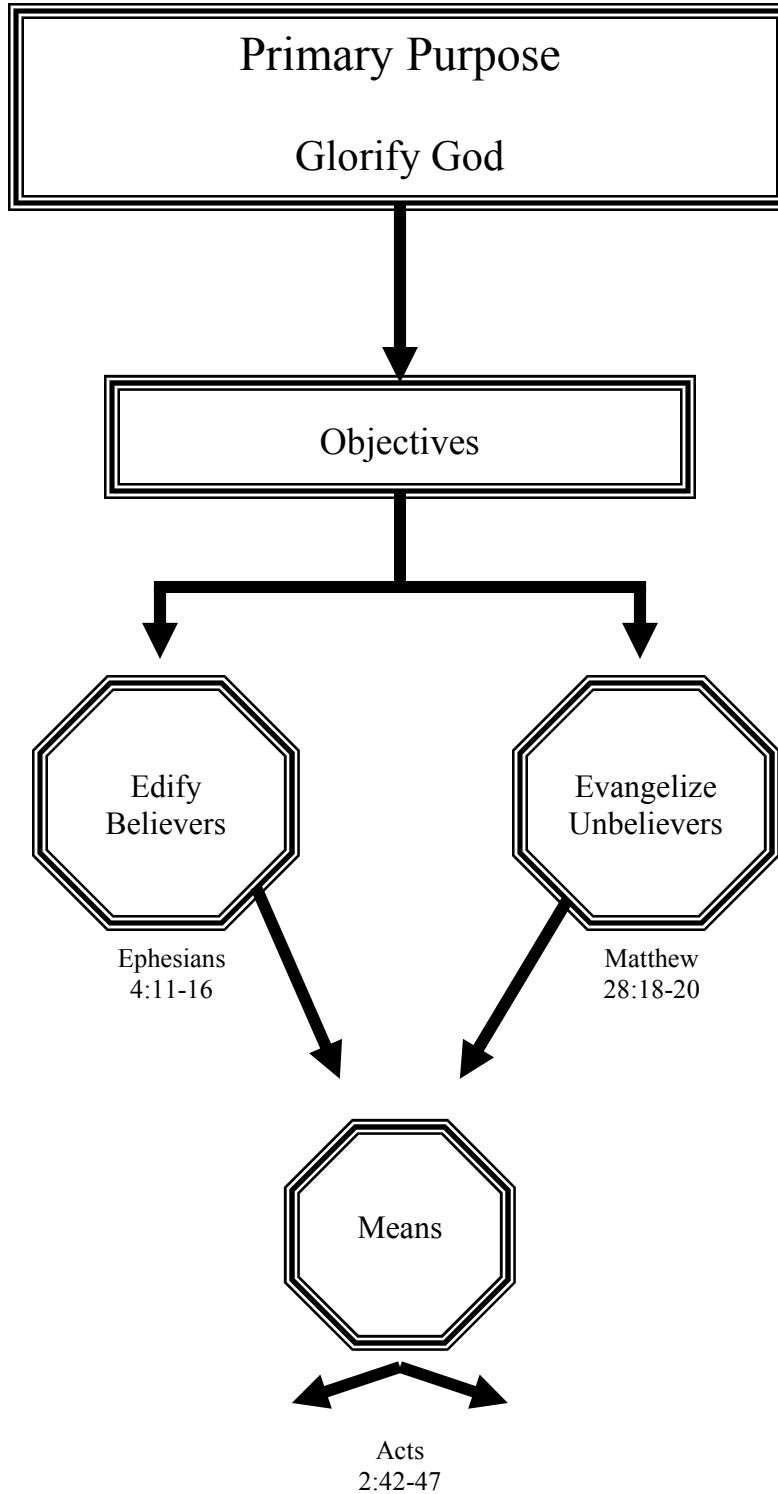


# **The Church: What Should We Be?**

# A Biblical Vision for the Church



# “The Mission of the Church”

## Ephesians 4:1-16

- |      |   |         |
|------|---|---------|
| I.   | <u>The church is to be characterized by unity</u>     | 4:1-6   |
|      | 1) There is a oneness of humility (behavior)          | 4:1-3   |
|      | 2) There is a oneness of theology (belief)            | 4:4-6   |
| II.  | <u>The church is to be characterized by diversity</u> | 4:7-11  |
|      | 1) We have a giving Savior                            | 4:7-10  |
|      | 2) We have gifted saints                              | 4:11    |
| III. | <u>The church is to be characterized by ministry</u>  | 4:12-14 |
|      | 1) Saints are to be equipped                          | 4:12    |
|      | 2) Saints are to be edified                           | 4:12    |
|      | 3) Saints are to be educated                          | 4:13    |
|      | 4) Saints are to be enlarged                          | 4:13    |
|      | 5) Saints are to be established                       | 4:14    |
| IV.  | <u>The church is to be characterized by maturity</u>  | 4:15-16 |
|      | 1) Maturity is evidenced by our speech                | 4:15    |
|      | 2) Maturity is evidenced by our service               | 4:16    |
|      | 3) Maturity is evidenced by our sensitivity           | 4:16    |

