



Major Bible Themes

52 VITAL DOCTRINES OF THE SCRIPTURE
SIMPLIFIED AND EXPLAINED

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Chapter Thirty Nine

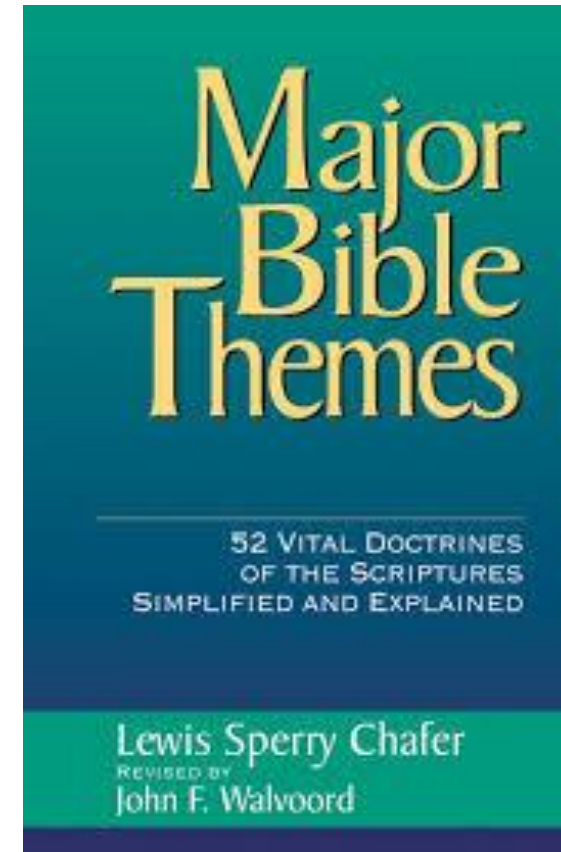
The Church: Her Organization and Ordinances

Step # One

Find the Outline



Chapter Thirty Nine The Church: Her Organization and Ordinances



Chapter Thirty Nine

The Church: Her Organization and Ordinances

A. Church **Government**

B. Church **Order**

C. Church **Ordinances**

Understand It



Chapter Thirty Nine

The Church: Her Organization and Ordinances

A. Church Government

Introduction

The church, as the body of Christ, includes every Christian joined to Christ as the head of the body by the baptism of the Spirit. In the local church, however, in biblical times as well as to day, some church organization seems to be necessary in practice. Three forms of church government are found in the history of the church, each having its roots in apostolic times.

MBT Chapter Thirty Nine Outline

Understand It



1. **The episcopalian form of government** recognizes a bishop, or church leader by some other designation, who has power by virtue of his office of directing the local church
2. **Presbyterian form of Government** A representative form of government recognizes the authority of duly appointed representatives of local churches, usually grouped geographically, and is illustrated in the Reformed and Presbyterian churches

MBT Chapter Thirty Nine Outline

Understand It



3. **The congregational form of government** is where the seat of authority is in the local congregation, and important matters are decided by the congregation without respect to authority of other churches or officials.

In the early church **all three forms of government** are in evidence to some extent. Many of the early churches recognize the apostles as having primary authority. This seems to have passed, however, with the first generation of Christians. Representative government is illustrated in the council at Jerusalem in Acts 15, wherein the apostles and elders in Jerusalem were considered authoritative on the doctrinal questions which the churches raised.

MBT Chapter Thirty Nine Outline

Understand It



Strictly speaking, however, they were neither elected nor representatives of the church in the modern sense. As churches matured and no longer needed apostolic supervision, the government of the churches seems to have passed to each local church itself. It is questionable whether Scripture authorizes the extensive and complicated government sometimes appearing in the modern church, and a return to biblical simplicity would seem in order. The main hierarchy to be observed is that the church be under the headship of Christ.

Understand It



B. Church Order

The concept of church order relates to those who have authority in the local church and provide leadership for it.

The concept of elder in the New Testament was probably derived from the elders who exercised authority over Israel and indicated a person who was mature in judgment and worthy of an authoritative position and met specific Biblical qualifications.

