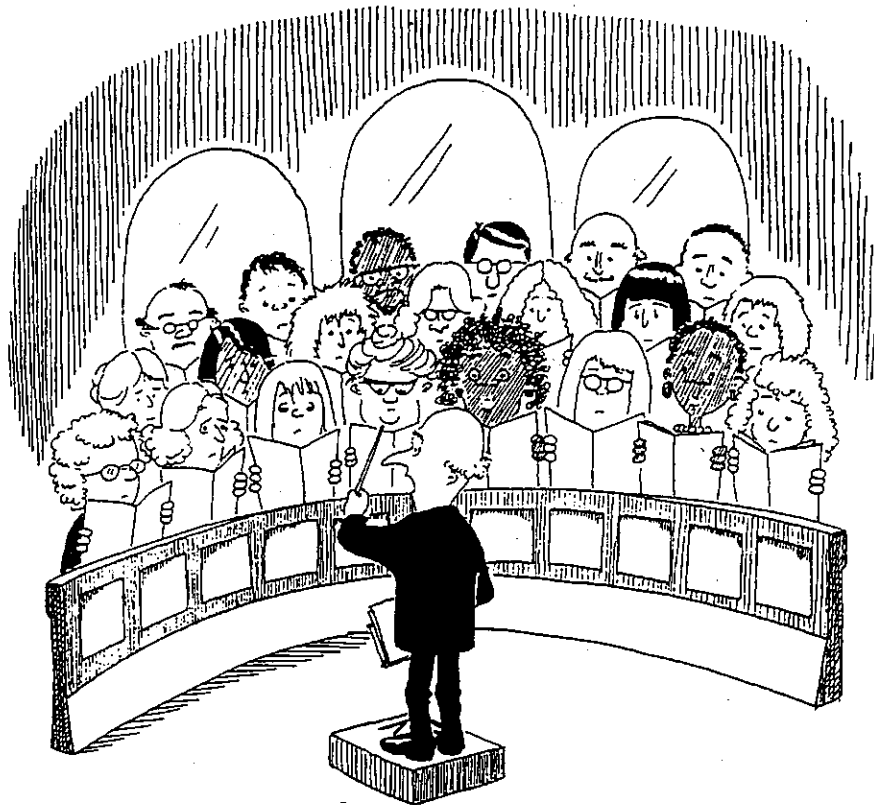
- a. Voluntarism. For the anabaptists, the voluntary association. They rejected the concept of the Corpus Christianum or Christendom, in favor of the concept of the Corpus Christi, the body of Christ.
- b. Primitivism. The anabaptists looked back to the pure primitive church of the Acts of the Apostles. They held that the New Testament provide a pattern not only of doctrine but also of organization. As Philip Schaff remarked: "The Reformers aimed to reform the old Church by the Bible; the radicals attempted to build a new Church from the Bible." The concern of the anabaptist was for restitution not reformation.

- c. Discipline. The enforced breaking of fellowship was the only form of compulsion that was possible within a voluntary association. The practice of the ban dominates Church life among the radicals.

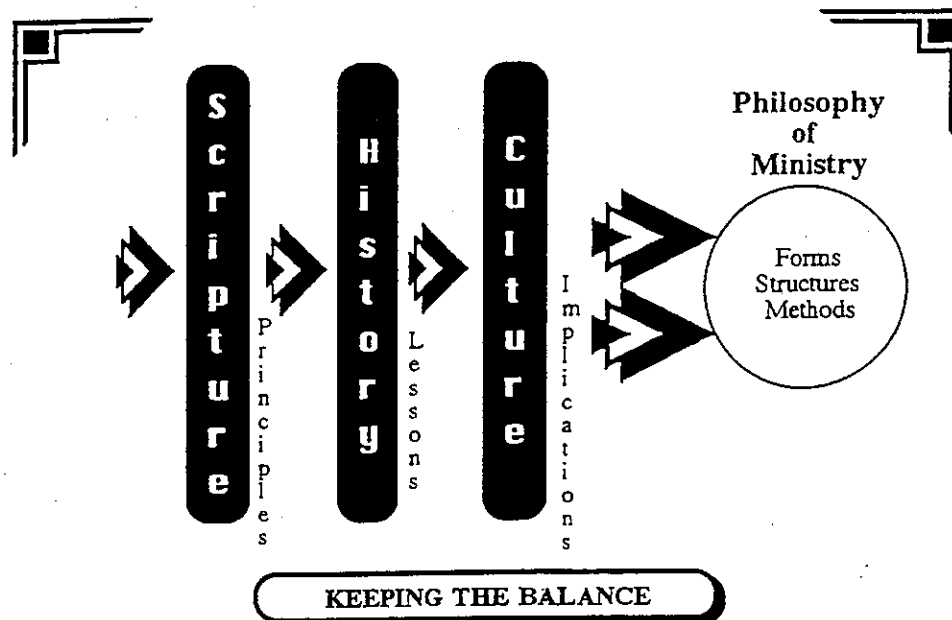
The anabaptists made discipline on the biblical model the sine qua non of the Church: it loomed over every aspect of Christian life.



"You may have guessed I intend to address a controversial issue in the church today."



'The sopranos and altos will sing "Glory", the tenors will sing "Hallelujah", and the basses will click their fingers and sing "Doo-doo, da, doo-da-doo".'



XVII. Anglican Tradition (Church of England/Episcopalianism)

- A. It begins as a political movement, continued as a religious movement, and concluded with the Elizabethan settlement in the middle of the sixteenth century. Cairns, Chy Through the Cent., p. 354.
- B. Visibility of the Church
 1. The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. 39 Art. #19
 - 2.. Among Anglicans the term Invisible Church seems quite meaningless. It cannot be too strongly emphasized that for Anglicans the Church is the society of people, primarily here on earth. When Anglicans use the term Invisible Church they mean by it that larger part of the visible Church which has passed from this life to the life beyond.
 3. Thus, it is not difficult to understand why the Anglican Church should be one of the foremost promoters in the ecumenical movement because of their historically strong emphasis on the unity of the visible church on earth. Radmacher, Nat. of the Ch.
- C. Marks of the Church
 1. The entire profession of those supernatural verities which God hath revealed in Christ his Son.

2. The use of such holy ceremonies and sacraments as he hath instituted.
3. An union or connexion of men in this profession and use of these sacraments, under lawful pastors and guides, appointed, authorized and sanctified.

D. Catholicity of the Church

1. The present Roman Church is still in some sort a part of the visible Church of God, but no otherwise than other societies of heretics are, in that it retaineth the profession of some parts of heavenly truth and ministereth the sacrament of baptism.
 * Catholicism is seen as part of the church in some sense
 * Anglicanism is the ecclesiastical tradition within Protestantism most compatible with Catholicism.

E. Tolerance in the Church

1. The English Reformation, though it had both Lutheran and Calvinistic elements in it, sought to preserve as much of the old structure of the medieval Church as seemed to be compatible with the elimination of medieval abuses....English churchmen were on the whole less inclined to vigorous theological formulation than to a moderate pruning, in the light of the new learning, of the theological tradition they felt they already had. MacGregor, Corpus Christi: Nat. of the Ch. Acc. to the Ref. Trad., p. 28.

XVIII. Puritan Tradition -- Covenant Theology

A. The Centrality of the Covenant

1. Defined as:
 - a. a kind of transaction of God with the creature whereby God commands, promises, threatens, fulfills; and the creature binds itself in obedience to God so demanding.
2. Generally it involves the moral government of God.
3. Specifically: it consists of a biblical covenant rooted in a soteriological purpose.
4. There is a continuity of redemption in all ages. Salvation is always by grace thru faith alone.
5. There is a basic unity between Israel and the Church: The Church is the New Israel. Israel is the Old Testament Church.
6. The administration of the covenant has varied in accordance with the progress of revelation.
7. The covenant began in infancy in Israel, and reached maturity in the

church.

B. Division of the Covenant (2 fold)

1. The Covenant of Works (Old Covenant)

A conditional bilateral transaction in which blessing was based on obedience given in the Garden of Eden with Adam and Eve before the Fall.

2. The Covenant of Grace (New Covenant)

An unconditional unilateral transaction whereby God testifies as to what He is going to do given for the elect since Adam and Eve.

C. Aspects of the Covenant

The militant church is both invisible and visible.

D. Its Invisible Aspect

Its invisible aspect is the essential form of the church. The church is internally invisible because it cannot be perceived by the senses and because it is a spiritual union, thus removing it from perceived relations. It is a mystical body, the body of the elect known only to God; it is all believers of all ages in all places.

E. Its Visible Aspect

1. Its visible aspect is the accidental, outward, visible, form of the church. It constitutes an outward profession of inner faith which can be perceived by the senses.
2. The visible church is more or less pure as profession is more or less perfect. Though the purity of the church has often been marred, it never ceases to be visible.

XIX. Administration of the Covenant of Grace

A. Although the free, saving covenant of God has been one and the same from the beginning, the manner of the application of Christ or the administration of the new covenant has not always been so. It has varied according to the times during which the church has been in process of being gathered.

1. There has always been a progression from the imperfect to the more perfect.
2. At first, the mystery of the gospel was manifested in a general and

- obscure way and later more specifically and clearly.
3. The manner of administration of the covenant is twofold: One points to the Christ who will appear and the other to the Christ who has appeared.
 4. The Old and New Testaments are reducible to these two primary heads. The Old promises Christ to come and the New testifies that he has come.
 5. While Christ was still to appear, all things were more outward and carnal, afterwards more inward and spiritual. John 1:17, The law was delivered by Moses; grace and truth came by Christ.

B. Qualitative Differences Exist Between the Old and New Administrations of the Covenant.

1. The New Administration possesses greater clarity than the Old Administration.
 - a. In Doctrine: There is a more distinct expression of the doctrine of grace and salvation through faith in Christ.
 - b. In type: The shadows have been replaced with the substance of the matter.
2. The New Administration possesses greater freedom than the Old Administration.

Point: Believers relationship to God is governed by grace not law, and by full revelation.

XX. The Structure of the Church

A. Definition of the Church

A society of believers joined together in a special bond for the continual exercise of the communion of saints among themselves.

B. Marks of the Church

1. The First Mark: Preaching of the Word

Purpose: to set forth the will of God to beget and increase faith and obedience, edification not entertainment is preachings goal

2. The Second Mark: Administration of the Sacraments

Purpose: to apply the will of God through the signs to confirm faith and obedience. There are two: Baptism & Communion

3. The Third Mark: Ecclesiastical Discipline

- C. The Ministry is to set forth the will of God out of the Word of God for the edification of the people of God.

XXI. Unity and Diversity in the Church

- A. Members are not all of the same degree of strength.
- B. Members have not all the same stature or degree of gifts; nor in all things the same sort of gifts.
- C. Members are not all of the same degree of spiritual health.
- D. Members are not all of the same usefulness and serviceableness to the church and cause of Christ.
- E. Members are not all the same in regard of office....As there are diversity of gifts, so also of offices.
- F. Members will not have an equal degree of glory, as not having an equal preparation and capacity. Baxter, quoted in Hindson, Intro. Pur. Theo., pp. 239-42.

XXII. Modern Period

A. The Influence of Liberalism in Europe

- 1. Effect of the Enlightenment (18th century)
During the eighteenth century Rationalism made its influence felt also in the doctrine of the Church. It was indifferent in matters of faith and lacked enthusiasm for the Church, which it placed on a par with other human societies. It even denied that Christ intended to found a church in the received sense of the word. Berkhof, Sys. Theo., p.561.
- 2. Friedrich Schleiermacher (1768-1834)
For Schleiermacher the Church was essentially the Christian community, the body of believers who are animated by the same spirit. He had little use for the distinction between the visible and the invisible Church, and found the essence of the Church in the spirit of Christian fellowship. Emphasis is on visible unity; and existential subjective oneness in the Spirit.
- 3. Albrecht Ritschl (1822-1889)
Ritschl substituted for the distinction between the invisible and visible Church that between the Kingdom and the Church. He regarded the Kingdom as the community of God's people acting from the motive of love, and the Church as that same community met for worship. The

name "Church" is therefore restricted to an external organization in the one function of worship. This leads to the modern liberal conception of the Church as a mere social center, a human institution rather than a planting of God. The church becomes a manifestation of the kingdom of God in community (visible); gathered only; Institution not an organism is the emphasis.

B. The Impact of Democracy in America

1. The "Denominationalizing" of Ecclesiology

- a. The church and its local emphasis has lessened
- b. An inter-connectional emphasis has developed

C. The Democratization of Ecclesiology is an American Phenomena

- 1. The Blessing of Voluntarism is a significant component.
- 2. For all their success at a popular level, evangelicals have failed notably in sustaining serious intellectual life. They have nourished millions of believers in the simple verities of the gospel, but have abandoned the universities, the arts, and other realms of "high" culture. Its more progressive wing, evangelicalism has little intellectual muscle.
- 3. In the main, evangelicals did not simply become anti-intellectual; what they did was destroy the monopoly that classically educated and university trained clergymen had enjoyed. They threw theology open to any serious student of Scripture, and they considered the common sense intuition of people at large more reliable, even in the realm of theology, than the musing of an educated few (Ibid).
Note: 1) Result of Scottish realism philosophically 2) Gave rise to an uneducated/untrained clergy, especially among Baptist and Methodist.
- 4. By thus admitting the sovereignty of the audience, evangelicals, knowingly or not, undercut the structure that could support critical theological thinking on the level of a Jonathon Edwards....the new ground rules for theology, opening it to all, meant that the measure of theology would be its acceptability in the marketplace of ideas. This meant that uncomfortable complexity would be flattened out, that issues would be resolved by a simple choice of alternatives, and that, in many cases, the fine distinctions from which truth alone can emerge were lost in the din of ideological battle. Hatch, "Eva as a Dem. Mov." p. 72.
- 5. Result: Pragmatism -- If it works it is correct. Truth is discovered in the doing.

D. Pluralism

1. The flexibility and innovation involved in American religious organizations meant that, within certain broad limits, an American could find an amenable group no matter what his or her preference in belief, practice, or institutional structure. Churches ranged from the most egalitarian to the most autocratic and included all degrees of organizational complexity. Ibid
 Observation: What constitutes the Biblical marks of the Church are largely ignored. The church has become audience oriented not theologically oriented.
2. Result - Yet religion adapts to every status group through every variety of pulsating sectarianism. The result is that nobody feels ill at ease with his religion, that faith is distributed along the political spectrum, that church is never the axis of dispute. Martin, A Gen. Theory of Seculariz., p. 36.

E. Problem: Evangelical thinking over the last fifty years reflects this audience orientation in at least four respects.

1. Evangelicals characteristically subordinate the task of first-order thinking to tasks that seem to affect more tangibly the lives of people at large (pragmatism/consumer orientation).
2. Because of its democratic coloring, evangelical thinking also manifests another tendency: it measures the importance of an issue by its popular reception. By this logic, any position worth its salt will command a significant following. Is this true to the ministry of Jesus?
3. The keen sensitivity of evangelicals to public opinion also has yet another implication: a tendency for the values of the audience to color the substance of thinking. This results in a lowest common denominator kind of situation. Evangelicals spoke the language of peace of mind in the 1950's, developed a theology of body-life and community in the wake of the 1960's, and are currently infatuated with a gospel of self-esteem that correlates precisely with the contemporary passion for self-fulfillment.

Point: We've been more influenced by secular culture and society than we have influenced it!!! Who is converting, persuading who?!

* For more on this critical crisis, see David Well's No Place For Truth or Whatever Happened To Evangelical Theology? Eerdmans, 1993.

ECCLESIOLOGY: CHURCH-GOVERNMENT

I. Affirmation of Organization

A. In the Earliest Church at Jerusalem

1. Acts 2:42 -- They adhered to a doctrinal confession
2. Acts 2:41 -- Practiced baptism
3. Acts 2:42, 46 -- They observed the Lord's Supper
4. Acts 2:14, 41; 4:4 -- Kept record of members (number of souls added)
5. Acts 2:44, 45 -- they provided help for those in need
6. Acts 6:1-7 -- appointed leaders/servants for ministry tasks.

B. In Later N.T. Local Churches

1. They Had Church Officers

- a. Acts 14:23
- b. Titus 1:5
- c. Acts 13:1
- d. Acts 20:17
- e. Phil 1:1

2. They Had Stated Gatherings

- a. John 20:19, 26 -- Following Christ's resurrection, the disciples met on the first day of the week
- b. Acts 20:7 -- Paul met on the first day of the week at Troas
- c. I Cor. 16:2 -- The Corinthian believers were to set aside funds for collection on the first day of the week
- d. Rev. 1:10 -- In the Spirit on the Lord's Day (i.e. Sunday)

3. They Enforced Order in the Church

- a. I Cor. 14:40
- b. Rom. 16:17, I Cor. 5:13

4. They Raised Money for the Lord's People

- a. I Cor. 16:1-2, they are to give systematically, proportionately, and purposefully
- b. II Cor. 9:6-7, they were to give liberally, cheerfully and sacrificially

All of these practices presuppose some degree of organization in the 1st Century Church.

II. Issue of Membership

A. Necessity of Membership

1. Any idea...of enjoying salvation or being a Christian in isolation is foreign to the New Testament writings. Stibbs, God's Ch., p.92.
2. It is, in fact, God's purpose through the miracle of redemption to weld together a divided and estranged humanity into a living unity where differences of sex, race, nationality and position are all transcended in Christ (Col. 3:11).
3. Church fellowship then is more than a demonstration of unity. It is one way God has ordained for the believer both to give himself to the Lord and fellow believers, and to get from them that which is necessary for spiritual edification. The gifts of the Spirit given to each member for the good of all are best expressed when met together. Saucy, p. 102.

B. Qualifications for Membership (4-fold)

1. Regeneration - Regeneration is the prime requisite for membership in the church....Only those joined to Christ can be members of His church (Tit 3: 5-6).
2. Comprehension - Membership necessitates an understanding of the essentials of the gospel and a profession of its reception resulting in regeneration, thus precluding infants from church membership.
3. Baptism - Baptism is the initiatory rite into the visible congregation (Acts 2:38). It was the symbol of the spiritual transaction which united the person with Christ in the saving events of the death and resurrection of Christ (Rom 6: 3-5). There is no evidence at all in the N.T. of a church member who is not baptized. The rite is based on the reality of Spirit baptism, the former placing one in the universal church, the latter identifying one with a local church (I Cor. 12:13).
4. Warning - The exhortations for self-examination to see whether "you are in the faith" (2 Co. 13:5) would suggest the possibility that some in the church were not genuine believers. The possibility of false profession requires the church to do all possible to make the issue of the necessity of the new birth crystal clear (John 3).

III. Forms of Church Government

A. Episcopalianism

Government in the church by bishops. The name is derived from the Greek term for bishop, episkopos, meaning overseer. This form of government maintains a threefold ministry of the church: bishops, presbyters (or priests), and deacons. The essential concept of this government is that the right to consecrate other bishops and ordain

priest and deacons belongs only to the bishop. This provides for a succession of bishops and their rulership over the two subordinate ministries and the congregation as a whole.

Inherent in the episcopal structure is the idea of different levels of ministry or different degrees of ordination. This intuitively leads to varying degrees of spirituality, as well as a rigid distinction between clergy & laity.

1. Examples

- a. Roman Catholics - The bishop is key to the functioning of church government. Some would go as far as to say that the episcopacy is of the very essence of the church: the church cannot exist without it. Indeed, a few would even assert that the episcopacy is the church.
- b. Anglicans (Episcopalians) - Low-Church Anglicans, see the system of bishops as but one of a number of forms of church government with scriptural basis. They do, however, view episcopacy as the best system for doing the work of the kingdom.
- c. Methodists - They retain the office of bishop, but with considerably lessened powers. Methodists have bishops because they came out of Anglicanism.

2. Evaluation

a. Office of Bishop

1. Episcopalians argue that while the office itself is not seen in the New Testament it is a development of certain features already evident in the New Testament church. The main antecedent of this office is seen in the position of James in the church at Jerusalem. His authority was similar to that later held by bishops.
2. However, he is more the presiding officer among a group than an authority over them. There is no question of the prominent position of James, but it is far from a moniscopacy of later years.
3. Others cite the examples of Timothy and Titus. But they are more likely Apostolic representatives and church

planters. Their service to churches covering a considerable area makes it impossible to identify their position as a bishop, for the bishop appears in the early church, particularly in Asia Minor, to be confined to a certain locality. Furthermore, no titles are given to them, and no provision is made for the continuation of their particular position, which would be the case if they were initiating an office of bishop.

4. Apostolic Succession

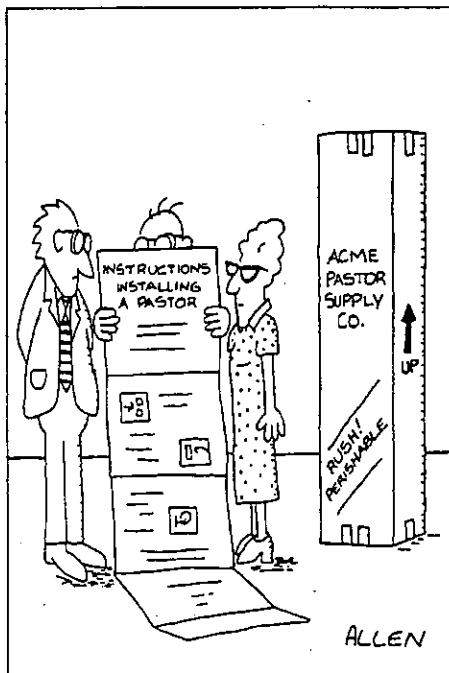
There is the historical argument that there is a line of direct succession from the apostles to today's bishops. It is maintained that through the ordination process the authority of the apostles has been passed down to modern-day bishops. Erickson, *Chr. Theo.*, p. 1073.

Irenaeus appealed to the open and public succession of the bishops in centers founded by the apostles. True apostolic teaching was transmitted only through these (this served as an apologetic against heresy).

Others view the bishops as successors in function, for they carried on some of the work of the apostles, including leadership and responsibility for the purity of doctrine.

Another concept of succession is the succession in doctrine whereby continuity depends on maintaining apostolic doctrine.

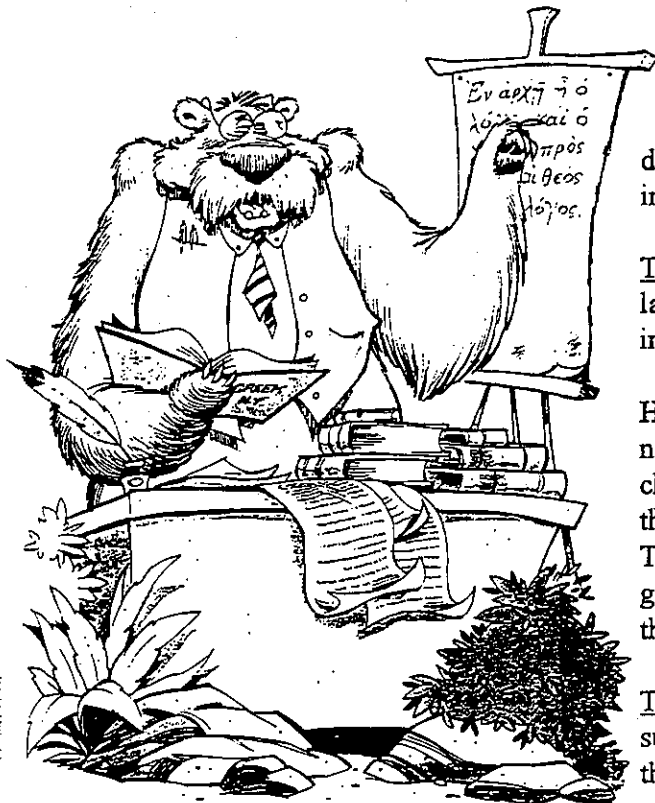
Still another understanding is succession by ordination. The apostles ordained bishops as their successors; these, in turn, ordained successors, and so on until the present. Only those within this succession constitute the legitimate ministers and can exercise a valid ministry or the valid celebration of the sacraments. Saucy, *Ch. God's Prog.*, p.109.



"Here it is, How to Return a Pastor."

5. Objections: No New Testament Evidence (5 fold)

The absence of instructions for succession. In the original commission of the apostles there is no provision for any successors (Mk. 3:14ff.), nor are any instructions given subsequently to that end. This is most conspicuous by its absence, since the Old Testament, which had a



The Expository Sermon
(Long-n-dri Windius)

In the heartland of the Teaching Timberlands that border the Pulpit Prairies thrives the ever-stoic and staunch Expository Sermon. Though less daunting and spirited than his cousin, the Topical Sermon, this meticulous creature is an instinctive digger and a study in discipline.

The Expository's acute capacity for sniffing out details is particularly evident in his keenly penetrating search for meaty morsels of meanings within the surrounding Textual Trees. However, his narrow feeding habits prevent him from developing the energetic ways and large bulky muscles of the Topical variety. More detailed studies have suggested that the Expository's punchless presence may be owing to a lack of Homiletic Honey in his feeding. Yet some explorers defend the Expository's appetite on the grounds that of all the species of Sermons, he alone has a rightly divided diet.

Whatever the reason for his deliberate delivery, the Expository has been known to give way to an almost savage "textbook" display of power.¹ These instances of scratching with tooth and nail to uncover a meaningful meal clearly explain his stout and formidable constitution.

Such displays, however, may be the exception and not the rule. As many explorers will attest, the Expository Sermon typically plods along through these woodlands without interruption. This monotonous meandering may, in fact, make him a creature about which too much information is available—and unavoidable. Overcome by data, some explorers have abandoned their research of this animal and have sought a species more suitable to their temperament, namely, the Church Skit.

divinely ordered priesthood ministry, contained explicit instructions concerning its establishment and continuity.

The absence of early historical succession. There is a lack of any mention of the transfer of the apostolic office in the New Testament record....

Historically the doctrine of succession by ordination does not appear for some time after the New Testament church. Although Ignatius writes very early recognizing the episcopate, he has nothing to say about succession. The Didache also upholds congregational church government, instructing the local churches to appoint their own bishops and deacons (15:1).

The uniqueness of the apostolic office. The absence of successors to the apostles is due to the uniqueness of their office; it could not be transmitted. Directly commissioned by Christ Himself, the disciples were sent forth as His representatives with His authority.

This unique function necessitates qualifications only found in the apostles of Christ's time. They must bear direct witness to the resurrection and receive their commission and teaching ultimately from Him.

The priesthood of all believers.

The system is too formalized: there tends to be more emphasis on the office than on the person who holds it. In the New Testament, authority was given only to those who were spiritually qualified and sound in doctrine (cf I Tim. 3:1-7; Tit 1: 5-9).

B. Presbyterianism

1. Rulership by the elders

Elders (Presbuteros) serve as representatives of the church. The local church is governed by the session, which is composed of ruling elders elected by the membership, with the teaching elder or minister as presiding officer. The next highest-ranking body is the Presbytery, which includes all the ordained ministers or teaching elders and one ruling elder from each local congregation in a given district. Above the presbytery is the

synod, and over the synod is the general assembly, the highest court. Both of these bodies are also equally divided between ministers and laymen or ruling elders. Saucy Ch. God's Prog. p. 112.

2. Leading vs Ruling Elders

Although both classes of elders, teaching and ruling, have equal authority, a distinction is usually maintained between their ministries, making the teaching elder the principal order. Teaching elders are ordained by other ministers, while ruling elders are ordained by the local congregation. Furthermore, while the ruling elder assists in the government of the church, the ministry of the Word and sacraments belongs to the teaching elder. It is of utmost importance, however, according to Presbyterianism, to maintain the parity of ministers. They are of equal ministries and there is no third order of ministry above them.

3. Evidence (for Presbyterianism)

- a. Organization of the Synagogue - A vigorous case is made by the advocates of the presbyterian form of church government. Their argument begins with the observation that the Jewish synagogue was ruled by a group of elders, and the Christian church, at least initially, functioned within the synagogue. In this context, Covenant theology sees a continuity between Israel and the church is a factor.
- b. The Jerusalem Council - The scriptural basis for authoritative representative bodies above the local church is sought primarily in the event of the Jerusalem council (Ac 15:1-35; 16:1-4).

However, while the Jerusalem Council does present an example of an interchurch discussion and agreement, it does not establish an authoritative organizational structure over the local church. In the first place, it is evident that the decision of the Antioch church to go to Jerusalem was purely voluntary. There is no evidence that Jerusalem had any organizational authority which demanded their coming. Second when the events preceding the council are carefully observed, it will be seen that Paul and Barnabas did not go as inferiors to receive the correct doctrine from those at Jerusalem.

C. Congregationalism

Rests the authority of the church in each local church as an autonomous unit, with no person or organization above it except Christ the Head.

Emphasis is upon the democratic structure of the church whereby the ultimate authority is vested in the members themselves. This does not preclude ministers elected in recognition of their divine gifts to serve as leaders, but their authority rests in their relation to the congregation and is generally less extensive in practice than either the episcopal or presbyterian ministers. In the ultimate sense, officers have no more ecclesiastical authority than any other member. Each has but one vote on any issue. Saucy, Ch. God's Prog., p. 114.

Officers in the Church - There is no fixed pattern of office among congregational churches, although there is general agreement that there are two types of ministers. Sometimes these are expressed in a plurality of elders who exercise the general oversight of the church and deacons who have a ministry of service. More generally there are the pastor and deacons, in which case the deacons are also concerned with the oversight of the congregation.

Ordination is generally not regarded as giving a man special status to do what laymen must not do. Rather, in ordination a man is set apart to do what laymen may indeed do if need be; but he is set apart to give full time and energy to the work of God, having received God's own call to do so, and in the confident hope that his ministration will be the more effective because of his calling, his gifts and his training. Ibid., p. 114-115.

1. Autonomy of the Local Church

- a. The principle of autonomy means that each local church is self-governing. Each congregation calls its own pastor and determines its own budget. It purchases and owns property independently of any outside authorities. While it may seek advice from other churches and denominational officials, it is not bound to follow that advice, and its decisions do not require outside ratification or approval.
- b. Control of the Church - There is no command to form interchurch unions of any type. We find no instance of control over a local church by outside organizations or individuals. The apostles made recommendations and gave advice, but exercised no real rulership or control.
- c. The ultimate authority for discipline rests with the church itself.
- d. Congregational Responsibility - The responsibility of maintaining true doctrine and practice is directed toward the entire church.

This is not to say that those elected by the church do not in a special sense bear this obligation. But the final obligation rests with the church.

2. Affiliation With Other Churches

- a. Local church autonomy according to the New Testament does not mean isolation or absolute independence from other churches. No church government is biblical which fails to recognize the unity of the church.
- b. A congregation may enter into cooperative affiliations, but these are strictly voluntary in nature. Such affiliations are, in general, desirable for several reasons (i.e. fellowship, ministry and witness).

3. Democracy in the Local Church

- a. The Scriptures point not only to local church autonomy but to a basic democracy as the form of local church government, all members having equal rights and responsibility.
- b. There are some elements of representative democracy within the congregational form of church government. Certain persons are elected by a free choice of the members of the body to serve in special ways. They are representatives and servants of the church. They are answerable ultimately to God, but also to those who have chosen them.

4. Delineation: Support for Ecclesiastical Democracy

- a. The Headship of Christ - The doctrine of the headship of Christ to the church means that He is in living vital contact with each member. He is its leader, protector and director.
- b. The Priesthood of Believers - Because all believers comprise the priesthood of the New Testament church, no particular group may be interposed between any believer and God. The humblest believer has direct access into the throne room of God along with the minister (Heb 10:19ff). This equality before God appears to demand a democratic form of government. This can be abused where the practice of church discipline is absent. The result can be ecclesiastical anarchy.

5. Appraisal of Congregationalism

- a. Jesus' teaching would seem to be opposed to the special leadership positions found within the episcopal and presbyterian schemes of government. He censured those who sought rank above other persons.

A leader, then, is actually to be the servant of all (Mark 10: 32-45). A proper sense of servanthood will result if leaders keep in mind that they have been chosen in some sense (a real sense!) by those whom they serve and are answerable to them. These teachings of Jesus would seem to favor a democratic structure within the Christian church. Leaders in an hierarchical arrangement need not necessarily "Lord it over" the people. However, historically this has often been the case.

- b. The letters of Paul were addressed to the churches as a whole rather than to a bishop or a group of elders (excepting the Pastorals).

6. Objections to Congregationalism

- a. The first objection to the congregational scheme is that it disregards the biblical evidence for apostolic authority.
Response: a) Apostolic authority was limited to the apostles and b) Episcopalianism misreads the nature of apostolic authority.
- b. Second, it is noted that there was a separation of the offices of bishop, elder, and deacon rather early in church history. The bishops were accorded a special status and authority. If we maintain that this trend was not already present within the body of Christ in New Testament days, we are making the rather large assumption that the church very quickly departed from its New Testament foundations.

Response: This is what the evidence says!! This is what happened in soteriology also!

D. Erastianism

- 1. Erastians regard the Church as a society which owes its existence and form to regulations enacted by the State. The officers of the Church are merely instructors or preachers of the Word, without any right or power to rule, except that which they derive from the civil magistrates. It is the function of the State to govern the Church, to exercise discipline and to excommunicate. Church censures are civil punishments.
Berkhof, Sys. Theo., p. 579.

2. How explicitly and extensively those rights may be exercised varies from state to state. The state may or may not allow the coexistence of free churches along with the national church. Whatever be the particulars of the relationship between the national church and the state, a formal relationship does exist, and that constitutes the basic characteristic of this form of church government. Ryrie, Basic Theo., p. 406.

However, this approach is in conflicts with the fundamental principle of the Headship of Jesus Christ, and does not recognize the fact that Church and State are distinct and independent in their origin, in their primary objects, in the power they exercise, and in the administration of that power. Berkhof, Sys. Theo., p. 579.

E. Minimalism (non government)

1. It is a matter of principle with the Quakers and Darbyites to reject all Church Government. According to them every external Church formation necessarily degenerates and leads to results that are contrary to the spirit of Christianity. The offices fall by the way, and in public worship each simply follows the promptings of the Spirit. Berkhop, Sys. Theo., p.579.
2. Quakers - Quakers emphasize the concept of inner light. Decisions are made by a mutual agreement produced by the Holy Spirit. Erickson, Chr. Theo., p. 1083.
3. Plymouth Brethren - The church exists on earth primarily in its invisible form, which is made up of all true believers. There is no need for an organization involving specific officeholders as such. The presidency of the Holy Spirit is the ruling force. Ibid.
4. Evaluation
 - a. Positively - In each of these groups there is a concerted effort to eliminate as much structural organization as possible. They rely upon the Holy Spirit to work in a direct fashion, to lead them to conviction of what he wants done. Those who hold this position are to be commended for accentuating the role of the Holy Spirit and the need to rely upon him.
 - b. Negatively -
 1. This approach gives clear evidence of the leaven of Mysticism, a reaction against the hierarchical organization and the formalism of the Established Church of England.

Berkhof, Sys. Theo., p. 579.

2. It is idealistic, and therefore it is unrealistic in a fallen world.

IV. Conclusion

A. New Testament Perspective on Church Government

It is probably safe to say that the evidence from the New Testament is not absolute and conclusive. It is likely that in those early days church government was not very highly developed, indeed, that local congregations were rather loosely knit groups. There may well have been rather wide varieties of governmental arrangements. Each church adopted a pattern which fit its individual situation. Any system will work if the people are Godly and mature. However, it seems fairly clear that congregationalism most nearly follows the pattern of the New Testament period. It affirms best other essential components such as:

1. The Priesthood of the Believers
2. A called servant model of leadership
3. Congregational involvement in ministry and church discipline
4. Individual responsibility of the believer to God and one another
5. The Lordship of Christ.

FORMS OF CHURCH GOVERNMENT			
FORM	ADHERENTS	AUTHORITY	BASIS
Episcopal	Roman Catholic Orthodox Episcopal Lutheran (?) Methodist	BISHOPS	Acts 6:6; 14:23 Galatians 1:19; 2:9
Presbyterian	Presbyterian Reformed	ELDERS	Acts 20:17 I Tim. 5:17 Titus 1:5
Congregational	Congregational Baptist Mennonite Evangelical Free	CONGREGATION	Acts 15:12, 22-25 Colossians 1:18 I Peter 2:9

LEADERSHIP IN THE NEW TESTAMENT

There are two offices in the New Testament Church according to Scripture -
Pastor (elder(s)) and Deacon.

- I. PASTOR - Definition: In Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have spiritual care of and to exercise oversight over the churches. The N.T. would seem to be flexible as to the number of elders in a church.

3 key interchangeable terms

presbuteros-elder; episkopos-bishop or overseer; poimen-pastor

A. FUNCTIONS AND RESPONSIBILITIES OF PASTOR/ELDERS (8 fold)

- ☐ The pastor has overall responsibility for oversight and direction of the church (Heb. 13:17, 1 Thess. 5:12)
- ☐ The pastor is responsible to seek in all matters the mind of Christ (who is the Head of the Church) through the guidance of the Holy Spirit and the Word of God (Col. 1:18, Eph. 1:22, 1 Pet. 5:2)
- ☐ The pastor must be apt to teach and able to exhort the church in sound doctrine and to refute those who contradict the truth (1 Tim. 3:2, Titus 1:9, Eph. 4:11)
- ☐ The pastor shall provide instruction for the maintenance of healthy relationships within the church (1 Thess. 5:12, 2 Thess. 3:14-15, Gal. 6:1)
- ☐ The pastor shall exercise oversight of the financial matters of the church (Acts 11:30)
- ☐ The pastor should lead in the appointing of deacons as necessary to accomplish the mission of the church (Acts 6:1-6).
 Debated! Some would see this more as the responsibility of the congregation.
- ☐ The pastor is to lead by example (1 Pet. 5:2-3, Heb. 13:7)
- ☐ The pastor is to exercise discipline (Gal. 6:1), but not to the exclusion of the entire body when warranted (Matt. 18, 1 Cor. 5, 2 Cor. 2)

B. QUALIFICATIONS FOR LEADERSHIP AS A PASTOR/ELDER (20 fold)

- ☐ above reproach. . .that is, blameless, having unimpeachable integrity, no grounds for accusation of improper Christian behavior (1 Tim. 3:2, Titus 1:6)
- ☐ husband of one wife. . .he has only one woman in his life and is to be faithful to her; he is a one woman man. (1 Tim. 3:2, Titus 1:6) This too is a hotly debated issue.

Various Views of Husband of One Wife

1. No polygamy (Today: one wife at a time)
 2. No divorce (ever)
 3. One wife and no more than one (would prohibit single men)
 4. One wife and no more than one unless separated by death
 5. Post-conversion (only one wife after conversion unless separated by death)
 6. One woman unless biblically divorced and biblically remarried
 7. All options are also applied to the pastor's wife by some
 8. A one woman kind of man:
 - a) Always, or
 - b) At present
-
- temperate. . .not in bondage to himself or desires of the flesh, self-controlled, calm, sober, collected in spirit (1 Tim. 3:2, Titus 1:8)
 - prudent. . .sensible, wise, balanced in judgment, not given to quick superficial decisions based on immature thinking (1 Tim. 3:2, Titus 1:8)
 - respectable. . .demonstrating good behavior and an orderly life (1 Tim. 3:2)
 - hospitable. . .generous, a stranger lover, willing to share his blessings with others (1 Tim. 3:2, Titus 1:8)
 - able to teach. . .can communicate the truth of God to others and exhort them in sound doctrine (1 Tim. 3:2; Titus 1:9)
 - not addicted to wine. . .not a drunkard; not controlled by, but free from alcohol (1 Tim. 3:3, Titus 1:7)
 - not pugnacious. . .not physically violent, not a person who creates trouble and fights (1 Tim. 3:3, Titus 1:7)
 - uncontentious. . .not given to quarrelling or selfish argumentation (1 Tim. 3:3).
 - gentle. . .fair, equitable, not insisting on his own rights (1 Tim. 3:3)
 - not fond of sordid gain. . .free from the love of money (1 Tim. 3:3, Titus 1:7)
 - manages his own household well, keeping his children under control with all dignity. . . has the respect of his family and is recognized as the head/leader of his household (1 Tim. 3:4, Titus 1:6)
 - not a new convert. . .a mature believer, having been a Christian long enough to demonstrate the reality of his conversion and the depth of his spirituality (1 Tim. 3:6)
 - good reputation among people outside the church. . .unbelievers must respect his character and integrity (1 Tim. 3:7).

- ☐ not self-willed. . .not stubborn, or insisting on his own way, not forcing his own ideas and opinions on others (Titus 1:7).
- ☐ not quick tempered. . .not one who "flies off the handle" or gets angry quickly (Titus 1:7).
- ☐ loves what is good. . .desires to do God's will in everything (Titus 1:8).
- ☐ just. . .fair, impartial, able to make objective judgments based upon principle (Titus 1:8).
- ☐ holding fast the faithful word. . .committed to God's Word as true and authoritative, obedient to God's Word in all matters, not hypocritical, but living in accordance with that which it teaches (Titus 1:9).

