Ecclesiology – the Study of the Church

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ECCLESIOLOGY COMES FROM the Greek word εκκλησια *ekklesia* which is a word built out of two other Greek words εκ *ek* means "out" and καλεο *kaleo* meaning "call". The word εκκλησια *ekklesia,* then, means "the called out" and was a Greek political term to refer to the summoning of people possessing citizenship to meet together in a public assembly for the transaction of public affairs. The word ekklesia is translated as "church" in these verses and others:

> "I will build my *church*, and the gates of Hades will not overcome it." Matthew 16:18
>
> "On that day a great persecution broke out against the *church* in Jerusalem." Acts 8:1
>
> "The *church* throughout all Judea, Galilee and Samaria enjoyed a time of peace." Acts 9:31
>
> "For a whole year Barnabas and Saul met with the *church* and taught great numbers of people." Acts 11:26
>
> "Paul and Barnabas appointed elders for them in each *church*." Acts 14:23
>
> "This is the rule I lay down in all the *churches*." 1 Corinthians 7:17
>
> "We have no other practice, nor have the *churches* of God." 1 Corinthians 11:16
>
> "Now you are the body of Christ, and each one of you is a part of it. And in the *church* God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, . . ." 1 Corinthians 12:27-28
>
> "Excel in gifts that build up the *church*." 1 Corinthians 14:12
>
> "God placed all things under his feet and appointed him to be head over everything for the *church*, which is his body." Ephesians 1:22-23
>
> "You have come to thousands upon thousands of angels in joyful assembly, to the *church* of the firstborn, whose names are written heaven." Hebrews 12:22-23

Eklessia is used in Romans only in verses 16:1, 4, 5, 16, and 23. Then it is used twenty-one times in First Corinthians, nine times in Second Corinthians, three times in Galatians, nine in Ephesians, twice in Philippians, four in Colossians, two in each First and Second Thessalonians, three in First Timothy, none in Second Timothy, once in Philemon, twice in Hebrews, once in James, none in First and Second Peter, none in First and Second John, three times in Third John and nineteen times in Revelation. Most of these uses refer to a group of believers, but a few times the word is still used to refer to an assembly of Greek or Roman citizens:

"If there is anything further you want to bring up, it must be settled in a legal assembly." Acts 19:39

"After he had said this, he dismissed the assembly." Acts 19:41

Concepts of the Church

The church is made up of believers in Jesus Christ, but in Scripture the concept can extend to three levels:

1. The local church body that a believer is active in – e.g., the church that met in Aquila and Priscilla's house (one in Rome [Romans 16:5] and one in Ephesus [1 Corinthians 16:19]), the church that met in the house of Nympha (Colossians 4:15), or the church that met in the house of Archippus (Philemon 2)
2. The regional church in a city or a province – e.g., the church of Galatia, the church in Corinth, the church of Thessalonica, etc.
3. The universal Church which includes everyone, living and dead, on earth and in heaven, who has accepted Jesus Christ during the church age (1 Corinthians 12:13; Ephesians 1:22; Hebrews 12:23)

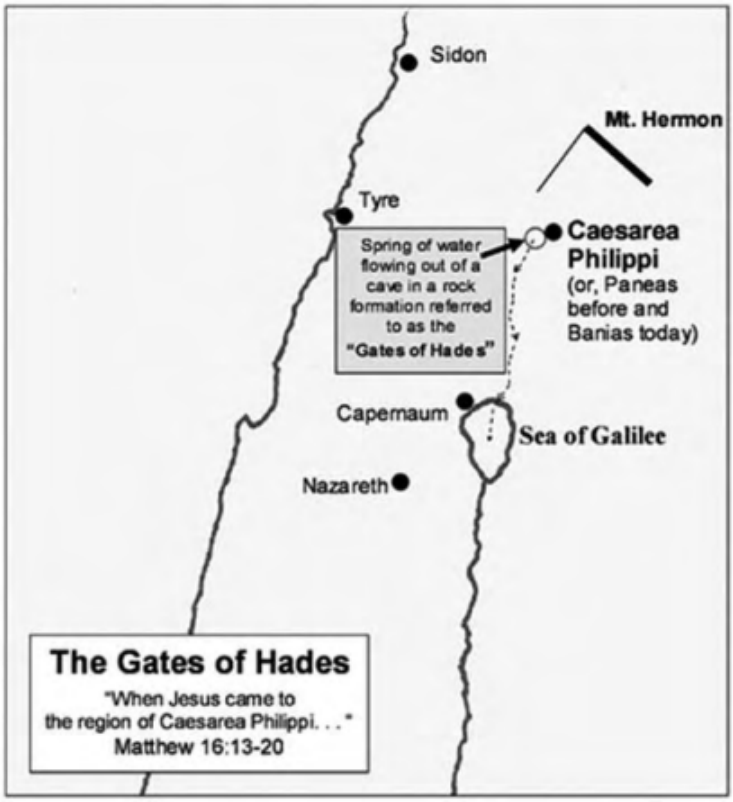
Denominational Concepts of the Church	
Roman Catholic	"A body of men united together by the profession of the same Christian Faith, and by participation in the same sacraments, under the governance of lawful pastors, more especially of the Roman Pontiff, the sole vicar of Christ on earth." – a definition by Bellarmine commonly adopted by Catholic theologians
Anglican	"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." -The Thirty-nine Articles (1563), Article XIX, "Corporate Religion: Of the Church"
Reformed	"I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that fills all in all (Eph.1:10). " II. "The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion (1 Cor. 1:2; 12:12; Psalm 2:7-8; Rev. 7:9; Romans 15:12); and of their children (1 Co.7:14; Act 2:39; Ezek. 16:20-21; Rom. 11:16; Gen. 3:15; Gen. 17:7); and is the kingdom of the Lord Jesus Christ (Matt. 13:47; Isa. 9:7), the house and family of God (Eph. 2:19; 3:15), out of which there is no ordinary possibility of salvation (Acts 2:47). -The Westminster Confession of Faith, Chapter XXV, articles I and II, "Of the Church", 1646