An elder was one who had the personal qualifications for leadership, while the term "bishop" or "overseer" described the office or function of the person. A bishop was always an elder, but an elder might not be a bishop under certain circumstances - that is, he might have the qualities without the office. Normally the terms seem to have been used in identical sense in the early church.

Understand It



Bishops and Elders

In apostolic times bishops and elders in the local church were plural although some may have provided more leadership than others. Bishops and elders were charged with certain responsibilities such as:

1. Ruling the church
2. Protecting the church from moral or theological error
3. Overseeing the church as a shepherd would his flock

Although they were appointed by the apostles, in the early church it seems that as these churches matured appointment was by the church itself, and such appointment was a recognition of their spiritual qualities which qualified them for places of leadership

Understand It



Deacons

In contrast with elders and bishops, others were designated deacons. In the early church they concerned themselves with charity for the needy and ministering in physical things, although they could also have spiritual gifts. Phillip was an example of a Deacon that had the gift of evangelism. Deacons were given their office by apostles or appointed by the elders according to specific Biblical qualifications.

Understand It



MBT Chapter Thirty Nine Outline

Most Protestant churches recognize only two ordinances, baptism and the Lord's Supper. Exceptions to this may be found in certain bodies who recognize foot washing.

Water Baptism

The ordinance of water baptism, in the history of the church, has been the subject of countless controversies and has resulted in major divisions in the organized church. In general, the arguments have been over two major problems:

(1) Whether water baptism is merely a ritual or actually bestows some super natural benefit on the recipient

Understand It



(2) the question of mode, whether baptism is only by immersion or can also be administered by affusion, referring to baptism by sprinkling or pouring water upon the one being baptized.

Water Baptism- Ritual or Real

Those who hold that water baptism is a ritual believe that it represents spiritual truth, but in itself does not bestow any supernatural grace or life upon the recipient

Others believe in baptismal regeneration, that is, that water baptism affects the new birth of the believer, and others held merely that it provides grace or an inclination to faith and obedience to the Gospel. Those who oppose the idea of baptism as only a ritual refer to water baptism as real baptism inseparably related to the baptism of the Spirit and the new birth of the believer.

Understand It



Water Baptism- The Mode

A second problem arises in connection with the mode of baptism. Here the controversy seems to revolve around the question as to whether the ordinance uses the word "baptize" as used in its primary or secondary sense.

The primary meaning of "baptize" is "to immerse" or "place in" a body such as water. The Greek word meaning "to dip" is never used of water baptism. Accordingly, some argue that baptism is used in a secondary sense of initiation in which one passes from a former relationship into a new relationship.

Understand It



Still another problem raised in the matter of baptism as a ritual is the question of infant baptism as opposed to believers' baptism. Relatively little evidence is found in the Bible for infant baptism. Its adherents usually regard infant baptism as the contemporary expression of setting aside an infant to God much as circumcision was in the nation Israel.

Regardless of mode of baptism, the ultimate meaning is that the believer is separated from what he was without Christ to what he is in Christ, partaking as he does in the benefits of the death and resurrection of Christ. The early church consistently observed the rite of baptism, and practically all branches of the church observe water baptism in some form today.

Understand It



The Lord's Supper

The ordinance of the Lord's Supper was instituted on the night before the crucifixion of Christ as a symbolic presentation of the believers participation in the benefits of His death.

In instructing His disciples to eat the bread, according to the exposition given in 1 Corinthians 11:23-29, Christ told them that the bread represented His body which would be sacrificed for them. They were to observe this ritual during His absence in remembrance of Christ. The cup of wine was declared by Christ to be the new covenant in His blood; in drinking from the cup they would remember Christ especially in His death. They were to observe this celebration until His return.