SPECIAL NOTE: God is not demanding perfection in the above areas, for he knows the weaknesses of man. But what he does require is a heart commitment to His standards and a willingness to conform to them. To be pastor, a man must demonstrate a high degree of maturity in all of the areas listed above. The emphasis is more on who he is than even what he does.

C. DISCIPLINE OF AN ELDER

Accusations or criticisms of an elder are to be received according to 1 Tim. 5:19-21. If the pastor is guilty of an offense, he shall be counseled by other godly, spiritually mature men with a view toward restoration (Gal. 6:1-2). If the erring elder continues to sin, he shall be removed from office and disciplined according to Matt. 18:15-17. If a spiritual leader is not guilty of that which is illegal, immoral, unethical, or clearly unbiblical, it is the responsibility of the church to follow his leadership as this is the will of God (cf 1 Thess. 5: 12-15; Heb. 13:7,17).

D. FOUR MAJOR TEXTS FOR THE PASTOR/ELDER(S):

1. Acts 20:28-38
2. 1 Timothy 3:1-7
3. Titus 1:5-9
4. 1 Peter 5:1-4

SUMMARY DESCRIPTION OF EACH OFFICE:

- | | |
|--|---|
| <p>PASTOR/ELDERS</p> <ul style="list-style-type: none"> <input type="checkbox"/> Broad oversight <input type="checkbox"/> Pastoral | <ul style="list-style-type: none"> <input type="checkbox"/> Teaching/Evangelism <input type="checkbox"/> Counseling and restoration <input type="checkbox"/> Equipping <input type="checkbox"/> Serves as long as qualified and has a desire to do so |
| <p>ELDERS' FUNCTION</p> <ul style="list-style-type: none"> <input type="checkbox"/> Ministry oversight | |

DEACON

- Specific oversight
- Operational

DEACONS' FUNCTION

- Commitment to Service
- Responsibility and authority for tasks (Acts 6:3)
- Serves as long as qualified and the task exists

II. DEACON (This word diakonos in Greek means "servant.")

A. RESPONSIBILITIES OF DEACONS

- Deacons have responsibility for certain well-defined tasks--as needed--under the oversight of the pastor. This frees the pastor for their primary responsibilities, i.e., spiritual oversight, prayer, the ministry of the Word (Acts 6:2-4). It should be noted that while elders rule (1 Tim. 5:17, 1 Thess. 5:12), deacons serve (1 Tim. 3:10, 13). The very words "elder" and "deacon" mark out this distinction.
- Deacons serve only in the tasks for which they were appointed. (Some tasks are continuous).

B. QUALIFICATIONS FOR DEACONS (9 fold) (1 Tim. 3:8-12)

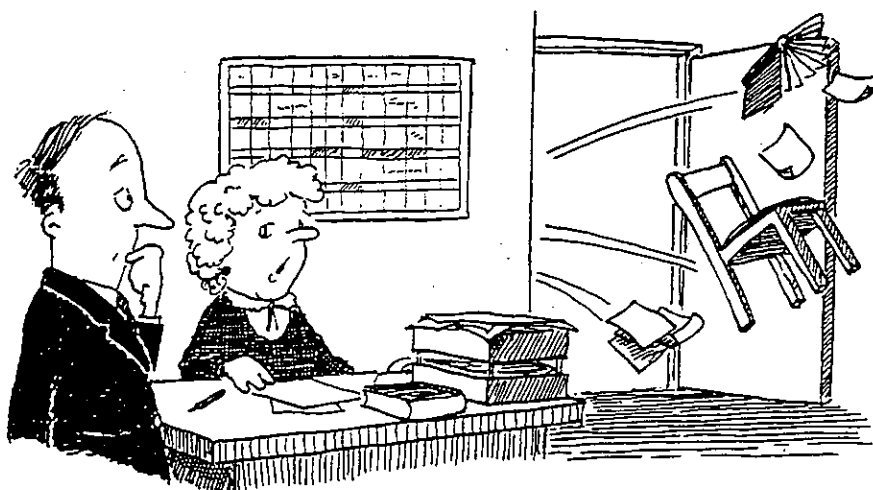
- man of dignity. . .lifestyle which elicits the respect of others. He is honoring to Christ and the church and a worthy representative of them
- not double tongued. . .does not spread conflicting stories which cause strife and division
- not addicted to much wine. . .not controlled by but free from alcohol
- not fond of sordid gain. . .not greedy for power, possessions, or position
- holds to the mystery of faith with a clear conscious. . .is not a doubter or disobedient to the Christian faith
- tested. . .demonstrated beforehand that he is the man for the job
- beyond reproach. . .free from questionable activities
- husband of one wife. . .only one woman in his life and is faithful to her (see various interpretations of this under pastor)
- good manager of children and household. . .effective leadership abilities,

reflected in his home as well as in the church

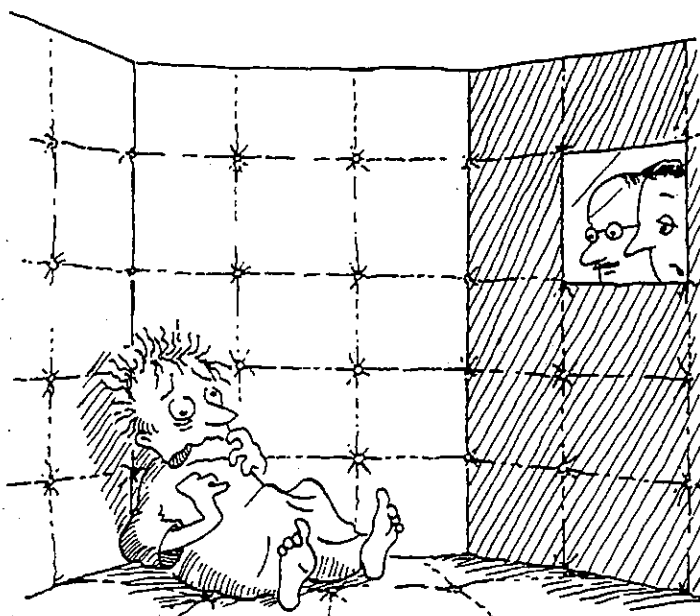
C. DISCIPLINE OF A DEACON (Same as for elder, see above)

D. TWO MAJOR TEXTS FOR THE DEACONS:

1. Acts 6:1-6
2. 1 Timothy 3:8-13



'They said they wanted some dynamic leadership, so he's rehearsing his power sermon for the association assembly.'



'He put four years of his best sermons on a disk, then accidentally pressed ERASE.'

Pastors Are People, Too!

A survey of pastors revealed the following information:

- **90%** of pastors work more than **46 hours** a week.
- **94%** of pastors feel **pressure** to have "an ideal family."

Evangelism implosion

"Many Christians dislike being around people who smoke or drink or curse. They are wary of inviting unchurched people into their homes: 'They might light up a cigarette, you know.' They would rather play sports in church leagues and be around Christians all the time. Such an approach to life eliminates most opportunities for evangelism."

—ED DORSON in
Starting a Seeker-Sensitive Service
(Zondervan, 1993)

- **33%** said that being in ministry was **hazardous** to their family.
- **50%** felt **unable** to meet the needs of the job.
- **90%** felt they were **inadequately trained** to cope with ministry demands.
- **37%** confessed to having been involved in **inappropriate sexual behavior** with someone in the church; and
- **70%** do not have someone they consider **a close friend**.

Sources: Fuller Institute of Church Growth (1991) and Life-Size magazine survey (1992).

Bigger can't better

"We have been lulled into believing that the small church has little to offer. We have allowed the big-is-best mindset to dilute the fact that when the church is the church, it is a mighty instrument in the hand of God, regardless of its size."

—H. B. LONDON and NEIL WISEMAN
(quoted in Ministries Today,
Mar/Apr 1996, page 20)

THE INDISPENSABLENESS OF SYSTEMATIC THEOLOGY TO THE PREACHER¹

Benjamin B. Warfield

A growing misconception in training preachers has been the idea that appearance is a substitute for substance, that methodology is more important than content. On the contrary, the preacher's main responsibility to his listeners is to present the truth as expounded in Systematic Theology. To do this, he must himself have a firm grasp on Christian doctrine. This is not to say his preaching must manifest a chilly intellectualism, but that his knowledge of doctrine must combine with a warmly evangelistic spirit. The universally acknowledged principle that what a person believes will determine how he behaves underscores the importance of preaching correct doctrine. Whether he admits it or not, every preacher communicates a set of beliefs, so it is urgent that he know correct Systematic Theology. Theology is the best cultivation of the devotional life of both the preacher and his hearers.

* * * * *

Professor Flint, of Edinburgh, in closing his opening lecture to his class a few years ago, took occasion to warn his students of what he spoke of as an imminent danger. This was a growing tendency to "deem it of prime importance that they should enter upon their ministry accomplished preachers, and of only secondary importance that they should be scholars, thinkers, theologians." "It is not so," he is reported

¹From the *Homiletic Review* (February 1897):99-105, as reported in *Selected Shorter Writings of Benjamin B. Warfield—II*, John E. Meeter, ed. (Nutley, N. J.: Presbyterian and Reformed, 1973) 280-88.

as saying, "that great or even good preachers are formed. They form themselves before they form their style of preaching. Substance with them precedes appearance, instead of appearance being a substitute for substance. They learn to know truth before they think of presenting it. . . . They acquire a solid basis for the manifestation of their love of souls through a loving, comprehensive, absorbing study of the truth which saves souls."² In these winged words is outlined the case for the indispensableness of Systematic Theology for the preacher. It is summed up in the propositions that it is through the truth that souls are saved, that it is accordingly the prime business of the preacher to present this truth to men, and that it is consequently his fundamental duty to become himself possessed of this truth, that he may present it to men and so save their souls. It would not be easy to overstate, of course, the importance to a preacher of those gifts and graces which qualify him to present this truth to men in a winning way—of all, in a word, that goest to make him an "accomplished preacher." But it is obviously even more important to him that he should have a clear apprehension and firm grasp of that truth which he is to commend to men by means of these gifts and graces. For this clear apprehension and firm grasp of the truth its systematic study would seem certainly to be indispensable. And Systematic Theology is nothing other than the saving truth of God presented in systematic form.

The necessity of systematic study of any body of truth which we need really to master will scarcely be doubted. Nor will it be doubted that he who would indoctrinate men with a given body of truth must needs begin by acquiring a mastery of it himself. What has been made matter of controversy is whether Christian truth does lie so at the basis of the Christian hope and the Christian life that it is the prime duty of the preacher to possess himself of it and to teach it. It has been argued that the business of the preacher is to make Christians, not theologians; and that for this he needs not a thorough systematic knowledge of the whole circle of what is called Christian doctrine, but chiefly a firm faith in Jesus Christ as Savior and a warm love toward him as Lord. His

²As reported in *The Scotsman* for Nov. 13, 1888.

function is a practical, not a theoretical one; and it matters little how ignorant he may be or may leave his hearers, so only he communicates to them the faith and love that burn in his own heart. Not learning but fervor is what is required; nay, too much learning is (so it is often said) distinctly unfavorable to his best efficiency. Engagement of the mind with the subtleties of theological construction excludes that absorption in heart-devotion and in the practical work of the ministry, which on its two sides forms the glory of the minister's inner life and the crown of his outer activity. Give us not scholars, it is said, but plain practical men in our pulpits—men whose simple hearts are on fire with love to Christ and whose whole energy is exhausted in the rescue of souls.

Surely, if the antithesis were as is here implied, no voice would be raised in opposition to these demands. If we are to choose between a chilly intellectualistic and a warmly evangelistic ministry, give us the latter by all means. A comparatively ignorant ministry burning with zeal for souls is infinitely to be preferred to a ministry entirely absorbed in a purely intellectual interest in the relations of truths which are permitted to exercise no influence on their own lives and which quicken in them no fervor of missionary love. But the matter cannot be settled by fixing the eye on this extreme only. What should we do with a ministry which was absolutely and blankly ignorant of the whole compass of Christian truth? Obviously it would not be a Christian ministry at all. Let it be admitted, then, that it is possible for men to become so occupied with the purely intellectual aspects of Christian truth as to be entirely unfitted for the prosecution of the Christian ministry. It must be equally allowed that they must have a sound knowledge of Christian truth in order to be qualified to undertake the functions of the Christian ministry at all. The possibility of the abuse of Systematic Theology has no tendency to arraign its usefulness or even its indispensableness to the preacher. A high capacity and love for mathematics may live in a sadly unpractical brain, and, for aught I know, the world may be full of pure mathematicians who are absolutely useless to it; but it does not follow that the practical worker in applied mathematics can get on just as well without any mathematics at all. In like manner, though there may be such a thing as a barren knowledge of even such vital truth as the Christian verities, there is not and cannot be such a thing as a fruitful Christian

ministry without a sound and living knowledge of these verities. And it is very much to be deprecated that men should sometimes permit themselves to be driven, through their keen sense of the valuelessness of an inoperative knowledge, to speak as if no importance attached to that vitalizing knowledge of divine truth without which any true ministry is impossible. The warning given us by the lamented Aubrey Moore is sorely needed in our times. He says: "There are many earnest-minded Christians who are so morbidly afraid of a barren belief that they sometimes allow themselves to talk as if to hold fast to any form of sound words must be formalism; as if, in fact, the belief in a creed were rather dangerous than helpful. It is true, of course, as we all know well, that a right creed cannot save a man, and that when the bridegroom comes many may be found with lamps that have no oil; but surely if we discard our lamps, much of the precious oil we have may be lost."³

The fundamental principle on which the indispensableness to the preacher of a sound knowledge of Christian truth rests is not more surely rooted in a true psychology than it is illustrated by universal experience. That "conduct in the long run corresponds with belief," as Bishop Westcott puts it, "all experience goes to show." And certainly he is entitled to add that "this unquestionable principle carries with it momentous consequences." "Patient investigation," he continues, "will show that no doctrine can be without a bearing on action. . . . The influence of a dogma will be good or bad—that is an important criterion of dogma, with which we are not now concerned—but if the dogma be truly maintained, it will have a moral value of some kind. Every religion, and every sect of every religion, has its characteristic form of life; and if the peculiarities of these forms of life are smoothed away by time, it is only because the type of belief to which they correspond has ceased to retain its integrity and sharpness."⁴ It is therefore that Principal Wace rebukes the "tendency of some modern historians to undervalue the influence upon human nature of variations in religious and moral

³Some Aspects of Sin 20.

⁴The Gospel of Life 48, 57.

principles," as "strangely at variance with the evidence before them."⁵ "The history of the world," he adds, "would appear to be in great measure a history of the manner in which religious ideas, often of an apparently abstract and subtle character, can determine the future of whole races and of vast regions of the earth. . . . The facts of history thus afford conclusive evidence that the instinct of the Christian world, or rather the instinct of mankind, has not been mistaken in attributing extreme importance to those variations in faith, even on points apparently secondary, by which Christendom has been and is still so grievously divided." The whole case is most concisely put in a comprehensive passage in the *Systematic Theology* of the late Prof. John Miley:

A religious movement with power to lift up souls into a true spiritual life must have its inception and progress in a clear and earnest presentation of the vital doctrines of religion. The order of facts in every such movement in the history of Christianity has been, first, a reformation of doctrine, and then, through the truer doctrine, a higher and better moral and spiritual life. . . . Such has ever been and must forever be the chronological order of these facts, because it is the logical order. When souls move up from a sinful life or a dead formalism into a true spiritual life they must have the necessary reasons and motives for such action. . . . If we should be consecrated to God in a life of holy obedience and love, it must be for reasons of duty and motives of spiritual well-being which are complete only in the distinctive doctrines of Christianity. These doctrines are not mere intellectual principles or dry abstractions, but living truths which embody all the practical forces of Christianity. The spiritual life takes a higher form under evangelical Christianity than is possible under any other form, whether ritualistic or rationalistic, because therein the great doctrines of Christianity are apprehended in a living faith and act with their transcendent practical force upon all that enters into this life.⁶

⁵The Foundations of Faith 194-98.

⁶Vol. 1, 48-49; cf. also 40.

If there be any validity at all in these remarks, the indispensableness of Systematic Theology to the preacher is obvious. For they make it clear not only that some knowledge of Christian truth is essential to him who essays to teach that truth, but that the type of life which is produced by his preaching, so far as his preaching is effective, will vary in direct relation to the apprehension he has of Christian truth and the type of proportion of truth he presents in his preaching. As Bishop Westcott puts it: "Error and imperfection in such a case must result in lives which are faulty and maimed where they might have been nobler and more complete"; and, on the other hand, "right doctrine is an inexhaustible spring of strength, if it be translated into deed."⁷ In directly the same line of remark that saint of God, Dr. Horatius Bonar, urges that: "All wrong thoughts of God, whether of Father, Son, or Spirit, must cast a shadow over the soul that entertains them. In some cases the shadow may not be so deep and cold as in others; but never can it be a trifle. And it is this that furnishes the proper answer to the flippant question so often asked: Does it really matter what a man believes? All defective views of God's character tell upon the life of the soul and the peace of the conscience. We must think right thoughts of God if we would worship him as he desires to be worshiped, if we would live the life he wishes us to live, and enjoy the peace which he has provided for us."⁸ And what is true of the doctrine of God is true of every other doctrine about his ways and works; as Dr. Westcott phrases it, "The same law which holds good of the effect of the ideas of God and of a future life and of the incarnation in their most general form, holds good also of the details of the view upon which they are realized."⁹

Accordingly Dr. Alexander Whyte testifies to the relation of right belief and all the highest devotion, in a striking passage which we cannot forbear quoting somewhat in full. He writes:

⁷Westcott, *Gospel of Life* 58.

⁸*The Gospel of the Spirit's Love* 22.

⁹Westcott, *Gospel of Life* 55.

One of the acknowledged masters of the spiritual life warns us against "an untheological devotion." "True spirituality," he insists, "has always been orthodox." And the readers of the *Grammar of Assent* will remember with what masterly power and with what equal eloquence it is there set forth that the theology of the Creeds and Catechisms, when it is rightly understood and properly employed, appeals to the heart quite as much as to the head, to the imagination quite as much as to the understanding. And we cannot study Andrewes' book [his *Private Devotions*], his closet confession of faith especially, without discovering what a majesty, what a massiveness, what a depth, and what a strength, as well as what an evangelical fervor and heartiness, his theology has given to his devotional life. . . . In the *Grammar* its author says that for himself he has ever felt the Athanasian Creed to be the most devotional formulæ to which Christianity has given birth. We certainly feel something not unlike that when Andrewes takes up the Apostles' Creed, or the Nicene Creed, or the Life of our Lord, or his Names, or his Titles, or his Offices. When Andrewes takes up any of these things into his intellect, imagination, and heart, he has already provided himself and his readers with another great prayer and another great psalm. So true is it that all true theology is directly and richly and evangelically devotional.¹⁰

Readers of Dr. Palmer's *Life of Thornwell* will recall a parallel testimony to what the reading of the Westminster Confession did for Thornwell's soul; and we can ourselves testify from experience to the power of the Westminster Confession to quicken religious emotion, and to form and guide a deeply devotional life. "So true is it," to repeat Dr. Whyte's words, that "all true theology is directly and richly and evangelically devotional."

It cannot be a matter of indifference, therefore, what doctrines we preach or whether we preach any doctrines at all. We cannot preach at all without preaching doctrine; and the type of religious life which grows

¹⁰*Lancelot Andrewes and His Private Devotions* 49-51.

up under our preaching will be determined by the nature of the doctrines which we preach. We deceive ourselves if we fancy that because we scout the doctrines of the creeds and assume an attitude of studied indifference to the chief tenets of Christianity we escape teaching a system of belief. Even the extremist doctrinal indifferentism, when it ascends the pulpit, becomes necessarily a scheme of faith. As a bright writer in *The Atlantic Monthly* puts it, men are always found believers in either the head or the tail of the coin. Even "Renan's followers have their pockets crammed with beliefs of their own, bawling to the public to try them; they trundle their push-carts down the boulevard, hawking new creeds: '*Par ici, mes amis, par ici! Voici des croyances neuves, voici la Verité!*'"¹¹ Beliefs old or beliefs new, we all have them; and when we take our place in the rostrum in their behalf we perforce become their teachers. There may be Christian truths of which we speak as if they were of infinitesimally little importance, because, as Aubrey Moore caustically puts it, "from first to last we know infinitesimally little about them";¹² but we need not fancy that we are teaching nothing in so speaking of them, or are failing to preach a dogmatic faith or by it to mold lives in essaying to occupy a position of indifference. To withhold these truths from our hearers is not merely a negative act, nor can their loss act merely negatively upon their spiritual development. A mutilated gospel produces mutilated lives, and mutilated lives are positive evils. Whatever the preacher may do, the hearers will not do without a system of belief; and in their attempt to frame one for the government of their lives out of the fragments of truth which such a preacher will grant to them, is it any wonder if they should go fatally astray? At the best, men will be "driven to a kind of empirical theologizing, attempting with necessarily imperfect knowledge to coordinate for themselves the truths of religion and those which follow as consequences from them";¹³ and so will build up an erroneous system of belief which will mar their lives.

¹¹ Henry T. Sedgwick, Jr., in *The Atlantic Monthly* (August 1896):188.

¹² Moore, *Some Aspects of Sin* 26.

¹³ *Ibid.*, 25.

At the worst, they will be led to discard the neglected or discredited truths, and with them the whole system of Christianity—which they see, even though the preacher does not see, to be necessarily correlated with them; and so will lapse into unbelief. In either case, they may rightly lay their marred or ruined lives at the preacher's door. It is not given to one who stands in the pulpit to decide whether or not he shall teach, whether or not he shall communicate to others a system of belief which will form lives and determine destinies. It is in his power only to determine what he shall teach, what system of doctrine he shall press upon the acceptance of men, by what body of tenets he will seek to mold their lives and to inform their devotions.

By as much, however, as the communication of a system of belief is the inevitable consequence of preaching, by so much is the careful formation of his system of belief the indispensable duty of the preacher. And this is but another way of saying that the systematic study of divine truth, or the study of Systematic Theology, is the most indispensable preparation for the pulpit. Only as the several truths to be presented are known in their relations can they be proclaimed in their right effects on the soul's life and growth. Systematic Theology is, in other words, the preacher's true text-book. Its study may be undertaken, no doubt, in a cold and unloving spirit, with the mind intent on merely scholastic or controversial ends. In that case it may be for the preacher an unfruitful occupation. But so undertaken it has also lost its true character. It exists not for these ends, but to "make wise unto salvation." And when undertaken as the means of acquiring a thorough and precise knowledge of those truths which are fitted to "make wise unto salvation," it will assuredly bear its fruit in the preacher's own heart in a fine skill in rightly dividing the word of truth, and in the lives of the hearers as a power within them working a right attitude before God and building them up into the fulness of the stature of symmetrical manhood in Christ.

FROM OUR PASTOR



Dr. Steven J. Lawson

Among the various periodicals I read is a well-respected journal magazine called *Leadership*. The current issue (Summer 1996), features an outstanding article on Expository Preaching written by Dr. D.A. Carson, Research Professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois.

ACCEPT NO SUBSTITUTES ...SIX REASONS NOT TO ABANDON EXPOSITORY PREACHING

Expository preaching is an approach to preaching that moves verse-by-verse through a section of Scripture to explain the meaning of the biblical passage in its context, then directly applies it to modern day life. As you are no doubt aware, this is my commitment to the pulpit. Because this article by D.A. Carson so wonderfully expresses my thoughts on preaching, I have chosen to print it for your benefit.

Puritan theologian William Perkins wrote that preaching "has four great principles: to read the text distinctly from canonical Scripture; to give it sense and understanding according to the Scripture itself; to collect a few profitable points of doctrine out of its natural sense; and to apply, if you have the gift, the doctrines to the life and manner of men in a simple and plain speech."

There is something refreshingly simple about that. Our aim as preachers is not to be the most erudite scholar of the age. Our aim is not to titillate and amuse. Our aim is not to build a big church.

Our aim is to take the sacred text, explain what it means, tie it to other scriptures so people can see the whole a little better, and apply it to life so it bites and heals, instructs and edifies. What better way to accomplish this end than through expository preaching?

Benefits of exposition. Some use the category "expository preaching" for all preaching that is faithful to Scripture. I distinguish expository preaching from topical preaching, textual preaching, and others, for the expository sermon must be controlled by a Scripture text or texts. Expository preaching emerges directly and demonstrably from a passage of Scripture.

There are a number of reasons why expository preaching deserves to be our primary method of proclamation.

One, it is the method least likely to stray from Scripture. If you are preaching on what the Bible says about self-esteem, for example, undoubtedly you can find some useful insights. But even when you say entirely true things, you will likely abstract them from the Bible's central story line. Expository preaching keeps you to the main thing.

Two, it teaches people how to read their Bibles. Especially if you're preaching a long passage, expository preaching teaches people how to think through a passage, how to understand and apply God's Word to their lives.

Three, it gives confidence to the preacher and authorizes the sermon. If you are faithful to the text, you are certain your message is God's message. Regardless of

what is going on in the church—whether it is growing or whether people like you—you know you are proclaiming God's truth. That is wonderfully freeing.

Four, it meets the need for relevance without letting the clamor for relevance dictate the message. All true preaching is properly applied. That is of extraordinary importance in our generation. But expository preaching keeps the eternal central to the discussion.

Five, it forces the preacher to handle the tough questions. You start working through text after text, and soon you hit passages on divorce, on homosexuality, on women in ministry, and you have to deal with the text.

Six, it enables the preacher to expound systematically the whole counsel of God. In the last fifteen years of his life, one great preacher expounded Genesis, Deuteronomy, Judges, Job, some Psalms, 1 and 2 Samuel, 1 Kings, the Major and Minor Prophets, the Gospels in a harmony, Acts, 1 and 2 Corinthians, Galatians, Ephesians, 1 and 2 Thessalonians, and the pastoral epistles.

I'm not suggesting we organize ourselves exactly the same way. But if we are to preach the whole counsel of God, we must teach the whole Bible. Other sermon structures have their merits, but none offers our congregations more, week after week, than careful, faithful exposition of the Word of God.

It is for these very reasons that I work hard at expository preaching—because it will produce the greatest maturity in you. I look forward to seeing you this Sunday and Wednesday with a message from God's Word for you.

Sermons of substance

"Let's stop wasting pulpit time with pop psychology and after-dinner pep talks! I don't insist that all sermons be expository (though I expect it in heaven), but at least let them have biblical and theological content. Most parishioners will get just about all their doctrinal teaching in church. Religious publishing may be doing well, but tapes, CDs, and light devotional reading keep their cash registers ringing, not commentaries and doctrinal studies. We've got to learn from the pulpit."

—HOWARD COGSWELL
(in *Wesleyan Advocate*, Nov 1996, page 23)

Get carried away

"Painted fire never burns, and an imitated enthusiasm is the most empty thing that can possibly exist in a preacher. Given the preacher has a message from the whole Bible, I cannot personally understand that man not being swept sometimes right out of himself by the fire and the force and the fervor of his work."

—G. CAMPBELL MORGAN
(quoted in *Uplook*, Jan 1996, page 17)

Are you still 'preaching'?

"Mark Twain said that the difference between using the right 'word' (read image) and the nearly right 'word' (read image) is the difference between lightning and lightning bug. No longer do I talk about myself using the nearly right image of 'preaching sermons.' I now have embraced the right image for communicating in the postmodern age. And it has electrified my ministry. I no longer preach sermons. I deliver messages."

—LEONARD SWEET
(in *Homiletics*, Oct-Dec 1996, page 59)

The Pastor

11505

Scripture lays it on the line

"How to preach on ethical issues" by Mark Cop-penger. *Light*, Jul/Aug 1996. Pages 12-13. Topic: PREACHING. See also 11506, 11269, and 11268.

Does the Bible have an edge? There is no doubt about it—it does. It cuts and divides. It confronts and offends. The preacher who would speak to ethical questions through the "eyes" of the Bible should:

- **Be holy.** This is foremost. The pastor who is ruled by his anger will not speak of the sin of anger. The one who is slack in his giving will have trouble preaching on stewardship.

- **Use scriptural terminology.** The battle is won and lost in our vocabulary. Change "sin" to "a mistake," change "wicked" to "unhealthy," and you have robbed the Bible of its power.

- **Consider implications.** When you think you have a solution to an ethical problem, test drive it to make sure it doesn't take you into a wall. Outlawing sin may work for gambling and drugs, but what about blasphemy and indifference to the Lord's Day?

- **Know your stuff.** Don't go off the deep end based on one thing you've heard. Even Christian sources can have blind sides, ride hobby horses, and be seduced by conspiracy theories.

- **Respect the armchair.** Relativists claim that you can't judge anyone's actions if you haven't lived their experience. Certainly there is a need to be sensitive to other people's problems, but a personal crisis is hardly the best time to be creating ethical principles. Surely it is better

to sort things out in the calm of the armchair.

- **Accentuate the positive.** Don't just talk about infidelity. What about the benefits of a faithful marriage? It's very hard to take a bone away from a hungry dog, but not if you throw a steak in front of him.

- **Expect to make a difference.** Don't assume that your words are old hat. The Lord knows there are people in your congregation who

"Wear slippers, a cardigan, speak in a whisper, and smile while you preach; you'll still offend if you stick with the Word."

need to hear exactly what you are saying. Call for repentance, and then look for it!

- **Appreciate the created order.** The bottom line is that it is stupid to sin. It hurts you and others. On the other hand, God offers a wonderful alternative—an abundant life. ☺

11506

Don't settle for less!

"Accept no substitutes" by D. A. Carson. *Leadership*, Sum 1996 (Vol 17, No 3). Pages 87-88. Topic: EXPOSITORY PREACHING. See also 11505, 11432, 11342, and 11269.

Puritan theologian William Perkins taught that preaching has four essential principles: "to read the text distinctly, from canonical Scripture; to give it sense and understanding according to the Scripture itself; to

collect a few profitable points of doctrine out of its natural sense; and to apply, if you have the gift, the doctrines to the life and manner of men in a simple and plain speech."

Our goal as preachers should not be brilliance or amusement; it should not even be to build a huge church. It should be one thing—to take a text from Scripture, build on it, make it meaningful using other Scripture, and then apply it to the stuff of people's lives. Expository preaching is one of the best ways of doing this.

Expository preaching is preaching that is controlled by a Scripture text. Why is this kind of preaching so vital for the congregation?

- **It is less likely to stray from Scripture.** Expository preaching keeps you grounded in God's Word. Let's say you want to preach on self-esteem. You will find some things the Bible says about it, but you will also find yourself moving away from the central story line of the Bible.

- **It teaches people how to read their Bibles.** Don't forget that people are always needing encouragement and help in reading Scripture, and a good expository sermon models the way to do this.

- **It gives confidence to the preacher and authority to the sermon.** If you do not stray from your text, you can be sure that your message is God's message—a freeing and empowering thing for you.

- **It meets the need for relevance without letting the clamor for relevance dictate the message.** Relevance is indeed essential to the congregation, but there is no point to relevance if we lose our grip on the eternal.

- **It forces the preacher to handle the tough questions.** When you

methodically work your way through Scripture, you will come across hard passages (on divorce, homosexuality, women in ministry), and you will have to deal with them. ☺

11507

Reignite your smoldering parishioners

"How to motivate a bored believer" by Paul Borthwick. Discipleship Journal, Jul/Aug 1996 (Issue 94). Pages 27-31. Topic: SPIRITUAL GROWTH. See also 11513, 11246, 11155, and 11107.

What can a pastor do with believers whose hearts and lives have turned apathetic and cold?

•**Fire Starter 1:** *Reemphasize the gospel.* The surest antidote to spiritual apathy is the gospel itself spoken simply and powerfully: God sent His Son to us when we were lost. His Son died and rose to give us new life. The power of the gospel is that it alone changes hearts and lives. When you talk to Christians whose faith has dimmed, ask them to recall how they first came to know Jesus. Expose them to the stories of new Christians whose vitality is fresh. This can rekindle the spirit of a bored Christian. Let them teach new Christians. Explaining their faith to others can bring great renewal into their own spiritual lives. Telling the story of the gospel is not only good for the hearer, it's good for the speaker too.

•**Fire Starter 2:** *Get people's eyes off themselves.* Acts of service can lift people out of their apathy. Take the Sunday school class to a nursing home or let them serve food at a soup kitchen. The Bible says we find ourselves by losing ourselves (Lk. 9:24). Another "spirit-igniter" is to help people get out of their comfort zone. Invite them to participate on mission teams or outreach groups. Let the weak believer know what benefits you have received from the work. Use the testimonies of people who have grown spiritually from their service. When people see positive changes in their friends, they want to know what caused the change.



•**Fire Starter 3:** *Teach the Spirit's fullness.* Most of all, the apathetic Christian needs to understand where joy comes from. It does not come from anything we do or think—it is a gift of the Holy Spirit. Let them know that God wants us to be filled with His Spirit (Eph. 5:18), to walk in His Spirit (Gal. 5:16), and to produce the fruit of His Spirit (Gal. 5:22-23).

Don't forget to pay attention to your own cold spells. When it happens, say to the Lord, the source of our warmth, "God, revive me." After all, the best fire starter is a hot coal! ☺

11508

Helping families find and follow God's will

"Helping families hold godly standards" by David Knepper. Today's Christian Preacher, Summer 1996 (Vol. 4, No. 1). Pages 8-9. Topic: FAMILIES, STRONG. See also 11413 and 10861.

How should you handle people in your congregation who maintain different standards for themselves? Sometimes families who seek to follow godly paths are not given the support they need from their churches.

At the outset, be sure that the family understands that their practice cannot buy them God's favor. Make certain they know that salvation comes only from grace by faith. After that, show the family that you will support them in any decision they make as long as God is leading them in the decision.

There are a number of areas where Christians are seeking to find a bet-

ter way. We need to view these members not as adversaries, but as gifts from God.

•**Television.** More and more Christians are deciding that turning off the TV is better than battling it. Critics of this decision like to point out that Jesus Himself ate with sinners. But remember that Jesus mixed with sinners who allowed Him to teach them. He did not invite sinners into His home to preach to Him.

•**Music.** Other families are making efforts to keep their children from getting hooked on rock and the attitudes of rebellion and nihilism "preached" by this medium.

•**Home education.** Home schooling is another area where Christian parents are trying to make a difference in their children's lives. These parents need all the support they can get from their churches. Even if your church has a school, avoid the temptation to see homeschoolers as competitors. Offer them opportunities to attend chapel services, go on field trips, and use testing services.

•**Dating.** Many Christian families are beginning to take courtship seriously as an alternative to dating. They remember the heartaches that they caused and felt in broken relationships, and they are determined to find a better model for their children. The goal of courtship is to produce strong, God-centered marriages. That deserves your support. ☺

FAST FACT

11509

Baptists and the GOP

The political leanings of Southern Baptist pastors have shifted dramatically in the last four presidential elections. In 1980, only 33% favored the Republican party, but by 1992 the figure had risen to 72%, according to a Furman University political science professor.

—National & International Religion Report, Aug 5, 1996 (page 4)

"12 Essentials for Effective Leadership in the Body of Christ"

Integrity. It is right that leaders be held to the highest standards of character, conduct and ethics. The term encompasses honesty, authenticity, transparency, trustworthiness, truthfulness, morality, and personal ethics (Psalm 1; Prov. 4:14-18; 17:20; 20:7; 1 Tim. 3:1; Tit. 1:6; 3 John 12).

Vision. A leader must have the ability to "see into the future," dream dreams and cast a vision for the people of God (Josh. 1; Prov. 29:18).

Wisdom. Why would anyone want to follow someone who is unwise and therefore incompetent? A wise leader seeks the mind of God (Prov. 19:21). We must feel confident that the leader knows where he is going, that he has the ability to take us there and that it is a place we also want to go. Competence includes demonstrating leadership ability through word, action, and deed (Prov. 12:26; 13:16, 20; 15:1-2; 23:12, 23; 24:5-6).

Communication. We must develop the art of listening (Jam. 1:19). Input from key followers requires vital communication. A leader must clearly chart the course to follow to reach the vision. Talking, listening and sharing are crucial to sound leadership (Prov. 1:5, 7b; 11:14; 15:22-23; 21:23; 25:11-12).

Motivation. You must inspire followers to put forth the effort required to achieve the vision. Motivation by the leader is vital, because of the paralysis that can be caused by uncertainty. The status quo can look mighty comforting to followers who lack confidence in their leader. Change requires risk, challenge, and personal growth. Motivation requires inspirational leadership (Prov. 30:29-31).

Decisiveness. Leaders must make wise decisions. They must listen to counsel, observe for themselves, weigh the evidence, consider the consequences, and then act, always in a biblical manner. Every decision should be bathed in prayer, asking the Lord for wisdom (Jam. 1:5-7). Every decision will not be a perfect decision, but the leader must act decisively. To not decide in a timely manner, or to decide unpredictably or irrationally, is to display an uncertainty or inconsistency that will not be welcomed by those who are led. Followers will forgive the occasional wrong decision and remain loyal, but they will not long tolerate the leader's inability or unwillingness to reach a decision (Jam. 1:8).

Risk-taking. Christian leadership is about attempting great things for God. It is about change, and change is about taking risks, being innovative, trying new approaches, and even risking failure. Leaders recognize "failure" as only a temporary setback that gives direction for how to proceed by providing clear evidence of how not to proceed. We fail when we don't try. We fail only when we give up the pursuit for success (Matt. 25:14-30; Phil. 1:21; 3:12-14).

Compassion. Leaders care about the mission of the organization, the vision that guides the way, and the well-being of the followers who must provide the hard work to translate the vision into reality. Leaders are passionate for ideals and compassionate for people (Prov. 3:27). True leaders are fair-minded and treat others as they would want to be treated (Prov. 14:21; 19:11; Matt. 22:39). We want to follow leaders whom we know to be not only competent but also genuinely concerned about us. The bond of good will and understanding that develops between a caring leader and his or her followers engenders the trust that is vital for effective leadership.

Humility. Good leaders are marked by an accurate self-evaluation which engenders humility of heart and openness to correction (Prov. 16:18; 18:12; 21:4; 22:4; 27:17; 29:23).

Self-Control. Capable leaders exhibit the ability to stay calm in the midst of stress and turbulence. They keep a "cool head" and a controlled tongue (Prov. 16:32; 23:29-35).

Balance. Effective leaders have all elements of their being well-integrated --- spiritually, mentally, emotionally, and physically (Luke 2:52). Such leaders may seem to be "larger than life" and often engender great loyalty among followers.

Humor. Effective leaders take their work seriously but not themselves. A well-tuned sense of humor in a leader who is able and willing to laugh at his or her own mistakes and imperfections---but not those of their followers---makes the leader approachable and helps give others the confidence to take risks. The effective leader knows that a hearty laugh is medicine for the soul as well as the body and that in a crisis a good laugh may be the only link to sanity (Prov. 15:13; 17:22).

Business, as usual

"In the beginning the church was a fellowship of men and women centering on the living Christ. Then the church moved to Greece, where it became a philosophy. Then it moved to Rome, where it became an institution. Next, it moved to Europe, where it became a culture. And finally, it moved to America, where it became an enterprise."

—RICHARD HALVERSON, former chaplain of the U.S. Senate (quoted in *The Awesome Power of Shared Beliefs*, Word, 1995)

Management Skills: What They Didn't Teach You in Seminary
Recently, more than 1,000 pastors in 16 denominations were asked to list their most frequent management problems:

1. Development of lay leaders
2. Recruiting and motivating volunteers
3. Planning and controlling effective use of time
4. Employees — recruitment, supervision, compensation
5. Maintaining budgets
6. Fund-raising for the church
7. Construction of new facilities
8. Investment of church funds

Sound familiar? Almost half of the pastors said they received no training or education in church management; almost all of them said seminary should have provided such a course.

10 Additional Roles of Leadership

Hermeneutician. A leader serves as an interpreter. He interprets both danger and opportunity, when to advance and when to retreat, when to hold steady and when to adjust for changing circumstances or new information.

Evaluator. The leader must serve as the chief critic of his own abilities, of the rightness of the vision, and of the quality of the organization's progress so that midcourse corrections may be made as necessary. The leader may need to criticize the actions, behaviors, or intents of the followers--but never their personhood. The leader, even in the role of critic, must at all times serve as advocate for the group and its members, protecting the dignity of all.

Judge. Where two or more people work together, disputes inevitably will arise. As an arbitrator, the leader must resolve such conflicts promptly, fairly, and consistently so that people can move forward. The leader also must arbitrate over the distribution and use of resources, deploying both material and human resources wisely.

Technical expert. The leader must understand the questions being asked, even if he cannot fully provide the answers.