## 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 Cor. 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 Cor. 11:23-24; 10:15	1 Cor. 16:1-4 2 Cor. 8-9 Gal. 6:6-10
Officers in the Church	Church Discipline	Baptism	Preaching
<u>Pastor</u> Acts 20:28-30 1 Tim. 3:1-7 Titus 1:9 1 Peter 5:1-4  <u>Deacons</u> Acts 6:1-6 1 Tim. 3:8-13	Matthew 18:15-20 1 Cor. 5 2 Cor. 2:5-11 Galatians 6:1-2 Titus 3:9-11	Matt. 28:18-20 Acts 2:38-40 Romans 6	1 Cor. 2:1-5 2 Tim. 4:1-5 Titus 1:1-4

# Baptism

<p style="text-align: center;"><b>Sacrament</b></p> <p>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).</p>	<p style="text-align: center;"><b>Ordinance</b></p> <p>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).</p>
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<b>Catholic View</b>	<b>Lutheran View</b>	<b>Presbyterian View</b>
<p style="text-align: center;"><b>Sacramental View</b></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, of not only signifying, but also <u>efficiently conveying</u> grace.</p>	<p style="text-align: center;"><b>Sacramental View</b> (Martin Luther)</p> <p>There is no conveyance of grace unless the sacrament is accompanied by faith.</p> <p>In infants, an “unconscious faith” is expressed, or a vicarious faith by the parents is imparted.</p>	<p style="text-align: center;"><b>Sacramental View</b> (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.</p> <p>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, <i>Christian Theology</i>, 1093.)</p>

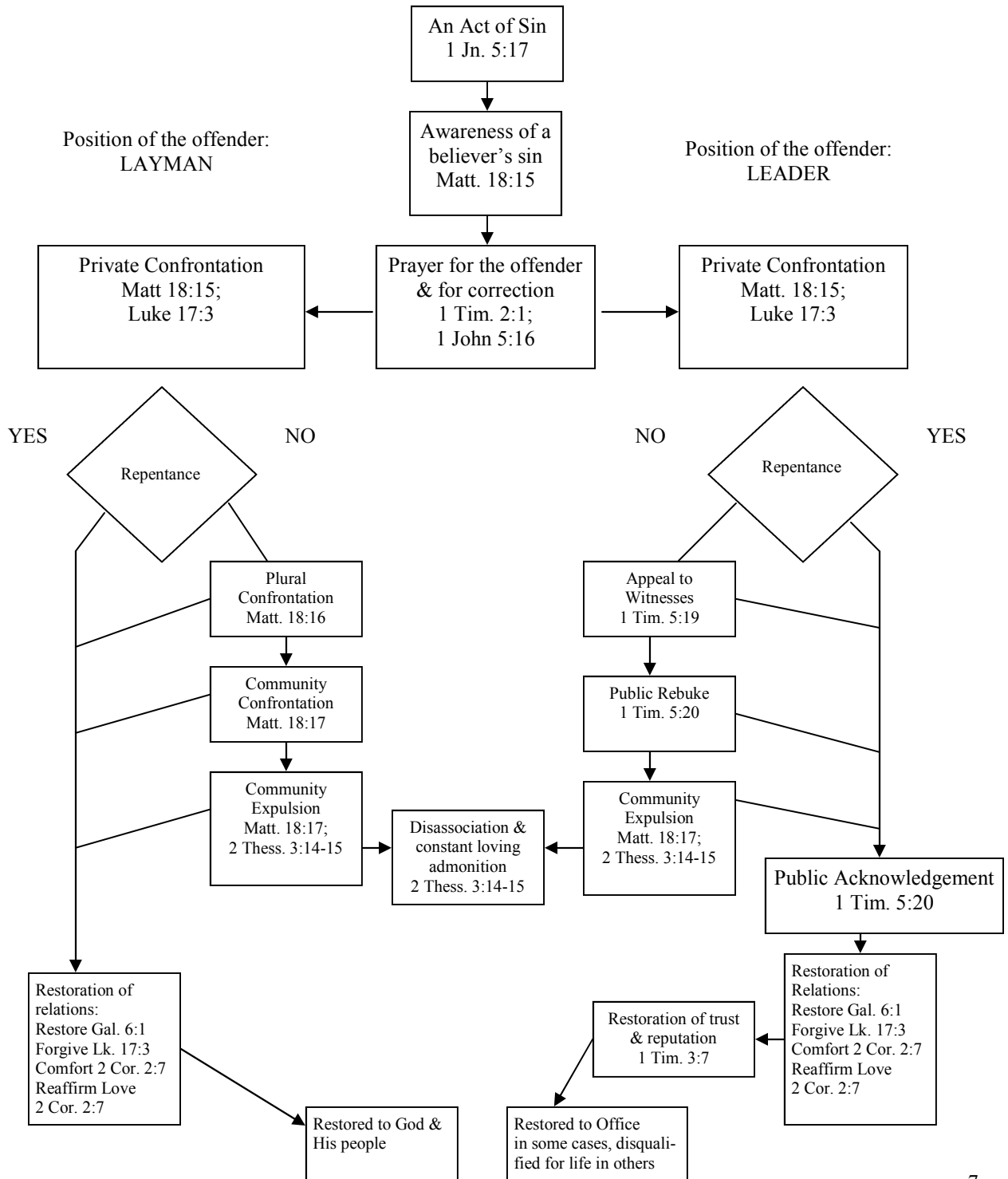
<b>Number of Sacraments/Ordinances</b>		
<b>Roman Catholics (7)</b>	<b>Protestants: Minimalists (2)</b>	<b>Protestants: Maximalists (5)</b>
<ol style="list-style-type: none"> <li>1. Baptism</li> <li>2. Confirmation</li> <li>3. Penance</li> <li>4. Eucharist</li> <li>5. Marriage</li> <li>6. Extreme Unction - for the time of death</li> <li>7. Holy Orders - priesthood; ordination</li> </ol>	<ol style="list-style-type: none"> <li>1. Baptism</li> <li>2. Lord’s Supper</li> </ol>	<ol style="list-style-type: none"> <li>1. Baptism</li> <li>2. Lord’s Supper</li> <li>3. Foot Washing (Jn. 13)</li> <li>4. Marriage (Eph. 5)</li> <li>5. Prayers for the sick (Jas. 5)</li> </ol>