Understand It



Endless controversies in the history of the church have characterized the various views of the Lord's Supper. In general, three principal points of view have been advanced

(1) **Transubstantiation** upheld by the Roman Catholic Church believes that the bread and the wine are changed into the body and blood of Christ and the one who partakes of them is literally partaking of Christ's body and blood

(2) **Consubstantiation** holds that while the bread remains bread and the wine remains wine, the presence of the body of Christ is in both elements, and thus one partakes of Christ's body in observing the Lord's Supper. This view is offered by the Lutheran Church

Understand It



(3) **The memorial view** holds that observing the Lord's Supper is a memorial to His death with no supernatural change in the elements.

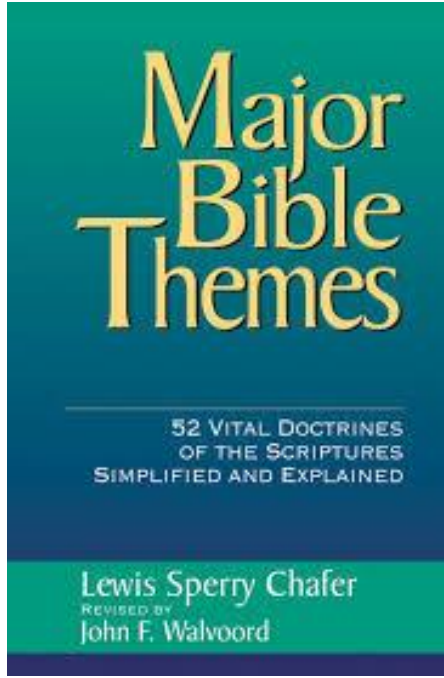
A fitting observance of the Lord's Supper needs to take into consideration the careful instructions of the Apostle Paul in 1 Corinthians 11:27-29. Observance of the Lord's Supper must be with due reverence and self-examination. One who partakes of the celebration in an unworthy or careless manner brings condemnation upon himself. Paul states, "But let a man examine himself, and so let him eat of that bread, and drink of that cup"

Understand It



While the frequency of observance is not clearly given in the Scriptures, it seems probable that the early Christians practiced it frequently, perhaps as often as each week, as they gathered on the first day to celebrate the resurrection of Christ. In any case, observance of the Lord's Supper should not be infrequent, but in proper and respectful obedience to the command of Christ to do this until He comes.

The next principle is to build a physical file cabinet



Mike Borland

What does the Bible
teach about the
Church: Her
Organization and
Ordinances

**Chapter 39 : The Church:
Her Organization and
Ordinances**

**Using Major Bible Themes
write a study about the
Church: Her Organization
and Ordinances**

Memorize it



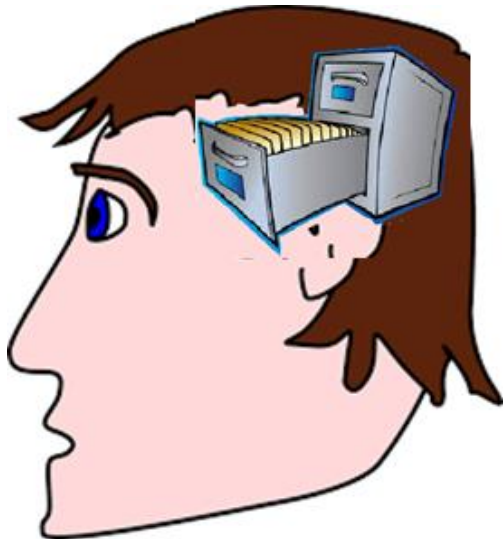
Chapter Thirty Nine

The Church: Her Organization and Ordinances

A. Church Government

B. Church Order

C. Church Ordinances



Chapter Thirty Nine

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Write it Down



Underline Main Words...