Administrator. Leaders must balance their creative tendency with the need for follow-through. Deadlines must be met. The effective leader tempers his creative tendencies with proper attention to administrative detail.

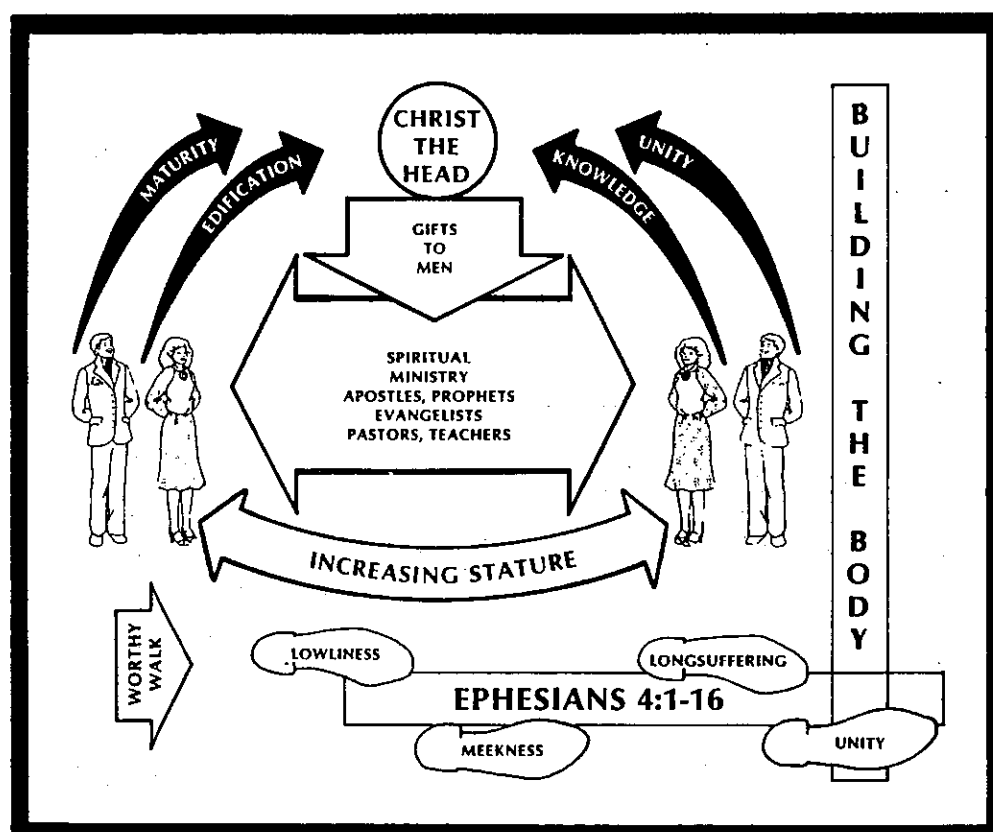
Manager. The effective leader balances the forces of leadership and management to ensure that the needs of today's customers are fully met, while working to advance the needs of tomorrow's customers too.

Supervisor. The leader opens up shop in the morning, puts on the coffee, opens and works the mail, pays the bills, greets and serves the customers, covers for lunch, waits until the last customer has been served in the evening, sweeps up, carries out the trash, cleans the coffee pot, locks up, and turns off the lights in the evening--or at least he is responsible for ensuring that all of these activities are performed.

Role model. The leader must lead by example. People follow the behavior displayed by their leaders. For this reason, the leader must show at all times the highest levels of honesty, integrity, and dedication. Those who depend on us will forgive us for making mistakes, but they will not forgive us for having poor character or questionable commitment.

Inspirer. The effective leader must be forward-looking and display excellent people skills to aid in such functions as visioning, aligning followers, communicating, motivating, empowering, risk-taking, decision-making, modeling behavior, and celebrating victories.

Follower. It is axiomatic that to be a good leader, first one must be a good follower. Leadership and followership are sides of a coin, the attributes that make one effective in one role apply as directly to the other. Most of us find ourselves switching between these roles frequently.



Leadership That Reduces Conflict

Sometimes leaders unwittingly exacerbate conflict. This often results from insecurity that reveals itself in being: 1) unable to make wise and timely decisions, 2) too eager to please everybody, and 3) unwilling to acknowledge conflict--in other words, withdrawing.

What kind of leadership behaviors serve to reduce conflict?

- 1) **Participatory leadership.** This style provides an essential ingredient in that the overall environment lends itself to conflict reduction and resolution.
- 2) **Effective leadership.** In a sense, we define leaders by **who they are** as we focus on character, honesty, and vision. We also define them by **what they do** when we add competence, problem-solving, and decision-making.
- 3) **Celebrative leadership.** Discouraged people are more likely to be drawn into conflict episodes; we encourage people by rewarding their individual achievements and celebrating team accomplishments.
- 4) **Vulnerable leadership.** We will all make mistakes. When we fail, when we cause hurt feelings, embarrassment, or pain, admit it and confront the effects. If we run and hide or pretend it didn't happen, we only intensify the conflict.
- 5) **Communicative leadership.** Operate on the "need to know" principle. Don't let your leadership style look bureaucratic, secretive, or military.

10 Principles of Wise Leadership

- 1) *Building a team that trust each other takes time, especially when people feel they have been betrayed by past leadership.*
- 2) *When the leader makes a mistake, there is both wisdom and great power in offering an apology. Be "big enough" to admit you made a mistake, and to say, "I am sorry, will you forgive me?"*
- 3) *Terminating someone who cannot do the job will usually raises morale.*
- 4) *Personal notes of appreciation lets people know that you value them and their contributions.*
- 5) *Doing the right thing the right way models integrity.*
- 6) *Influential people are honored when you figure out what interests them and ask them to contribute to support it.*
- 7) *Just being present and offering support at important events has important symbolic meaning.*
- 8) *There is a fine line between micro-managing when an employee ought to do something and not paying enough attention to what is being done.*
- 9) *Many times you need to know, but no one needs to know that you know*
- 10) *Good leadership requires risk-taking. Be daring enough to fail.*

Great expectations

"One of the things that amazes me is the expectation by churches for the perfect pastor. Of course, the only one to have existed was the Good Shepherd (pastor), Jesus Christ, and they crucified Him. I thought of these things when I learned that a very superior pastor had to leave his church. He was remarkably able, but not too versatile, but what pastor can meet all needs? What churches need are not pastors to please them, but men who please God."

—R.J. RUSHDOONY
(in Chalcedon Report, Mar 1996, page 32)

Definitions of Leadership

In an earlier column, I defined leadership as "the capacity to create followership," indicating that to be a leader one must have followers. Scholars have sought a single, universal definition of leadership that will fit all situations, so far to no avail.

I offer here a number of my favorite definitions:

- Leadership is getting things done through people through inspiration and empowerment.
- Leadership is getting people to want to do what you want them to do.
- Leadership is taking people to a place where they wouldn't go by themselves.
- Leadership is doing what is necessary today to create a better tomorrow.
- Leadership is starting with individuals and ending with teams.
- Leadership is finding a way to make things happen.
- Leadership is setting goals and taking risks to reach those goals.
- Leadership is having the courage to defend an unpopular position because it is right.
- Leadership is walking softly and carrying a big stick.
- Leadership is being there for your followers.
- Leadership is setting the tone but not shouting down others.
- Leadership is being moral, fair, available, responsible, resourceful, helpful, right some of the time, and willing to admit your mistakes all of the time.
- Leadership is reaching down deep inside to overcome fear and striving not to let people down.
- Leadership is putting others first.
- Leadership is the still, small voice within that speaks when we will be still and listen.
- Leadership is doing the right thing when you won't be found out.
- Leadership is taking the blame so that your followers won't have to.
- Leadership is being willing to lose the battle so that you can win the war.
- Leadership is keeping a firm but loose grip on the reins.
- Leadership is knowing how far to let people go in solving their own problems.
- Leadership is offering compliments and asking for criticism.
- Leadership is complex because people are complex.
- Leadership is the light at the center.
- Leadership is what you make of it.

Discerning when to leave a pastorate

"Is it time to leave?" by Donald Bubna. Leadership, Winter 1996 (Vol 17, No 1). Pages 51-52. Topic: PASTORAL TENURE. See also 11026, 10419, and 8645.

The toughest decision a pastor may make is to leave a congregation. What are the right—and wrong—reasons for quitting?

Don't quit because of *opposition*. That's just part of being in the battle.

Don't quit because of *depression*. Highs and lows are part of life.

Don't quit because your church *lacks money or staff*.

Don't quit because *your church isn't growing* at the moment. This may be a time of pruning before greater fruitfulness.

Don't quit because of *self-doubt*. God works through weakness.

Don't quit because some *people have left*.

These problems are draining and difficult, but they are rarely indications that it's time to move on. When should you think about a change?

• **When your leadership is undermined.** Perhaps a board member opposes every one of your ideas. Perhaps a group has formed that resists your leadership. If you cannot lead, it may be time to move on.

• **When there's been no growth for more than three years.** That amounts to stagnation.

• **When you don't fit in.** If you cannot adjust, you become an obstacle.

• **When your voice loses its freshness.** People can get so used to your voice that they tune you out.

• **When your gifts are needed elsewhere.** This doesn't always mean a bigger church, but it means one that needs your gifts and vision.

• **When your family is suffering.** If their spiritual or physical welfare is threatened, leave.

• **When you've failed morally.** Both you and the church need time to heal. ☺

The Pastor

10713

Keeping your leadership on track

"Seven questions every leader should ask" by Judith Couchman. Discipleship Journal, Sep/Oct 1995 (Issue 89). Pages 97-101. Topic: LEADERSHIP. See also 10714, 10567, and 9926. 1-800-877-1811.

When leaders' mistakes negatively affect others, it may be time to review basic leadership principles. Careful self-evaluation can strengthen a leader's effectiveness in the long run.

•**Do you have a good reason to lead?** Is there a sense of God's calling, confirmed by Scripture and circumstances? Do you have a passion for the purpose, and is it reinforced by the group and those in authority? Does the role fit you?

•**Do you have selfish motives?** If we accept a leadership position primarily to boost our self-esteem or to gain recognition or power, we need to reexamine our motives.

•**Are you following God's guidance?** Even if God has called us into leadership, it's possible to end up disobeying God's direction for the group, as we see in Israel's King Saul.

•**Are you actually leading?** We must discern between managers and leaders. Managers provide the tools, methods, and personnel for a task. Leaders give vision, strategy, and inspiration. Ideally, both functions will exist in a group, usually in two different individuals.

•**Who's really in control?** We may tend to manipulate others in the mistaken belief that all group members must think alike. Jesus defined the spiritually powerful leader as one

"As leaders we're to serve as God's conduit, letting His power flow into the group and change people's lives."

who serves (Lk. 22:26). A servant-leader listens to group members, aims to meet their needs, admits to and corrects mistakes, gives power to others, and seeks God's guidance for the group.

•**What's the vision?** Every group, regardless of size or structure, needs a vision for what it can accomplish. When there's no vision articulated, the leadership role and the group dis-integrates.

•**What's the goal?** Ultimately, a leader's role is to equip people to be effective. That requires a willingness to let people grow, think, and discover their own solutions. It means stepping back and allowing group members to explore, make mistakes, and accept responsibility. In so doing, they grow in their ability to point people to God. ☺

10714

Essential traits of successful leaders

"Leadership in all flavors" by Larry Kroll. Equipping the Saints, 2nd Quarter, 1995. Pages 30-31. Topic: LEADERSHIP, CHURCH. See also 10713, 10567, and 10279. 1-800-852-8463.

The biblical models for leadership reflect great diversity in style, yet certain traits characterize successful church leaders and church planters.

•**Proven track record.** The best potential church planters are already actively serving in their present

churches.

•**Vision.** Good leaders not only have vision, but are able to recruit, train, and deploy others to implement the vision.

•**Focus on evangelism.** Church planting must be directed toward reaching the lost and making disciples, not "merely rearranging groups of sheep."

•**Calling.** When the going gets rough, only a call from God produces the necessary staying power.

•**Initiative and self-discipline.** Church planters must be self-starters, willing to work hard to achieve a good harvest.

•**Teachableness.** The teachable person is humble and flexible enough to change with an evolving church. Church planting is not for the rigid and the proud.

•**Communication skills.** A church's primary leader must be able to communicate effectively, and his preaching must be heavily invested with prayer.

•**A gatherer.** Ministry is people, and people are naturally drawn to the leader who focuses on people.

•**Administrative skills.** Church planters must have some ability to build infrastructure and to manage the church in an orderly fashion.

•**Honesty.** Church planters' success is directly proportional to the ability to evaluate what they're doing right or wrong, and to own the success or failure.

•**Family and finances.** Only as his own household is well-managed and under control can a church leader hope to be effective.

•**Emotional health.** Church planters' emotional and moral strength will be tested repeatedly. They must understand the source of strength—the Holy Spirit—and rely on Him consistently. ☺

Running in the Race of Life

How To Be A Highly Effective Person

1. Be responsible for your life decisions
 - * You don't have to do anything! You choose to do what you do!!!
 - * Being precedes doing!

*"We are what we repeatedly do. Excellence, then, is not an act, but a habit."
Aristotle*

2. Be goal oriented
 - * Act with the end in mind
 - * Live in the light of what you see as your destiny
 - * Balance the 4 gravitational factors of:

Security	Wisdom
Advice	Power

*"Let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of the faith."
(Hebrews 12: 1-2)*

3. Establish your priorities
 - * Put first things first
 - * Organize & execute in light of your priorities
 - * Distinguish between the urgent and the important
 - * Be effective with people, be efficient with things!

*"Things which matter most must never be at the mercy of things which matter least."
Goethe*

4. Think Win/Win
 - * Seek to benefit everyone
 - * Avoid "no win scenarios"
 - * Strive for healthy cooperation not hurtful competition

*Sometimes when I consider what tremendous consequences come from little things...I am tempted to think...there are no little things."
Bruce Barton*

5. Seek first to understand, then to be understood

Remember there are 5 ways of listening:

1. Ignoring - not listening at all
2. Pretending - give the appearance of listening
3. Selective - hearing only parts of a conversation
4. Attentive - focusing energy on the words spoken
5. Empathic - hearing the person's heart and mind as well as their words

*"So then, my beloved brethren, let every man be
swift to hear, slow to speak, slow to wrath."
St. James 1:19*

6. Be creatively cooperative
(synergize!)

- * value differences
- * respect others as persons
- * build on the strengths of yourself & others
- * compensate for the weaknesses of yourself & others

(Do what you do well and let others do what they do well!)

*"Where there is no counsel, the people fall; But in
the multitude of counselors there is safety."
Solomon, Proverbs 11:14*

7. Preserve, enhance and develop your greatest asset - YOU.

- * Renew your spiritual dimension (perspective)
- * Renew your mental dimension (understanding/wisdom)
- * Renew your physical dimension (health)
- * Renew your social/emotional dimension (connectedness)

*"But seek first the Kingdom of God and His
righteousness, and all these things shall
be added to you."
Jesus, Matt 6:33*

- * My calling and mission in life is to glorify God and my Savior, the Lord Jesus and enjoy Him forever.
- * My goal is to live with integrity and character and to make a positive difference in this world and in the lives of others
- * I purpose to be a person of courage, convictions, commitment, and compassion.

Six observations for building the necessary relationships of life:

1. Seek to understand others
2. Give attention to the little things
3. Keep your word and fulfill your commitments
4. Clarify your expectations of yourself & others
5. Radiate personal integrity
6. Apologize with sincerity when you "blow" it!

Eight Steps to Transforming Your Organization

1 Establishing a Sense of Urgency

Examining market and competitive realities
Identifying and discussing crises, potential crises, or major opportunities

2 Forming a Powerful Guiding Coalition

Assembling a group with enough power to lead the change effort
Encouraging the group to work together as a team

3 Creating a Vision

Creating a vision to help direct the change effort
Developing strategies for achieving that vision

4 Communicating the Vision (repeatedly)

Using every vehicle possible to communicate the new vision and strategies
Teaching new behaviors by the example of the guiding coalition

5 Empowering Others to Act on the Vision

Getting rid of obstacles to change
Changing systems or structures that seriously undermine the vision
Encouraging risk taking and nontraditional ideas, activities, and actions

6 Planning for and Creating Short-Term Wins

Planning for visible performance improvements
Creating those improvements
Recognizing and rewarding employees involved in the improvements

7 Consolidating Improvements and Producing Still More Change

Using increased credibility to change systems, structures, and policies that don't fit the vision
Hiring, promoting, and developing employees who can implement the vision
Reinvigorating the process with new projects, themes, and change agents

8 Institutionalizing New Approaches

Articulating the connections between the new behaviors and corporate success
Developing the means to ensure leadership development and succession

EVANGELISM

ACTIVITY AND DIRECTIVES	RESULTS AND OBJECTIVES
Acts	
Declaring	They had favor with all the people (2:47).
Speaking	Many believed (4:4).
Teaching	The people held them in high esteem (5:13).
Proclaiming	The Word of God kept on spreading (6:7).
Preaching	The number of the disciples continued to increase greatly (6:7).
Testifying	Many of the priests were becoming obedient to the faith (6:7).
Witnessing	The multitudes were giving attention to what was said (8:6).
Exhorting	They spoke in tongues (10:45).
Praising	A large number turned to the Lord (11:21).
Reasoning	The people kept begging that these things might be spoken to them the next sabbath (13:42).
Refuting	
Explaining	
Demonstrating	
Giving evidence	
Persuading	

EDIFICATION

ACTIVITY AND DIRECTIVES	RESULTS AND OBJECTIVES
Acts	
Baptizing	Were of one mind (2:46)
Teaching	Taking their meals together with gladness and sincerity of heart (2:46)
Fellowshipping	Were of one heart and soul (4:32)
Breaking Bread	Enjoyed peace (9:31)
Praying	Were being built up (9:31)
Praising God	Brought great joy to all the brethren (15:3)
Encouraging	Rejoiced because of its (the letters) encouragement (15:31)
Strengthening	The churches were being strengthened in the faith (15:32)
Reporting	The word of the Lord was growing mightily and prevailing (19:20)
Describing	
Dissenting	
Debating	
Writing	
Imploring	
Exhorting	
Establishing	
Administering	

ELDERS OR BISHOPS—THEIR QUALIFICATIONS AND FUNCTIONS

As you study the passages in the New Testament which refer to elders or bishops, it becomes clear that both *qualifications* and *functions* are described.⁷ Significantly far more is said about qualifications than functions.

THEIR QUALIFICATIONS

1. He must be *above reproach* (1 Ti 3:2; Titus 2:7); that is, blameless or of good report. There was to be no grounds for accusing this man of improper Christian behavior.
2. He must be the *husband of one wife* (1 Ti 3:2; Titus 1:6); that is, not a bigamist. In a culture where men frequently cohabited with more than one woman, Paul needed to make it very clear that an elder in the church was to be a "one-wife man"—loyal to her and to her alone.
3. He must be *temperate* (1 Ti 3:2; Titus 1:8); that is, self-controlled. He must not be a man who is in bondage to himself and to the desires of the flesh.
4. He must be *prudent* (1 Ti 3:2; Titus 1:8); that is, sensible, wise, and balanced in judgment. He must not be given to quick and superficial decisions based on immature thinking.
5. He must be *respectable* (1 Ti 3:2); that is, he must have an orderly life. He must demonstrate good behavior.
6. He must be *hospitable* (1 Ti 3:2; Titus 1:8); that is, he must be unselfish and willing to share his blessings with others. His home life and personal life must be characterized by "hospitality."

7. There are three basic passages which make reference to elders and bishops: 1 Ti 3:1-7; Titus 1:5-10; 1 Pe 5:1-5. James 5:14 also makes reference to the function of elders.

7. He must be *able to teach* (1 Ti 3:2; Titus 1:9); that is, to communicate the truth of God to others and "to exhort in sound doctrine" in a nonargumentative way (2 Ti 2:24-26).
8. He must not be *given to wine* (1 Ti 3:3; Titus 1:7); that is, he must not be "addicted" to wine.
9. He must not be *pugnacious*, but gentle (1 Ti 3:3; Titus 1:7); that is, he must not be a "striker" or a person given to physical violence, but one who is characterized by forbearance and tenderness.
10. He must be *uncontentious* (1 Ti 3:3); that is, not given to quarreling and selfish argumentation.
11. He must be *free from the love of money* (1 Ti 3:3; Titus 1:7; 1 Pe 5:2); that is, not "greedy of filthy lucre," or "fond of sordid gain," or stingy with his material blessings.
12. He must be *one who manages his own household well, keeping his children under control with all dignity* (1 Ti 3:4; Titus 1:6); that is, he must have the respect of his family and be recognized as the leader of the household. Paul adds, "But if a man does not know how to manage his own household, how will he take care of the church of God?" (1 Ti 3:5).
13. He must *not be a new convert* (1 Ti 3:6); that is, one who is a new Christian and a babe in Christ. He must be a mature believer and obviously one who has been a Christian for a period of time—at least long enough to demonstrate the reality of his conversion and the depth of his spirituality.
14. He must have *a good reputation with those outside the church* (1 Ti 3:7); that is, unbelievers must also respect his character and integrity.
15. He must not be *self-willed* (Titus 1:7); that is, stubborn and one who tries to have his own way. He must not be an insensitive person, forcing his own ideas and opinions on other people.
16. He must not be *quick-tempered* (Titus 1:7); that is, one who gets angry quickly and "flies off the handle." He must be in control of his own spirit.
17. He must *love what is good* (Titus 1:8); that is, he must not follow after and desire those things which are evil and sinful. He must be the kind of person who desires to do the will of God in everything (1 Pe 5:2).

18. He must be *just* (Titus 1:8); that is, he must be fair and impartial. He must be one who can make objective judgments based upon principle.

19. He must be *devout* (Titus 1:8); that is, holy and separated from sin.

20. He must *hold fast the faithful word* (Titus 1:9); that is, he must be stable in his faith and obey the Word of God in all respects. He must not be hypocritical, teaching one thing and living another.

THEIR FUNCTION

1. He must help *shepherd the flock of God* (1 Pe 5:2, Ac 20:28; 1 Ti 3:5); that is, he must care for the church. Like a shepherd who oversees a flock of sheep, he is to guard the people of God against false teachers (Acts 20:28-30). He is to meet their needs and assist them in whatever way he can.
2. He is not to *lord it over those allotted to his charge, but he is to be an example to the flock* (1 Pe 5:3); that is, he is not to use his position for selfish gain or to demonstrate dictatorial attitudes. Rather he is to lead by example—obviously a Christlike example, as demonstrated in the qualifications just listed.
3. He is to *teach* and to *exhort* (1 Ti 3:2; Titus 1:9); that is, to instruct and warn Christians. Part of the "shepherding" responsibility is to *feed* the flock of God.
4. He is to *refute those who contradict the truth* (Titus 1:9); that is to stand up to those who teach false doctrines. They are to expose those who are "teaching things they should not teach" (Titus 1:11).
5. He is to *manage the church of God* (1 Ti 3:5); that is, to oversee the church and administer the affairs of the church. They are to be men who can "rule well" (1 Ti 5:17).
6. He is to *pray for the sick* (Ja 5:14-15); that is, along with the other elders of the church he is to go where the sick are, and pray for their spiritual and physical well being.

DEACONS

A second leader that is mentioned in the New Testament in relationship to the local church is a "deacon." The word *diakonos*

means "servant," and it is from the meaning of this word that we must determine the *function* of those who have this New Testament leadership position. "Deacons" are referred to only in Paul's letter to the Philippians (1:1) and in his first letter to Timothy; and here only qualifications are listed—not function. The closest we can come to a specific reference describing the function of a deacon is in Acts 6 where seven men were appointed to *serve* tables.⁸ This passage, of course, illustrates a temporary task. When the church was eventually scattered, so were the seven. The communal system was no longer continued and consequently there was no need to continue this specific leadership position assigned to these men.

Note the qualifications for a deacon as spelled out by Paul to Timothy (1 Ti 3:8-12):

1. "Men of dignity" (v. 8)
2. "Not double-tongued" (v. 8)
3. "Not . . . addicted to much wine" (v. 8)
4. "Not . . . fond of sordid gain" (v. 8)
5. "Holding to the mystery of the faith with a clear conscience" (v. 9)
6. "Beyond reproach" (v. 10)
7. "Men . . . [whose wives are] dignified, not malicious gossips, but temperate, faithful in all things" (v. 11)
8. "Husbands of only one wife" (v. 12)
9. "Good managers of their children and their own household" (v. 12)

IMPORTANT OBSERVATIONS

Now that we have looked at local church leadership in the New Testament, note several significant things.

First a *strong emphasis is placed upon qualifications*. This is not only true in the passages just cited, but also in other instances where spiritual leadership was to be selected. The men chosen to serve tables in Jerusalem were to be men "of good reputation, full of the Spirit and of wisdom" (Ac 6:3). When Paul selected a traveling companion, he selected a man who "was well spoken of by the brethren who were in Lystra and Iconium" (Ac 16:2). And as demonstrated

8. The word *deacon* is not used in Acts 6, but the word "to serve" actually comes from the same root word as the word translated "deacon."

when he wrote to Timothy and Titus and instructed them regarding certain leaders in the local church, he first and foremost spelled out *qualifications*—not tasks.

Why? First, Paul knew that men who measured up to certain standards would be able to effectively organize and administer the affairs of the church. Of special significance is the special qualification regarding being able to manage his own household well (1 Ti 3:4). A man who had a well-managed family, a wife and children who respected his leadership abilities, and children who had been nurtured in the things of God, would also be a man who would be able to manage a church, gain respect from other members of the body of Christ and be able to feed the flock of God. In other words, Paul knew that a man who could function well at the family level could also function well at the church level.

Second, Paul knew that tasks change, particularly in the area of *servicing*, as demonstrated so forcefully in Acts 6. This was probably why he gives only qualifications for deacons—not tasks. On the other hand, the function of the elders is more stabilized, for spiritual needs are relatively constant. Consequently, there is more information given in the New Testament regarding the responsibilities of these men. People will always be in need of being *encouraged, taught, exhorted, managed, and prayed for*. But here again, this *general* job description for elders leaves a vast amount of room for creative ministry under the leadership of the Holy Spirit. No *specific* list of spiritual tasks would be constantly relevant to every culture at any given moment in history.

A second observation regarding local church leadership in the New Testament is closely related to what has just been stated; that is, *Paul was not consistent in the instructions he gave regarding the appointment of elders and deacons*. Obviously in Ephesus they had both, as well as in Philippi. But in his instructions to Titus, he instructed him to appoint elders, but he says nothing about deacons (Titus 1:5).

Again, we must ask *why*? The answer seems obvious when you understand Paul's total philosophy of the ministry. He was "a free man"—not locked into patterns and structures, either in communication or in organization and administration. There is no doubt that he believed that every church needed qualified spiritual leaders who could shepherd the flock. Call them bishops, if you wish, or elders.

He was not concerned about their titles. But when it came to deacons, he obviously felt there was a need for this office in some churches, but not in others. Or perhaps, there was a "leadership shortage" in Crete, and all available men were appointed as elders. Deacons would have to wait!

It is impossible, of course, to arrive at conclusive reasons as to why there is a disparity in Paul's approach to church leadership from church to church. But, is this not part of the genius of the New Testament? Once again we see freedom in form and structure, means and methods, and patterns and programs. These are but means to achieve divine ends.

A third observation regarding local church leadership in the New Testament relates to function. Although elders are never classified as men having the "greater gifts" in the primary sense, they were, in many respects, *to do the same type of work as an apostle, a prophet, an evangelist, and a pastor-teacher*. They were not apostles, but they were to perform an apostolic ministry in the sense of being "delegates," "messenger," to the local church. Like apostles they were to exhort and defend the faith. They were not necessarily prophets in the primary sense, though they were to perform a prophetic ministry, "speaking forth" the Word of God. And primarily "forth-tellers" rather than "foretellers," they were, as the prophets of old, to "strengthen and encourage" the church (Ac 15:32). They were not "evangelists" in the primary sense, though they were to join all members of the local body, proclaiming Jesus Christ to the unsaved world—both by life and verbal witness. They were not pastor-teachers like Timothy and Titus, but were to *teach* the Word of God and to *shepherd* the flock. They were to perform the ministry of a pastor-teacher in each local congregation.

A final observation regarding leadership in the New Testament church is that *we always see a plurality of leadership*. There is no reference to the appointment of "one" elder or "one" deacon for any given church. Obviously, no one individual was ever asked to serve alone.

It is implied, however, that some would give more time to spiritual leadership than others, and some would be called upon to fill more demanding responsibilities. These men, said Paul, should be given "double honor" and be financially remunerated for their efforts. This

is especially true, he said, of those "who work hard at preaching and teaching" (1 Ti 5:17-18). Plurality of leadership implies that a local church is not ready for phase two in God's plan for church leadership until more than one person is qualified to lead. But, it also reflects another very important idea regarding the New Testament church! It is a unique organism—an organism that was not designed by God to function with a pyramidal-type organizational structure. It was to be a body, as "every joint supplies, according to the proper working of each individual part . . ." (Eph 4:16). The local group needed leadership, yes, but it was to be a multiple leadership—not one individual who served as authoritative voice.

SUMMING UP

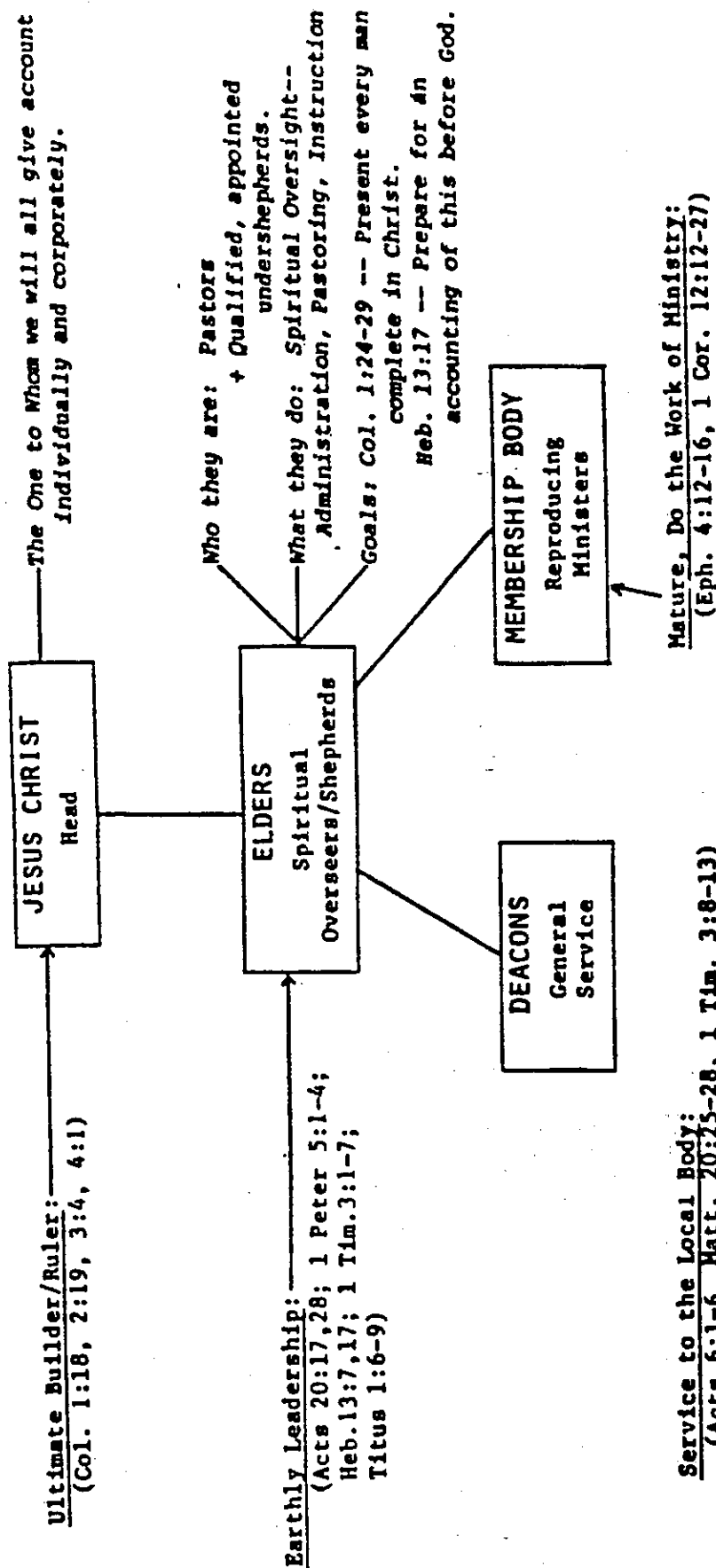
God's plan for church leadership is quite clear in the Scripture. He launched the church by giving certain men the greater gifts—men who under the direction of the Holy Spirit initiated the Christian movement and who brought local churches into existence through their preaching and teaching. As these churches were established in the faith, and when more than one man became qualified, they were appointed as elders or bishops to do a pastoral-teaching ministry in each local church. When necessary, deacons were also appointed to serve the church—particularly in meeting its more material needs. These leaders, along with all members of each local group, were a unique organism—a localized, functioning body of Christ—a microcosm and visible expression of the universal church.

But, this leads us to another important topic when discussing leadership in the local church—the functioning body of Christ. What is God's plan for "body life"?

Biblical Examples of Administration and Organization

The following chart will help to isolate the *problems*, the *solutions*, and *results* recorded in these passages.

<p>MOSES IN THE WILDERNESS (Ex 18:13-27; Deu 1:9-18)</p> <p>PROBLEM</p>	<p>THE NEGLECTED WIDOWS (Ac 6:1-7)</p> <p>PROBLEM</p>
<p>Exodus 18</p> <p>v. 13—The people stood about Moses from morning until the evening.</p> <p>v. 14—Moses sat alone trying to do the job all by himself.</p> <p>vv. 15,16—Moses was attempting to resolve the problem of the people; he served as the judge in matters of interpersonal relationships and taught the people the laws of God.</p> <p>v. 18—This laborious process caused undue stress for Moses and for the people as well.</p>	<p>Acts 6</p> <p>v. 1—The disciples were increasing rapidly. With such growth:</p> <p>—the communal system was put under stress.</p> <p>—certain individuals among the Hellenistic Jews were being overlooked in the daily serving of food.</p> <p>—consequently, the Hellenists began to complain.</p> <p>v. 2—The Twelve apostles got involved in the details of this discussion and the results of this discontentment caused them to begin to neglect their primary responsibility . . . to teach the Word of God.</p>
<p>SOLUTION</p>	<p>SOLUTION</p>
<p>Exodus 18</p> <p>v. 19—Moses' father-in-law, Jethro, served as his consultant.</p> <p>Jethro advised Moses to establish priorities</p> <p>—to serve as a mediator between the people and God</p> <p>—to teach them as a group</p>	<p>Acts 6</p> <p>v. 2—The Twelve called a meeting of the disciples.</p> <p>vv. 3,4—In this meeting they informed the people regarding their major task as the twelve apostles — prayer and the ministry of the Word.</p>
<p>the statutes and laws of God.</p> <p>vv. 20,21—To delegate the responsibility for handling the interpersonal problems of everyday life to a select group of qualified men — "able men, who fear God, men of truth, who hate unjust gain."</p> <p>v. 22—These men were to handle the minor matters, and only the major problems would be filtered through to Moses.</p> <p>Deuteronomy 1</p> <p>vv. 9-12 — Moses communicated his problem to the people.</p> <p>v. 13—Moses instructed each tribe to "choose wise and discerning and experienced men"; Moses in turn appointed them as heads.</p> <p>vv. 16-18—Moses carefully instructed the leaders in everything they were to do.</p>	<p>RESULTS</p>
<p>RESULTS</p>	<p>RESULTS</p>
<p>Exodus 18</p> <p>v. 22—Moses was assisted in his responsibilities.</p> <p>v. 23—Moses was able to endure the demands of his leadership role.</p> <p>—The people's needs were met and they were satisfied.</p>	<p>Acts 6</p> <p>v. 7—Evidently the needs of the people were met; unity was restored; the apostles were able to fulfill their primary work</p> <p>—the Word of God kept on spreading</p> <p>—the number of believers kept on increasing greatly.</p>



The Ministry: Some General Observations

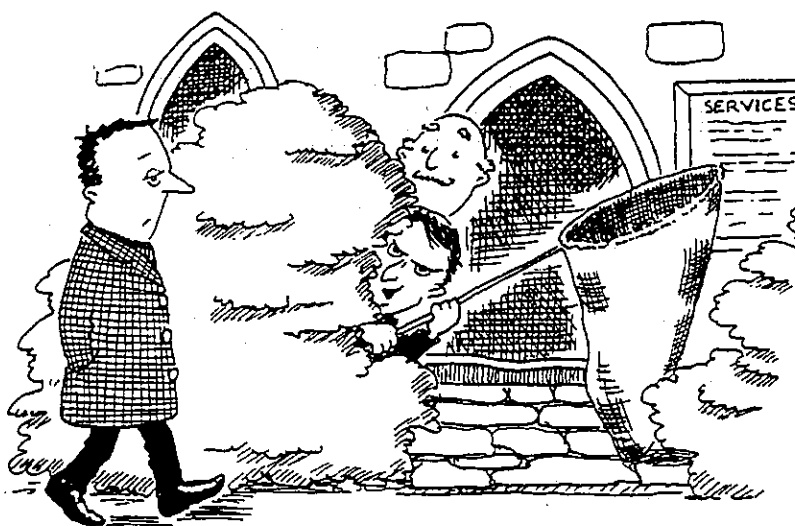
Although the ministry should be handled with respect, it should not be handled covertly or behind closed doors. Sacredness is not to be confused with secrecy. Ministry should be open and aboveboard, with several qualities that give it distinction. Note the following:

1. The foundation of ministry is character-not professional skill.
2. The nature of ministry is service-not being served.
3. The motive for ministry is love-not money or power.
4. The measure of ministry is sacrifice-not success.
5. The authority of ministry is submission-not pulling rank.
6. The purpose of ministry is to glorify God-not to glorify ourselves.
7. The tools of ministry are prayer and Scripture-not a marketing handbook and an ingratiating manner.
8. The privilege of ministry is growth-which may be more in depth rather than in great numbers.
9. The power of ministry is the Holy Spirit-not programs.
10. The model for ministry is Jesus Christ-not a corporation or a man.

Our primary purpose in all we do in the ministry should be to glorify God. It is only right that this should be our goal, for God is the one:

Who created the heavens and stretched them out,
Who spread out the earth and its offspring,
Who gives breath to the people on it,
And spirit to those who walk in it. (Isa. 42:5)

James gives us the practical ramifications of Isaiah's verses: "If the Lord wills, we shall live and also do this or that" (James 4:15). He and he alone is sovereign. We are His servants. Let us serve then in this light.



'We think we may have hit on a very unusual but fruitful means of evangelism.'

THE CHURCH AS A MISSION

Introduction: Why the Church Exists (Acts 2 provides the model)

The church exists to perform 3 basic functions -- exaltation, evangelism and edification. Exaltation is glorifying and magnifying God for who He is and what He has done. Evangelism is the task of reaching out into the world with the message of Jesus Christ in order to give every person the opportunity to experience a life changing encounter with Him. Edification is the process of coming together with other Christians to worship, share, encourage, pray and be instructed in order to help each person grow to full maturity in Christ.

Church -----> Before Holy God ----->	Exaltation
Church-----> In the World ----->	Evangelism
Church-----> Gathered Together ----->	Edification

I. Exaltation and The Church

Worship is essential to the health of the Church and it is often a neglected or abused aspect of cooperate body life. Acts 2:42-47 reveals that the 1st century church was a worshipping church. Awe, reverence (Gr. phobos) was upon every soul (v.43). There was regularly (daily) gathering for cooperate worship and the praising of God (v. 47), and the exposition of the Word (v.42) was an essential element of their meetings. God not man, was the focal point. Exaltation and not entertainment fueled the engine. Worship was:

1. Simple not sophisticated
2. Celebrative not morbid
3. Intense not lacksidical
4. For all not a few
5. Participatory not spectator
6. Theological not anthropological in focus
7. Christological not pneumatological in emphasis
8. For the whole person not departmentalized

II. Evangelism and the Church

- A. The primary calling of the church is to be a witness for Christ. This evangelistic task requires a bold proclamation of the gospel. (Acts 1:8; I Peter 2:9) To have effective evangelism, Christian lifestyles must be solidly aligned with their proclamation. Christians must "walk their talk", behavior must complement belief, deed must match doctrine.

In the early church, evangelism sprang from three (3) basic facts:

1. Christians were living dramatically changed lifestyles. These radically different lifestyles were being demonstrated in their business life (I Thess. 4:11, 12); social life (I Cor. 10:31-33; I Peter 2:12; I Peter 3:16); home life (I Peter 3:1-7); life in general (Rom. 13:9; 2 Cor. 3:2, Col. 4:5,6).
2. Christians were demonstrating love for and unity with one another. The love which they bore for one another was "proof positive" that they were disciples of Christ. (John 13:34, 35; John 17:21, 23)
3. Christians were demonstrating love, compassion and a caring attitude for all men.