According to the 1982 *World Christian Encyclopedia* there were an estimated 1,900 church denominations. Today there are an estimated 2,200 different Christian denominations.

"I Will Build My Church"

Six months before his crucifixion in Jerusalem, Jesus left Israel and traveled twenty-five miles north of the Sea of Galilee into the area of Caesarea Philippi at the base of Mt. Hermon. A massive rock formation stands at the base of Mt. Hermon, and at the time of Jesus' visit (first century AD), a powerful spring of water gushed from the face of the rock, forming a stream that ran into the Sea of Galilee. This rock formation is currently located in the Golan Heights.

The original name for Caesarea Philippi was Panias because it was believed to be the birth place of the Greek god Pan. The modern name for ancient city of Panias is Banias, which is just an Arabic corruption of the original name. In Old Testament times, this rock formation was a place of Baal worship (Josh 11:17; Judges 3:3), and in 200 BC it became a pagan shrine to honor the god Pan. Pan was portrayed as half-man, half-goat (a faun-like creature) who played a flute. In 20 BC, the territory was annexed to the kingdom of Herod the Great by a decree from Caesar Augustus. In turn, Herod built a temple on the sight and dedicated it to Augustus. So, in addition to the statues of Greek gods, the landscape was also dominated by white marble images that testified to the glory and deity of Caesar.



The pagan world believed that the water gushing from this cave came directly from the Abyss, the bottomless pit, and was, therefore, the official doorway to the underworld. Thus, the cave in the rock formation became known as “the Gates of Hades.” It was here that Gentiles met to worship the gods of the underworld and offer sacrifices to Pan. Greek inscriptions recognizing the gods and identifying the patrons who came to worship and give great monetary offerings were carved into the rock formation and can still be seen today. Statues and idols once sat in the niches of the cave. Ancient coins from Caesarea show which idols sat where. It appears that a statue of Pan’s consort (a nymph named Echo) sat in one niche, while Hermes, Pan’s father, sat in another. Many other gods were placed in various spots along the face of the rock formation.

When Jesus and the disciples arrived in Caesarea Philippi they were surrounded by idols and shrines to the cult of Caesar, along with reminders of the many immoral worship practices that had taken place there. It was a truly corrupt and wicked place, but it was to be the place where the disciples would go through a graduation ceremony of sorts. Jesus had one lesson left to teach them before they were left on their own in this new age of the church.

The disciples had learned by experience to take every word Jesus said as a word of power and prophecy. They knew by now that Jesus' words always produced results. Whether he spoke to the wind, the demons, the lame, or the blind, his word was the key. Now Jesus was facing the greatest pagan religious shrine in the world as he spoke to his disciples. The account of the conversation between Jesus and his disciples at the Gates of Hades (the great rock shrine) is recorded by Matthew, Mark, and Luke.

> "When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?'
> They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.'
> 'But what about you?' he asked. 'Who do you say I am?'
> Simon Peter answered, 'You are the Christ, the Son of the living God.'"
> Matthew 16:13-16

By responding, "you are the Son of the living God" Peter was challenging all the gods standing in the niches of the rocks and honored in the temples around them.