Step # Two

Read the Section and look up the passages



Chapter Thirty Nine

The Church: Her Organization and Ordinances

B. Church Order

Example of the Presbyterian form of Government and the Episcopalian form of government

Act 15:13 *And after they had held their peace, James answered, saying, Men and brethren, **hearken unto me:***

Act 15:19-20 *Wherefore my judgment is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

Example of congregational form of government

Act 6:2-3 *Then the twelve called the **multitude of the disciples** unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, **look ye out among you seven men** of honest report, full of the Holy Ghost and wisdom, **whom we may appoint over this business.***

Qualifications for Bishops and Elders

1Pe 5:1-2 *The **elders** which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **Feed the flock** of God which is among you, taking the **oversight** thereof, not by constraint, but willingly; **not for filthy lucre**, but of a ready mind; **Neither as being lords** over God's heritage, but being **examples** to the flock.*

1Ti 3:2-7 *A bishop then must be **blameless**, the **husband of one wife**, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **One that rules well his own house**, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Not a novice**, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a **good report of them which are without**; lest he fall into reproach and the snare of the Devil*

Qualifications for Deacons

1Ti 3:8-13 *Likewise must the deacons **be grave**, not double tongued, not given to much **wine**, not greedy of **filthy lucre**; Holding the mystery of the faith in a **pure conscience**. And let these also first **be proved**; then let them use the office of a deacon, being found blameless. Even so must their **wives be grave**, not slanderers, sober, faithful in all things. Let the deacons be the husbands of **one wife, ruling their children and their own houses well**. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

Elder is a person who was mature in judgment and worthy of an authoritative position and probably came from the OT.

Mat 16:21 *From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the **elders** and chief priests and scribes, and be killed, and be raised again the third day.*

Normally the terms of Elder/Bishop seem to have been used in identical sense in the early church

Tit 1:5-7 *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a **bishop** must be blameless, as the steward of God; not self willed, not soon angry, not given to wine, no striker, not given to filthy lucre;*

Rules in the church

1Pe 5:1-2 *The **elders** which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the **oversight** thereof,*

Protect the church from moral or theological error

Act 20:17 *And from Miletus he sent to Ephesus, and **called the elders** of the church.*

Act 20:28-31 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers (Bishops)**, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall **grievous wolves enter** in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore **watch**, and remember, that by the space of three years **I ceased not to warn every one night and day with tears.***

Oversee the church as a shepherd would his flock

Act 20:28-31 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers (Bishops)**, to feed the church of God, which he hath purchased with his own blood.*

Deacons concerned themselves with charity for the needy and ministering in physical things, although they could also have spiritual gifts

Act 6:3-6 *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may **appoint over this business**.... Whom they set before the apostles: and when they had prayed, they **laid their hands on them.***

Philip is an illustration of one who held the office of a deacon, but who by spiritual gift was an evangelist

Act 21:8 *And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of **Philip the evangelist**, which was one of the seven; and abode with him.*

C. Church **Ordinances**

Baptism

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

1. Was it purposed to be necessary for Salvation? Mk. 16:6 If so, you place extreme importance on the ritual and do it immediately because it is viewed as being commanded for salvation.
2. *Was it's purpose to be a symbol representing the coming of the Holy Spirit? Mk. 1:8. If so, you are an affusionist and you baptize by sprinkling or pouring because you view it as a cleansing like the O.T. Laver and because you interpret the word in its secondary meaning which does not require a physical envelopment Mt. 20:22-23*

3. Was it's purpose to be a symbol representing the believer's partaking of Christ's co-death, burial, and resurrection, and/or placement in the body of Christ? Rom. 6:1-10 , 1 Cor. 12:13. If so, you will baptize by immersion because you interpret the word in its primary meaning.

4. Was its purpose to be a symbol of a change of mind and acceptance of the new covenant for the offer of the millennial kingdom to the Jews and for the kingdom of heaven for the gentile today? The actual ritual is viewed as a cleansing like that found in Ex. 19:14 when Israel received the covenant of the law since now the offer is for the New Covenant Jer 31:31 and Ez. 36:25-27. If so, you may not baptize at all because you see this as an ordinance under the law for the Jew which is now done away with Col. 2:9-17.

Emphasis is then placed on Spiritual Baptism.. Or, you may "follow Christ" in ritual baptism because He, as the perfect man, came to "fulfill all righteousness" and submitted to John the Baptist's ritual prior to the Holy Spirit coming upon Him (the perfect man being empowered with the new covenant), and because you see in the great commission a command to be brought under the power of the New Covenant.