B. Principles of New Testament Evangelism

1. Each local body is, first of all, responsible for its own community.
2. The gospel is to be presented primarily "in the world", not "in the church." Practically this will effect the structure of your worship and the content of your preaching.
3. The primary target for evangelism should be adults and consequently whole households. This is because:
 1. The impact of a total family on a community is significant.
 2. Family units are the building blocks of a healthy church.
 3. Parents are the primary means for a child's spiritual growth.
4. The church is responsible to carry the gospel into the community and beyond -- even to the remotest part of the earth. The church should consider missions as a sending ministry, rather than only a support ministry.
5. New believers should be integrated into the life of the local church as quickly as possible and equipped for the work of evangelism.
6. The church is responsible to develop contemporary strategies to implement the above outlined principles and reach "their mission field for Christ." Involvement in the lives of the hurting via social ministries is an important avenue often neglected by evangelicals.

III. Edification and the Church

The church exists not merely to bring people to Christ, but to build them to maturity in Christ. (Matt. 28:19, 20; Col. 1:28; Eph. 4:1; Eph. 4:11-13; 2 Tim. 2:2) It is through this process that believers are equipped to live the Christian life and to become the kind of people God desires for them to be. Edification is a vital part of God's purpose and mandate for any

local body and the reason that the church exists as a gathered community.

The true measure of the success of the local church is the character of persons that it is producing. To determine the effectiveness of a church one must examine closely the lifestyle of its members. A godly lifestyle can develop when a person participates in three vital experiences:

1. Revelant Teaching--the Word of God must be taught. (Matt. 28:19, 20; Acts 2:42; I Peter 2:2) Truth for living must be imparted.
2. Caring Community--vital relational experiences must be afforded to all believers. They must be nurtured, encouraged, exhorted, admonished, loved, cared for, etc.
3. Constant Evangelism--a church can become so intent on fulfilling its purpose as a "gathered community" that it can become an "inward-oriented" group, rather than an "outward-oriented" group. Only as the church, individually and corporately, reaches out to the lost world will it maintain the fresh flow of life and power that keeps learning biblical truth and relational Christianity dynamic and fresh.

* Principles of New Testament Edification

- * The local church is the primary means by which edification takes place.
- * Believers must be provided with a knowledge of the Word of God.
- * Believers must be provided with opportunities to develop and exercise their spiritual gifts.
- * Believers must be provided with experiences which will help them apply the word of God in their lives.
- * Believers must be equipped to live a qualitative family life.
- * Forms and structures must be developed to apply these biblical principles.

IV. True evangelism includes both:

1. A call to receive the gospel
 2. Specific training of those who receive Christ (discipleship) so that each new believer may become competent as a Christian.
- A. Discipleship is an essential part of evangelism; without it, we are abandoning spiritual babies on doorsteps.
- B. Christ commanded us to undertake a full concept of the evangelistic task. (In Matthew 28:19,20).
- C. Make Disciples
1. Expose them to the Gospel
 2. Establish their commitment to Christ

How will they 'hear'?

The number of deaf people in the world exceeds 200 million. If the entire deaf population were concentrated in a single country, it would be the fourth largest nation on earth. However, only 2% of the deaf are Christians.

3. Educate them toward maturity
- D. It was Paul's personal goal and practice to train up toward maturity those who became believers.
 - E. The key ingredient in true discipleship is to teach the Word of God effectively to the "disciple".
 - F. There were at least five marks of a true disciple in the New Testament.
 1. Priority of love for Christ (Luke 14:26)
 2. An awareness of the importance of spiritual matters (John 6: 63,66)
 3. A willingness to sacrifice even good things that might be obstacles to full spiritual growth (Luke 14: 27-33)
 4. A desire to involve himself in the lives of other people (John 13:35)
 5. Fruit, souls saved and spiritual victories (John 15:8)
 - G. The goal of all discipling is to multiply one's message in the life of a disciple who in turn will be able to disciple others.

The local church is responsible under the Lord to superintend the training, recognition and sending (with support, if needed: of whatever missionaries the Holy Spirit separates for such service from the church.

V. Patterns for the sending of missionaries are found in the Book of Acts.

- A. The churches state -- The church had several men gifted as communicators. Being "gift rich," they were ready to spare some of their developed leadership to spread the gospel in other places, even to send their most prominent servants.
- B. The leaders' actions -- These men were attested in their own church, willing to go and spiritually active.
- C. The setting apart -- The Spirit made public His desire that two be sent, so that the sending was by conviction of the whole church, not just a private call of the missionaries.
- D. The missionary work -- The consistent goal was to raise up a church in each city, leaving them with proper indigenous leaders who could care for their spiritual welfare.
- E. The return home -- They came back with a full report of what God had done. They then stayed home, ministering as they had before, until the Lord should send them out again. In subsequent tours, they consistently traveled as two or more in a team.

Our Mission

Glorifying God (Exaltation)	To	To	To
	Mirror God's Truth	Mirror God's Holiness	Mirror God's Love
By Building Up One Another (Edification)	By	By	By
	Sharing in Teaching	Expressing Holy Lives	Fellowshipping in Loving Unity
And By Reaching the World (Evangelism)	And By	And By	And By
	Telling People the Gospel	Showing People Changed Lives	Expressing Love and Unity Before a Watching World

Each of the biblical essentials are necessary and they must be kept in proper balance if our church is to accomplish the objectives God has laid out for us.

OVERSTRESS

- WORSHIP and the church becomes emotional or cold.
- INSTRUCTION and the church becomes cold, narrow, and proud.
- FELLOWSHIP and the church becomes a social club which is full of cliques.
- EVANGELISM and the church becomes shallow, hypocritical and manipulative.

UNDERSTRESS

- WORSHIP and the church becomes fearful and insecure.
- INSTRUCTION and the church becomes shallow and vulnerable.
- FELLOWSHIP and the church becomes cold, lonely and bitter.
- EVANGELISM and the church becomes selfish and shortsighted.

GETTING PERSONAL

- WORSHIP - Worship is anything but passive. Worship is a personal response to a revelation of God. Worship depends on you. Are you wholeheartedly honoring God (both personally and corporately)?
- INSTRUCTION - Acts 2 says the early disciples were "devoted" to instruction. Would you characterize your commitment to biblical teaching as steadfast and zealous? What hinders your devotion? What would enhance it?
- FELLOWSHIP - Relationships of caring and sharing between fellow believers is not incidental - it is essential. Are you making efforts to develop relationships with others? What steps do you need to take to share your life with others?
- EVANGELISM - Reaching others is every Christian's responsibility. We can all share our faith with others. Why not jot down the name of just one person who has not come to faith - ask God to help you be the channel through whom that person is reached - then act when opportunity knocks.



CONCEPT

TRUE EVANGELISM INCLUDES BOTH (1) A CALL TO RECEIVE THE GOSPEL AND (2) SPECIFIC TRAINING OF THOSE WHO RECEIVE CHRIST (DISCIPLESHIP) SO THAT EACH NEW BELIEVER MAY BECOME COMPETENT AS A CHRISTIAN.

1. Discipleship is an essential part of evangelism; without it, we are abandoning spiritual babies on doorsteps. God does not want any of us to remain as spiritual babies (I Cor. 3:1,2 / Heb. 5:11-14). (Disciple=a learner)

2. CHRIST COMMANDED US TO UNDERTAKE A FULL CONCEPT OF THE EVANGELISTIC TASK. (IN MATTHEW 28:19,20).

The Prime Directive

Going

EXPOSE THEM TO THE GOSPEL

Baptizing

ESTABLISH THEIR COMMITMENT TO CHRIST

Teaching to observe

EDUCATE THEM TOWARD MATURITY

MAKE
DISCIPLES

3. IT WAS PAUL'S PERSONAL GOAL AND PRACTICE TO TRAIN UP TOWARD MATURITY THOSE WHO BECAME BELIEVERS (Col. 1:27-29 / Acts 20:17-35).

4. THE KEY INGREDIENT IN TRUE DISCIPLESHIP IS TO TEACH THE WORD OF GOD EFFECTIVELY TO THE "DISCIPLE" (II Tim. 3:16,17!). Acts 20:32

Discipling Evangelism

5. THERE WERE AT LEAST SIX MARKS OF A TRUE DISCIPLE IN THE NEW TESTAMENT. We must help each new Christian develop these qualities:
 - *Priority of love for Christ (Lk. 14:26)
 - *An awareness of the importance of spiritual matters (Jn. 6:66,63)
 - *A desire to commit himself to listen to God (Jn. 8:31,32)
 - *A willingness to sacrifice even good things that might be obstacles to full spiritual growth (Lk. 14:27-33)
 - *A desire to involve himself in the lives of other people because of a growing love for them (Jn. 13:35)
 - *Some fruit being borne in his life, either in souls saved or in specific spiritual victories (Jn. 15:8)
6. THE GOAL OF ALL DISCIPLING IS TO MULTIPLY ONE'S MESSAGE IN THE LIFE OF A DISCIPLE WHO IN TURN WILL BE ABLE TO DISCIPLE OTHERS. This enables us to develop a worldwide vision.

THE LOCAL CHURCH IS RESPONSIBLE UNDER THE LORD TO SUPERINTEND THE TRAINING, RECOGNITION AND SENDING (WITH SUPPORT, IF NEEDED) OF WHATEVER MISSIONARIES THE HOLY SPIRIT SEPARATES FOR SUCH SERVICE FROM THE CHURCH.

1. PATTERNS FOR THE SENDING OF MISSIONARIES ARE FOUND IN THE BOOK OF ACTS.

Acts 13:1-4

"Now there were in Antioch, in the church, . . . PROPHETS & TEACHERS: Barnabas, and Simeon . . . and Lucius . . . and Manaen . . . and Saul."

And WHILE they were MINISTERING to the Lord and FASTING, the HOLY SPIRIT said, 'SET APART FOR ME Barnabas & Saul for the work to which I have called them.'

THEN, when they had FASTED & PRAYED & LAID THEIR HANDS on them, they sent them away.

So, being sent out by the HOLY SPIRIT, they went down to Seleucia . . .

Acts 14:21b-23

"They returned to Lystra & to Iconium & to Antioch,

STRENGTHENING THE SOULS of the disciples . . .

And when they had APPOINTED ELDERs FOR THEM IN EVERY CHURCH, having PRAYED

THE CHURCH'S STATE

The church had several men gifted as communicators. Being "gift rich," they were ready to spare some of their developed leadership to spread the gospel in other places, even to send their most prominent servants.

THE LEADERS' ACTIONS

These men were attested in their own church, willing to go and spiritually active.

THE SETTING-APART

The Spirit made public His desire that two be sent, so that the sending was by conviction of the whole church; not just a private call of the missionaries.

THE ACTUAL SENDING

It involved a time of spiritual concern, identification (hands laid) with the men. They departed immediately (apparently with finances in hand), led by the Holy Spirit.

THE MISSIONARY WORK

The consistent goal was to raise up a church in each city, leaving them with proper indigenous leaders who could care for their spiritual

with FASTING, they commended them to the Lord . . .

Acts 14:27,28

"And when they had arrived & gathered the church together, THEY BEGAN TO REPORT ALL THINGS . . .

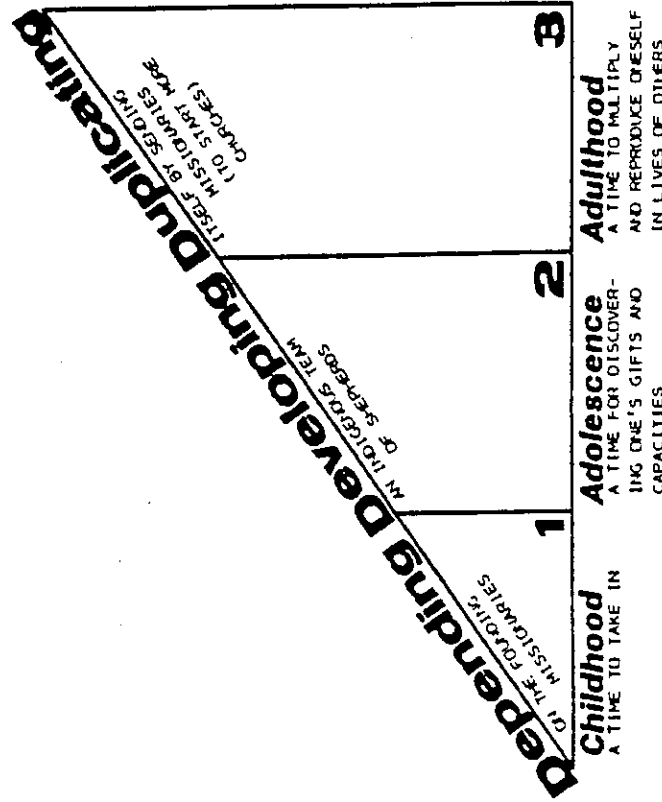
And they spent A LONG TIME with the DISCIPLES."

welfare.

THE RETURN HOME

They came back with a full report of what God had done. They then stayed home, ministering as they had before, until the Lord should send them out again. In subsequent tours, they consistently traveled as two or more in a team.

THERE ARE THREE PHASES IN THE LIFE STORY OF A CHURCH (compare the church in Antioch):



Sending Missionaries

Four Major Objectives of a Church

As we turn our attention to Acts 2, we'll see four pictures of the church in its embryonic form. And from these pictures, we will be able to determine the major objectives of any local assembly that comes into existence. These objectives are cross-cultural, cross-denominational, and true in spite of the ministry's style or size. They are the specific avenues through which we are to carry out the purpose of glorifying God. Take a close look at verses 42-47, and see if you can discover the four pictures.

And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

To help remember the four objectives, the word *WIFE* will serve as an acronym, representing worship, instruction, fellowship, and evangelism.

A. Worship. Look again at verse 42, and you will see a body of committed, worshipful people. The Greek term, meaning "to devote," is also used in Acts 1:14 and 6:4. It connotes a steadfast, single-minded fidelity. Worship was not a half-hearted effort for the early church; it was intense. And it held a beautiful simplicity—the breaking of bread and prayer. Yet, amid those simple expressions of worship was a profound reverence, as 2:43a indicates:

Everyone kept feeling a sense of awe.

The Greek states simply: "And came to every soul, fear." No one truly worships who doesn't possess a healthy and awesome respect for the most high, most holy God. Verse 46 suggests a unity in the worship:

And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart.

The Greek says "simplicity of heart." Worship is basic and glad, not morbid and sophisticated. When you're finished worshipping,

you should feel clean and fresh, ready to face the challenges God has placed before you.

B. Instruction. A church is not only a worshiping community, it is a learning congregation. Verse 42a says:

They were continually devoting themselves to the apostles' teaching.

Interestingly, that's first on the list. Why? Because babies need food. True, they need love and tenderness and cleansing. But they cry for food. Verse 44a goes on to inform us that "those who had believed were together." If we read between the lines of this verse, we find that there was something worth listening to, something to believe in, a body of truth to which they were committed. Similar passages are found in 4:4 and 6:4.

Benefits of Instruction

One of the marks of a healthy, growing church is the consistent, faithful instruction in the Word of God. Here are several benefits that come from regular teaching of the Word.

1. It gives substance to our faith.
2. It stabilizes us in times of testing.
3. It enables us to handle the Bible correctly, so we can nourish ourselves with its meat.
4. It equips us to detect and confront error.
5. It makes us confident in our walk.
6. It calms our fears and cancels our superstitions.

We must always keep in mind the primary purpose for our instruction: the glory of God. Knowledge is a wonderful thing, but knowledge alone can be dangerous (see 1 Cor. 8:1b, 11-12). When it remains theoretical, it breeds indifference. When it isn't balanced by love and grace, it breeds intolerance. When it becomes an end in itself, it breeds idolatry.

C. Fellowship. The early church was a caring flock, as revealed in Acts 2:44-45:

And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need. (see also Acts 4:34-35)

D. Evangelism. The early church demonstrated its concern by reaching out to others. The people expressed the gospel in both word and deed—through missions, evangelism, and sharing their lives and possessions with the needy.

Activity versus Accomplishment

When the Crystal Palace Exhibition opened in 1851, people flocked to London's Hyde Park to behold the marvels. One of the greatest marvels back then was steam. Steam plows were displayed. Steam locomotives. Steam looms. Steam organs. Even a steam cannon.

Of all the great exhibits that year, the first-prize winner was a steam invention with seven thousand parts. When it was turned on, its pulleys, whistles, bells, and gears made a lot of noise, but, ironically, the contraption didn't do a thing! Seven thousand moving parts making a lot of commotion... but having no practical use.

With the high-tech era we live in, it's easy to confuse activity with accomplishment, to be fooled into thinking that the sound of gears and pulleys is the sound of something important being done.

Is that true of your life? Of your church? Are there hundreds, even thousands, of parts spinning and turning and making a lot of noise, but accomplishing very little?

If so, just remember that even though your contraption may win a prize at the state fair or the denominational convention, God is the final judge. And what you think has substance may dissipate before His searching eyes like steam.

Pursuing Christian unity at any cost?

"T ruth is slain to provide a feast to celebrate the marriage of heaven and hell, and to support a concept of unity which has no basis in the Word of God. The Spirit-illuminated church will have none of this. In a fallen world like ours unity is no treasure to be purchased at the price of compromise. Loyalty to God, faithfulness to truth, and the preservation of a good conscience are jewels more precious than gold. The religious camp followers of meaningless unity have not the courage to stand against current vogues and bleat for brotherhood because it happens to be for the time popular."

—A. W. TOZER (in *Milk & Honey*, Nov 1996, page 2)

The New Church Paradigm

Leading this new kind of church requires a new set of skills. The 21st century leader...

- Leads by vision and values, not simply by virtue of position.
- Clarifies and articulates purpose and mission.
- Is committed to a process of developing people.
- Acknowledges the importance of their role as teacher/equippier/coach.
- Practices life-long learning and encourages others to do the same.
- Communicates effectively using narrative story.
- Possesses skills in leading people and organizations through transition.

A new paradigm of church is emerging as we approach the 21st century. The following chart identifies some of the characteristics of this new paradigm. We think this new paradigm is consistent with the core beliefs of the WCA churches around the world.

ISSUE	APOSTOLIC PARADIGM (1st-3rd Centuries)	CHRISTENDOM PARADIGM (4th-mid 20th Centuries)	NEW APOSTOLIC PARADIGM (Late 20th-21st Centuries)
Driving Forces	Mission, vision/values	Tradition, loyalty, obedience	Mission, core beliefs and values
Mission	Focused on external reach out to the world	Focused on internal mission was "far away"	Focused on external the unchurched, the seeker
Structure	Simple, functional. Local church centered	Complex, hierarchical. Bureaucracy centered	Flexible, contextual. Local church centered
Relationship to God	Personal, gets lived out in community	Social, corporate, institutional	Individual, experiential
Role of Clergy	Teacher, equippier	To be the minister, professional	Teacher, equippier, coach to build up disciples
Role of Laity	Active, engaged in mission	Passive, obedient	Active, deployed in mission
Communication Vehicle	Narrative stories	Print and proclamation, rational argument	Narrative stories and multimedia
Level of Collaboration	High, informal	High, formalized, denominations	High, short term for specific purpose, networks

From The Leadership Network.

How Are These 10 Values Lived Out in Your Church?

We believe that anointed teaching is the catalyst for transformation in individuals' lives and in the church.



We believe that lost people matter to God, and therefore, ought to matter to the church.



We believe that the church should be culturally relevant while remaining doctrinally pure.



We believe that Christ followers should manifest authenticity and yearn for continuous growth.



We believe that a church should operate as a unified community of servants stewarding their spiritual gifts.



We believe that loving relationships should permeate every aspect of church life.



We believe that life-change happens best in small groups.



We believe that excellence honors God and inspires people.



We believe that churches should be led by those with leadership gifts.



We believe that full devotion to Christ and His cause is normal for every believer.



Interpreting Your Score

If you scored a total of:

- 4 - 8** *on a value*, it is safe to say that this value is *hardly present* in your church. An individual here or there might express it, but generally this value isn't steering decisions as to how money is spent, people are deployed, or ministries planned or executed.
- 9 - 12** *on a value*, then it is safe to say that this value is *somewhat present* in your church. Perhaps one or two groups or ministries may exemplify it but it is not widely or deeply held throughout the church. More than likely church leadership model this value *unevenly*.
- 13-16** *on a value*, then this value is *very present* in your church. It's likely that your church has significant opinion leaders who model it. This value is undoubtedly talked about openly and many ministry decisions are made with this value in mind.

1. What one or two values really stand out as needing attention?

2. What one or two values are you encouraged about?

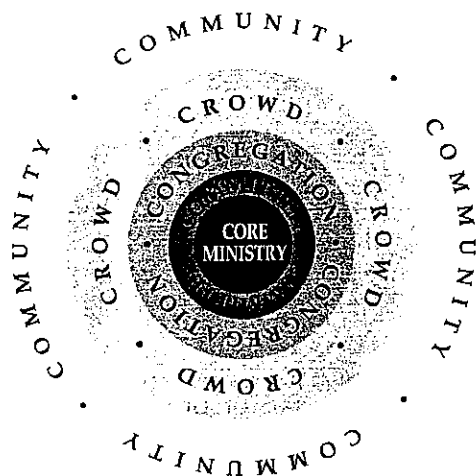
The Ten Values

		Totals
Value 1: We believe that anointed teaching is the catalyst for transformation in individuals' lives and in the church. (Includes the concept of teaching for life change) <i>Romans 12:7, 11 Timothy 3:16 & 17, James 1:23-25</i>	→	<input type="text"/>
Value 2: We believe that lost people matter to God, and therefore, ought to matter to the church. (Includes the concepts of relational evangelism, and evangelism as a process) <i>Luke 5:30-32, Luke 15, Matthew 18:14</i>	→	<input type="text"/>
Value 3: We believe that the church should be culturally relevant while remaining doctrinally pure. (Includes the concepts of relating to our culture through our facility, printed materials and use of the arts) <i>1 Corinthians 9:19-23</i>	→	<input type="text"/>
Value 4: We believe that Christ followers should manifest authenticity and yearn for continuous growth. (Includes the concepts of personal authenticity, character and wholeness) <i>Ephesians 4:25-26 & 32, Hebrews 12:1, Philippians 1:6</i>	→	<input type="text"/>
Value 5: We believe that a church should operate as a unified community of servants stewarding their spiritual gifts. (Includes the concepts of unity, servanthood, spiritual gifts and ministry callings) <i>1 Corinthians 12 & 14, Romans 12, Ephesians 4, Psalm 133:1</i>	→	<input type="text"/>
Value 6: We believe that loving relationships should permeate every aspect of church life. (Includes the concepts of love driven ministry, ministry accomplished in teams and relationship building) <i>1 Corinthians 13, Nehemiah 3, Luke 10:1, John 13:34-35</i>	→	<input type="text"/>
Value 7: We believe that life-change happens best in small groups. (Includes the concepts of discipleship, vulnerability and accountability) <i>Luke 6:12 & 13, Acts 2:44-47</i>	→	<input type="text"/>
Value 8: We believe that excellence honors God and inspires people. (Includes the concepts of evaluation, critical review, intensity, and excellence) <i>Colossians 3:17, Malachi 1:6-14, Proverbs 27:17</i>	→	<input type="text"/>
Value 9: We believe that churches should be led by those with leadership gifts. (Includes the concepts of empowerment, servant leadership, strategic focus and intentionality) <i>Nehemiah 1 & 2, Romans 12:8, Acts 6:2-5</i>	→	<input type="text"/>
Value 10: We believe that full devotion to Christ and His cause is normal for every believer. (Includes the concepts of stewardship, servanthood, downward mobility and ministry over occupation) <i>1 Kings 11:4, Philippians 2:1-11, 11 Corinthians 8:7</i>	→	<input type="text"/>

What This Training Offers That Others Miss

A Fresh Perspective

to help you recognize the different levels of commitment in your church, understand how people's needs differ at each level, and learn how to lead people to deeper levels of commitment.



You have 5 different people groups related to your church right now. The PDC circles represent the 5 levels of commitment:

YOUR COMMUNITY – those living around your church who never attend or only occasionally.

YOUR CROWD – those who attend regularly but are not members.

YOUR CONGREGATION – those who are committed to both Christ & membership in your church family.

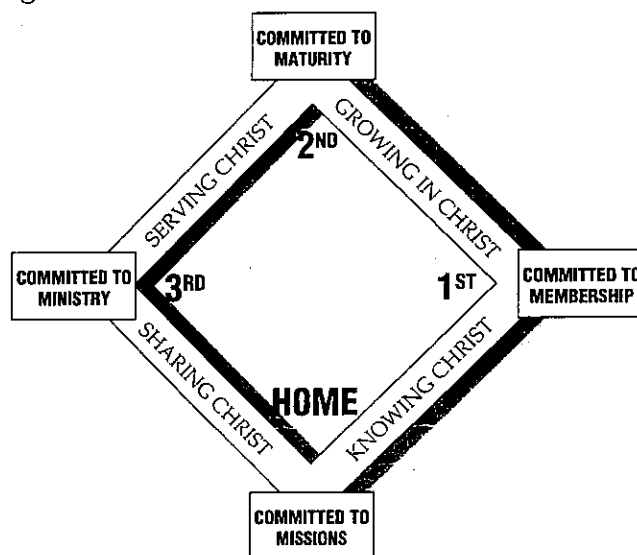
YOUR COMMITTED – those members who are serious about growing to spiritual maturity.

YOUR CORE – those members who are actively serving in ministry in your church.

Each group has unique needs, motives, problems, & POTENTIAL! Our goal is to help you turn an audience into an army.

A Simple Process

for moving people from unchurched and uncommitted to become mature believers that fulfill their ministry in your church and their life mission in the world. This process is so practical, you can immediately implement it in your church, regardless of size or denomination.



The PDC Baseball Diamond is a visual road map anyone can understand:

Your church must move people to...

FIRST BASE: MEMBERSHIP – Learn the keys to reaching the unchurched for Christ and assimilating them into your congregation.

SECOND BASE: MATURITY – Learn how to measure spiritual growth in your people — and a practical plan for leading them to maturity.

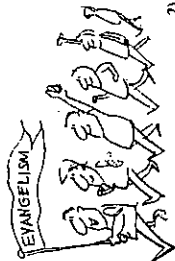
THIRD BASE: MINISTRY – Learn how to equip and empower your people for service by helping them identify their S.H.A.P.E. for ministry.

HOME BASE: MISSION – Learn to help your people define and fulfill their Life Mission in the world.

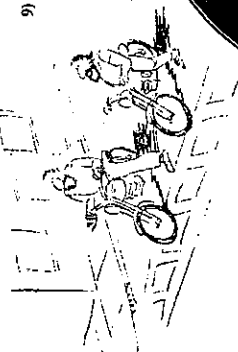
Many churches do a good job of getting people as far as second base. Our goal is to help them reach home base!

15 CHARACTERISTICS OF CONTAGIOUS CHURCHES

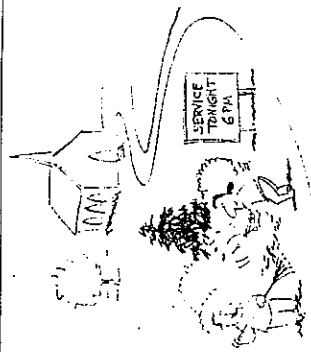
Excerpted from chapter 14, "Contagious Christians and Contagious Churches," in *Becoming a Contagious Christian*, by Bill Hybels and Mark Mittelberg. Zondervan, 1994



1. **Evangelism is a Basic Value**
Reinforce the essentials of evangelism before starting new programs, experimenting with new approaches, etc.

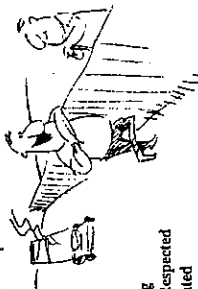


9. **Varied Approaches to Evangelism are Celebrated**
Effective evangelism should reflect the individual's style. Each person has a different approach that is tied in to the personality God has given them.



10. **Every Position of Service is Viewed as Part of the Outreach of the Church**
Value every position of service in the church as an important contribution to the overall goal of reaching lost people.

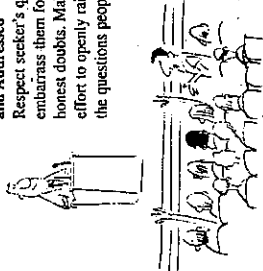
3. **Outreach is Part of the Overall Strategy**
Evangelism is everyone's job, not just the Evangelism Department's.



4. **The Seeking Process is Respected and Facilitated**
Validate and honor the process people go through in coming to Christ. High-pressure "Come-to-Christ-now!" techniques often scare seekers away.

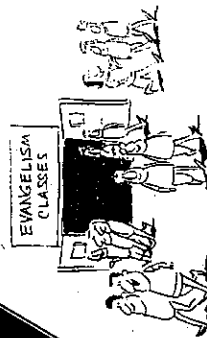
5. **Seekers Questions are Valued and Addressed**

Respect seeker's questions. Don't embarrass them for expressing honest doubts. Make a concerted effort to openly raise and address the questions people are asking.



8. **Relationships with Unchurched People are Maximized**
Don't spend all your time at church-related functions. Make it a point to spend quality time with people who need Christ.

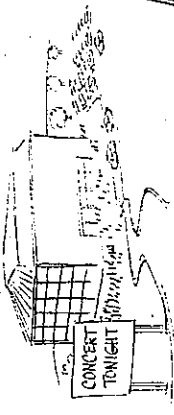
7. **The Members are Equipped to Spread Their Faith**
Teachers in our churches need specialized training. When they become skillful and active in spreading their faith, they will become highly contagious!



6. **The Leaders Model the Reaching of Lost People**
Practice what you preach! Champion and model the value of spending time and energy in relating to unchurched people.

11. **The Efforts of Individual Members are Supplemented by Larger Outreach Events**

A well-designed seeker service, concert, or other program can be used by God to replace mistaken notions about Him and to open people to hearing more.

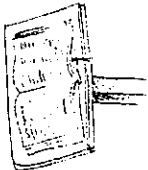


12. **Innovation is Valued and Employed**

Dream up new, innovative ideas for getting the message to those who need it.

13. **The Relevancy of the Bible is Emphasized**

Most seekers grossly underestimate the day-to-day benefits of knowing and honoring God. As people find out that Christian teachings work, they'll stay around long enough to discover that Christian claims are true.



15. **There's a Tangible Sense of the Supernatural**
God's work is clear as miracle after miracle happens in the form of changed lives. It should make you want to say, "It'd sweep floors just to be a part of this church."



Lessons from the top 10 mistakes churches make

By Bill Easum

My Top Three Mistakes

■ **Not dreaming big enough.** In 1986, the church I pastored from 1969 to 1993 purchased four acres of adjacent land for \$1 million. This purchase was the result of not dreaming large enough in 1972 and 1979. In 1972, we could have purchased an adjacent 14 acres for the same amount we paid for a new sanctuary. In 1979, we chose to build another sanctuary for \$1 million instead of spending \$2 million to relocate the church to the expressway.

Lesson: Effective leaders need to dream bigger and have more patience.

■ **Not focusing on the mission statement early in my ministry.** In the first year of my 24-year pastorate, we developed a mission statement that read, "Every person a minister of Jesus Christ." I understood the power of this statement, but I did not focus on it. I occasionally allowed myself and the church to lose sight of it. The larger the church grew, the more staff members we needed, and more work was required of each. As a result, I had a nervous breakdown and had few equipped ministers.

Lesson: Effective pastors focus on their mission statement.

■ **Not understanding soon enough the power of the meta model of small groups (groups of three to 15 people, led by equipped lay pastors, that multiply on a regular basis).** We began these groups in 1982, and worship grew from 400 to more than 800 in four years. But because I didn't understand the power of these groups to change lives, I did not put enough of myself into the process. It fell apart and had to be jump-started in 1992, losing valuable time.

Lesson: Meta small groups are an essential tool of evangelization and making disciples.

Learning from our mistakes and the mistakes of others is one of life's greatest sources of personal growth. Most effective church leaders relate to mistakes in much the same way scientists relate to research and development. They don't like their failures, but they learn from them and apply what they learn to the other areas of their lives.

Once a month, one pastor I know brings to the staff meeting a piece of paper that has written at the top, "What Mistakes Have We Made This Month?" At the bottom of the page is written, "What Lessons Have We Learned from this Month's Mistakes?" Then the staff discusses the two questions.

During 10 years as a consultant, I've developed a list of church leaders' top 10 mistakes. I share them in the spirit of the above staff meeting. See the column at left for my own top three mistakes as a pastor and what these mistakes taught me.

NUMBER 10 Not assimilating the importance of the automobile. In 1950, people were fortunate to have one car, and those who didn't walked or took the bus to church. Today, few people walk to church, fewer ride the bus and many families come to church in two or more cars.

Lesson: Do what you can to provide adequate space for cars, vans, etc., if you want the people to hear the gospel. The average church needs one space for every two people on the property at the peak hour of the peak season.

NUMBER 9 Renting facilities to outside groups when the church should be using these facilities to do ministry in the name of Jesus Christ. It is immoral for churches to rent their facilities when they could use them for ministry. The most common mistake is renting the church to a preschool or day-care center. All this does is take up space the church could use and encourage churches to rely on rent rather than tithing.

Lesson: Don't rely on rent to survive. When demographically appropriate, churches should provide weekday ministries in which Christian values are taught to children and efforts are made to reach and disciple the parents. If a preschool or day-care center rents your facilities, ask the tenant to leave and start your own as part of your children's ministry.

NUMBER 8 The laity's failing to respond to worship visitors within 24 hours. My examination of hundreds of church job descriptions reveals that nine out of 10 seldom even mention evangelism. They require pastors to spend more than 90 percent of their time working within the membership. Church leaders seem more concerned with taking care of the members, including reactivating inactive, than with reaching the unchurched or pre-Christian. This inward focus robs a church of its spiritual power, because God's church

exists for people whom it has not yet reached with the gospel.

Lesson: Churches should devote one-half of everything they do to reaching the unchurched and pre-Christian. Laypersons should visit guests within 24 hours and be equipped to pray with those who are ready for guidance. Instead of worrying about inactives, churches should keep people from becoming inactive.

NUMBER 7 Planning for a summer slump. Nine out of 10 dying or plateaued churches with which I've consulted shut down their choirs and reduce their schedules in the summer, even though summer is a major time for reaching new people moving into the area. Such actions send a negative signal to everyone. If something is not important enough to our Christian development to keep open in the summer, perhaps it may not really be that important the rest of the year. Shutting down in the summer translates into diminished commitment of time, energy and money; makes it harder to start up in the fall; and does not provide summer visitors a complete experience.

Lesson: Churches that make disciples are 12-month churches. Plan for a summer hump (instead of slump) by (1) having the adult choir sing all summer; (2) not combining or changing worship hours; (3) in some areas adding worship services during the summer, such as an outdoor service; (4) extending vacation Bible school to different locations throughout the summer; and (5) providing summer camps and ministries for children and youth.

NUMBER 6 Failing to appreciate the 80 percent rule of space. Any time anything is more than 80 percent full, growth becomes harder. If attendance is at 80 percent on an average Sunday, every other Sunday it is above 80 percent, and on holy days 100 percent plus. Hint: It takes 24 inches per person for worship, but most architects use 18 inches in determining seating capacity. For classrooms, it

takes 35 square feet per child for first grade and under, and 20 square feet per person over the first grade.

Lesson: Keep detailed records on each area of the church, and look for ways to increase its capacity before reaching the 80 percent mark. The primary areas to track are those used for worship and Sunday school, parking lots and hallways.

NUMBER 5 Failing to start an indigenous service. (Indigenous means sharing the gospel in the language, culture and technology of the people you are trying to reach.) A vital, growing church rarely has only one worship service. Just adding a service usually results in increased attendance of 20 percent or more. Making this service indigenous to the area often results in this added service's being the largest service within three to five years. If the same time, energy and more money are spent on the indigenous service as are spent on the original service, it is usually the largest service within three years.

Lesson: If you have only one service or if the largest service is more than 80 percent full, or if all your present services are traditional, begin a new indigenous service on Sunday morning between 9:30 and 10:30 (it will not hurt Sunday school).

NUMBER 4 Failing to provide enough staff members. A primary reason churches fail to grow beyond 100 is one person can adequately network, equip and mentor/midwife into ministry. In traditional churches the rule of thumb is one program/pastoral staff person for every 100 people in worship. In nontraditional churches that rely heavily on lay pastors, the number of people per program/pastor staff person is much higher.

Lesson: Hire people who can stay seven or more years and will focus on equipping laity rather than doing ministry. A mainline church should generally avoid hiring ordained associate pastors until it reaches 450-plus in worship. The first staff person to add (after attendance reaches 100) is a full-time secretary. The church's key ministries determine the remaining staff additions.

NUMBER 3 Pastors moving too often. The average tenure for an ordained pastor is around four years. The average tenure of a pastor in most large, growing, dynamic churches with great lay ministries is more than 10 years. The average pastoral tenure in the 21st century will be 20 to 30 years. Many of the large, dynamic churches with great lay ministries now have pastors in the 15th years or more.

Lesson: Early in his or her ministry, a pastor should find a church where a match exists between his or her vision and that of

the church and stay there for the duration. All pastors should try to "bloom where they are planted; be there while they are there"—not wait for God to finally give them a "good" church. There aren't any "good" churches lying around. Pastors and laypersons with vision develop "good" churches.

NUMBER 2 Underestimating the power of prayer in making disciples and decisions. All renewal in the church starts with prayer. However, most prayer today is misdirected. Too many pastors are professional pray-ers who pray in the place of the laity. Instead, they should teach laypersons to pray for themselves and others. The next time you ask for prayer in your church, make note of what people pray for. You will have to go to several different groups of people before you hear a prayer raised on behalf of an unchurched or pre-Christian person. Prayers are usually for physical healing of friends and loved ones and seldom for someone's salvation.

Lesson: Teach your people to pray for themselves and others. Make prayer a vital part of decision making instead of voting or trying to develop consensus. Organize people with the gift of prayer into groups that pray daily for the church and its leaders. Develop your own prayer life.

NUMBER 1 Not having a consuming vision and passion for the transformation of people.

Too many church leaders are going through the motion while yearning for retirement. Too many local church pastors are little more than personal chaplains in dysfunctional hospitals where people never get well and get on with life. Yet many church members hunger for a spiritual leader who can help them and their church grow spiritually. Many pastors have received a heretical view of ministry. They take care of parishioners instead of equipping them for ministry. They do ministry rather than equipping laypersons to do ministry. A pastor should never do for people what they can do for themselves.

Lesson: If your ministry is not driven by this passion, take your Bible and go off and pray until God shows you the vision. If you have this passion, then don't let anything distract you from living it out. If you can't find this passion, get out of the ministry. Hint: Too much or too little passion for a vision can cause people to lose their integrity.

This article originally appeared in the Net Results newsletter and is reprinted with permission. Bill Easum is a church consultant based in Port Aransas, Texas. A former senior pastor of United Methodist churches, Easum now works with churches of many denominations through 21st Century Strategies Inc. He is a graduate of Baylor University, Southwestern Baptist Theological Seminary and Southern Methodist University's Perkins School of Theology.

BAPTISM

I. Sacrament vs Ordinance

A. The Concept of Sacrament

The word "sacrament" means to make sacred, to dedicate to a god or to a sacred use. The Latin word was used in the Vulgate to translate the Greek mysterion, which gave it the idea of something mysterious or magical. Thus groups that prefer to call these rites of the church sacraments usually connect with them some mysterious power or actual conveying of grace. Ryrie, Bas. Theo., p. 421.

1. Catholic View: Ex Opera Operato

The Council of Trent defined a sacrament as something presented to the sense, which has the power, by divine institution, not only of signifying, but also of efficiently conveying grace. Ibid.

2. Lutheran View--There is no conveyance of grace unless the sacrament is accompanied by faith (In infants, an unconscious faith is expressed).

3. Presbyterian View (Calvin)

Sacraments are not means of grace ex opera operato or in virtue of some inherent content of the rite itself. They are visible signs and seals of an inward and invisible thing, by means whereof God works in us by the power of the Holy Spirit. In particular, they are signs and seals of God's working out the covenant which he has established with the human race. Erickson, Chr. Theo., p. 1093.

B. The Concept of Ordinance (Zwinglian)

Ordinance (through a synonym of sacrament in the dictionary) does not incorporate the idea of conveying grace but only the idea of a symbol. Thus the ordinance itself has no inherent power to change those observing it, though God may use it to minister to them. Ryrie, Bas. Theo., p. 421.