## 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 sacri- ficed 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 forgive- ness of sins and confirma- tion of one's faith through partaking of the elements, but they must be received through faith.
Spiritual Presence (Presbyterian, Reformed, some Baptist)	Christ is not literally pre- sent in the elements but there is a spiritual presence of Christ.	Recipient receives grace through partaking of the elements (or experience the presence of Christ through the ordinance).
Memorial (Baptist, Mennonite)	Christ is not present physi- cally or spiritually in the elements.	Recipient commemorates the death of Christ.

# 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



## “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, 9, 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).

**THE ROLE OF MEN AND WOMEN IN THE CHURCH**  
**Titus 2:1-8**

**I. God has an assignment for *older men*. **2:1-2****

- |    |                        |     |
|----|------------------------|-----|
| 1. | Be a teacher.          | 2:1 |
| 2. | Be sober.              | 2:2 |
| 3. | Be reverent.           | 2:2 |
| 4. | Be temperate.          | 2:2 |
| 5. | Be sound in the faith. | 2:2 |
| 6. | Be loving.             | 2:2 |
| 7. | Be patient.            | 2:2 |

**II. God has an assignment for *older women*. **2:3****

- |    |               |
|----|---------------|
| 1. | Be reverent.  |
| 2. | Be truthful.  |
| 3. | Be sober.     |
| 4. | Be a teacher. |

**III. God has an assignment for *younger women*. **2:4-5****

- |    |                             |     |
|----|-----------------------------|-----|
| 1. | Love your husband.          | 2:4 |
| 2. | Love your children.         | 2:4 |
| 3. | Be self-controlled.         | 2:5 |
| 4. | Be pure.                    | 2:5 |
| 5. | Be a homemaker.             | 2:5 |
| 6. | Be good.                    | 2:5 |
| 7. | Be subject to your husband. | 2:5 |

**IV. God has an assignment for *younger man*. **2:6-8****

- |    |                       |     |
|----|-----------------------|-----|
| 1. | Be sober.             | 2:6 |
| 2. | Be a good example.    | 2:7 |
| 3. | Be sound in doctrine. | 2:7 |
| 4. | Be sound in speech.   | 2:8 |