Communion

1Co 11:23-31 *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had **given thanks**, he brake it, and said, Take, **eat: this is my body**, which is broken for you: this do **in remembrance** of me. After the same manner also he **took the cup**, when he had supped, saying, This cup is the **new testament in my blood**: this do ye, as oft as ye drink it, **in remembrance** of me. For as often as ye eat this bread, and drink this cup, ye do **show the Lord's death** till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **But let a man examine himself**, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.*

Step # Three

Memorize one Passage per section

Learn general and specific later.

- Highlight key words
- Understand difficult words and the meaning



Read out loud 5 times what you are trying to memorize



Write the verse on paper or put the verse into you phone



Step # Four Take the Test at the end of the chapter

Chapter Thirty Nine

The Church: Her Organization and Ordinances

1. Contrast the concepts of the church as an organism and the church as an organization

The church as an organism is the body of Christ composed of all believers and the church as an organization refers to the local church

2. What are the three forms of church government found in the history of the church?

1. The episcopalian form of government
2. Presbyterian form of Government
3. The congregational form of government

3. What are the essential features of the episcopalian form of government?

The episcopalian form of government recognizes a bishop, or church leader by some other designation, who has power by virtue of his office of directing the local church

4. What are the characteristics of representative form of government

Presbyterian form of Government A representative form of government recognizes the authority of duly appointed representatives of local churches, usually grouped geographically, and is illustrated in the Reformed and Presbyterian churches

5. What are the characteristics of congregational form of government, and how is this illustrated in churches today?

The congregational form of government is where the seat of authority is in the local congregation, and important matters are decided by the congregation without respect to authority of other churches or officials. It is found in many Baptist Churches

6. To what extent was the episcopalian form of government found in the early church?

Many of the early churches recognize the apostles as having primary authority.

7. How is representative government illustrated in the early church?

Act 15:13 *And after they had held their peace, James answered, saying, Men and brethren, **hearken unto me:***

Act 15:19-20 *Wherefore my judgment is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

8. How is congregational government recognized in the early church?

Act 6:2-3 *Then the twelve called the **multitude of the disciples** unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, **look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.***

9. According to Scripture, what are bishops and elders, and how are they to be distinguished?

An elder was one who had the personal qualifications for leadership, while the term "bishop" or "overseer" described the office or function of the person. A bishop was always an elder, but an elder might not be a bishop under certain circumstances - that is, he might have the qualities without the office. Normally the terms seem to have been used in identical sense in the early church.

10. What were the responsibilities of a bishop?

1. Ruling the church
2. Protecting the church from moral or theological error
3. Overseeing the church as a shepherd would his flock

11. What was the office of a deacon, and what responsibilities were given to deacons?

In contrast with elders and bishops, others were designated deacons. In the early church they concerned themselves with charity for the needy and ministering in physical things, although they could also have spiritual gifts. Phillip was an example of a Deacon that had the gift of evangelism. Deacons were given their office by apostles or appointed by the elders according to specific Biblical qualifications.

12. What are the principal ordinances of the church?

Baptism and Communion

13. What additions to the usual two ordinances are found in the church today?

Most Protestant churches recognize only two ordinances, baptism and the Lord's Supper. Exceptions to this may be found in certain bodies who recognize foot washing.

14. What is meant by water baptism when it is considered a ritual?

Those who hold that water baptism is a ritual believe that it represents spiritual truth, but in itself does not bestow any supernatural grace or life upon the recipient

15. What is the meaning of water baptism when it is considered to have actual spiritual benefit'?

Others believe in baptismal regeneration, that is, that water baptism affects the new birth of the believer, and others held merely that it provides grace or an inclination to faith and obedience to the Gospel. Those who oppose the idea of baptism as only a ritual refer to water baptism as real baptism inseparably related to the baptism of the Spirit and the new birth of the believer.

16. What are the different views of mode of baptism?

As to the question of mode, one view is that baptism is only by immersion another is that it can also be administered by affusion, referring to baptism by sprinkling or pouring water upon the one being baptized.