C. Number of the Sacraments/Ordinances

1. According to Roman Catholics: 7

- a. Baptism
- b. Confirmation
- c. Penance
- d. Eucharist
- e. Marriage
- f. Extreme Unction--for time of death
- g. Holy Orders--Priesthood Ordination

2. According to Protestants
 - a. Minimalists: 2
 1. Baptism
 2. Lords Supper
 - b. Maximalists: 5
 1. Baptism
 2. Lord's Supper
 3. Foot Washing (John 13)
 4. Marriage (Eph. 5)
 5. Prayers for the Sick (James 5)

D. 5 Key Questions

1. Prescribed by the Lord?
2. Proclaimed by the Saints?
3. Practiced by the Church?
4. Provided only for the saved?
5. Pictures the atonement?

- E. Marriage was God-ordained and symbolizes the important relationship between Christ and the Church; and praying for the sick involves the church through its elders.

II. Baptism

A. History of the Doctrine

1. The Ancient Church
The early fathers regarded baptism as the rite of initiation into the Church, and usually considered it as closely connected with the forgiveness of sins and the communication of the new life. Some of their expressions would seem to indicate that they believed in baptismal regeneration. Berkhof, Sys. Theo., p. 626.
2. Baptism and Faith
At the same time it should be noted that in the case of adults they did not regard baptism as efficacious apart from the right disposition of the soul, and they did not consider baptism as absolutely essential to the initiation of the new life, but rather looked upon it as the completing element in the process of renewal.
3. Infant Baptism -- some signs for it appear in the 2nd and 3rd century. It was spoken against by Tertullian, and not common until later.
4. Administration of Baptism

The general opinion was that baptism should never be repeated, but there was no unanimity as to the validity of baptism administered by heretics. In course of time, however, it became a fixed principle not to re-baptize those who were baptized into the name of the triune God.

5. The Problem of Post-Baptismal Sins -- became an area of debate and concern (influenced by legalism and asceticism). This led to many postponing their baptism to near the time of death (thus baptism seemed to have a sanctifying value for many).

B. Medieval Church

1. Augustine (354-430)
Augustine seems to have considered baptism as effective ex opere operato in the case of children. He regarded baptism as absolutely necessary and held that unbaptized children are lost. According to him baptism cancels original guilt, but does not wholly remove the corruption of nature.
2. The Scholastics (12th - 13th century)
The Scholastics at first shared Augustine's view, that in the case of adults baptism presupposes faith, but gradually another idea gained the upper hand, namely, that baptism is always effective ex opere operato. The importance of subjective conditions was minimized. Thus the characteristic Roman Catholic conception of the sacrament, according to which baptism is the sacrament of regeneration and of initiation into the Church, gradually gained the upper hand.

C. Reformation Church

1. Lutheran View
 - a. Meaning of Baptism
The Lutheran Reformation did not entirely rid itself of the Rom. Catholic conception of the sacraments. Luther did not regard the water in baptism as common water, but as a water which had become, through the Word with its inherent divine power, a gracious water of life, a washing of regeneration. Through this divine efficacy of the Word the sacrament effects regeneration.
 - b. Infant Baptism
Infants who are baptized may possess an unconscious faith. Faith, it is maintained, does not necessarily require reasoning power and self-consciousness. Luther observed that faith does not cease when we are asleep, preoccupied, or engaged in strenuous work. Jesus teaches that children can have implicit faith.

BUT: The faith that exist while sleeping or preoccupied is based on earlier conscious act/state.

BUT: Children to whom Jesus referred were not new born infants.

- c. The other means of dealing with the apparent inconsistency is to maintain that it is the faith of the parents that is involved when a child is baptized. Some would even say that the church has faith on behalf of the child. Infant baptism, then, rests on vicarious faith.

2. Reformed View

- 1. Some simply pointed out that infants born of believing parents are children of the covenant, and as such heirs of the promises of God, including also the promise of regeneration.
- 2. Others went beyond this position and maintained that the children of the covenant were to be regarded as presumptively regenerated (regenerated until the contrary appears from their lives).

3. Baptist View

- 1. The Zwinglian Connection
Zwingli himself initially moved away from infant baptism, but then changed his mind when he saw the ecclesiastical (political) implications. (Too radical a move)
- 2. Rebirth of the Baptist Tradition (Jan 21, 1525) in Anabaptism
Infant baptism is rejected and believers baptism is affirmed (by pouring). Blaurock, Grebel, Manz, and others met in Zollicon in the barn of Felix Manz, and baptized.
- 3. Baptist View of the Church -- Voluntary, missionary free church view ("called out ones" from the territory).

III. Institution of Baptism

- A. Proclaimed by Christ, Matt. 28:19-20
The Great Commission is missiological, soteriological, ecclesiological, and Christological.
- B. Baptism is a part of the Great Commission though technically not a part of the gospel.

- C. Practiced by the Church (Acts 2:38, 41, 8:12-13, 36, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5) The early church never conceived of a believer remaining unbaptized. Ryrie, Bas. Theo., p. 422.

IV. Meaning of Baptism (Rom. 6)

A. Identification with Christ

Theologically, baptism may be defined as an act of association or identification with someone, some group, some message, or some event. Baptism into the Greek mystery religions associated the initiates with that religion. Jewish proselyte baptism associated the proselyte with Judaism. John the Baptist's baptism associated His followers with His message of righteousness. (Incidentally, John was apparently the first person ever to baptize other people--usually baptisms were self-administered)

- B. Baptism is, therefore, first and foremost, identification with Jesus Christ. By this act the initiate indicated that he was entering the realm of Christ's lordship and power. Baptism is therefore the sign of the working of the gospel in which God unites the believer to Himself through Christ, and the believer testifies to the subjective reality of that union in his life. Saucy, Ch. God's Prog., p. 194.

C. Identification with the Church

- A. Identification with Christ is at the same time identification with His body, the church.
- B. Spirit baptism (I Cor. 12:13) is linked to water baptism and our identification with the body of Christ. Our weakened ecclesiology as the people of God has contributed to a loss of significance for baptism.

V. Efficacy of Baptism: Various Views

A. Baptismal Regeneration

1. Evidence

Mk. 16:16. Mark 16:16 is a forceful argument that belief is necessary for salvation, it is not so clear on the matter of baptism. An additional consideration is the fact that the entire verse is not found in the best texts.

2. Jn. 3:5 Water and Spirit

Possible References to Water

- a. O.T. Rite of purification but this rite in itself was not salvific; further, it makes New Testament salvation dependent on Judaism. However, the symbolism of cleansing is a viable option which Nicodemus would have

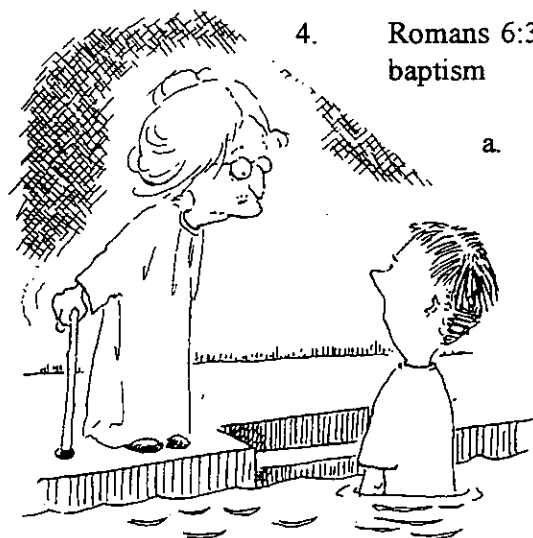
known.

- b. Baptism of John - few advocates
- c. Word of God, Eph. 5:26; but this does not seem to fit the context.
- d. Christian Baptism: but contextually would have communicated nothing to Nicodemus and is anachronistic. (W. Walker takes this view).
- e. Water of Physical Birth--most probable view but unlikely Jesus would present this as required for salvation.

3. Acts 2:38 Repent and be baptized

- a. Interpretations
for -- is best trans. "because of" , because you are saved
- b. Metaphorical View: Baptism figure of speech for repentance
- c. The remainder of Acts will not support baptismal regeneration

4. Romans 6:3-4 Imagery of water baptism is an example of Spirit baptism



'I know I was a teenage convert, but I needed time to think about baptism.'

- a. Here as elsewhere baptism bears a relationship to Spirit baptism. It portrays outwardly and symbolically what Spirit baptism has already affected inwardly and vitally by uniting the believer to Christ and identifying him with the Savior in death and resurrection. Water baptism, in other words, is symbolic--As such the water ceremony always underlies the spiritual reality. Properly understood in its scriptural relation to Spirit baptism, water baptism is divinely intended to be a symbol of unity, a portrayal of the oneness of all believers in their common relationship, first to Christ and secondly to one another in Him. It is meant to be a reminder that this unity is effected by the baptizing work of the Spirit. Dunn Bapt. in the H.S. p. 107.

5. Titus 3:5

If this is an allusion to baptism, it is vague. It seems rather, that the washing of regeneration refers to a cleansing and forgiveness of sins.

6. Evaluation

Any interpretation which makes the rite itself spiritually efficacious must be rejected. The Scriptures without equivocation teach that salvation with all of its concomitant blessings is through faith alone. Saucy, Ch. God's Prog., p. 196

B. Baptism and Circumcision

1. Question
What of the view that baptism is a continuation or a supplanting of the Old Testament rite of circumcision?
2. It is significant here that the New Testament tends to depreciate the external act of circumcision. It argues that circumcision is to be replaced not by another external act (e.g. baptism), but by an internal act of the heart. Erickson, Chr. Theo. p. 1100.
3. Baptism actually did away with the need of circumcision because it signified the union of the believer with Christ, and in union with Him the old nature was sloughed off. A lesser circumcision has been replaced by a greater; the spiritual circumcision promised under the old covenant has become a reality under the new through baptism. Beasley-Murray, Bapt. in the N.T. p. 315.

C. Baptism and Faith

1. It is evident that baptism and faith are closely related according to the Scriptures. Christian baptism is conversion baptism. Although salvation is through faith, baptism as the expression of this faith was often joined to the reality. The sign and the reality symbolized were not separated but were seen together. Saucy, Ch. God's Prog., 197.
2. Baptism and faith are but the outside and the inside of the same things. Denney, Death of Christ p. 185.

D. What the Relationship is Not

The relation between baptism and faith must never be construed, however, so as to make the rite the faith which brings salvation. Rather, in every biblical example the inward, saving faith precedes baptism and in some instances at least, it is clearly manifest that the gifts of salvation are bestowed as the fruit prior to baptism (Acts 10). The many instances where faith alone is mentioned without baptism as the condition of salvation make it impossible to accept any doctrine of baptismal regeneration whereby baptism is necessary for salvation. The blessings of the gospel are received through faith. Nevertheless, when that saving faith goes on to be expressed in an objective manner through baptism, God uses this act to confirm the realities of salvation. The faith of the individual is strengthened as it is openly expressed, and the saving acts of salvation are sealed and ratified with additional force to the heart of the believer. Saucy, Ch. God's Prog. p. 198.

Early References to Baptismal Regeneration

Justin (Martyr of the Second Century)

Then they are led by us to where there is water, and in the manner of the regeneration by which we ourselves were regenerated they are regenerated. For at that time they obtain for themselves the washing of water in the name of God the Master of all and Father, and of our Savior Jesus Christ, and of the Holy Spirit. For Christ also said, "unless you are regenerated, you cannot enter the kingdom of Heaven..." And might obtain in the water the forgiveness of past sins, there is called upon the one who chooses to be regenerated and who repents of His sins the name of God the Master of all and Father... (Apology I,61)

Theophilus (A.D. 180)

Moreover the things which come from the waters were blessed by God, in order that this might be a sign that men were going to receive repentance and forgiveness of sins through water and the "washing of regeneration," namely all those who come to the truth and are born again, and receive blessing from God. (To Autolycus II. XVI)

Irenaeus (About A.D. 180)

First of all, it admonishes us to remember that we have received baptism for remission of sins in the name of God the Father, and in the name of Jesus Christ, the Son of God, who became incarnate and died and was raised, and in the Holy Spirit of God: and that this baptism is the seal of eternal life and is rebirth unto God, that we be no more children of mortal men, but of the eternal and everlasting God. (proof of the Apostolic preaching 3).

Clement of Alexandria (before A.D. 215)

This work is variously called a grace gift, illumination, perfection, washing. It is the washing through which we are cleansed of our sins, the grace gift by which the penalties for our sins are removed. (Instructor I. VI. 25.3 -- 26. 1;30.2;32.1).

Tertullian (A.D. 155-222)

We as little fishes, in accordance with our (Ichthys) Jesus Christ, are born in water (on Baptism I) it has assuredly been ordained that no one can attain knowledge of salvation without Baptism. This comes especially from the pronouncement of the Lord, who says, "Except one be born of water he does not have life." (Ibid. 12)

Barnabas (early second century)

Let us inquire if the Lord was careful to make a revelation in advance concerning the water and the cross...blessed are those who place their hope in His cross and descended into the water..We descend into the water full of sins and uncleanness, and we ascend bearing reverence in our heart and having hope in Jesus in our Spirit. (Early Christians speak 11:1, 8,11).

Shepherd of Hermas (early second century)

Your life was saved and will be saved through water..." I have heard, sir, from some teachers that there is no other repentance except that one when we descended into the water and received the forgiveness of our former sins." He said to me, "You heard correctly, for it is so... (Ibid, Mandate, IV.III,1).

The seal then is in the water. They descended then into the water dead and they ascend alive. The seal itself, then was preached to them also, and they made use of it in order that they might "enter into the Kingdom of God." (Similitudes IX.XVI.3-6)

DEAR JOHN MACARTHUR:



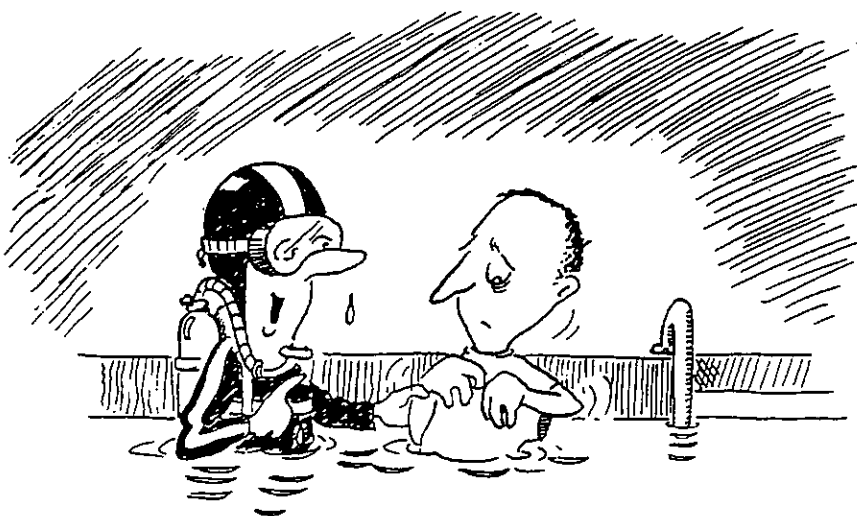
IS WATER BAPTISM NECESSARY FOR SALVATION?

No. The Bible clearly teaches that there are no righteous works a man can do to be saved (Eph. 2:8-9; Titus 3:5; 2 Tim. 1:9). The requirement for salvation is faith alone (Rom. 10:9). Water baptism is the public confession of that faith, but the person

who believes is saved even before he is baptized. Acts 10:47-48 tells us that Cornelius and his household were possessors of the Holy Spirit (and thus saved — Rom. 8:9) prior to being baptized. The penitent woman (Luke 7:37-50), and the thief on the cross (Luke 23:39-43) are individuals who were saved without being baptized.

In 1 Corinthians 15:1-4, Paul summarizes the gospel that he preached to the Corinthians. There is no mention of baptism. Earlier he said, "Christ did not send me to baptize, but to preach the gospel" (1:17), thus clearly differentiating the gospel from baptism. Those two passages are difficult to explain if baptism is an essential part of salvation.

Baptism is important, and all believers are to be baptized (Matt. 28:19), but it does not in any way save us.



'I promise you you'll only be under for a second.'

ECCLESIOLOGY: LOCAL CHURCH BAPTISM II

I. Subjects of Baptism

A. Historical Argument

1). Introduction

The earliest evidence from church history following the New Testament records clearly points to believer's baptism. Unambiguous testimony for the baptism of infants appears only about the middle of the first half of the third century. The nature of the testimony indicates that infant baptism was practiced at least in some areas at the end of the second century. *Ibid.*, p. 203.

2). The *Didache* (AD 100)

"Prior to the end of the second century and the beginning of the third there is no evidence of infant baptism, although the subject of baptism occurs frequently. The *Didache* (c. AD 100), the most ancient document outside of the New Testament, contains over seventy rules for baptism but nothing about infants. The requirement of instruction for baptism candidates implies that only believers were involved. *The Shepherd of Hermas* and the *Letter of Barnabas*, both dated within the first half of the second century, likewise contain statements that presuppose believer baptism." *Ibid.*, p. 204.

3). Clement of Alexandria (AD 200)

"Clement of Alexandria, who takes us up to about AD 200, leaves nothing concerning infant baptism although he does discuss both baptism and several passages of Scripture relating to 'children' (e.g., Mt. 21:16), which he regards as adult believers." *Ibid.*, p. 205.

4). Tertullian (AD 160-220)-wrote an entire volume against it. People thus were beginning to practice it or he would not have countered it.

5). Origen (AD 185-254)

a). Claim of Pedobaptism (Infant Baptism)

Origen connected infant baptism with apostolic tradition: "For this also it was, that the Church had from the apostles a tradition (or, order) to give baptism even to infants." Origen quoted in Berkhof, *Sys. Theol.*, p. 203.

b). Counter of Believer's Baptism

"The detailed polemic of Origen, which he takes up against his opponents, shows that there were strong elements in the church which did not accept the practice of infant baptism." Saucy, *Ch. God's Prog.*, p. 203.

6). Irenaeus (AD 145-195)

a). Position of the Pedobaptism

* "He came to save through means of Himself all who through Him are born again unto God, infants, and little children, and boys, and youths, and old men." *Ag. Heresies*, 2:22:4.

* "This passage, though it does not explicitly mention baptism, is generally regarded as the earliest reference to infant baptism, since the early Fathers so closely associated baptism with regeneration that they used the term 'regeneration' for 'baptism.'" Berkhof, *Sys. Theo.*, p. 635.

b). Perspective of the Believer - Baptist

"Immediately prior to this statement, reference is made to the fact that Christ through His development to manhood did not despise any condition of humanity, thereby 'sanctifying every age by that period corresponding to it which belonged to himself.' This thought, along with the sentence immediately following the reference in question to the effect that Christ passed through every age from infancy to adulthood that He might sanctify all humanity, indicates that Irenaeus did not have baptism in mind, but simply the fact that Christ shared humanity completely and therefore was able to sanctify all." Saucy, *Ch. God's Prog.*, pp. 204-205.

7). Council of Carthage (AD 253)-Took infant baptism for granted; appears to be widely practiced by this time.

B. Baptism and Faith

1). Argument of the Pedobaptist

Issue Involved

"The most important objection to infant baptism raised by the Baptist, is that, according to Scripture, baptism is conditioned on an active faith revealing itself in a creditable profession. Now it is perfectly true that the Bible points to faith as a prerequisite for baptism, Mark 16:16; Acts 10:44-48, 16:14, 15, 31, 34. If this

means that the recipient of baptism must in all cases give manifestations of an active faith before baptism, then children are naturally excluded. But though the Bible clearly indicates that only those adults who believed were baptized, it nowhere lays down the rule that an active faith is absolutely essential for the reception of baptism." Berkhof, *Sys. Theo.*, p. 637.

"The words of our Saviour teach that faith is a prerequisite for the baptism of those who through the missionary efforts of the Church would be brought to Christ. The Baptist generalizes this statement of the Savior by teaching that it makes all baptism contingent on the active faith of the recipient." *Ibid.*

Response: These are extremely poor arguments from silence which in actuality ignores the clear affirmations of Scripture!

2). Answer of the Believer - Baptist

a). Order of Baptism and Faith

"Baptism signifies both the response of faith on the part of the one baptized and the salvation act of God performed in response to faith. Both the human and divine acts symbolized are realities which cannot be true in those incapable of faith. The union of the sign and the thing signified in New Testament baptism would seem to make the baptism of infants long before their actual faith and experience of salvation meaningless." Saucy, *Ch. God's Prog.*, p. 202.

b). Order of Baptism and Confirmation

"The problem of the separation of baptism from faith is seen in the practice of confirmation which is maintained in one form or another by pedobaptists. Because of the recognition of the necessity of faith in the efficacy of baptism. . .the evangelical pedobaptist is obligated to recognize the additional concept of confirmation as the event when profession of faith is made and the symbolism is made real. If confirmation is stressed, however, there is danger of establishing another sacrament for which there is no biblical authority." *Ibid.*

c). Outcome for Infant Baptism

"Baptism at its heart signifies the completed identification with Christ and His work in death and resurrection which can only correspond to faith. There is no other meaning in the New Testament which is applicable to infant baptism." *Ibid.*

C. The "Household" Argument-Acts 16 and the Philippian Jailer

- * Claim of the Pedobaptist
 "The baptism of 'households' has been taken as strong evidence for infant baptism, as this expression is taken to include all in the family.

- * "In the case of the Philippian jailer (Acts 16:31-33), Paul's instruction for salvation was, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house' (v. 31). Taken at face value, this statement could be construed to mean that the decision of the man would effect the salvation of his house. But the teaching of the Scriptures that faith must be personal precludes such an understanding. The implication is that the jailer and also those in his house must believe for salvation. This interpretation is validated by the following verse, which declares that the word was spoken not only to the head of the house, but also 'to all that were in his house' (v. 32). In response to the word, it is explicitly stated that the jailer 'rejoiced, believing in God with all his house' (v. 34).
 . . . It thus appears conclusive that all who were baptized in the house of the jailer were believers." *Ibid.*, pp. 200-201.

- * Cornelius (Acts 10:44-48)
 "That only believers were involved in the group is evident from the report of the actual events.
 . . . These same participants who had received the Spirit spoke in tongues and magnified God, an action which obviously eliminates infants." *Ibid.*, p. 201.

- * Lydia (Acts 16:14-15)
 "The way in which Lydia is introduced would suggest that she is either unmarried or a widow; either case would render doubtful the presence of infants or small children. Not a word is said of a husband. Rather, she is introduced as carrying on a vocation.
 . . . Her request for Paul and Silas to lodge in her house displays an independence hardly possible if a husband were in the background. Who the members of the household were is not stated, perhaps relatives or servants. But, at any rate, no mention is made of infants."

- * Stephanas (1 Cor. 1:16)
 "There is no description given of those baptized, but the household of Stephanas is mentioned later in terms which can only refer to believers. They are called 'the firstfruits of Achaia.' . . . Furthermore, they were of such stature that, with reference to them, the apostle exhorts the Corinthian believers to 'submit yourselves unto such.'" *Ibid.*, pp. 201-202.

D. Conclusion:

*Infant baptism has no genuine Scriptural support. In fact, it could be said none exist at all without being harsh.

*Historical evidence points to its absence early, but its gradual development in the 2nd and 3rd centuries.

*Believer's baptism in water is biblical baptism.

II. Mode of Baptism (Various Positions)

A. Sprinkling

- 1). "Certain Old Testament rituals of cleansing involved sprinkling (Exod. 24:6-7; Lev. 14:7; Numb. 19:4,8), and these are as 'baptisms' in Hebrews 9:10."

Response: Baptisms in Hebrew is best translated "washings," though sprinkling can and does at places picture spiritual cleansing.

- 2). "*Baptizo* may have a secondary meaning of 'bringing under the influence,' and sprinkling can readily picture this."

Response: This is at best a secondary meaning.

- 3). "Immersion was improbable or impossible in certain instances." Ryrie, *Bas. Theo.*, p. 424.

a). Acts 2:41-too many people

b). Acts 8:38-too little water

c). Acts 16:33-too little water in a house

Response: This is not readily apparent in those texts.

- 4). Majority today practice non-immersion. (All Catholics and 2/3 Protestants).

Response: This is not a biblical argument and so it carries little weight.

B. Effusion

- 1). "Pouring best pictures the ministry of the Spirit coming on and into the life of a believer (Joel 2:28-29; Acts 2:17-18)."
- 2). "The phrases 'into the water' and 'out of the water' may equally well

be translated 'to the water' and 'away from the water.' In other words, the one to be baptized went to the water, perhaps even into the water, but not under the water.

- 3). "Drawings in the catacombs show the candidate for baptism standing about waist deep in water while the one doing the baptizing pours water over his head from a vessel he holds." *Ibid.*

Response: Historical move to other modes than immersion parallels infant baptism and again is non-scriptural.

C. Immersion

1). Meaning of the Word

- a). Thayer, *baptizo* - "to dip repeatedly, to immerse, to submerge"
- b). B.A.G., *baptizo* - "dip, immerse"
- c). Cremer, *baptizo* - "to immerse, submerge"
- d). Kittel

* *bapto* - "to dip in or under"

* *baptizo* is intensive, means "to immerse"

- e). Karl Barth (who practiced infant baptism): *Baptizo*
 "The Greek word *baptizo* and the German word *taufen* (from *Tiefe*, depth) originally and properly describe the process by which a man or an object is completely immersed in water and then withdrawn from it again. Primitive baptism carried out in this manner had its mode, exactly like the circumcision of the Old Testament, the character of a direct threat to life, succeeded immediately by the corresponding deliverance and preservation, the raising from baptism. One can hardly deny that baptism carried out as immersion-as it was in the West until well on into the Middle Ages-showed what was represented in far more expressive fashion than did the affusion which later became customary, especially when this affusion was reduced from a real wetting to a sprinkling and eventually in practice to a mere moistening with as little water as possible. . . ." Quoted in Erickson, *Chr. Theo.*, p. 1105.

POINT: This is a significant statement coming from a non-Baptist.

- f). "It is significant that the Greek language had terms for sprinkling, *rantidzo* and pouring, *epicheo* and *proschusis*. All of these are employed in the New Testament, but never for the act of baptism." Saucy, *Ch. God's Prog.*, p. 210.

2). Biblical Examples

"Immersion could have been done in every case. Sufficient pools existed in Jerusalem to permit the immersion of 3,000 converts on the Day of Pentecost. The road to Gaza was deserted, but not waterless. Houses often had pools outdoors where, for example, the Philippian jailer's family could have been immersed." Ryrie, *Bas. Theo.*, p. 424.

3). Historical Evidence

a). Jewish Proselyte Baptism and John's Baptism-immersion

b). *Didache* (AD 100)

"The earliest reference to baptism outside of the New Testament, the *Didache* (c. AD 100), instructs that (triple) baptism be performed in living water and, if that is not possible, in cold water, and finally, if necessary, in warm water. If none of these are available, pouring water three times on the head would suffice, clearly implying that the normal practice was by immersion." Saucy, *Ch. God's Prog.*, p. 212.

c). John Calvin (1509-1564), like Luther, acknowledged immersion to be the meaning of the term and the mode practiced by the early church.

D). Conclusion

1). Of the Non-Immersionist

The generally prevailing opinion outside of Baptist circles is that, as long as the fundamental idea [in their view], namely, that of purification, finds expression in the rite, the mode of baptism is quite immaterial. It may be administered by immersion, by pouring or effusion, or by sprinkling. The Bible simply uses a generic word to denote an action designed to produce a certain effect. . . .the Biblical examples of baptism stress no particular mode. Berkhof, *Sys. Theo.*, p. 629.

2). Of the Immersionist

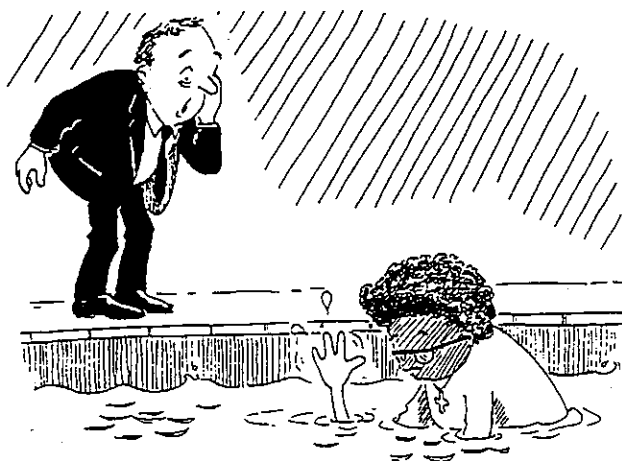
"The conclusion that baptism was commonly by immersion would not seem to preclude all other modes from being legitimate baptisms. Even as baptism itself was the normal act of the new believer, being closely related to conversion, it is obvious that salvation did not depend upon it and that in circumstances comparable to the salvation of the thief on the cross the rite of baptism could not be performed. So it would seem that the basic significance of baptism, namely, identification with Christ and His saving work, might, if necessary be signified through a mode other than immersion, even as the early church provided. The evidence points, however, to immersion as the standard practice of the New Testament church and the mode which

most fully signifies Christian salvation." Saucy, *Ch. God's Prog.*, p. 212.

POINT: Pedobaptism emphasizes the purification/cleansing idea. Baptist emphasize the identification with Christ idea.

CONCLUSION: Immersion is clearly the biblical model, being for believers only.

Reformers' Views on the Church and Ordinances			
View	Church	Baptism	Lord's Supper
Lutheran	All believers on earth constitute the one invisible church. Visible church observed through ministry of Word and sacraments.	Necessary for salvation. Effects salvation. Infant baptism necessary; God works faith in them (usually vicariously through parents or church).	"Consubstantiation"- Christ is bodily present "in, with, under" the elements.
Reformed	Universal church completed at Christ's return. Salvation possible outside the church.	Sign of believer's faith. Infant baptism necessary and sign of covenant.	Christ is spiritually present and mediates grace to participant.
Anabaptist	Church composed only of believers (infants not part of the church). Emphasized church purity through discipline.	Baptism only for believers. Infant baptism rejected.	Memorial only. Bread and cup symbolize Christ and His death. No grace is mediated.



'Pastor, don't you think you ought to let him up from the water before you lay hands on him?'

The Method and Subjects of Baptism: A Summary

I. The Method of Baptism

A. Arguments for non-immersion include the following:

1. The Greek word *baptizo* has a secondary meaning which means "to bring under the influence of," and, of course, pouring or sprinkling better pictures coming upon than immersion.
2. Indeed, if baptism illustrates the Spirit's coming upon a person, then pouring or sprinkling water on the top of the head best pictures this.
3. Immersion would have been highly improbable, if not impossible, in instances like those recorded in Acts 2:41 (too many people involved for immersion), Acts 8:38 (too little water available in a desert place), and Acts 10:47 and 16:33 (not enough water in a house for immersion).
4. In Hebrews 9:10 the word baptism is used to include all sorts of Old Testament rituals, even those which involved sprinkling; thus the word does not always mean immerse exclusively.
5. The Greek language has an unmistakably clear word that means dip. Why isn't that used if this is the correct mode of baptism?

B. Arguments for immersion include the following:

1. Immerse is the primary meaning of the Greek word *baptizo*.
2. The normal understanding of the prepositions "into" and "out of" (the water) would indicate that immersion was practiced.
3. The baptism practiced on a proselyte to Judaism was a total immersion (though self-performed, not by another), and this would indicate that Christian baptism followed the same customary mode (though performed by another on the one being baptized).
4. Immersion best pictures the significance of baptism which is death to the old life and resurrection to the new (Ro. 6:1-4).
5. Immersion was the universal practice of the early church and every instance in the New Testament either demands or permits it (3,000 people could have been baptized in the various pools around Jerusalem on the day of Pentecost).
6. The Greek language has words for pour and sprinkle but these are never used of baptism.

One seems driven to the conclusion that immersion is the biblical mode. Immersion seems to have been the mode of baptism practiced universally in the early church. This is the most natural meaning of the word used and of the picture conveyed by the ordinance. The first exception to immersion was pouring, not sprinkling, and it was allowed in cases that could not be immersed such as sick people. Indeed, pouring was called "clinical baptism."

The other question concerns the proper subjects for baptism-believers only or

should infants also be baptized?

II. The subjects of baptism

A. The arguments for the inclusion of infants.

1. The analogy between circumcision (which obviously was done on infants) as the initiatory rite into the old covenant and baptism into the new.
2. Baptisms of entire households would certainly have included infants (as in Acts 16:33).
3. The New Testament seems to make promises to households where there is at least one believing parent; therefore, to baptize the infants in such households is quite proper (1 Co. 7:14).

B. Arguments against infant baptism and for believer's baptism include:

1. If baptism is an initiatory rite, it must only be performed on those who have exercised faith in Christ and thus have been made members of God's family. Only natural birth was necessary to become a member of Israel; but since the new birth is required to be a member of God's family today, then only those who can consciously exercise faith should be baptized.
2. Household baptisms in the New Testament do not specify the presence of infants.
3. There is no decisive evidence for the practice of infant baptism either by the Jews or Christians in apostolic times. If baptism is the sign of association with Christ and Christianity, then the sign should only be used by those who have so associated. And since the only way to associate is through the personal act of faith in Him, then baptism can only be properly experienced by those who have believed. It is clear, for instance, that all in the household of the Philippian jailer were of sufficient age to be able to hear and understand the word of the lord which Paul preached to them (Acts 16:32). Thus those who believed and were baptized had reached an age of being able to understand intelligently. This may have included children, but not infants.

What about rebaptism? There is one clear example in the New Testament of such, and that is of the baptized disciples of John the Baptist who were later baptized with Christian baptism after hearing and responding to the Christian message as preached to them by Paul (Acts 19:1-7). This incident shows that John the Baptist's baptism and Christian baptism were not identical, and that even though one has been baptized before, when he becomes a believer in Christ he should be baptized again as a testimony of his identification with the new message and community.

BAPTISM

Sacrament		Ordinance	
The word "sacrament" means to make sacred, to dedicate to a god or to a sacred use. The Latin word was used in the Vulgate to translate the Greek <i>mysterion</i> , which gave it the idea of something mysterious or magical. Thus, groups that prefer to call these rights the "holy sacrament" usually connect with them some mysterious power or actual conveying of grace. (Ryrie, <i>Basic Theology</i> , 421).		Ordinance (though a synonym of sacrament in the dictionary) does not incorporate the idea of conveying grace but only the idea of a symbol . Thus, the ordinance itself has no inherent power to change those observing it, though God may use it to minister to them. (Ryrie, <i>Basic Theology</i> , 421.)	
Catholic View	Lutheran View	Presbyterian View	
<p>Sacramental View</p> <p><i>Ex Opera Operato</i> "in the doing of the work"</p> <p>The Council of Trent defined a sacrament as something presented to the sense, which has the <u>power</u>, by divine institution, not only of signifying, but also of <u>efficiently conveying</u> grace. (Ryrie, 421)</p>	<p>Sacramental View</p> <p>There is no conveyance of grace unless the sacrament is accompanied by faith.</p> <p>In infants, an "unconscious faith" is expressed.</p>	<p>Sacramental View John Calvin</p> <p>Sacraments are not means of grace <i>ex opera operato</i> or in virtue of some inherent content of the rite itself. They are visible <u>signs</u> and <u>seals</u> of an inward and invisible thing, by means whereof God works in us by the power of the Holy Spirit. In particular, they are <u>signs</u> and <u>seals</u> of God's working out the covenant which he has established with the human race. (Erickson, <i>Christian Theology</i>, 1093).</p>	
NUMBER OF SACRAMENTS/ORDINANCES			
Roman Catholics (7)	Protestants: Minimalists (2)	Protestants: Maximalists	
a. Baptism b. Confirmation c. Penance d. Eucharist e. Marriage f. Extreme Unction -- for the time of death g. Holy Orders -- Priesthood Ordination	1. Baptism 2. Lord's Supper	1. Baptism 2. Lord's Supper 3. Foot washing (Jn 13) 4. Marriage (Eph 5) 5. Prayers for the sick (James 5)	

RESEARCH REPORT

A PUBLICATION OF RESEARCH, HOME MISSION BOARD, SBC

*A Study of Adults Baptized in
Southern Baptist Churches, 1993*

Phillip B. Jones
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Richie C. Stanley
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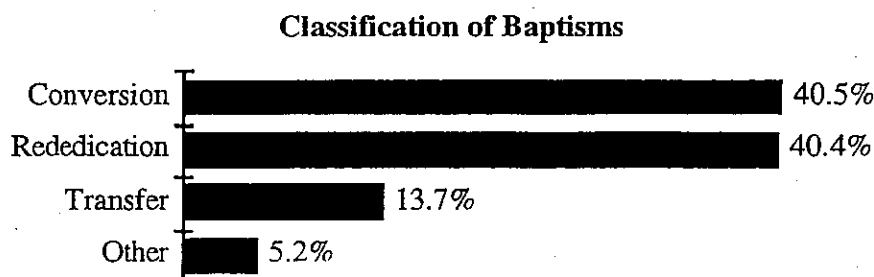
EXECUTIVE SUMMARY

This is a study of adults recently baptized in the Southern Baptist Convention (SBC). It is based on telephone interviews made with more than 1,350 adults during July and August, 1994. These adults were selected to be representative of the 152,681 adults reported as baptized on the 1993 Uniform Church Letter.

FINDINGS

Six out of 10 respondents were baptized prior to their recent baptism. Of those previously baptized, 1 of 3 were previously baptized in a Southern Baptist church. If all (not just those previously baptized) respondents are considered, then 1 of 5 adult baptisms are rebaptized Southern Baptists.

Interviewers asked respondents to think about their recent baptism and indicate one of four responses which best describes their recent baptism. The following figure shows the self-classification of respondents.



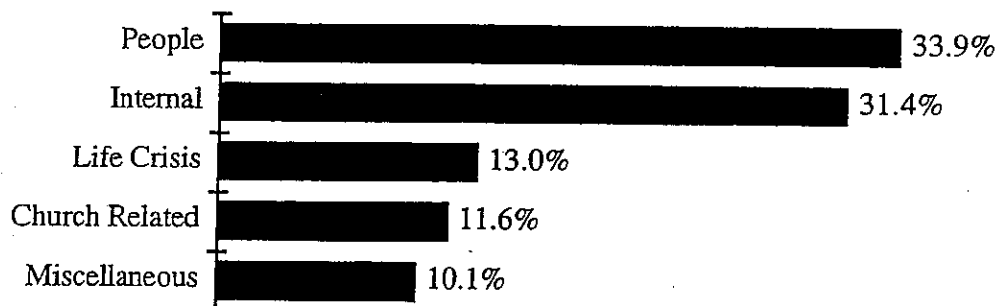
Only 2 of 5 adults baptized in SBC churches identified a first-time commitment to Jesus as the primary reason for being baptized. Projecting to the population, this means that of the approximately 150,000 adults baptized only 60,000 represented conversions of the lost to Christ. An almost equal number were baptized as a result of a rededication of their life to Christ. Thus Southern Baptists may not be reaching as many lost adults as the raw baptism figures indicate and rededication is a major motivation in persons being baptized.

The following open-ended question was asked only of those who indicated that their baptism was the result of accepting Christ as their personal Savior for the first time.

Other than the work of the Holy Spirit, what was the one, single most important influence that led you to accept Christ as your Savior?

The following figure shows categories of response that were developed from answers to this question.

Primary Influence for Conversion



People influence—This category includes all those who identified particular people or groups of people as the most important influence. The influence may have come from a spouse, a parent, or another family member; it may have been a friend, a co-worker, or a pastor. That influence may have been a personal witness, an example, or friendship.

Internal factors—Other than the work of the Holy Spirit, these influences seemed to have no external source. These persons were motivated primarily by an inner desire, a feeling, a realization. The desires ranged from wanting to go to heaven to wanting to have a positive influence on children and family.