17. How does mode relate to primary and secondary meanings of the word "to baptize"?

The primary meaning of "baptize" is "to immerse" or "place in" a body such as water. The Greek word meaning "to dip" is never used of water baptism. Accordingly, some argue that baptism is used in a secondary sense of initiation in which one passes from a former relationship into a new relationship.

18. What illustrations are found in the New Testament of baptism in the secondary sense?

Christ referred to His sufferings in death as a baptism (Matt. 20:22-23), and the Israelites who passed through the Red Sea without the water touching them were declared to be baptized in the cloud and in the sea (1 Cor. 10:2). Hence it is argued that physical immersion into water is not necessary for scriptural baptism.

19. What instance is cited in support of immersion?

In some cases, as in the instance of Christ being baptized in the Jordan river, the implication seems to be that He was immersed.

20. What instance is cited in support of affusion, that is, either sprinkling or pouring'?

In other instances, as in the baptism of the Philippian jailer (Acts 16:33), it is held that it is extremely unlikely that the jailer and his household would have been immersed in the darkness of the early morning, and baptism would normally have been by pouring while still in the house.

21. How important is the mode of baptism'?

Undoubtedly, undue importance has been attached to the mode of baptism, since the more important question is whether the individual is born again and baptized by the Spirit into the body of Christ.

22. Why do some hold to infant baptism'?

Still another problem raised in the matter of baptism as a ritual is the question of infant baptism as opposed to believers' baptism. Relatively little evidence is found in the Bible for infant baptism. Its adherents usually regard infant baptism as the contemporary expression of setting aside an infant to God much as circumcision was in the nation Israel.

23. Why do some oppose infant baptism as a teaching of Scripture?

Relatively little evidence is found in the Bible for infant baptism

24. If infant baptism is practiced, what is the limitation on its meaning?

Infant baptism when practiced can be no more than an expression of the faith and hope of the parents that their child will ultimately be saved.

25. What is the ultimate meaning of baptism regardless of mode?

The person is saved

26. When was the Lord's Supper initiated?

The ordinance of the Lord's Supper was instituted on the night before the crucifixion of Christ as a symbolic presentation of the believers participation in the benefits of His death.

27. What instructions did Christ give His disciples as to the meaning of the bread and the wine?

In instructing His disciples to eat the bread, according to the exposition given in 1 Corinthians 11:23-29, Christ told them that the bread represented His body which would be sacrificed for them. They were to observe this ritual during His absence in remembrance of Christ. The cup of wine was declared by Christ to be the new covenant in His blood; in drinking from the cup they would remember Christ especially in His death. They were to observe this. celebration until His return.

28. What three principal points of view have been advanced about the Lord's Supper?

(1) Transubstantiation

(2) Consubstantiation

(3) The memorial view

29. What is held by the doctrine of transubstantiation, and who advances this viewpoint?

(1) **Transubstantiation** upheld by the Roman Catholic Church believes that the bread and the wine are changed into the body and blood of Christ and the one who partakes of them is literally partaking of Christ's body and blood

30. What viewpoint is usually offered by the Lutheran Church?

(2) **Consubstantiation** holds that while the bread remains bread and the wine remains wine, the presence of the body of Christ is in both elements, and thus one partakes of Christ's body in observing the Lord's Supper. This view is offered by the Lutheran Church

31. What is the memorial view as held by Zwingli, and what variation of it was held by John Calvin?

(3) **The memorial view** (Zwingli) holds that observing the Lord's Supper is a memorial to His death with no supernatural change in the elements. A variation of this was held by John Calvin, who held that Christ was spiritually in the elements.

32. What view of the Lord's Supper seems to have the most scriptural support?

Memorial View

33. What preparation should be made by one partaking of the Lord's Supper?

It is a time of heart-searching, a time of confession of sin, and a time of restoration. It is also a reminder of the wonderful benefits which have come to every Christian through the death of Christ.

34. Describe the twofold meaning of the Lord's Supper as it alludes to history and prophecy.

As the Lord's Supper points back to the historic fact of the first coming of Christ and His death on the cross, so it also points ahead to His coming again when observance of the Lord's Supper will cease.