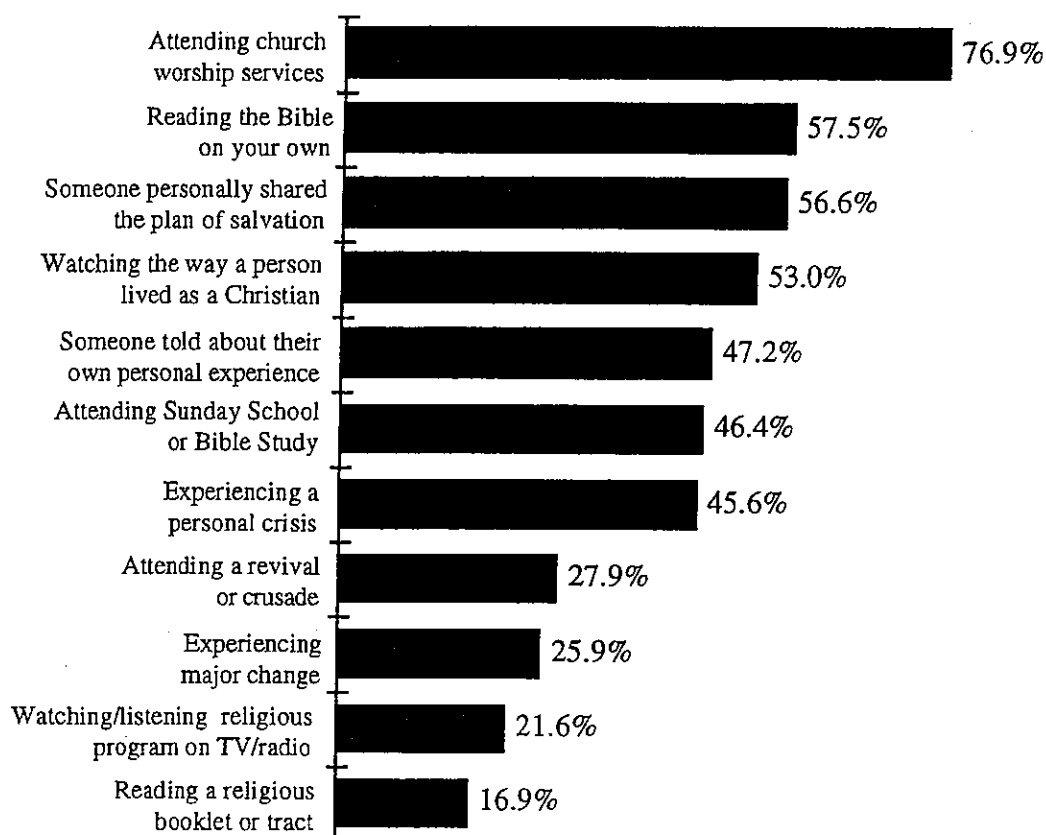
Life crisis/problems—Some adults named a life crisis or problem as the most important influence in their decision to accept Christ. These events caused people to open themselves up to the presence of God in their lives. Examples are divorce, sickness, alcoholism, and death.

Church-related religious activities—This category of influence includes a wide variety of responses, all related to some church event, program, activity, or some religious practice. For example, preaching, teaching, Bible reading and study, Sunday School, and revivals were grouped in this category.

Miscellaneous/don't know—There were a variety of other responses that were difficult to categorize. In addition, a number of persons simply could not name the single most important influence on their decision to accept Christ—they just did it.

Realizing that influences in a person making a decision for Christ are probably many and varied, questions were developed to probe other factors believed to be important in conversion. Respondents were asked about 11 different items thought to be an influence in the lives of people making a decision for Christ. The following chart shows the percentage of new converts who said each item was a major contributing influence in their decision to become a Christian.

Contributing Influences for Conversion



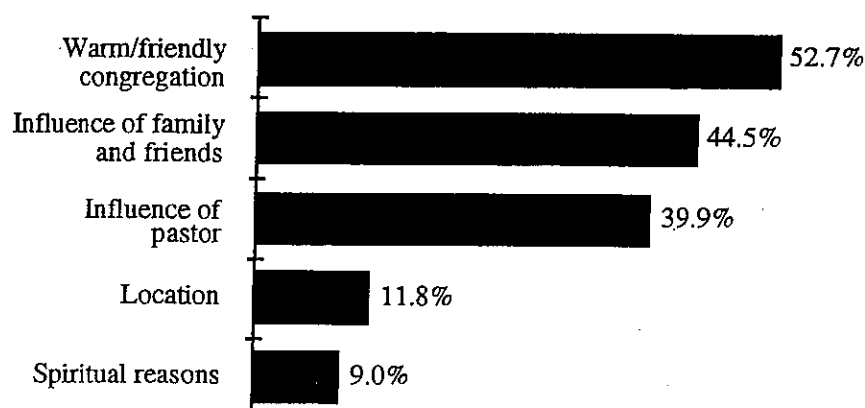
Attending church worship was clearly the most important of the contributing influences indicated by new converts. When combined with those who cited attending Sunday School or Bible study as a major influence and those who cited attending a revival or crusade, then these church-related events, programs, or activities, underscore the effect that a church environment has on the unsaved. Of those people who are new converts, 83.6 percent indicated that at least one of these three items was a major contributing influence in their becoming a Christian. The results lend support to the importance of bringing people into the church as a strategy for effectively evangelizing them.

The second most-cited contributing influence was "reading the Bible on your own." If this question is combined with attending Sunday School, then 71.5 percent of new respondents indicate that Bible study either personally or corporately is a factor in their conversion.

More than half the adults who were baptized as a result of a first-time commitment to Christ reported that someone personally sharing the plan of salvation was important. Almost half said that someone who told them about their own personal experience with God was a major influence in their decision to accept Christ. More than half indicated that watching the way a person lived as a Christian was a major influence. Combined, 81.3 percent of new converts cited at least one of these personal witnessing items as a major contributing influence in becoming a Christian.

One of the questions in the survey pertained to the issue of church growth. All respondents were asked why they decided to join the particular church in which they were recently baptized. The primary reasons for joining a church are listed below.

Reasons People Join Churches



The most important reason for selecting a particular church was the warmth and friendliness of the congregation. The influence of family and friends was the second most important category. Third was the pastor—from his preaching and teaching, to his personal relationships, to his personal witness. The major influences for choosing a church are warm and friendly congregation, family and friends, and the pastor. A combined 86.9 percent of respondents listed at least one of these factors as the reason they chose their particular church.

The majority of adults interviewed participated in some form of organized religion prior to baptism in a Southern Baptist church. Only 17.5 percent of respondents said they had little or no prior church experience. In contrast, among new converts 28.6 percent had little or no prior church experience before their baptism. Since new converts comprise 40.5 percent of recently baptized adults, this means that 1 of 9 baptized adults is converted from a non-church background.

One of the findings resulting from gathering names and telephone numbers of recently baptized adults for the study is that churches had already lost contact with a significant portion of the people they recently baptized—possibly a third or more. This causes concern that many newly baptized adults are not being adequately disciplined and cared for.

ECCLESIOLOGY: LOCAL CHURCH THE LORD'S SUPPER, PART ONE

I. Four Major Views of the Lord's Supper

A. Roman Catholic View: Transubstantiation

1. In the ancient period it was only an incipient idea.

a). In the Greek East

- 1). Origen, Basil Gregory of Nazianzus—emphasized a symbolic or spiritual connection idea.
- 2). Cyril, Gregory of Nyssa, Chrysostom—flesh and blood of Christ in some way is combined with the bread and wine in the sacrament.

b). In the Latin West: Augustine

"While he did speak of the bread and wine as the body and blood of Christ, he distinguished between the sign and the thing signified, and did not believe in a change of substance. He denied that the wicked, though receiving the elements, also received the body, and stressed the commemorative aspect of the Lord's Supper." Berkhof, *Sys. Theo.*, p. 646. (This is a spiritual presence view in essence, ala Calvin.)

2. In the Medieval Period

- ##### a). Gregory the Great (540-604) affirmed a real presence of Christ in the sacrificial mass; sees the sacraments more as conveyors of grace than simply signs.

b). Ninth Century Conflict

- 1). Paschasius, Radbertus (785-860), Monk of the Abbey of Corbie, France, taught that a miracle takes place at the words of institution in the Supper. Element changed into the actual body and blood.
- 2). Ratramnus (d. 868) and Rabanus Maurus (776-856) Archbishop of Mainz. Augustinian: Christ's presence in the supper is spiritual. Church moves in Radbertus' direction.

C). Eleventh Century Controversy

- 1). Berengar of Tours (1000-88), director of the cathedral school of Tours, opposed the idea that pieces of Christ's flesh are eaten

during Communion and that some of His blood is drunk.

- 2). Lanfranc (1005-89), Archbishop of Canterbury said: "the very body of Christ was truly held in the priest's hand, broken and chewed by the teeth of the faithful." Moves the church further toward a developed doctrine of transubstantiation.
- d). Fourth Lateran Council (1215) made official the doctrine of transubstantiation.
3. In the Reformation Period: Council of Trent (1545-63) Transubstantiation is reaffirmed.
4. Explanation of the View
 - a). Sacramental Nature
 "Jesus Christ is truly, really, and substantially present in the holy sacrament. The fact that He is seated at the right hand of God does not exclude the possibility of His substantial and sacramental presence in several places simultaneously. By the words of consecration the substance of bread and wine is changed into the body and blood of Christ. The entire Christ is present under each species and under each particle of either species. Each one who receives a part of the host receives the whole Christ. He is present in the elements even before the communicant receives them. In view of this presence, the adoration of the host is but natural. The sacrament effects an 'increase of sanctifying grace, special actual graces, remission of venial sins, preservation from grievous (mortal) sin, and the confident hope of eternal salvation.'" *Ibid.*, pp. 646-47.
 - b). Sacrificial Act
 "The Lord's Supper involves a sacrificial act. In the mass a real sacrifice is again offered by Christ in behalf of the worshippers. It is a sacrifice in the same sense as was the crucifixion. It is to be understood as a propitiatory sacrifice satisfying the demands of God. It serves to atone for venial sins. The sacrament of the Eucharist is greatly profaned, however, if someone bearing unforgiven mortal sins participates. Thus, one should seriously examine oneself beforehand, just as Paul instructed his readers to do." Erickson, *Chr. Theo.*, p. 1116.
 - c). Sacerdotal Connection
 "A third tenet of the Catholic view is sacerdotalism, the idea that a properly ordained priest must be present to consecrate the host. Without such a priest to officiate, the elements remain merely bread and wine. When, however, a qualified clergyman follows the proper

formula, the elements are completely and permanently changed into Christ's body and blood." *Ibid.*

5. Expression: Tridentine Confession, 1564

VI. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a change of the whole essence of the wine into the blood; which change the Catholic Church calls transubstantiation.

6. Evaluation

a). Positively

1). Biblically: John 6:51-58 (the major textual basis used)

2). Philosophically

"To modern persons who are not given to thinking in metaphysical terms, transubstantiation seems strange, if not absurd. It is, however, based upon Aristotle's distinction between substance and accidents, which was adopted by Thomas Aquinas and thus found its way into the official theology of the Roman Catholic Church. From that philosophical perspective, transubstantiation makes perfectly good sense." Erickson, *Chr. Theo.*, p. 1116.

b). Negatively

1). Biblically: John 6:63 (1) indicates Christ meant His words to be understood spiritually not literally; (2) metaphorical nature of such statements is common; and (3) The Lord's Supper has not been instituted, thus this argument is anachronistic.

2). Philosophically

An improper imposition of Greek categories upon the biblical text.

3). Theologically: (1) Contradicts the clear teaching that Christ's death was a once for all sacrifice; and (2) argues for a works salvation.

B. Lutheran View: Consubstantiation

1. Explanation

"The molecules are not changed into flesh and blood; they remain bread and wine. But the body and blood of Christ are present "in, with, and under" the bread and wine. It is not that the bread and wine have become Christ's body and blood, but that we now have the body and blood in addition to the bread and wine. The body and blood are there, but not exclusively so, that is, not in a way which would exclude the presence of the bread and wine." *Ibid.*, p. 1117.

"Consequently, they also teach the so-called *manducatio oralis*, which means that those who partake of the elements in the Lord's Supper eat and drink the Lord's body and blood 'with the bodily mouth,' and not merely that they appropriate these by faith." Berkhof, *Sys. Theo.*, p. 652.

2. Rejection

a). Sacrificial Act

"Luther rejected the Catholic conception of the mass. In particular, he rejected the idea that the mass is a sacrifice. Since Christ died and atoned for sin once and for all, and since the believer is justified by faith on the basis of that one-time sacrifice, there is no need for repeated sacrifices." Erickson, *Chr. Theo.*, p. 1117.

b). Sacerdotal Aspect

"Luther also rejected sacerdotalism. The presence of Christ's body and blood is not a result of the priest's actions. It is instead a consequence of the power of Jesus Christ." *Ibid.*

3. Expression: **Formula of Concord**, 1580

I. We believe, teach, and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine.

II. We believe, teach, and confess that the words of the Testament of Christ are not to be otherwise received than as the words themselves literally sound, so that the bread does not signify the absent body of Christ and the wine the absent blood of Christ, but that on account of the sacramental union the bread and wine are truly the body and blood of Christ.

III. Moreover, as concerns the consecration, we believe, teach, and confess that no human work, nor any utterance of the minister of the Church, is the cause of the presence of the body and blood of Christ in the Supper, but that this is to be attributed to the omnipotent power of our Lord Jesus Christ alone. Art. VII

4. Evaluation

a). Positively

- Does not demand a contradiction of the senses as does transubstantiation.
- Affirmed the cup also should be provided for all.
- Rejects the sacrificial idea completely.

b). Negatively

- A sacramental conveyance of grace is still affirmed.
 - A red bodily presence is present and the body of Christ is received by all who take the elements.
- 1). Christology — Confuses the nature of Christ's presence, materializing Him in the elements, and rendering Him in some sense impersonal.
 - 2). Soteriology — again a works emphasis is allowed to slip in, an outward physical element and act is viewed as affecting the soul/salvation.

C. Reformed View: Spiritual Presence (Calvin)

"The notion that we actually eat Christ's body and drink his blood is absurd. Rather, true communicants are spiritually nourished by partaking of the bread and the wine. The Holy Spirit brings them into closer connection with the person of Christ, the living head of the church and the source of spiritual vitality." Erickson, *Chr. Theo.*, p. 1119.

... Christ Himself is in the full sense present in the Lord's Supper. In the Lord's Supper, the believer has communion with the glorified Christ because he has communion with his body and blood. This communion is not a communion with Christ's glorified 'body' and 'blood' as a substantial, isolated reality, but a communion with him in his offering and in his true body and blood." Berkouwer, *The Sacra.*, p. 229.

"Using the sun as an illustration, Calvin asserted that Christ is present influentially. The sun remains in the heavens, yet its warmth and light are present on earth. So the radiance of the Spirit conveys to us the communion of Christ's flesh and blood."

1. Expression: Westminster Confession, Chap. 29 (1643-46)

a). What Is Denied

IV. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to

the institution of Christ.

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common-sense and reason; overthroweth the nature of the sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.

b). What Is Affirmed

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit in substance and nature, they still remain truly, and only, bread and wine, as they were before.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses.

c). Communion

"There is a real communion with His body and blood, but this is not with the idea that Christ's presence is in the elements. Rather, the elements are symbols of the saving efficacy of His personal presence. Partaking of His presence is therefore not a physical eating and drinking, but an inner communion with His person which uses the outward action as an expression of inward spiritual faith." Saucy, *Ch. God's Prog.*, p. 224.

d). Sealing

"In the Reformed view, the elements of the sacrament are not arbitrary or separable from what they signify—the death of Christ, the value of his death, the believer's participation in the crucified Christ, and the union of believers with one another. And while the elements signify or represent the body and blood of Christ, they do more than that. They also seal." Erickson, *Chr. Theo.*, p. 1119.

2). Evaluation

a). Positively

"The real presence of Christ in the supper is thus no different than His presence in the Word. In the one He encounters His people in visible elements and in the other in words. In both He is really, but spiritually, present as the glorified Lord by the ministry of the Spirit, and in both He is likewise received spiritually in faith. The only difference is that in the supper He gives the church visible symbols of the significance of His presence and invites them to partake in actions which visibly symbolize spiritual participation in the salvation of His sacrificial death." Saucy, *Ch. God's Prog.*, p. 224.

"There is, then, a genuine objective benefit of the sacrament. It is not generated by the participant; rather, it is brought to the sacrament by Christ himself. By taking the elements the participant actually receives anew and continually the vitality of Christ. This should not be thought of as unique, however, in the sense that the participant experiences in the sacrament something experienced nowhere else. . . .

But the benefit of the Lord's Supper should not be thought of as automatic. The effect of the sacrament depends in large part upon the faith and receptivity of the participant."

- b). Negatively: (1) Some see too much dependency on mysticism; (2) Christ promises to be with His believers at all times; and (3) Paul says nothing about a unique presence of Christ at the Supper in 1 Cor. 11.

* An influential (not metaphysical) presence seems commendable and justified.

D. Zwinglian View (Baptist): Memorial

"There is a strong emphasis upon the role of the sacrament in bringing to mind the death of Christ and its efficacy in behalf of the believer. While Zwingli spoke of a spiritual presence of Christ, some who in many respects adopted his position (e.g., the Anabaptists) denied the concept of a physical or bodily presence so energetically as to leave little room for any type of special presence. They pointed out that Jesus is spiritually present everywhere. His presence in the elements is no more intense than his presence elsewhere." *Ibid*

"Zwingli evidently wanted to exclude from the doctrine of the Lord's Supper all unintelligible mysticism, and showed an excessive leaning to the side of plainness and simplicity in its exposition.

Moreover, for him the emphasis falls on what the believer, rather than on

what God, pledges in the sacrament. He identified the eating of the body of Christ with faith in Him and a trustful reliance on His death. He denied the bodily presence of Christ in the Lord's Supper, but did not deny that Christ is present there in a spiritual manner to the faith of the believer. Christ is presently only in His divine nature and in the *apprehension* of the believing communicant." Berkhof, *Sys. Theo.*, p. 653.

1. Expression of Zwingli's View

a). From Zwingli himself, 1536

"The natural substantial body of Christ in which He suffered, and in which He is now seated in heaven at the right hand of God, is not in the Lord's Supper eaten corporeally, or as to its essence, but spiritually only. . . . Spiritually to eat Christ's body is nothing else than with the spirit and mind to rely on the goodness and mercy of God through Christ. *Expositio Christianae Fidei* quoted in Hodge, *Sys. Theo.*, 3:627.

CLARIFICATION: Local presence of Christ in heaven precludes a bodily presence in the elements. But, a spiritual presence of some sort is not denied!

b). From the First Helvetic Confession, 1536

". . . Christ truly offers his body and blood, and hence Himself, to his people; not as though the body and blood of Christ were naturally united with the bread and wine, locally included in them, or sensibly there present, but insofar as the bread and wine are symbols, through which we have communion in his body and blood, not to the nourishment of the body, but of the spiritual or eternal life." *Ibid.*

2). Explanation

a). Positively

"The value of the sacrament, according to this view, lies simply in receiving by faith the benefits of Christ's death. The Lord's Supper is but one of the ways in which we can receive these benefits by faith, for the effect of the Lord's Supper is no different in nature from, say, that of a sermon. Both are types of proclamation. The Lord's Supper differs from sermons only in that it involves a visible means of proclamation. In both cases, as with all proclamation, there is the absolute essential of faith if there is to be any benefit. Christ is not present with the nonbelieving person. We might say, then, that it is not so much that the sacrament brings Christ to the communicant as that the believer's faith brings Christ to the sacrament." Erickson, *Chr. Theo.*, pp. 1120-21.

b). Negatively

"Although rightly rejecting the bodily presence, it is questionable whether this position adequately emphasizes the concept of communion with Christ through partaking of the elements of the supper as indicated by the apostle Paul (1 Co. 10:16)." Saucy, *Ch. God's Prog.*, p. 223.

CONCLUSION: An *influential presence* which emphasizes the positive aspects of the memorial view seems reasonable.

Views on the Lord's Supper		
View	Christ and the Elements	Significance
Transubstantiation (Roman Catholic)	Bread and wine literally change into the body and blood of Christ.	Recipient partakes of Christ, who is being sacrificed in the Mass to atone for sins.
Consubstantiation (Lutheran)	Bread and wine contain the body and blood of Christ but do not literally change. Christ is actually present "in, with, and under" the elements.	Recipient receives forgiveness of sins and confirmation of one's faith through partaking of the elements, but they must be received through faith.
Spiritual Presence (Presbyterian, Reformed)	Christ is not literally present in the elements but there is a spiritual presence of Christ.	Recipient receives grace through partaking of the elements.
Memorial (Baptist, Mennonite)	Christ is not present physically or spiritually.	Recipient commemorates the death of Christ.



'There's the single loaf, tiny cubes, wholemeal and white, with a few unleavened wafers; then there's a single chalice, glass cup or aluminium cup, with blackcurrant juice, non-alcoholic wine and alcoholic wine. We've catered for everybody's tastes but I don't think that's quite what was intended in 1 Corinthians 10:17.'

THE SEVEN ROMAN CATHOLIC SACRAMENTS			
Sacrament	Procedure	Significance	Vatican II Emphasis
Baptism	Priest performs the rite on infants.	Produces new birth, "infant Christian." Necessary for salvation. Frees one from original sin and guilt. Unites one to Christ and the church.	Baptism to receive greater emphasis. Convert to receive instruction before-hand. Illustrates commitment to Christ. Emphasizes unity of all members in Christ.
Confirmation	Bishop lays hands on person whereby they receive the Holy Spirit	Necessary sequence after baptism. With baptism, part of the "Sacrament of initiation." Person receives the Holy Spirit, bringing one to maturity and dedication.	Endeavor to unite baptism and confirmation as one act of initiation. Separating the two sacraments suggests there are "degrees of membership in church."
Eucharist	Priest celebrates Mass. Upon pronouncing, "This is my body," bread and wine turn into the body and blood of Christ.	Mass is a perpetual sacrifice of Christ. Same as Calvary except unbloody. In Mass, Christ offers atonement for sin. Participant receives forgiveness from venial sins. Eating the bread is eating Christ.	Frequent participation encouraged to increased "union with Christ." Ceremony now involves lay people. Shorter, simpler ceremony; more use of Scripture.
Confession (Penance)	Three steps: 1. Sorrow for sin. 2. Oral confession to priest. 3. Absolution of sins by priest.	Having confessed all known sins to priest, and stated intention not to sin in the future, the adherent receives absolution from sins by priest.	New view of sin; distorted personal relationship and motives. Allows for general confession and absolution. General confession performed in service of singing, Scripture, prayer, sermon, self-examination, confession, absolution.
Holy Orders	Ordination to office: bishop, priest, deacon. As successor to the apostles, bishop ordains priest.	Confers on recipient power to sanctify others. Priest receives power to offer body and blood of Christ and to remit sins. Priest mediates between God and men as Christ mediated between God and men.	Greater involvement of lay people in ministry. Laypeople to develop/use gifts in church. Reduced distinction between priest and people. Priest considered "brother among brothers."
Marriage	Vows are exchanged in presence of a priest.	Sign of union of Christ and church. Indissoluble because marriage of Christ and the church is indissoluble.	Marriage is not just for procreation. Greater emphasis on love in marriage. Mass permitted at weddings with baptized non-Catholics.
Anointing the Sick (Extreme Unction)	Bishop consecrates oil. Person near death anointed by priest.	Removes infirmity and obstacles left by sin, which prevent soul from glory. Prepares people for death by making them like the risen Christ. Prepares soul for eternity.	Broadened usage: changed from "extreme unction" to "anointing the sick." Used to strengthen/heal body and soul. Sick person shares in readings, prayers.

ECCLESIOLOGY: LOCAL CHURCH

LORD'S SUPPER II

I. Institution of the Lord's Supper

- A. A direct connection exists with the Passover Meal
- B. The command or words of institution are located in four key text as given by our Lord. *Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; I Cor. 11:23-24 (it is not mentioned, interestingly, in John's Gospel).

II. Significance of the Lord's Supper

A. For the Believer

1. Past aspect: Commemoration

- a. "It is the dynamic recalling of the past so that it again becomes a present reality in which one may share."
- b. "In this remembrance of the death of Christ there is no thought of a reenactment of His death as in the sacrifice of the Roman mass and also among some Protestants. The ritual and the explanatory words serve as a remembrance and a proclamation of what God has already done."

2. Present Aspect: Communion, Celebration, Proclamation, and Examination

The Lord's Supper is as much a symbol of the present vital fellowship of believers with the Lord and with one another, as a celebration of his victory over death, Hell and the grave which we proclaim to the world. In this context, as it calls us to personal examination and introspection unto a holy life.

3. Future Aspect

a. Expectation (and in some sense coronation)

"In the remembrance of Christ in the Lord's Supper, there is not only a looking back at the sacrifice of Calvary and a fellowship with His risen person, but there is also a forward look in anticipation of His return" [and reign]. Saucy, Ch. God's Prog., p. 225.

- b. "Along with the recollection of His death, this eschatological

outlook was always present in the celebration of the supper. For this reason the New Testament observances were not characterized by the solemnity of a funeral, but were full of exultation in anticipation of Christ's coming as well as the present enjoyment of His person through the Spirit." Ibid.

4. Restrictions on the Observance

- a. All denominations agree that the Lord's Supper is not to be administered indiscriminately to all persons. It must not be administered to someone who is not a disciple of the Lord.

*All unbelievers are excluded from the Supper, and all unworthy believers are excluded from the Supper.

- b. Horizontal fellowship around the Lord's table, . . . without the vertical communion of the participants in Christ, is . . . impossible. Attempting to unite different church bodies, as is sometimes done today, through the rite of communion without first uniting in the meaning of the death of Christ which it proclaims is impossible.

5. Recognition of the Horizontal Dimension

"The Lord's Supper is, or represents, the Lord's body. It is also for the body, that is, the church. For members of the church to be divided into factions and to despise others who partake with them of the one loaf is an abuse and contradiction of the sacrament. The Lord's Supper is an ordinance of the church. It cannot be appropriately practiced by separate individuals in isolation. It is the property of the functioning body of Christ." Erickson, Chr. Theo., p. 1112.

III. Elements of the Lord's Supper

- A. "In the institution of the Lord's Supper Jesus used two elements, the bread and the wine, which were close at hand as parts of the Passover meal. Jesus imparted to them the new meaning of His own sacrificial death. The emphasis in Scripture is not on the nature of the bread and wine, but rather upon their symbolic significance." Saucy, Ch. God's Prog., p. 233.

B. Disclaimer: Communion in One Kind

1. Response of the Roman Catholic
1415 Council of Constance - affirmed communion in "one kind"

(only the bread), due to the danger that the blood (cup) of Christ might be spilt.

2. Reply of the Protestant - 1. No Biblical justification for this exclusion. 2. Improper view of the Supper (i.e. transubstantiation.)
3. Issue of Adaptability: duplication or symbolism? (Erickson, p. 1125).
4. The issue of proper symbolism with holy reverence is a guiding principle. The focus is to be on Christ and his atoning work, not the elements (esp. if they distract or detract!). Thus kool-aid and potatoe chips: would this be problematic?

Suitability to convey the meaning is the key!!!

IV. Participants in the Lord's Supper

A. Age: Small (unbelieving) children are prohibited from partaking of the Lord's Supper because:

1. They are not converted and therefore also are not capable of self-examination.
2. They cannot discern the spiritual and theological significance of the elements .
3. POINT: Conversion is the issue.

B. The issue of open vs. close communion

1. Open Communion - anyone may participate who is an examined believer at any gathering of the local church
2. Parachurch Communion - any gathering of believers is the proper context
3. Closed Communion - only examined local members are allowed to participate

*Options: 1) Open 2) Closed 3) Cracked - of like Faith and Practice

*My view: Open within the local church gathered is the norm.

C. Self-Examination; 1 Cor. 11:28-32

1. What it means: Careful and humble introspection in the light of God's Word and the atonement of Christ is required.
2. What It Does Not Mean: The concept of partaking in a worthy manner is not speaking of a condition of sinlessness , even through confession, which may be thought to make one worthy to receive God's grace. Instead , it concerns the believer's basic attitude toward his Lord and his fellow believers. If the table of Christ were

only for perfect people none might ever approach it. The approach is never closed to the penitent sinner.

*No perfect people come, but humble, contrite worshippers who desire fellowship with the Saviour and the saints.

3. Sin that is discovered will be the occasion for Fatherly discipline by God, an experience of pain, but an evidence that God is our parent.

V. Administration of the Lord's Supper

A. Person Administering the Lord's Supper

1. Non-Sacramentarian Position: It Should Be a Pastor/Minister

The person who should administer the Lord's Supper is not specified. It is logical to assume that the leader of the Lord's Supper was one of the recognized leaders of the church. But the absence of specific biblical instruction implies that the position of presiding over this rite was not reserved for a distinct class of clergy.

2. Sacramentarian Position: It Must Be a Minister/Priest

"We are dealing here with the issue of sacerdotalism. Only certain persons are qualified to administer the sacraments. This is classic Roman Catholic dogma, only a Catholic priest ordained into the apostolic succession can administer the Eucharist."

3. Observations:

- 1) It would seem that anyone could administrate because all are priests.
- 2) The Pastor/Minister is the logical administrator as he leads the flock of God.

VI. Frequency in Observing the Lord's Supper

A. Range of Frequency in Observance is not commanded.

1. Daily (Acts 2:46)
2. Weekly (Acts 20:7, Didache 14:1)
3. Monthly
4. Quarterly
5. Yearly

B. Reasons for Frequency of Observance

"The Lord's Supper has the effect of bringing preconscious beliefs into consciousness. It should therefore be observed often enough to prevent long gaps between times of reflections upon the truths which it signifies, but not so frequently as to make to seem trivial or so commonplace that we go through the motions without really thinking about the meaning."

*I prefer a monthly observance

VII. Footwashing: ordinance or illustration

- A. An example or illustration of the essence of spiritual life and not an ordinance has been the dominant position of the church historically.

"(John 13:1-20). This act served as an example of humility (v.15), as an exhortation to forgive one another (v.14), and as a lesson in the need for cleansing in the Christian life (v.10)."

- B. "Those who focus on cleansing find ground for continuing the observance of this as an ordinance today. Those who emphasize the example or forgiveness aspects do not feel it is necessary to perform the ritual but rather to practice the spiritual truths the ritual illustrated."

- C. "The exhortation to follow Christ's example in verses 14 and 15 is related to forgiving one another in humility, rather than to God's forgiving our missteps in life. This, then, would argue against considering foot-washing as an ordinance.

UNLESS: We widen or redefine the criteria of what constitutes an ordinance.

The Lord's Supper

The Lord's Supper is a memorial of the broken body and blood of Jesus.

The Lord's Supper is a symbol of the sustaining grace of Jesus.

The Lord's Supper is a prophecy of the return of Jesus.

The Lord's Supper is a symbolic ordinance, a commemorative ordinance, a perpetual ordinance.

The Lord's Supper is a recurrent ordinance of a New Testament Church - just as Baptism is the initial ordinance of a New Testament Church.

Concerning this ordinance, Jesus said, "This do in remembrance of me."

(I Corinthians 11:24) Robert G. Lee

Spiritual Effects of Medieval Sacraments	
7 Sacraments	Effect
Baptism	Regeneration; confers spiritual life
Confirmation	Strengthens spiritual life
Eucharist	Nourishes spiritual life
Penance	Restores spiritual life lost through sin
Extreme unction	Heals the soul; sometimes the body
Holy orders	Creates rulers of the church
Matrimony	God's blessing on family; children produced; heaven filled with the elect

The Exegete (*Minutiae et Mania*)

Nestled beneath the surface of the Textual Terrain in the Seminary Savannas lives the never-tiring and prolific Exegete. Though akin to the larger Expository Sermon in his behavior, he surpasses all in attention to detail and eccentricity. He is rarely ever seen except by those experts or energetic novices willing to trek great distances to the Seminary region.

Most notable to the Exegete is his penchant for tunneling deep below the surface of the Textual Terrain. Aptly equipped with a singular instinct for digging, he makes his home in the solitary silence away from the bustle of the world above. Once settled, the Exegete spends most of his waking moments in search of the extremely illusive Meaty Meanings and scrumptious Subtle Minutiae, subterranean treats buried beyond the reach of less adept textual carnivores.

Numerous subspecies of Exegetes have appeared over recent centuries. Of all varieties, the Normal Interpretation Exegete is the most common and exacting in hunting behavior. One of the more colorful and controversial is the Existential Exegete, who exhibits a taste only for sweet Experiential Truths and Applications, which also live below the surface.¹ Some experts believe this type is currently growing in alarming proportions.²

Theological travelers seriously intent on understanding this creature are advised not to wait for the Exegete to surface, because this rarely occurs. One must go to his level, an experience that can be quite gratifying. Others believe, however, it is just downright suffocating.³



¹For an in-depth account of this breed, see Rudolfo Bult Mania's biographical *Lost in the Text and Other Terrains: Tracking the Existential Exegete*.

²There have also been rare sightings of the Deconstructionist Exegete, whose behavior is so bizarre and obscure that there is much debate whether he should be classified as an Exegete at all.

³A positive account of the Exegete can be found in D. A. Carlson's *Getting Your Jollies With Exegetical Follies*. Finicky Publishers.

Sin, Mortal. Sin causing spiritual death. The biblical teaching is clear: all sin is mortal inasmuch as its intrusion into human experience is the cause of every man's death (Rom. 5:12; 6:23). Roman Catholic moral theology sees sin as twofold: mortal and venial. Mortal sin extinguishes the life of God in the soul; venial sin weakens, but does not destroy that life. In venial sin the agent freely decides to perform a specific act; however, in doing so he does not purpose to become a certain type of person. In venial sin the individual performs an act, but deep within himself he yearns to be the type of individual who opposes that action. Thus, in venial sin there is a tension between the action and the individual performing the act. Mortal sin involves the agent totally. He determines not only to act in a specific manner, but expresses therein the type of individual he wishes to be in and through that action. The result is spiritual death.

Evangelical Christians take seriously the biblical evaluation of the grave nature of certain sins. Our Lord spoke of the "sin that has no forgiveness" (Matt. 12:31-32; Mark 3:28-30; Luke 12:10); Paul teaches that those who participate in certain specified sins are excluded from the kingdom (1 Cor. 6:9; Gal. 5:21; 1 Thess. 4:6); John gives clear instructions concerning prayer for those who have committed the "sin unto death" (1 John 5:16; cf. Heb. 6:4-6). These passages cannot be dismissed lightly; they impinge decidedly upon our theme and call for the closest exegetical attention.

F. R. HARM

See also SIN, UNPARDONABLE; SIN UNTO DEATH.

Bibliography. J. Greenwood, *Handbook of the Catholic Faith*; R. B. McBrien, *Catholicism*, II; NCE, XIII; L. Berkhof, *Systematic Theology*; C. C. Ryrie, *The Holy Spirit*; A. H. Strong, *Systematic Theology*; H. C. Thiessen, *Lectures in Systematic Theology*; J. T. Mueller, *Christian Dogmatics*; F. Pieper, *Christian Dogmatics*, I, 571ff.; C. F. W. Walther, *The Proper Distinction Between Law and Gospel*.

Sin, Venial (Lat. *venia*, "pardon, favor, kindness, forgiveness"). Sin that can be forgiven. The term does not occur in Scripture, but the basic idea does. Essentially a Roman Catholic concept, venial sin is invariably used in contrast with mortal sin. Mortal sins are those which exclude from the kingdom; venial are those sins which do not exclude from it (cf. Gal. 5:19-21; Eph. 5:5; with James 3:2; 1 John 1:8).

Thomas Aquinas expressed the difference between mortal and venial in terms of the diversity of the disorder seen in the essence of the deed. There are two types of such disorder: (1) that which violates the basic principle of order, and (2) that which does not touch the principle but introduces disorder within the soul. When the soul has become so disordered that it turns from its God, mortal sin has occurred. Aquinas likened the turning from God in mortal sin to death, in which the principle of life is gone, and the disorder of venial sin to sickness, which is repairable because the life principle remains.

Venial sin differs from mortal sin in the punishment it entails. Venial merits temporal punishment expiated by confession or by the fires of purgatory; mortal sin merits eternal death.

Lest one become complacent, it is pointed out that venial sin can lead to mortal sin. When one becomes so engrossed in his sin that it is an obsession that leads him ultimately to turn from God, the source of his life, he has entered the domain of mortal sin—and eternal death.

F. R. HARM

See also SIN, MORTAL.

Bibliography. T. Aquinas, *Summa Theologica*, I, 2ae, 71-89; J. G. McKenzie, *Guilt: Its Meaning and Significance*; P. V. O'Brien, *Emotions and Morals*; W. E. Orchard, *Modern Theories of Sin*; P. Palazzini, *Sin, Its Reality and Nature*; J. Regnier, *What Is Sin?*; H. Rondel, *The Theology of Sin*.

Sins, Seven Deadly. At an early stage in the life of the church, the influence of Greek thought (with its tendency to view sin as a necessary flaw in human nature) made it necessary for the church to determine the relative seriousness of various moral faults. This ultimately gave rise to what is commonly referred to as the seven deadly sins—a concept which occupies an important place in the order and discipline of the Roman Catholic Church.

These sins are pride, covetousness, lust, envy, gluttony, anger, sloth. K. E. Kirk stresses that they are to be understood as "capital" or "root" sins rather than "deadly" or "mortal" (viz., sins which cut one off from his true last end). They are the "sinful propensities which reveal themselves in particular sinful acts." The list represents an attempt to enumerate the primary instincts which are most likely to give rise to sin.

Even though the original classification may have been monastic in origin (cf. Cassian, *Collationes Patrum*, vs. 10), under the influence of Gregory the Great (who has given us the classical exposition on the subject: *Moralia* on Job, esp. XXXI.45) the scope was widened and along with the seven cardinal virtues they came to constitute the moral standards and tests of the early Catholic Church. In medieval scholasticism they were the subject of considerable attention (cf. esp. Aquinas, *Summa Theologica*, II.ii.).

R. H. MOUNCE

Bibliography. Fr. Connell, *New Baltimore Catechism*; J. Stalker, *The Seven Deadly Sins*; H. Fairlie, *The Seven Deadly Sins Today*.

ECCLESIOLOGY: LOCAL CHURCH DISCIPLINE

KEY TEXTS:

Matthew 18:15-20
 1 Corinthians 5
 2 Corinthians 2:5-11
 Galatians 6:1-2

I. Practice of Church Discipline

A. Observations

1. "It is true that, historically, the church has sometimes erred in this matter of discipline, but today the problem is one of outright neglect. It would be difficult to show another area of Christian life which is more commonly ignored by the modern evangelical church than church discipline." Wray, *Bib. Ch. Discipl.*, p. 1.
2. "The church that neglects to confront and correct its members lovingly is not being kind, forgiving, or gracious. Such a church is really hindering the Lord's work and the advance of the gospel. The church without discipline is a church without purity (Eph. 5:25-27) and power (cf. Josh. 7:11-12a). By neglecting church discipline a church endangers not only its spiritual effectiveness but also its very existence. God snuffed out the candle of the church at Thyatira because of moral compromise (Rev. 2:20-24). Churches today are in danger of following this first-century precedent." Laney, "Bib. Prac. Ch. Discip." *Bib. Sac.*, p. 572:354.

B. Its Necessity (seen in three relationships):

1. In Relation to Evangelism
 "Congregational discipline is really an act of discipleship that functions as the corollary of evangelism. Evangelism ministers to those outside the church who are in bondage to sin. Congregational discipline ministers to those within the church who are in bondage to sin. *Ibid.*, p. 353.
2. In Relation to Nurture
 "The church is called not only to a ministry of reconciliation, but a ministry of nurture to those within her gates. Part of that nurture includes church discipline." Sproul, *In Search of Dignity*, p. 182.
 POINT: Correction is essential to spiritual health, growth, and maturity.
3. In Relation to Victory Over Sin
 "In discipline, as in the presentation of the good news to the non-Christian, a person is presented the opportunity of being liberated from the power of sin in all its forms by coming under the rule of Christ and walking in His way." Jeschke, *Discipling the Brother*, pp. 181-82.

C. Purpose of Church Discipline - 5 fold

1. "To glorify God by obedience to his instructions for the maintenance of proper church government." Wray, *Bib. Ch. Discip.*, p. 3.
2. "To reclaim the offenders. The goal in every type of discipline, whether it be gentle correction, admonition, rebuke, or excommunication, is always the restoration of the offender. (Matt. 18:15; 1 Cor. 5:5; Gal. 6:1)." Ibid., pp. 3-4.
3. "To maintain the purity of the church and her worship (1 Cor. 5:6-8), and to avoid profaning the sacrament of the Lord's Supper (1 Cor. 11:27). We shall never be able to keep the visible church in perfect purity since we are but fallible men. Our inability to achieve perfection in this matter, however, is no excuse for giving up the attempt. We must maintain the purity of Christ's visible church to the full extent of our knowledge and power." Ibid., p. 4.
4. "To vindicate the integrity and honour of Christ and his religion by exhibiting fidelity to his principles (1 Cor. 2:9, 17). The church which refuses to exercise discipline can neither command the world's respect nor the confidence of its own members. Ibid.
5. "To prevent giving cause for God to set Himself against a local church (see Rev. 2:14-25). Ibid.
POINT: To fail to exercise discipline is to invite the discipline and judgment of God upon a church.

D. Attitude in Church Discipline

1. Love
"The procedure of discipline from the initial confrontation, even including the final step of excommunication, is to be performed in love and humility. As we have seen, it is in reality the Lord of the church executing discipline by His Spirit through His people. As He deals in love and grace with His sons even when they sin, seeking to heal and restore rather than destroy, so the purpose of all discipline must be to win back the erring." Saucy, *Ch. God's Prog.*, pp. 123-24.
2. Humility
"Humility must also accompany discipline, for no marking of sin in a brother can fail to remind all believers of their own frailty (Gal. 6:1). Nor can it fail to evoke concern from the church regarding its possible failure toward the erring one, to pray for him and set before him an example of godliness." Ibid., p. 124.

3. Prayer

"Above all, effective and true discipline can only be carried out in an attitude of prayer. the Lord clearly establishes the authority of the church to discipline upon His presence among those praying in His name. . . .The church has the right to pass judgment on its members only because it is the body where Christ dwells...." Ibid.

4. Readiness to Forgive and Restore and Reaffirm (2 Cor. 2:5ff)

"Finally, discipline in the name of Christ must include readiness to forgive. It can never rejoice in punishment which brings sorrow beyond that which produces repentance." Ibid.

Repentance is the key

- Repentance is to accompany us all the days of our Christian life.
- When repentance is exercised, discipline stops.
- Thus, sin that is: (1) public; (2) habitual; (3) serious; and (4) unrepented of must be dealt with.

E. Practical Precautions in Church Discipline - 6 fold

1. "First, include a complete statement in the church constitution or the church's beliefs and practices regarding church discipline (one that is biblically based)."
2. "Second, acquaint prospective members with the constitution including the church's procedures for dealing with sinning saints."
3. "Third, when discipline is necessary make sure it is carried out in accordance with Scripture and the church constitution."
4. Fourth, remember that information communicated in confidence to the pastor, elders, or church leaders acting in their official capacities is privileged information for which there is legal accountability."
5. "Fifth, do not make the matter of discipline known outside the church family."
6. "Sixth, if a lawsuit is filed, pursue an out-of-court settlement or an alternative means of resolving the conflict." Laney, *Bib. Sac.*, 572:362.

"Church discipline in all its forms was given by the Head of the church for the health and welfare of the body. To avoid its practice when necessary for the sake of reputation or what is really a false unity can only lead to a sick and weak church life." Saucy, *Ch. God's Prog.*, pp. 125-26.

We cannot sacrifice purity for a false unity.

Check-up for Church Members

This article was extracted from the Works of John Flavel (Vol 6, pp. 586-589), and rewritten in modern language. It appeared in the July 1991 issue of *The Protestant Review*, Australia. To match the style of writing we have used the New KJV for Scripture quotes. It must be pointed out that the abbreviation of the original may appear simplistic. Clearly many more Scripture passages could be brought to bear concerning the issues raised, but the object of these brief points is to provoke thought and self-examination.

Ten Point Check-up

There are ten sins of which church members are frequently guilty. Each of them is plainly forbidden by the Word of God. Because of this, those who indulge in them merit God's strong displeasure. However, as each member honestly faces these issues, the church will receive the fruits of his favour. The ten sins are:

1. Hypocrisy

How we live before the world is vital. Lack of care and thought about how we live before those outside the church is one of the most common sins of church members. Colossians 4:5 says: 'Walk in wisdom towards those who are outside.' By a careless disregard for this rule, we harden the wicked in their sins, bring guilt upon ourselves, and reproach upon the name and ways of God.

2. Laziness

Idleness or neglecting your duties in your work place is plainly contrary to 2 Thess 3:11,12. 'There are some who walk among you in a disorderly manner, not working at all.... Those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.' Idleness brings poverty (literally) on yourselves and scandal on the name of Christ.

3. Tale-bearing

Tale-bearing and gossiping includes revealing things which should be kept confidential within a family or between persons. This causes much strife, cooling and quenching mutual love. It is expressly forbidden in Leviticus 19:16: 'You shall not go about as a tale-bearer among your own people.' 1 Timothy 5:13 warns about those who are 'not only idle but gossips and busy-bodies, saying things which they ought not'.

4. Receiving gossip

Christians sometimes believe rumours or gossip and take rash action against others on this basis. We ought not to do this against even the lowliest member 'lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings' (2 Cor 12:20). We must especially guard against doing this against church officers. 'Do not receive an accusation against an elder except from two or three witnesses' (1 Tim 5:19). This sin strikes at the bond of peace in the family, the church and society.

5. Neglecting worship

Do you neglect God's worship or the Lord's Supper for trivial reasons? That is, reasons other than works of necessity or mercy, contrary to Hebrews 10:25, 'not forsaking the assembling of ourselves together, as is the manner of some.... Minor matters should never hinder us from our chief duty - to worship God.'

6. Lateness

Arriving late for worship demonstrates a lack of zeal for God's house. It also shows that you are not expecting God's blessing in worship. 'I was glad when they said to me, "Let us go into the house of the LORD"' (Ps 122:1).

7. Irreverence

Irreverence and lack of seriousness at

worship are common sins. 'God is greatly to be feared in the assembly of the saints, and to be held in reverence by all those who are around him' (Ps 89:7). One evidence of this is an excessively casual attitude towards how we dress for worship.

Another evidence of this sin is a lazy posture. The pew is not a resting place. Nor is it the place for idle chatter. Ecclesiastes 5:1 admonishes, 'Walk prudently when you go to the house of God; and draw near to hear rather than to give the sacrifice of fools.'

8. Reproof

Reproof is universally neglected. We have a duty to prove sin biblically. 'You shall surely rebuke your neighbour, and not bear sin because of him' (Lev 19:17). This is Christ's own rule: 'if your brother sins against you, go and tell him his fault between you and him alone' (Matt 18:15). We are also to receive reproof from our brothers when it is necessary. 'Let the righteous strike me; it shall be a kindness. And let him reprove me; it shall be as excellent oil' (Ps 141:5).

9. Disunity

Unresolved strife and friction between members causes division. Differences are to be nipped in the bud prudently and promptly, not allowed to blossom into public scandals. The apostle's rule in 1 Corinthians 6:5-6 is, 'Is it so, that there is not a wise man among you.... But brother goes to law against brother, and that before unbelievers!.... It is already an utter failure for you.... Why do you not rather let yourselves be defrauded?' Paul was always concerned about disunity (1 Cor 1:10, Phil 4:2).

10. Self-centredness

Beware of a self-centred attitude. Preoccupation with our own concerns is expressly condemned in Philippians 2:21. 'All seek their own, not the things which are of Christ Jesus.' How different was Paul's attitude to his brothers and sisters in Christ! 'Who is weak, and I am not weak?

Who is made to stumble, and I do not burn with indignation?' (2 Cor 11:29).

Six blessings flow from faithful self-examination

1. Facing these sins and repenting of them will put a lustre on your Christian witness before the world. It will make it look glorious to many who now despise you. 'Adorn the doctrine of God our Saviour in all things' (Tit 2:10). Paul says this to encourage us to take care about how we live as Christians.

2. This will attract and win many of the world to Christ. It will wonderfully prosper the purpose of the gospel. 'That you may be blameless and harmless, children of God without fault in the midst of a crooked and perverse generation... that I may rejoice in the day of Christ that I have not run in vain or laboured in vain' (Phil 2:15,16).

3. This will powerfully shut the mouths of all who mock or blaspheme the Christian faith. 'For this is the will of God, that by doing good you may put to silence the ignorance of foolish men' (1 Pet 2:15).

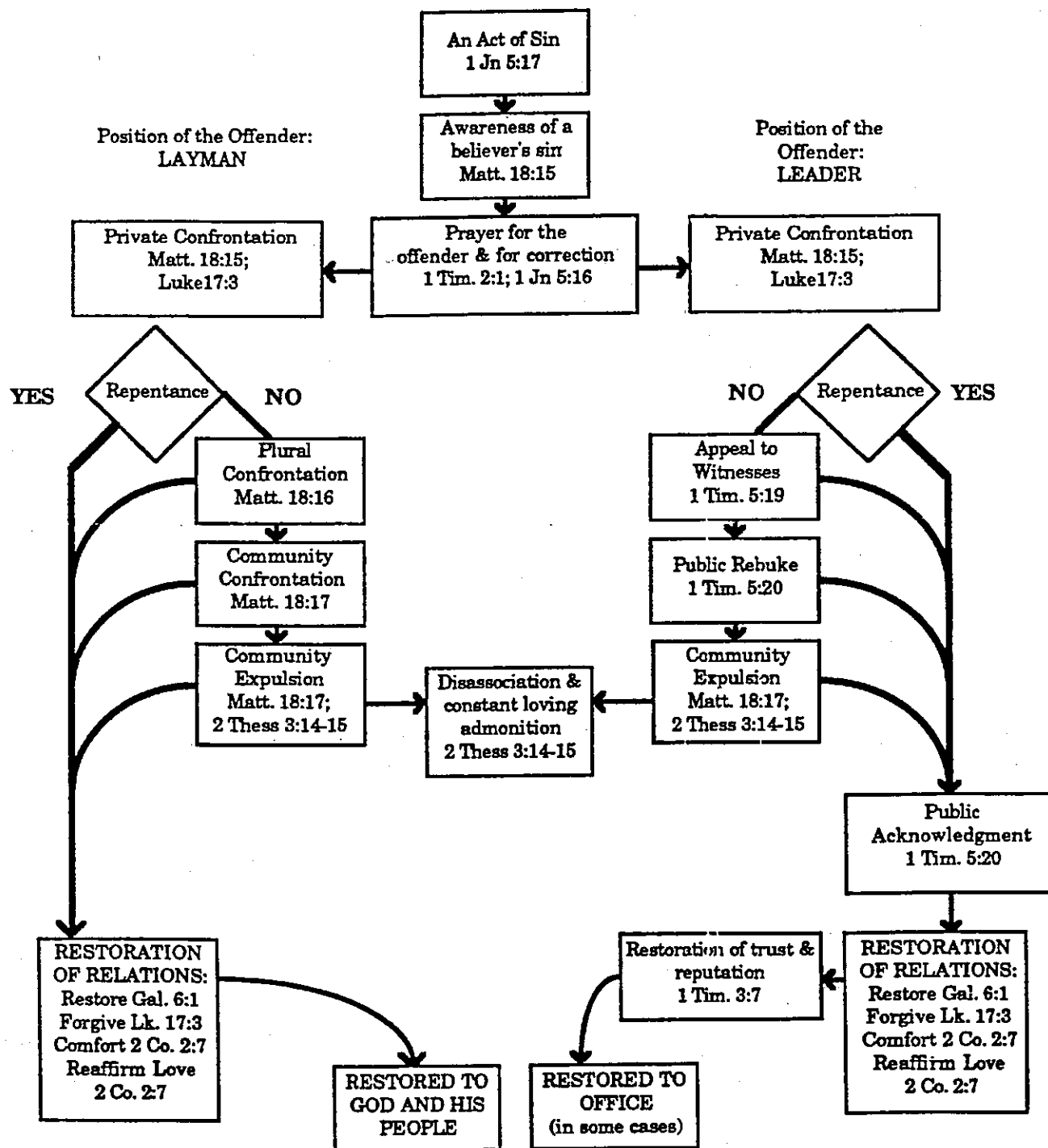
4. This will greatly glorify God which is our chief reason for living. 'Let your light so shine before men, that they may see your good works and glorify your Father in heaven' (Matt 5:16).

5. This will bring God's blessing of much inward peace to his people, according to Galatians 6:16, 'and as many as walk according to this rule, peace and mercy be upon them and upon the Israel of God.'

6. This will ensure the presence of God with us and among us, giving us great joy in worship. It will also give us stability and glory in our churches. Why? Because Christ walks among the golden lampstands. If we defect from the gospel he threatens to 'remove (our) lampstand from its place - unless (we) repent' (Rev 2:5).

Church Discipline Flow Chart

adapted from
A Guide to Church Discipline by J. Carl Laney
 &
A New Testament Theology of Church Discipline
 by Al Brooke



A Framework For A Theology of Worship

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I. Introduction

In many quarters we have dispensed with the designation "Ministry of Music." This is done with specific intent. For many years "Ministry of Music" has been used to identify that ministry or program of the church which involved itself with musical organizations and with worship. In some instances this has been enlarged to involve other of the fine arts in various combinations. Still, the designation is inadequate. It misrepresents our purpose both philosophically and practically. Practically, our ministry area has oversight of far more than simply the program of music. Even the designation "Fine Arts Ministry" does not go far enough, because of our commitment, at every juncture, to faithfully share the gospel and teach the Work of God. Philosophically, we have long since determined that our purpose is to develop the worship life of the church and to foster lives of worship, that is, of obedience and devotion, among every individual member and family in the congregation. It is natural, therefore, for us to assume the designation "Ministry of Worship" or "Worship Ministry." What follows is a brief theological framework which will help develop and evaluate this ministry. Clearly, much more can and should be said. This will help us oversee the ministry with integrity and will prevent us from straying from the mission and vision given to us by our Lord. There are three primary areas of concern for any worship ministry. A biblical ministry of worship must possess doctrinal purity, artistic quality, and pastoral sensitivity all done with theological integrity.

II. Doctrinal Purity

A. The One Whom We Worship

The Shema states, "Hear, O Israel! The LORD is our God, the LORD is one. And you shall love the LORD your God with all your heart and with all your soul and with all your might." (Deut. 6: 4-5) This is the "who" of our worship. He is the One True Living God. We must learn from the Word of God all we can about His nature, character, and attributes. Of particular importance, especially in our community, are the issues of the doctrines of the Trinity and of Christ. Our primary source and ultimate authority for such knowledge is found in the Bible.

B. John 4: 4-42

Jesus grants us the privilege of listening in on one of the greatest discourses ever delivered on the subject of worship. Dr. Bruce Leafblad at SWBTS deems this text as foundational for a theology of worship in the church. Jesus here teaches two critical points, among others:

1. The "where" of worship - True worship is "in spirit" as opposed to Mt. Gerazim or on the Temple Mount in Jerusalem. The believer is the temple of the Holy Spirit (I Cor. 6:19). In I Cor. 3:16 the local church is also the *naos*, the Most Holy Place, of the Spirit. This is the location of genuine worship - in each believer, wherever he or she may be, and in the local congregation wherever it assembles.
2. The "how" of worship - Genuine worship is also done "in truth." The same Spirit who resides in the believer leads the worshiper to divine truth. As Jesus is the truth (John 14:6) so the Holy Spirit is the Spirit of the truth. He both teaches and reminds of truth. The Spirit leads the worshiper to the One who is Truth. Such will not occur apart from the Word of God, which is truth (see John 14:17; 15:26; 16:13; 17:17).

Note, then, the absolute primacy of the Word of God, which is Truth, in relation to worship. Genuine worship will not occur, no matter how fervent or enthusiastic, apart from the truth of God's Word. True worship is also a spiritual matter, not so dependent on externals as it is on the believer meeting "in spirit" with God, who is Spirit.

B. Ephesians 5:19

Paul exhorts the church to speak and encourage one another with "psalms, hymns and spiritual songs." This is mentioned by the apostle in the context of being filled with the Spirit (5:18). Who is this spirit of whom Paul writes? The Spirit of Truth! (John 14:17).

C. Colossians 3:16 (the parallel of Eph. 5:18)

We receive a similar exhortation as Paul instructs the church and its members to make "the word of Christ" (used only here in the New Testament) "at home" in their lives. He expressly tells us that the Word is not simply to dwell around or among us, but WITHIN us. This takes place as we "teach and admonish one another with all wisdom" and as we "sing psalms, hymns, and spiritual songs with gratitude in [our] hearts to God."

III. Artistic Quality

A. Created in God's Image / Conformed To The Son's Image

We are created as "image bearers" of God (Gen. 1: 26-27). We are not gods, nor will we ever be. Yet, we will eternally bear the image of God. While the Son, Jesus, is the image of God (Col. 1:15), and the exact representation of God (Heb. 1:3), we are reflections of His image (Romans 8:29, II Cor. 3:18). There are at least three reasons why a commitment to artistic quality is critical in worship.

1. God is the master Creator. As His image bearers, we should pursue excellence in all we do. Whether constructing a building, composing a song, crafting a

sermon, or designing a worship service, the Christian should always set his standards high. There is no place for the poorly thought out or poorly prepared in Christian worship. It has been well said that "holy shoddy is still shoddy" (attributed to Elton Trueblood). Please note that this has nothing to do with the ability of the believer. It is true that some people have more ability than others. Some choirs will sing better than others, some preachers will preach better than others. The issue is that each believer develop and use the abilities, talents and gifts given him by God with ever-increasing excellence. Harold Best, Dean of Conservatory Music, Wheaton College has well defined excellence. He says, "Excellence is the process [note the word process] of becoming better than I once was" (*Music Through The Eyes of Faith*, p.108). Believers, being conformed to the image of the Son will pursue the development of skill and excellence as a tribute to the Lord.

2. There are clear instructions in the Scripture for the construction of the Tabernacle and the Temple, and the performance of music in Old Testament worship was to be done with excellence and skill. We, the chosen generation, the royal priesthood, the holy nation of God (I Peter 2:9) should offer no less to our Lord in every offering of worship.
3. Worship in the New Testament is cast in the mold of sacrifice (See Rom. 12:1; Phil. 4:18; Heb. 3:15). In the Old Testament sacrificial system there were high standards for that which was to be sacrificed to the LORD God. The culmination of the sacrificial system took place at Calvary, where "at the consummation of the ages" Jesus was sacrificed (Heb. 9:26) and provided such a perfect sacrifice that it atoned "for sins for all time" (Heb. 10:12). How can the church, purchased by the blood of Christ, fail to offer its very best in worship to the Lord?

B. Construction of The Tabernacle and Temple

See various references in *The Primacy of Excellence in Worship*

C. Commands to Sing and Play Skillfully

See references in *The Primacy of Excellence in Worship*

IV. Pastoral Sensitivity

A. I Samuel 16:23

David played the harp for Saul and Saul "would be refreshed and well." It is solidly documented that music has various psychological and physiological effects on individuals. Utilized properly, it can soothe and calm people, bringing them peace and rest. Integrity demands, however, that we do not use the arts, and music in particular, in

a manipulative manner.

B. Nehemiah 8:11

"The Levites calmed the people ..." They caused them to be quiet and still when they were distraught. It is notable that in verses 7-8 we see the leaders helping the people to "understand the law" and interpreting the Word of God. Pastoral sensitivity brings us back to the centrality of the Word of God.

C. Ephesians 5:19 & Colossians 3:16

Consider the tenor of the passages. These passages are shepherding passages. They are instructive about the nature and purpose of the assembling of the body of Christ.

V. Conclusion

All aspects of worship must be accomplished with theological integrity. There must be a theological nexus in worship else the entire framework fall down. There are a variety of dangers which we face in worship. A few are considered here:

A. Doctrinal purity without theological integrity

In this instance one becomes extreme. The danger here is twofold: 1) becoming legalistic, 2) focusing on one issue to the exclusion of others. One cannot build a ministry of any kind on only one theme and remain biblical. It is well said that a truth taken to an extreme usually leads to error. Very often, the result of such an emphasis is dry, dull, dead worship.

B. Artistic quality without theological integrity

This breeds arrogance and isolates those who genuinely come to worship. It also is an affront to God, because our offering is brought with an impure motive. It is also common to see a neglect of the Word of God in tandem with this error. Here, the propagation of the arts becomes central, instead of the propagation of the Gospel of Christ.

C. Pastoral sensitivity without theological integrity

Worship of this sort becomes anthropocentric and, ultimately, ceases to be genuine worship. Here the needs of man become primary. The logical antidote to this "need-based" emphasis is that God must remain preeminent in our worship.

This is only a brief treatment of the subject. Much more could be said. In all this however, we must maintain a commitment to the Word and to the Author of the Word. And, we will ascribe all glory, honor, and praise to Him.

ECCLESIOLOGY

LOCAL CHURCH: WORSHIP I

Biblical Insight

Definition

1. Terms

In English: Worship = Worth-ship (skrip)

To attribute worth to an object, i.e., to our God.

This is a missing element in most theologies (systematic and personal). It has been perhaps the most neglected aspect of corporate life. It is now becoming one of the most debated.

In Greek

Proshuneō



"denotes the act of bowing or prostrating oneself in submissive lowliness and deep reverence. The prominence of the physical act in this term is evident in that it demands the presence of visible majesty before whom the worshipper bows."

"the only instance of its use in the early church is in 1 Corinthians 14:24-25, where the unbeliever, overwhelmed by the presence of God manifest through the unmasking of his heart through the prophetic ministries in the church service, falls down before God in worship of absolute subjection."

POINT: Are we preaching a gospel and experiencing worship which brings unbelievers to their knees before God in repentance and humble submission and acknowledgement of His Lordship?

'Next Sunday we celebrate with special services the first anniversary of our campaign to ban all special Sundays.'

Sebomai - fear, reverence, a feeling or attitude of awe

Latreuo

Signifies the rendering of spiritual service. It was the express term for priestly functions. Because all are priests, it can be used for the service of God of all believers, whether in prayer (Acts 13:2-3), giving (Ro. 15:27; 2 Co. 9:12), or in the ministry of the gospel (Ro. 15:16). All these are acts of service in the worship of God.

2. Characteristics of Worship

A. According to Romans 12:1-2

"intelligent, understanding worship . . . which is consonant with the truth of the Gospel, is indeed nothing less than the offering of one's whole self in the whole of one's concrete living, in one's inward thought, feelings and aspirations, but also in one's words and deeds." Cranfield, "Commen. Rom. 12-13" *Scottish Jour. Theo.*, p. 14.

B. According to John 4:24: "In Spirit and in Truth"

"In Spirit" includes three aspects:

"Worship can and should take place anywhere and everywhere since spirit is not confined to a particular place or time."

"Worship comes from man's spirit (Heb. 4:12). It is no mere surface ritual" (or routine).

"True worship is a person-to-Person experience, honoring with our spirit God who was revealed through the Lord Jesus at all times and in all places." Ryrie, *Basic Theo.*, p. 429.

"In Truth"

"In truth" means that the character of true worship must be genuine and without pretense. God hates insincere worship (Isa. 1:10-17; Mal. 1:7-14; Matt. 15:8-9). Fake worship is that which is not in accord with the revealed Word of God. Therefore, to worship in truth necessitates a growing knowledge of the Word which will also increase our appreciation for the worth of the God we worship." Ibid.

Points of Contemporary Importance:

1. Much charismatic worship is commendable in its emotive aspects.
2. The general lack of Biblical content and instruction is its (charismatic/neo pentecostal worship) greatest weakness.
3. Much of liturgical worship is little more than dead ritual and lifeless routine.
4. Therefore, joyful experiences of worship should be grounded in sound biblical/theological content; i.e., a solid understanding of God!

ECCLESIOLOGY

LOCAL CHURCH: WORSHIP II

I. Theological Implications

A. Focus of Worship

1. Recognition: Centrality of God

"That which makes worship to be worship is the centrality of God. All activities, whether performed in private or in public meetings, are only worship as they are directed toward God. Although the worshipper will be blessed in his own life through the experience of worship, the primary object of worship is not the subjective experience but the ascription of glory to God." Saucy, *Ch. God's Prog.*, p. 171

POINT: Evaluating a worship service only in terms of how it affected, moved, or inspired you is missing the major focus of worship.

2. Response: Adoration of God

"All worship is the acknowledgment in praise and adoration of God for what He has already given. Man has nothing to offer but that which was first bestowed upon him. Worship thus initiates with God and ends upon Him to the praise of His glory." Ibid., p. 172.

"Therefore, the overriding concern of worship is a personal meeting with God. On one side the emphasis is on God who has acted; on the other side the emphasis is on humans responding." Ibid., p. 98.

B. Communication of God to the People (Two-fold)

1. Scripture Reading

"This hearing of the Word of God, hearing what the Lord of the church wants to say to his church in its actual situation, is the primary task of the church, the basic human action in worship." Cranfield, "Div. & Hum. Action," *Interp.* (Oct. 1958):392.

2. Sermon: Its essential components

1. Exposition
2. Illustration
3. Application
4. Motivation

a. Exposition

"The duty of the preacher is to so expound the Scriptures that in reality the Lord of the church is holding a conversation with His people. In order for this to take place it goes without saying that the sermon must be an honest attempt to explain the passage of

Scripture and not use it for a platform on which to erect the preacher's thoughts or any other human ideas." Saucy, pp. 179-180.

b. Application

"There is no preaching of truth which does not have its ramifications for living, nor are there everyday questions of life that do not have some relation to the truths of salvation. True 'prophetic' preaching has not taken place until the Word has been made relevant and contemporary to the concrete situations of hearers." Ibid., p. 181.

3. Response of the People to God - 4 fold

a. Offering of Music (Ephesians 5:19/Colossians 3:16)

"'Psalms' has reference to use of the Old Testament Psalter. The 'hymns and spiritual songs' on the other hand are products of the church's own spiritual experience. A hymn concerned the address of praise and glory to God while 'songs' were songs of spiritual themes other than direct address to God. The latter term was used for any song, therefore, the qualification 'spiritual.'" Ibid., p. 184.

b. Offering of Money (2 Corinthians 8-9)

1. Motive

Love of God

"The dynamic of stewardship, as in all worship, is found in the prior giving of God. Christian giving can only be a response to God's grace." Ibid., p. 187.

Love of Man

"Another motive for giving is the love of man which demonstrates itself in a concern for his needs. In reality this is not a second motive, but the outworking of a love for God." Ibid., p. 188. The tithe principle is a good starting place concerning the stewardship of our monies.

c. Offering of Faith

"The significance of using a confession of faith in worship is that it is another way of enacting what the Christian believes. In this way the confession is a witness to personal faith and an offering of this faith to the Father through the Son." Webber, *Worship Old and New*, p. 127.

POINT: We have become so anti-creedalistic that we neglect the genuine value of many creeds and confessions, esp. the early/ecumenical ones.

d. Offering of Prayer

"In the Scriptures and in the history of Christian thought the church has recognized five kinds of prayer: adoration, confession, petition, praise, and thanksgiving. In adoration we worship God as He is in Himself; in confession we recognize that forgiveness comes from God; in petition we supplicate or intercede on behalf of others; in praise we give outward expression of worship through words, music, and ceremony; and in thanksgiving we give an offering of thanks for the goodness of God." Ibid.

4. Yearly Basis for Worship

a. Origin of the Church Year

1. Explanation: It developed in the ancient church, and was abused in the Medieval church with saints days, etc.; it was virtually abandoned in the Reformation.

2. Evaluation

- a. In Relation to Paganism

"The ultimate source of the church year is not paganism as some have supposed, but the life, death, resurrection, ascension, and second coming of the Lord Jesus Christ. The understanding of time was immediately a part of Christian consciousness in the recognition that the death and resurrection of Jesus began the 'new time.'" Ibid.

- b. In Relation to Judaism

"The fact that two major events of the church took place during Jewish celebrations—Passover and Pentecost—helped the early Christians associate themselves with the Jewish reckoning of time and yet dissociate themselves by recognizing that a new time had begun. Thus, like the Jews, the early Christians marked time, but, unlike the Jews, they marked their time now by the events of the new age." Ibid.

b. Outcome of the Church Year: Six days are especially special

1. Advent

"The word advent means 'coming.' It signifies the period preceding the birth of Christ (Christmas) when the church anticipates the coming of the Messiah." Ibid., p. 166.

2. Epiphany may have Egyptian pagan source (at least as to its January 6 date). It commemorates the visit of the wise men

(West) and the baptism of Jesus (East).

3. **Lent**
 "Lent signifies a period of preparation before Easter. The origins of Lent lie in the preparation of the catechumen before baptism." Ibid.
4. **Holy Week**
 "The aim of Holy Week was to make the life of Christ real for the worshipper. Enacting His last days and entering into His experience was a way of offering worship to Him. This liturgical realism made a significant impact on the Christian world." Ibid., p. 167.
5. **Easter**
 "These are days after the Lord's Resurrection which form a period, not of labor, but of peace and joy."
6. **Pentecost**
 "The term Pentecost means fifty, referring now to the fifty days after Passover when the Jews celebrated the Feast of Weeks, the agricultural festival that celebrated the end of the barley harvest and the beginning of the wheat harvest. In the Christian calendar the term is associated with the coming of the Holy Spirit and the beginning of the early church." (Acts 2)

5. Weekly Basis for Worship

a. Relation of the Sabbath to Sunday

"In the Old Testament the Sabbath was a day of rest and it was the seventh day (Exodus 16:23, 26). In this sense the Sabbath was related to time. It was the symbol of sacred time as it looked to the future and to its fulfillment in something far greater than itself." Ibid., p. 169.

"The Sabbath, therefore, had an eschatological character. It pointed the future, to Jesus Christ its fulfillment. The Christian now lives in the Sabbath rest found in Jesus Christ." (cf. Heb. 3:7-4:11). Ibid.

"Consequently, the Sabbath, like the temple, is an institution that was abolished. But the principle of rest, like the principle of God's presence in the temple, remains. The exterior practice of rest is now fulfilled in the interior rest in Jesus Christ. The Christian lives in the age of rest. Nevertheless, the Christian also has an external

expression of inner rest, and this is manifested in Sunday observance." Ibid.

POINT: Each day in a sense is holy to the Lord; Sunday, as resurrection day, the Lord's Day, is especially appropriate for worship and continuity with the Sabbath principle of the Old Testament.

b. Reasons for Sunday Worship

"The only explanation as to way the early church established a new day of worship unrelated to the Sabbath and the existing calendar was that Sunday was the day of the Lord's resurrection. He not only arose on Sunday but six post-Resurrection appearances were also on Sunday, and the Day of Pentecost, when the body of Christ was formed, fell on Sunday." Ryrie, *Basic Theo.*, p. 431.

"Sunday was the first day of the Jewish week. Consequently, the early Christians regarded it as the anniversary of the creation of the world. But Sunday was more than an anniversary because it represented the day that God began to create again--the beginning of the new creation. For that reason Sunday was also seen as a figure for the end of the first creation." Webber, *Worship Old and New*, p. 170.

"Sunday was the day of the sun in the astrological calendar. The ancient Christians made no attempt to synthesize Sunday with the day of the sun. However, they did seize it as an opportunity to Christianize the pagans through a reinterpretation of the day of the sun in keeping with the motif of a new creation." Ibid.

c. Relapse in Sunday Observance

"In Christianized countries the civil Sunday with its partial cessation of regular activities has become filled with other activities (special games, opportunities to shop, etc.). Believers too are caught up in secular uses of the Lord's Day. Churches also abandon opportunities to use available hours on Sunday for their activities. The result may soon be that Sunday will be like every other day of the week. Or is this already the case?! The total secularization of Sunday, in many respects, is the responsibility of God's church and how we have treated it. "To neglect the Lord's Day however, is to slight Him, to blunt the testimony of His resurrection, and to miss the benefits of the ministry and protection of corporate worship."

The Holy Season

by David W. Music

"Lent" is derived from an Old English word for spring, "lencten," obviously referring to the fact that the days begin to "lengthen" at this time. Just as Advent is a period of preparation for Christmas, so Lent is a season of confession and repentance in preparation for Easter. In earlier times, Lent was observed by giving up some sin which would separate the Christian from God. It is a time of spiritual discipline and turning from sin.

Lent begins forty days before Easter Sunday (excluding Sundays, which are always considered to be occasions of joy because of the Lord's resurrection). Thus, Lent always begins on Wednesday. This day is called "Ash Wednesday" from an ancient custom of putting ashes on the forehead to show repentance and sorrow.

The forty days symbolize: the forty days and forty nights of the Flood (Gen. 7:12), the time Moses was separated from the children of Israel while receiving the Law on Mt. Sinai (Ex. 24:18), the forty years the Israelites wandered in the wilderness (Num. 32:13), the forty days of Jesus' temptation (Luke 4:1-2), and the approximately forty hours between the death of Christ and his resurrection (i.e., from 3:00 p.m. on Friday to 7:00 a.m. on Sunday).

The last week of Lent is called "Holy Week," because of its special significance in the redemption story. The week begins with Palm Sunday, emphasizing the triumphal entry of Jesus into Jerusalem. Since this was the beginning of the events culminating in the crucifixion, this Sunday is also called "Passion Sunday." "Passion" comes from the Latin *passio*, "suffering" (of Christ). Thursday of Holy Week is called "Maundy Thursday." "Maundy" probably derives from the Latin *mandatum*, "commandment," i.e., "do this in remembrance of me" (Luke 22:19). The emphasis on this day is Jesus' washing of the disciples' feet

and the institution of the Lord's Supper.

Good Friday emphasizes the crucifixion and death of Jesus. The name of the day is probably a corruption of "God's Friday" (note the similar derivation of "goodbye" from "God be with ye"). Holy Saturday commemorates the full day spent by Jesus in the grave.

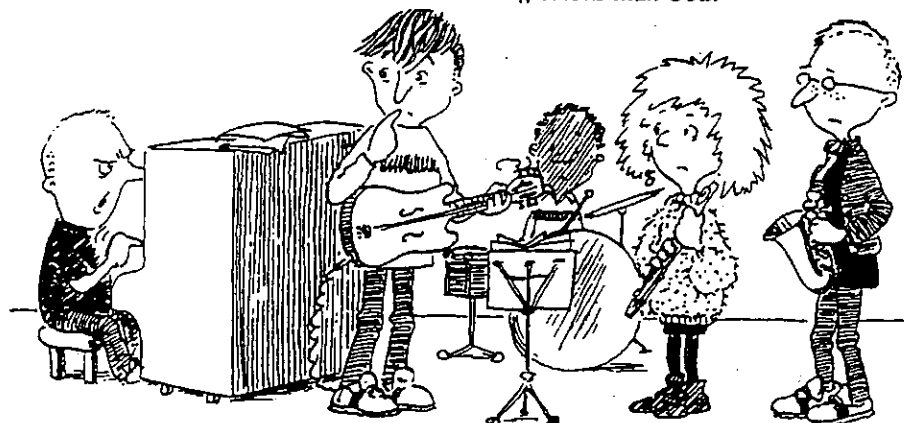
The chief symbols for Lent are the chalice and wafer (for the Lord's Supper), a crown of thorns, a crown of thorns with three nails, and the cross. The color is purple (for penitence); the color for Good Friday is black.

WORSHIP: GIVING NOT GETTING

• In order to practice biblical worship, it may be necessary to change our perspective. As Søren Kierkegaard put it, in Christian worship God is the audience, the congregation the performer and the minister, choir and other leaders are the prompters. The overwhelming majority of Christian congregations have the roles reversed. The congregation regards itself as the audience, while regarding the prompters and God as the performer.

Rather than asking ourselves: "What did I get out of the service?" we should be asking, "What did I contribute toward the exaltation of God?" or "How did I do?"

Steven Charnock wrote, "To pretend a homage to God, and intend only the advantage of self, is rather to mock Him than worship Him. When we believe that we ought to be satisfied, rather than God glorified, we set God below ourselves, imagine that He should submit His own honor to our advantage; we make ourselves more glorious than God."



'Quite honestly, I haven't thought too much about the theology of the song. I reckoned that could wait till we got the notes right.'

"II CORINTHIANS 8-9: PAUL'S PHILOSOPHY OF GIVING"

14 Principles

8:1-4 Principle No. 1 - Outward Circumstances and Difficulties Should Not Inhibit Generosity in Giving

- * The Macedonian churches were not giving out of their abundance; rather, they were giving generously out of their poverty.
- * They gave not because they had to but because they wanted to give.
- * Their giving far exceeded their financial ability.
- * They viewed this special offering as a privilege, not as an obligation.
- * Giving is viewed thus as a Christian "grace."
- * "Joy" and "Generosity" are twins -- they accompany one another.

8:5 Principle No. 2 - All Financial Giving Should Be Preceded By Self Giving

- * They gave themselves first to the Lord.

8:6-7 Principle No. 3 - Believers Should Seek to Excel in the Grace of Giving

8:6,10-11 Principle No. 4 - Worthy Stewardship Goals Should be Brought to Completion 9:5

- * Finish what you begin.
- * In spiritual things, there is value in completing what you start.

8:8, 24 Principle No. 5 - Generous Giving Gives Evidence of the Sincerity of One's Love

- * One's motivation for giving should always be "love for the Savior and love for the Saints."

8:8-9 Principle No. 6 - There is a Connecting Link Between "The Grace of God" and "The Grace of Giving"

- * The grace of God becomes the supreme motivating factor in true Christian stewardship.
- * Our giving should be rooted in His giving.

8:12 Principle No. 7 - A Willingness to Give is More Important than the Amount Given

8:13-15 Principle No. 8 - In the Economy of God, The Sufficiency of Some Ministers to the Deficiency of Others

8:16-21 Principle No. 9 - The Expenditure of God's Money Should Be Done Judiciously

- * to "honor the Lord."
- * to do vital ministry.
- * to avoid any type of criticism.

9:1-2 Principle No. 10 - Generous, Spiritual Giving Will Have a Positive Influence on Others' Giving

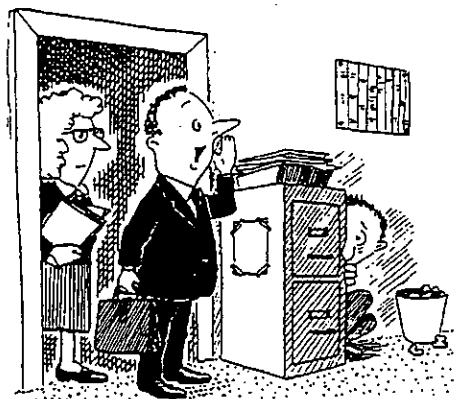
9:5-7 Principle No. 11 - The Attitude in Which a Gift is Given is of Utmost Importance to God -- Cheerfully and Willingly vs. Grudgingly

9:8-11 Principle No. 12 - Generosity Moves the Heart of God to Supply More Seed

- * "All things."
- * "All times."
- * "All that you need."
- * "All grace."

9:11-14 Principle No. 13 - Generosity Will Result in Praise and Thanksgiving to God

9:15 Principle No. 14 - Generous Giving is the Natural Response to God's Indescribable Gift (the Lord Jesus).



'You-hoo! Budget time, Pastor. Are you there?'

PERSPECTIVES ON THE ROLE OF WOMEN IN THE CHURCH

Radical Feminism (secular)	"Biblical Feminism" (liberation theology)	Egalitarianism ("Evangelical Feminism")	Complementarianism	Hierarchicalism	Chauvinism
DeBeauvoir, Simone Greer, Germain *Stanton, Elizabeth Cady Friedan, Betty Steinem, Gloria *Daly, Mary *Hampson, Daphne	Bilezikian, Gilbert Hardesty, Nancy Seanzoni, Letha Mollenkott, Virginia Russell, Letty Reuther, Rosemary Trible, Phyllis Fiorenza, Elisabeth Storkey, Elaine	VanLeeuwen, Mary Spencer, Aida Kroeger, Catherine Tucker, Ruth Gundry, Stan and Patricia Gritz, Sharon Achtemeier, Elizabeth Erickson, Millard CBE	Eliot, Elisabeth Godfrey, Robert Hurley, Jim Knight, George Patterson, Paige and Dorothy Grudem, Wayne Packer, J.I. Akin, Danny Mohler, Al Kostenberger, Andreas Barth Karl Henry, Carl Kassian, Mary Calvin, John Luther, Martin CBMW		Aristotle Augustine (?) Aquinas (?)
Women Superior in Essence Women Superior in Function	Women Equal in Essence Women the Same in Function	Women Equal in Essence Women the Same in Function	Women Equal in Essence Women Different in Function and Assignment	Equal in Essence Different in Function and Assignment	Men are Superior in Essence Women are Inferior

*These are the women who have moved by way of the slippery slope from "biblical" feminism into radical feminism.

BASIC CHARACTERISTICS OF FEMINISTIC THEOLOGY

1. A selective criterion for the place of Scripture. Scripture deemed helpful for Feminism is affirmed; Scripture deemed unhelpful is rejected as sexist and patriarchal.
2. An anthropocentric and experience-based hermeneutic.
3. The presupposition that the God of the Bible is understood to be against women and thus insensitive to their needs.
4. The abolition, demolition, or deconstruction of other disciplines:
 - a) Literature - selective acceptance
 - b) Language - inclusive changes
 - c) History - subjective (revisionist) rewriting
 - d) Theology - reinterpretation of the content
5. The particular rejection of the historical Jesus or a recasting of Him in a feminist matrix.
6. A preoccupation with one focus; that is, the oppression of women and the need for their "empowerment" and liberation.

FEMINISTIC THEOLOGY

CONTRIBUTIONS	PROBLEMS
Bringing to the forefront some misconceptions: <ol style="list-style-type: none"> 1) God favors men 2) Women are inferior 3) Women are limited in usefulness 	Creating misconceptions: <ol style="list-style-type: none"> 1) Equality means sameness 2) The Fall destroyed God's plan 3) The Fall set the pattern for male/female relationship
Addressing the gender of God: <ul style="list-style-type: none"> He is not male or female; He is not male and female; He transcends such distinction 	Throwing out helpful anthropomorphisms and confusing/rejecting the understanding of the "image of God"
Illustrating how thoroughly our understanding of God is permeated with anthropomorphic language	Dismissing the language of faith--God's self-disclosure by His own choice of imagery; especially as seen in Jesus Christ
Attaching new importance to Jesus' attitude toward women	Trying to pit Jesus against Scripture and Paul, and Paul against himself, and even Paul against Peter

CONTRIBUTIONS, CONT'D	PROBLEMS, CONT'D
Awakening our compassions for those who are hurting	Seeking to move the complete focus of the Christian life away from obedience and responsibility to self-determination, rights, and empowerment.
Introducing women to the study of theology	Determining to rewrite history, to revise language, and to redefine theology, even to assigning new meanings to old well-tested orthodox doctrines
Illustrating the foundational importance of the doctrine of Christology	Throwing out Scripture, the Church Councils, and 2000 years of church history and its understanding of orthodox doctrine

*Adapted from Dr. Dorothy Patterson
The Effects of Feminism*

ROLE OF WOMEN IN MINISTRY

I. Historical Perspective

A. Thomas Aquinas (1224-1274)

Classical Hierarchicalism: women are ontologically and functionally subordinate because woman was the cause of the fall. Response: But Eve was the occasion of the fall, Adam was the cause as God spoke to him and he was held responsible for the fall of the race (Rom. 5:12-21). Race fell in Adam.

B. Martin Luther (1483-1546)

- 1). Modified Hierarchicalism: women are ontologically equal via the universal priesthood of believers.
- 2). Functionally subordinate: the husband's helper and bearer of children.

C. John Calvin (1509-1564)

- 1). Agreed with Luther, BUT
- 2). Elevated the role of the woman in the home from a remedy for male concupiscence to the status of a lifelong companion who shares her life with her husband.

D. Karl Barth (1886-1968)

- 1). Modern Hierarchicalism: "Women are not inferior, just different."
- 2). The image of God is revealed in the unity of man and woman; each bearing an element in the image that the other lacked.
- 3). YET the woman is still subject to the man as the church is to Christ.
- 4). "The fact that the relationship is not one of reciprocity and equality, that man was not taken out of woman but woman out of man, that primarily he does not belong to her but she to him, and that he thus belongs to her only secondarily, must not be misunderstood. The supremacy of man is not a question of value, dignity or honour, but of order. It does not denote a higher humanity of man. Its acknowledgement is no shame to woman. On the contrary, it is an acknowledgment of her glory, which in a particular and decisive respect is greater even than that of man. . . . She is his glory as he himself is the glory of God (1 Cor. 11:7). . . . It is the peculiar glory of her creation, i.e., that she was taken out of man, that she completes the creation of man from man himself and that this is crowned by his own recognition and confession-it is this distinction-unsurpassable in its own way, which, not for her humiliation but her exaltation, specifically and inexorably assigns her to this position. Only in this position does she possess her true humanity, but in this position she really does possess it."

Karl Barth quoted in Jewett *Man and Male and Female*, pp. 72-73.

- 5). Radical Feminism: Androgyny-Bisexual/Unisexual Perspective
God is viewed as bisexual (Mother and Father) or asexual; one being expressing both masculine and feminine. Differences between men and women are a result of the fall. Before the fall, strict equality; redemption restores status of full equality functionally as well as ontologically.

II. The Biblical Role (Gifts) of Women

A. In the Old Testament

- 1). Women were prophetesses: Miriam (Ex. 15:20); Huldah (2 Kings 22:14); Noadiah (Neh. 7:14)
- 2). Women were *not* priests, kings.
- 3). Exception: Deborah's judgeship was God's judgment against the men of Israel for their passivity in the light of His discipline (Judges 4:4).

B. In the New Testament

- 1). Women were prophetesses: Anna (Luke 2:36); Philip's daughter (Acts 21:8-9)
- 2). Women were *not* apostles, pastors, elders.
- 3). Therefore, there *is* a basis for gender distinction in the church in the text of Scripture. This was recognized as the norm universally by Orthodox, Catholics, and Protestants until the Enlightenment in the 18th century. The fact that the Orthodox and Catholics still agree with evangelicals (by definition *all* female ministers are Protestant) even though they are off-base in salvation shows how radically and fundamentally our culture has shifted.

III. Problem in the Corinthian Church

Description of the Problem (1 Cor. 7, 11:2-16; 14:34-35)

Women in the congregation were applying the principle of "all things are lawful" to the worship service, uncovering their heads, showing their rejection of the concept of functional subordination as an image of Christ's subordination to the Father BUT Paul says their act of liberation is really an act of degradation.

IV. What does Paul's argument in 1 Cor. 11:2-16 affirm?

- A. God created man in his image and God loves His image and is attracted to it.

- B. Likewise, in marriage the husband loves his wife as she was taken from him and in a sense, reflects his image.
- C. First Corinthians 11 is arguing for essential equality and mutual reciprocity but also proper role distinctions and functions; as well as clear, unambiguous gender distinctions.
- D. As a woman (wife) follows her man (husband) she models how all should follow Christ.

* Note the Creation Ordinances of 1 Cor. 11:8-9

The woman was created from the man and for the man. She was created for his sake and for his benefit because he needed her and was incomplete without her. The only thing about God's creation that was not good was when the man was alone. The amazing thing about the creation of woman is that God gave the man the companion he needed that corresponded to him-fully and equally human, yet different.

NOTE: Helper in Genesis 2 is used elsewhere of God helping man. The idea is one who corresponds to the man providing what he needs where he is lacking.

Because of the order of creation (an eternal decree/historical act) the woman is related to the man in a way that he is not related to her: resulting in a functional hierarchy in the home and the church.

- E. The relationship between the man and woman is characterized by mutuality and interdependence. The headship of the man does not negate his need for and dependence on his wife. By God's design they need each other because they compliment one another.
- F. Observe the Inter-Relatedness of 1 Cor. 11:12
 - 1). Concept

The issue of origin reinforces the issue of mutual dependency. The concept of origin does not replace the concept of headship in 11:3 but rather adds to it.

In the order of creation, man is first; BUT
In the order of generation, woman is first. However,
God is over all in being the ultimate origin of all things, having established the origin of both man and woman.
 - 2). Point: Christ's own human nature reflects His relation to the human race; born as a man of a woman (Gal. 4:4).

V. Consideration of 1 Co. 14:34-36

A. "Silence" (*sigao*)

Absolute silence is in view (different word in 1 Timothy 2 meaning "settled, composed.")

B. "Speak" (*lalein*)

1). Feminist Understanding

"the word does *not* mean a formal lecture, exhortation, or teaching, but simply *telling*, idle talk or chatter." Scanzoni; Hardesty, *All We're Meant To Be*, p. 68.

THEREFORE: Women could preach, teach, etc., but not chatter or disrupt in this view.

BUT: Would not the same restriction apply to men? Further, this is contextually weak.

2). Non-Feminist Understanding

Emphasis on the prohibition of women talking at all is in the context of the discussion of 1 Cor. 14 (1) tongues; and (2) judging the utterances of the prophets, i.e. occupy the authoritative teaching position

C. Provision, 14:35

Women should not get involved in tongues speaking and interpreting or inquiring after the message of the prophet's revelation. (Some see absolute silence here in every sense). Husbands (or fathers) who are acting as proper spiritual leaders can provide further spiritual instruction at home.

"Shame" (*aiskpros*)

Ugly, deformed, disgraceful (cf. 1 Cor. 11:6; same word)

Point:

The issue of proper authority and practice is the essential thing for women, but also for men. Verse 33 is again the key.

VI. Comparison of 1 Cor. 11:3-16; 14:34-35

A. Impossible View

1). 1 Cor. 14 is not authentic

BUT almost no evidence to support this.

- 2). Paul contradicted himself
BUT this raises a more serious question concerning the inspiration of Scripture (cf 2 Tim. 3:16).

B. Improbable View

1). Different Meetings

- a). Explanation: 1 Cor. 11 would be an informal meeting whereas 1 Cor. 14 would be a formal worship service
- b). BUT context argues for a worship setting in 1 Cor. 11

2). Wives Only

- a). Explanation: 1 Cor. 14 applies only to married women since they have to ask their husbands.
- b). Evaluation
 - * BUT the reference to the Law in 14:34 (cf. Numbers 30:3-8) provides for single women to ask their father.
 - * *Reductio Ad Absurdum*-Single women may speak but married women may not? Women who are married then lose their rights and privileges.

C. Uneducated Women

- 1). Explanation: The restriction in 1 Cor. 14:34-35 applies only to uneducated women.
- 2). Evaluation
 - * BUT there is no distinction in the text between educated women praying and prophesying in 1 Cor. 11 and uneducated women remaining silent in 1 Cor. 14.
 - * FURTHER it denies priesthood concept. What of uneducated men?

D. Possible Views

1). Priority of 1 Cor. 11 over 1 Cor. 14

- * Explanation: women can speak in church

- * Evaluation
 - * What does 1 Cor. 14 mean?
 - * What about 1 Tim. 2:11-12?

2). Priority of 1 Cor. 14 over 1 Cor. 11

- * Explanation: Paul is taking one subject at a time. He is addressing the issue of head covering in 1 Cor. 11 and then addresses the issue of speaking in church in 1 Cor. 14.
- * View of Calvin, Blum, Hodge
- * Evaluation
A long history of interpretation, BUT "It is quite lame to suggest that in chapter 11 Paul gives rules for a practice which he will subsequently condemn." Weels, "Of Silence & Hd. Cov." *Westmin. Theology Journal*, 35:22.

E). Probable View: 1 Cor. 14 means judging prophets and speaking in tongues.

- 1). Women are prohibited from so speaking in those two contexts.
- 2). It would appear women can pray and proclaim (prophecy) the gospel in a public context as long as they do so submissively, i.e., under authority (most often this will take the form of public testimony, not the exposition of Scripture).
- 3). Within the church gathered preaching/teaching or public evaluating of the message, or the speaking or interpretation of tongues appears to be prohibited as it usurps a position reserved for the male leadership.

The Topical Sermon (Shoutus Aboutus)



Amid the Gospel Glades that lie between the Teaching Timberlands and Pulpit Prairies lumbers the terrible and ferocious Topical Sermon. His bulky build and outgoing nature make him more conspicuous than his cousins, the Expository and Nonsensical Sermons. In particular, the Topical's large mouth produces a booming roar capable of intimidating or captivating any congregation upon which he preys. Thus he is far more likely than his cousins to encounter masses of Evangelicals and even feisty Fundamentalists.

This bully beast is not only fiercer than his cousins but more aware of his environment. Equipped with an acute sense of smell, he sniffs out any shift in the emotional winds that blow through his natural habitat. Sensing a change in the environment, he instinctively adjusts his behavior accordingly. This adaptive ability sometimes creates an uncanny communication with the inhabitants of these woodlands. Then again, sometimes the critters just sorta skedaddle.

When under control, the Topical Sermon is one of the more daunting and dignified of all the creatures in these parts. However, at times he can become so carried away in frenzied behavior that his otherwise noble demeanor gives way to a crazed and reckless disposition. All of this huffing and puffing aside, the Topical Sermon is most effective when he is able to sink his theological teeth into his task.

A curious natural phenomenon has taken place among various breeds of this species. Apparently observers have found that Sermons of this variety are almost always followed by a strange and emotional little creature classified as *jus Asus i Amus*, or as it is commonly known, the Altar Call.

Women in Ancient Judaism

I. Women in the O.T.: Some observations

During the Old Testament period, women were exempt from the requirement to attend the annual festivals (Ex. 23:17), but they were permitted to attend if they were able to do so (1 Sam. 1:9; 21-22). Women were able to serve at the door of the Tabernacle (Ex. 38:8), take a Nazirite vow (Num. 6:2), hear the Word of God (Neh. 8:2-3), engage in music and worship ministry (Ex. 15:20-21; 1 Chr. 25:6), and sometimes even prophesy (Ex. 15:21; Jud. 4:6-7). The office of priest, however, was limited to male members of the priestly line (Ex. 28:1; Num. 18:1-7).

II. Women in Rabbinical writings (the Mishna and Talmud): A brief survey

Here we find a radically different perspective. Note some of the following: Abot, 1, 5: "Engage not in too much conversation with women. They said this with regard to one's own wife. How much more does the rule apply to another man's wife? As long as a man engages in too much conversation with women, he causes evil to himself, for he goes idle from the study of the Torah, so that his end will be that he will inherit gehenna."

Sota, 10a: "May the words of Torah be burned, than that they should be handed over to women." Sota 21b: "Rabbi Eliezer says: Whoever teaches his daughter Torah teaches her obscenity."

Mishna Kiddushin 4,13: "An unmarried man must not be a teacher of children, nor may a woman be a teacher of children." (See also Megillot 73a and Mishna Bereshit 7:2.)

Baba Kamma 88a declares, "Through the woman is subject to the commandments, she is disqualified from giving evidence."

Josephus, (Antiquities 4,219) "Let not the testimony of women be admitted because of the levity and boldness of their sex."

III. Jesus and Women: A woman's perspective

Dorothy Sayers remarked, "They had never known a man like this Man---there has never been such another. A prophet and teacher who never nagged at them nor patronized them; who never made jokes about them and who took their questions seriously; who took them as He found them. Nobody could possibly guess from the words and deeds of Jesus that there was anything 'funny' about woman's nature" (Are Women Human?, p. 47).

ECCLESIOLOGY: LOCAL CHURCH WOMEN IN LEADERSHIP

I. Galatians 3:28

A. Feminist Perspective

"Galatians 3:28 is the necessary theological starting place for any discussion on the role of women in the church. Here is an unequivocal statement of absolute equality in Christ and the church. Paul excludes all discrimination against Gentiles, slaves or women. Whatever distinctions might be made by the Jewish synagogue, by Roman law or by general society outside the church, Paul emphatically asserts that these cease to be relevant in church fellowship." Mickelsen, ed. *Wom. Auth. & the Bible*, p. 189.

"Other texts must not be used to undermine this fundamental theological affirmation.

... It is hermeneutically illegitimate to set up as theologically normative passages such as 1 Corinthians 14:34-35 and 1 Timothy 2:11-12, where Paul is dealing with concrete local situations." *Ibid.*

If this passage does not teach that in the privileges, duties, and responsibilities of Christ's Kingdom, all differences of nation, caste, and sex are abolished, we should like to know what it does teach." Booth, "Female Min.: Wom. Right to Prch. Gos." Reprint ed., 1975, p. 17.

BUT: (1) This text is soteriological, not ecclesiological; (2) Context is a key issue of all scripture. Equality of position in Christ does not negate functional submission in the church.. (Note Foh's argument below.)

B. Complementarian Position

1. Cultural Conditioning

"The biblical feminists conclude that those passages that teach differences between men and women must be culturally conditioned and therefore nonauthoritative. This explanation is questionable because of its attitude towards Scripture. All Scripture is inspired by God (2 Tim. 3:16-17), and therefore Paul's instructions concerning women cannot be understood as a mere product of Paul's rabbinic training or cultural conditioning." Foh, *Wom. Wd. God.*, p. 140.

"The context of Galatians 3:28 is faith in contrast to the law as the means of salvation. Paul's point is that without respect to nationality, social status, or sex, all are justified by faith (v. 24), all are children of God (v.

26), all have put on Christ (v. 27), all are heirs according to the promise (v. 29). From these verses, it is clear that the emphasis is *coram deo*, the Christian's relation to God; men and women have the same relation to God through Christ." *Ibid.*

"We conclude that, *within its context*, Galatians 3:28 addresses the question, 'Who may become a child of God, and on what basis?' It answers that any person, regardless of race, sex, or civil status, may do so by faith in Christ. Here we have the apostolic equivalent of Jesus' welcoming of the outcasts and the Samaritans and Canaanite women. The gospel is for all persons." Hurley, *Man. Wom. Bib. Perspec.*, p. 126.

2. Consequences of the Passage: Spiritual Unity and Essential Oneness

"Nonetheless, there are consequences for human relations, but not those advocated by the biblical feminists. The point of Galatians 3:28 is not equality in Christ, but oneness in Christ. . . .

Oneness means that what benefits one believer benefits all, that there should be mutual caring and help." Foh, *Wom. Wd. God*, p. 140.

"One note of warning must be sounded against the social implementations of Galatians 3:28. The biblical feminists affirm that Galatians 3:28 does not intend to remove biological distinctives between male and female. That may seem like an obvious point; however, there are trends in society moving in the direction of unisex. The visibility of homosexuals and their campaign to legitimize homosexuality is one step toward removing biological differences (by removing the significance of biological differences) between male and female. This trend is contrary to the plain command of Scripture (1 Cor. 6:9-10; 1 Tim. 1:9-11; Judge 5, 7; Rom. 1:24-27). We should also note that some gays use the biblical feminists' hermeneutic and claim that Paul was culturally conditioned when he prohibited homosexuality. . . .

Consequently, we must be careful when we hear cries to remove all distinctions in the name of Galatians 3:28." *Ibid.*, p. 141.

II. Acts 18:26

A. Point of the Feminist: Priscilla and Aquila teach Apollos thereby nullifying the force of 1 Timothy 2:9-15.

B. Response:

- 1). Passage is merely descriptive, not prescriptive.
- 2). Local gathering of the church is not in view.
- 3). To see this text as affirming women pastors, etc., is eisegetical, and

unwarranted.

- 4). Note that a husband was present in the entire encounter, hence a team teaching context.

III. 1 Timothy 2:8-15

A. Contextualization

1). Argument

- a). Generally: The Text Has Local Applicability (Feminist View)
 "The statements of 2:11-12 are thus ad hoc instructions intended for a particular situation in Ephesus of false teaching focused on women. These statements are not to be understood as universal principles encoded in a suprasituational 'church order manual' that limit women in ministry in all times and places." Mikelson, *Wom. Auth. Bib.*, p. 203.

- b). Specifically: The Issue Was False Teaching
 "The fundamental issue being addressed throughout 1 Timothy is the false teaching plaguing the church in Ephesus. This false teaching and its teachers had women as a particular focus and encouraged them to radically violate appropriate and honorable behavior patterns for women. Thus, it is reasonable to assume that this situation occasioned the specific remarks of 2:11-12." *Ibid.*

- 2). Appraisal: The Issue Was Not False Teaching
 "This theory is impossible for several reasons. The women in 1 Timothy 2:9-15 and the false teachers are approached differently. The false teachers are not believers, and they live in immorality (1 Tim. 6:4-5; 2 Tim. 3:1-9, 4:3-4). Sound teaching and right living go together (1 Tim. 1:9-10). The women mentioned in 2 Timothy 3:6 cannot be the same as those addressed in 1 Timothy 2:9-15, because the former 'can never arrive at a knowledge of the truth' (2 Tim. 3:6). Unlike the false teachers, the women of 1 Timothy 2:9-15 are believers who live in faith, love, holiness, and sobriety and who are urged to continue in those virtues.

There is no mention of false teaching, no word of correction in 1 Timothy 2:9-15. Paul says that women should not teach or exercise authority over men, period. There are no conditions attached which would allow exceptions to Paul's command." Foh, *Wom. Wd. God*, pp. 122-23.

B. Commands to the Women, 2:11-12

- 1). Positive Instruction, 2:11 (quietly, submissively)

"Paul's instructions are cast as a command. Interestingly, his command

specifically presumes that women will in fact learn. Some have felt that Paul's view of women was still 'rabbinic,' yet, as we have noted before, his assumption that women can and will learn is not a typical rabbinic view."

2). Significance

- a). Paul does raise the present-day status of women by his statement.
- b). Essential equality is not denied, but functional subordination is affirmed.
- c). The relationship of this section to what immediately follows (qualification of elders) should not be overlooked.

3). "Silence" (*hesuchia*)-does not mean absolute silence, but with a quiet spirit.

- 4). "Submission" (*hupotagē*)-"to line up under"
 Women by their deportment in church symbolize or model the church's attitude toward and relationship to Christ as the head of the Church. Their submissiveness is an example to the men who lead of their need to be submissive to Christ as their head and also to exercise loving, giving leadership as Christ did.

C. Negative Prohibition, 2:12

"Teach" (*didasko*)

"Moreover, teaching occurred within a relationship in which the teacher had authority over the student. The focus of teaching in the New Testament was upon teaching a way of life and the truths which underlay that way of life. Students were expected to follow that way of life, and the teaching was passed on with authority. Teachers were either elders, heads of a community or of some grouping within the community, or masters who took in disciples who submitted themselves for formation. Teaching was not a function in which an expert came and performed a service which a client was free to receive or not receive as he wished. The teaching occurred within a relationship in which the students acknowledged the teacher's authority. Moreover, authority was primarily exercised within the early church not as much by individual direction, but by teaching given to a body, accompanied by the correction of individuals who were not following the accepted teaching (cf. 1 Tim. 4:11; 4:16-5:2; 1 Tim. 4:1-4; Ti. 2:15, 3:8-11). In other words, the Scripture views teaching primarily as a governing function, a function performed by elders, masters, and others with positions of government. In this context, the connection between teaching, exercising authority, and being subordinate can be seen more clearly." *Clark, Man & Woman in Christ, pp. 196-197.*

D. "Exercise Authority" (*Authenteo*)

- 1). Occurrence: it is a *hapexlegomenon*, appearing only once in the New Testament.
- 2). Etymology
 - a). Feminist Interpretation

"Possible translations are 'interrupt' (Dibelius), 'dictate to' (Moffatt) or 'domineer over' (NEB). In noun forms, as used by the great Greek dramatists, it meant a 'suicide' or a 'family murderer.' Later the noun came to mean 'lord' or 'autocrat.' In the first century it was rather a slang word. . . . Because suicide involves deciding for oneself, taking one's life into one's own hands, to do so for others meant to become a 'dictator.' Thus the word came to mean 'self-willed' or 'arbitrary,' interfering in what was not properly one's own domain, trespassing the socially proper limits." Scanzoni, Hardesty, *All We're Meant To Be*, p. 71.
 - b). Complementarian Interpretation

"This verb has, basically, a neutral connotation when it refers to some aspect of authority. The neutral meaning, 'exercise authority,' fits in 1 Tim. 2:12 and in its context; however, a negative connotation is contrary to the verse and context. Neither the lexicons, nor linguistic evidence, nor the verse, nor the context implies a negative meaning of *authenteo*." Edger, "Contextualized Interp. of 1 Tim. 2:12," pp. 9-10.
- 3). Meaning
 - a). Evangelical Feminist Meaning: Negative Teaching

Women should not teach men in a domineering way; thus women can teach men if done so submissively.

QUESTION: If this is the meaning, why did Paul not include men? Can men teach in a domineering way?
 - b). Complementarian Alternatives
 - * Neutral Teaching

Women should not teach men the Scriptures under any circumstances.
 - * Negative Teaching

"The self-will and interference in what is not one's own proper domain connoted by *authentein* suits and supports the

unconditional prohibition in 1 Timothy 2:11. A woman who teaches and exercises authority over men in the church is by definition an usurper, interfering in an area forbidden to her." Foh, *Wom. Wd. God.*, pp. 126-127.

- c). Question: Could a woman 'teach the Scriptures' to men in the church if she were asked to by the male leaders in the church and did it under their authority?
- d). Answer: Though dogmatism is inappropriate, a negative answer would seem the proper conclusion. The meaning of the words studied, the verses, and their context, would seem to reject women being placed in any authoritative teaching role in the church. Further, no other biblical, and only scant historical evidence finds women functioning in this manner.

E. Order of the Fall, 2:14

Insight

"these verses about authority and teaching are followed by a justification which involves the story of Adam and Eve-how woman was created in relation to man. This clearly indicates that the rule concerns something that is out of place because it is women who are doing it, not because women are doing it in the wrong way. In short, the evidence shows that the passage concerns women because they are women and men because they are men. It does not deal with individual women who happen to be handling themselves wrongly. The passage simply prohibits women from exercising authority over men.

Some hold that the apostle prohibited women's teaching because they were uneducated, that is, because of a condition universal to women of his day (but no longer true today). However, there is no hint of this in the passage either. If the prohibition was aimed at untrained or uneducated teachers, it would have forbidden men and women to teach if they were uneducated." Clark, *Man and Woman in Christ*, p. 198.

VI. Conclusion

- A. Essential equality of men and women is clearly affirmed in Scripture. Both are equal image bearers of God.
- B. Functional subordination of women to men is the biblical model for the church, paralleling the model of the home (of Eph.5:18-33; 1 Pet. 3:1-7).
- C. Psychological/physiological differences between men and women are real and important. They should be affirmed and rejoiced in and not ignored or denied.

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*Participated in drafting
the Danvers Statement

HISTORY OF THE COUNCIL

Concerned that Christians were increasingly confused about manhood and womanhood in Biblical perspective, nine evangelical leaders met in Dallas, Texas, in January, 1987, to talk and pray.

They decided to form an organization, a "Council on Biblical Manhood and Womanhood," and drafted a statement of their convictions.

They met again, with a few others, in Danvers, Massachusetts, in December, 1987, and put that first statement into final form. The result of that meeting is the "Danvers Statement" as presented here.

We now offer this statement to the evangelical world, knowing that it will stimulate healthy discussion among Christians, and hoping that it will gain widespread assent. We invite others who agree with our convictions to join with us in our task of studying and promoting a better understanding of manhood and womanhood as taught in Scripture.

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*Endorsements from other Christian leaders
would be welcomed by the CBMW.*

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COUNCIL ON BIBLICAL
MANHOOD AND WOMANHOOD
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COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

The Danvers Statement

COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

The Danvers Statement

RATIONALE

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

PURPOSES

Recognizing our own abiding sinfulness and fallibility, and acknowledging the genuine evangelical standing of many who do not agree with all of our convictions, nevertheless, moved by the preceding observations and by the hope that the noble Biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purposes:

1. To study and set forth the Biblical view of the relationship between men and women, especially in the home and in the church.
2. To promote the publication of scholarly and popular materials representing this view.
3. To encourage the confidence of lay people to study and understand for themselves the teaching of Scripture, especially on the issue of relationships between men and women.
4. To encourage the considered and sensitive application of this Biblical view in the appropriate spheres of life.
5. And thereby
 - to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,
 - to help both men and women realize their full ministry potential through a true understanding and practice of their God-given roles,
 - and to promote the spread of the gospel among all peoples by fostering a Biblical wholeness in relationships that will attract a fractured world.

AFFIRMATIONS

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
4. The Fall introduced distortions into the relationships between men and women.
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the

wife's intelligent, willing submission tends to be replaced by usurpation or servility.

—In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.

5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
6. Redemption in Christ aims at removing the distortions introduced by the curse.

—In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.

—In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.

7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious or civil—ever implies a mandate to follow a human authority into sin.

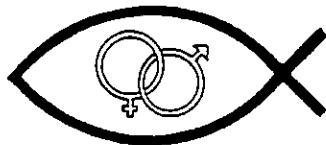
In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries. Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.

9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.

10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

We would encourage interested persons, and permission is hereby granted, to use, reproduce, and distribute the statement.

Men, Women & Biblical Equality



The Bible teaches the full equality of men and women in Creation and in Redemption (Gen. 1:26-28, 2:23, 5:1-2; 1 Cor 11:11-12; Gal 3:13, 28, 5:1).

The Bible teaches that God has revealed Himself in the totality of Scripture, the authoritative Word of God (Matt 5:18; John 10:35; 2 Tim 3:16; 2 Peter 1:20-21). We believe that Scripture is to be interpreted holistically and thematically. We also recognize the necessity of making a distinction between inspiration and interpretation: inspiration relates to the divine impulse and control whereby the whole canonical Scripture is the Word of God; interpretation relates to the human activity whereby we seek to apprehend revealed truth in harmony with the totality of Scripture and under the guidance of the Holy Spirit. To be truly biblical, Christians must continually examine their faith and practice under the searchlight of Scripture.

Biblical Truths

Creation

1. The Bible teaches that both man and woman were created in God's image, had a direct relationship with God, and shared jointly the responsibilities of bearing and rearing children and having dominion over the created order (Gen 1:26-28).

2. The Bible teaches that woman and man were created for full and equal partnership. The word "helper" (*ezer*), used to designate woman in Genesis 2:18, refers to God in most instances of Old Testament usage (e.g. 1 Sam 7:12; Ps 121:1-2). Consequently the word conveys no implication whatsoever of female subordination or inferiority.

3. The Bible teaches that the forming of woman from man demonstrates the fundamental unity and equality of human beings (Gen 2:21-23). In Genesis 2:18, 20 the word "suitable" (*kenegdo*) denotes equality and adequacy.

4. The Bible teaches that man and woman were co-participants in the Fall; Adam was no less culpable than Eve (Gen 3:6; Rom 5:12-21; 1 Cor 15:21-22).

5. The Bible teaches that the rulership of Adam over Eve resulted from the Fall and was therefore not a part of the original created order. Genesis 3:16 is a prediction of the effects of the Fall rather than a prescription of God's ideal order.

Redemption

6. The Bible teaches that Jesus Christ came to redeem women as well as men. Through faith in Christ we all become children of God, one in Christ, and heirs to the blessings of salvation without reference to racial, social, or gender distinctives (John 1:12-13; Rom 8:14-17; 2 Cor 5:17; Gal 3:26-28).

Community

7. The Bible teaches that at Pentecost the Holy Spirit came on men and women alike. Without distinction, the Holy Spirit indwells women and men, and sovereignly distributes gifts without preference as to gender (Acts 2:1-21; 1 Cor 12:7, 11, 14:31).

8. The Bible teaches that both women and men are called to develop their spiritual gifts and to use them as stewards of the grace of God (1 Peter 4:10-11). Both men and women are divinely gifted and empowered to minister to the whole Body of Christ, under His authority (Acts 1:14, 18:26, 21:9; Rom 16:1-7, 12-13, 15; Phil 4:2-3; Col 4:15; see also Mark 15:40-41, 16:1-7; Luke 8:1-3; John 20:17-18; compare also Old Testament examples: Judges 4:4-14, 5:7; 2 Chron 34:22-28; Prov 31:30-31; Micah 6:4).

9. The Bible teaches that, in the New Testament economy, women as well as men exercise the prophetic, priestly and royal functions (Acts 2:17-18, 21:9; 1 Cor 11:5; 1 Peter 2:9-10; Rev 1:6, 5:10). Therefore, the few isolated texts that appear to restrict the full redemptive freedom of women must not be interpreted simplistically and in contradiction to the rest of Scripture, but their interpretation must take into account their relation to the broader teaching of Scripture and their total context (1 Cor 11:2-16, 14:33-36; 1 Tim 2:9-15).

10. The Bible defines the function of leadership as the empowerment of others for service rather than as the exercise of power over them (Matt 20:25-28, 23:8; Mark 10:42-45; John 13:13-17; Gal 5:13; 1 Peter 5:2-3).

Family

11. The Bible teaches that husbands and wives are heirs together of the grace of life and that they are bound together in a relationship of mutual submission and responsibility (1 Cor 7:3-5; Eph 5:21; 1 Peter 3:1-7; Gen 21:12). The husband's function as "head" (*kephale*) is to be understood as self-giving love and service within this relationship of mutual submission (Eph 5:21-33; Col 3:19; 1 Peter 3:7).

12. The Bible teaches that both mothers and fathers are to exercise leadership in the nurture, training, discipline and teaching of their children (Exod 20:12; Lev 19:3; Deut 6:6-9, 21:18-21, 27:16; Prov 1:8, 6:20; Eph 6:1-4; Col 3:20; 2 Tim 1:5; see also Luke 2:51).

Application

Community

1. In the church, spiritual gifts of women and men are to be recognized, developed and used in serving and teaching ministries at all levels of involvement: as small group leaders, counselors, facilitators, administrators, ushers, communion servers, and board members, and in pastoral care, teaching, preaching, and worship.

In so doing, the church will honor God as the source of spiritual gifts. The church will also fulfill God's mandate of stewardship without the appalling loss to God's kingdom that results when half of the church's members are excluded from positions of responsibility.

2. In the church, public recognition is to be given to both women and men who exercise ministries of service and leadership.

In so doing, the church will model the unity and harmony that should characterize the community of believers. In a world fractured by discrimination and segregation, the church will dissociate itself from worldly or pagan devices designed to make women feel inferior for being female. It will help prevent their departure from the church or their rejection of the Christian faith.

Family

3. In the Christian home, husband and wife are to defer to each other in seeking to fulfill each other's preferences, desires and aspirations. Neither spouse is to seek to dominate the other, but each is to act as servant of the other, in humility considering the other as better than oneself. In case of decisional deadlock, they should seek resolution through biblical methods of conflict resolution rather than by one spouse imposing a decision upon the other.

In so doing, husband and wife will help the Christian home stand against improper use of power and authority by spouses and will protect the home from wife and child abuse that sometimes tragically follows a hierarchical interpretation of the husband's "headship."

4. In the Christian home, spouses are to learn to share the responsibilities of leadership on the basis of gifts, expertise, and availability, with due regard for the partner most affected by the decision under consideration.

In so doing, spouses will learn to respect their competencies and their complementarity. This will prevent one spouse from becoming the perennial loser, often forced to practice ingratiation or deceitful manipulation to protect self-esteem. By establishing their marriage on a partnership basis, the couple will protect it from joining the tide of dead or broken marriages resulting from marital inequities.

5. In the Christian home, couples who share a lifestyle characterized by the freedom they find in Christ will do so without experiencing feelings of guilt or resorting to hypocrisy. They are freed to emerge from an unbiblical "traditionalism" and can rejoice in their mutual accountability in Christ.

In so doing, they will openly express their obedience to Scripture, will model an example for other couples in quest of freedom in Christ, and will stand against patterns of domination and inequality sometimes imposed upon church and family.

We believe that biblical equality as reflected in this document is true to Scripture.

We stand united in our conviction that the Bible, in its totality, is the liberating Word that provides the most effective way for women and men to exercise the gifts distributed by the Holy Spirit and thus to serve God.

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A Model of Christ and the Church

WHEN WE READ Ephesians 5:21-33 we see a beautiful gift. God has given marriage to the world as a "reflection of Christ's relation to the church" (Lenski).¹ We see "the marriage relationship as a beautiful model of the church's union in and with Christ" (Stott).² This model means that we see "the man as symbolic of Christ and the woman as symbolic of the church" (Bruce).³

To the degree that these roles are flattened out, to that degree the God-intended meaning of marriage is obscured. Abusive, domineering husbands distort the meaning of marriage in one way; those who deny the unique, Christ-like headship of the husband distort the meaning of marriage in another way.

Preserving the Beauty

THE BURDEN OF CBMW is to preserve the beauty that exists between these two distortions. One distortion denies the servanthood of Christ-like love. The other distortion denies the duty of Christ-like leadership. But we see both in the text.

One distortion stresses authority to the neglect of self-denial. The other distortion stresses mutuality to the neglect of role distinction. We affirm *both* the mutuality of self-denying servanthood, *and* the maintenance of role distinctions.

Christ and his bride are both servants, but not in the same way. Christ served the church by sacrificially healing her and defending her and leading her to glory. The church serves Christ by affirming his unique role, and by joyfully advancing his purposes with her varied gifts. The first way of serving is called headship. The second is called submission. One belongs to Christ. The other belongs to the church. Both are love.

Denying that husbands and wives should serve each other in these different ways makes marriage contradict the model of Christ and the church. In this way a great and precious mystery is being lost.

The Lost Mystery

IN EPHESIANS 5:28 PAUL SAYS THAT HUSBANDS should "love their wives as their own bodies." His argument is that wives *are* in fact husbands' bodies. In marriage they become "one flesh." He illustrates this by saying that "Christ [nourishes and cherishes] the church, because we are members of his body" (vv. 29-30). So when husbands love their wives as they love themselves, they are not contradicting the model of Christ and the church. Christ loves the church "because we are members of his body."

To show that this analogy is rooted in creation, Paul quotes Genesis 2:24, "For this cause a man shall leave his father and mother, and shall cleave to his wife and the two shall become one flesh" (NASB). The one flesh reality of marriage goes back to creation.

Then Paul interprets God's original design by calling it a mystery: "This mystery is great, but I am speaking with reference to Christ and the church." In other words, the meaning of marriage is bigger than anyone had dreamed—it is Christ and the church. When God designed marriage in the beginning he modeled it on his Son's relationship to the church. This had not been fully revealed in the Old Testament. But now the mystery is revealed and it is stunningly great.

This is what we believe is lost when feminist interpreters stress mutuality to the exclusion of complementarity. The root meaning of marriage is obscured, if not obliterated. If the roles of husband and wife do not portray the different ways that Christ and the church serve each other, then marriage ceases to be a model of Christ and the church.

We believe there is a need for some in the church to serve as "stewards of the mysteries of God" (1 Cor. 4:1). Trustworthy stewards take care that the treasures of the Master are not misused or lost. They do their best to preserve the Master's riches and make them known to the world for his glory.

That is what CBMW is about.

The Mystery in the Church

IF THE ROLE DIFFERENCES IN MARRIAGE between manhood and womanhood go all the way back to God's earliest order of creation before the fall, it is not surprising that similar role differences exist in the wider church family where God is overcoming the effects of the fall.

When Paul says, "I do not allow a woman to teach or exercise authority over a man, but to remain quiet" (1 Tim. 2:12), he is saying that manhood and womanhood matter in the roles that one fulfills in the church. Gender matters in the home and it matters in the church.

The two acts referred to in 1 Timothy 2:12—teaching and exercising authority—are two essential functions of Elders (1 Tim. 3:2; 5:17). Therefore, one natural meaning of 1 Timothy 2:12 is that the Elders of a church should be men. Where men do not assume the burden and responsibility of teaching and leading the church, something important will be lost in God's design. And where God's design for the church is lost, in the long run people suffer and the Lord of the church is not honored.

God's design can be distorted by authoritarian, abusive pastors who do not have the servant spirit of Christ. And God's design can be distorted by denying that manhood and womanhood are relevant for who the pastor is.

CBMW attempts to avoid both distortions. We affirm a servant leadership that labors to equip men and women for the work of the ministry and the use of their gifts. And we affirm that the primary responsibility of teaching and oversight in the church falls to the men whom God has called.

The burden of CBMW is to preserve the yeast of gender complementarity in marriage and the church.

The Background

WHEN CBMW WAS FOUNDED IN 1987, its leaders wrote in the *Danvers Statement* that "We have been moved in our purpose by the following contemporary developments which we observe with deep concern." Among the items listed was "the upsurge of physical and emotional abuse in the family." (Rationale #6)

At that time, CBMW leaders also committed themselves to work as a council:

- to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,
 - to help both men and women realize their full ministry potential through a true understanding and practice of their God-given roles,
 - and to promote the spread of the gospel among all peoples by fostering a Biblical wholeness in relationships that will attract a fractured world. (Purpose #5)
- In addition, the *Danvers Statement* affirmed that
- In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives. (Affirmation #6)

CBMW continues to grieve over the alarming rise in abuse in its many forms, and recognizes a need for a fuller, stronger declaration of our conviction that the Bible speaks clearly and forthrightly against abuse and that it speaks with equal clarity on the differing responsibilities of men and women in marriage.

Therefore, the Council has issued an expanded statement on abuse as part of a continuing effort to demonstrate that the biblical teachings on male headship in marriage do not authorize a man's domination or abuse of his wife.

We hope this statement will encourage Christians to oppose abuse wherever it appears.

Adopted by the Council on Biblical Manhood and Womanhood at its meeting in Lisle, Illinois, in November, 1994.

Council on Biblical MANHOOD AND WOMANHOOD

STATEMENT ON ABUSE

- ❖ *We understand* abuse to mean the cruel use of power or authority to harm another person emotionally, physically, or sexually.
- ❖ *We are against* all forms of physical, sexual and/or verbal abuse.
- ❖ *We believe* that the biblical teaching on relationships between men and women does not support, but condemns abuse (Prov. 12:18; Eph. 5:25-29; 6:4; Col. 3:18; 1 Tim. 3:3; Titus 1:7-8; 1 Pet. 3:7; 5:3).
- ❖ *We believe* that abuse is sin. It is destructive and evil. Abuse is the hallmark of the devil and is in direct opposition to the purposes of God. Abuse ought not to be tolerated in the Christian community.
- ❖ *We believe* that the Christian community is responsible for the well-being of its members. It has a responsibility to lovingly confront abusers and to protect the abused.
- ❖ *We believe* that both abusers and the abused are in need of emotional and spiritual healing.
- ❖ *We believe* that God extends healing to those who earnestly seek him.
- ❖ *We are confident* of the power of God's healing love to restore relationships fractured by abuse, but we realize that repentance, forgiveness, wholeness, and reconciliation is a process. Both abusers and abused are in need of on-going counseling, support and accountability.
- ❖ *In instances* where abusers are unrepentant and/or unwilling to make significant steps toward change, we believe that the Christian community must respond with firm discipline of the abuser and advocacy, support and protection of the abused.
- ❖ *We believe* that by the power of God's Spirit, the Christian community can be an instrument of God's love and healing for those involved in abusive relationships and an example of wholeness in a fractured, broken world.

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