> "Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the Gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.'
> Then he warned his disciples not to tell anyone that he was the Christ."
> Matthew 16:17-20

In these verses, Jesus uses a name he had given Simon the first time they met (John 1:42). The Greek word for Peter is "petros" and is masculine in form. This word is found 154 times in the Greek New Testament, and, in all but one case, refers to Peter. In the Greek translation of the Old Testament (Septuagint or LXX) the word is used twice and both times it refers to a stone. Greek dictionaries define *petros* as "a detached stone or boulder," or "a stone that might be thrown or easily moved."



Galyn Wiemers stands among the ruins of the shrines and the temples built in front of the Gates of Hades



The rock formation at Caesarea Philippi where Jesus said,
"I will build my church and the Gates of Hades will not overcome it."

When Jesus says "on this rock I will build my church" he uses the word *petra* which also means rock, but is the feminine form of the word *petros* and is used in a very different way in Greek writing. While other Greek writers used the masculine form to denote a stone that is easily moved, this form of the word was used in secular Greek to denote a large and solid rock, not easily moved.

In Exodus 17:6 in the Septuagint (LXX), the feminine word form translates as "a cliff." In the New Testament, *petra* is used twice in the parable of the man who built his house on a rock – a huge rock formation (Matthew 7:24, 25). Josephus uses the word to describe the massive fitted stone blocks in the towers of Jerusalem. He says they are "huge rocks suited for the foundation of buildings" as contrasted with "ordinary rocks (or *petros*) that men carry around."

Peter is called a "stone or a rock" and is told "on *this* rock formation or cliff" (i.e., the one they were standing in front of), I will build my church. Jesus traveled twenty-five miles in order to show his disciples God's plan for the church. The church would spread to Gentile lands and take over pagan temples, pagan philosophies, and pagan cultures. It would eclipse pagan societies. And Jesus promised there was absolutely nothing the Gates of Hades would be able to do to stop it.

The church wasn't going to be a temple like the one in Jerusalem made of gold and stone. The building materials for the church would instead consist of stones like Peter—people who believed that Jesus was the Christ. In I Peter 2:4-9, Peter writes:

> "As you come to him, the living Stone – rejected by men but chosen by God and precious to him – you also, like living stones, are being built into a spiritual house."

Paul writes to the Gentiles in the Greek city of Ephesus:

> "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit." Ephesians 2:19

The church began in the pagan Roman world where Caesar was worshipped. But after the Roman Emperor himself converted to Christianity, Caesar worship was abolished. Pagan temples turned into churches. Barbaric tribes consumed with darkness and superstitions found Christ. Some of those tribes turned into great civilizations over the next 2,000 years.

Jesus told the church that there was not a demon, philosophy, or society they could not overcome. If the truth about Jesus and his word were proclaimed, the church would take over the Gates of Hades themselves. Just as ancient cities were destroyed by enemy forces and then resettled by the conquerors, so would pagan societies be conquered, not with the sword, but with the truth about Jesus Christ.

Jesus said, "Upon this rock of the pagan worship and heathen societies I will build my church, and the Gates of Hades will not be able to stop it!" And just as he promised, the dark philosophies of the heathen world and the idols once worshipped at pagan shrines began slowly disappearing. Societies were transformed as nations and tribes of all kinds began to follow God.

"After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands, and they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'" Revelation 7:9, 10

Views Concerning Who or What "this rock" Referred To

The "rock" is . . .	Supporters	Reasons to Support This View	Reason to Reject This View
Peter	Tertullian, Cyprian, Catholic Church	Christ was addressing Peter. Peter means "small rock". Catholics hold that Peter was the first pope.	The words for rock are different: *petros*, a small rock, and *petra*, a large, unmovable rock. 1 Corinthians 3:11 says "no one can lay any foundation other than the one already laid, which is Jesus Christ." Thirty years later Peter calls himself "a fellow elder" (1 Peter 5:1) and not the first pope. Peter says Paul's "letters contain some things that are hard to understand" (2 Peter 3:16) just days before he was executed.
Christ	Augustine, Calvin, Zwingli	1 Corinthians 3:11; 1 Peter 2:4-8 refer to Jesus as the foundation and a living stone. *Petra* is used of Christ in the New Testament. Peter is a *petros* and the church will be built on a *petra*.	

The Confession that Jesus is the Christ, the Son of the Living God	Chrysostom	Peter had just said this. This confession indicates understanding of the gospel.	
The Petra or Rock Formation that was the center of Pagan worship		The context and the wording match the location. The location outside of Israel indicated Jesus plans for the church to advance the kingdom into pagan territory. This plan (prophecy, prediction) is exactly what has taken place over the last 2,000 years.	Not clear in the context without knowing geography and history

Comparing Israel, the Church, and the Kingdom

The church was still a future event during the life of Jesus. He said, "I will build my church", not "I have built my church" or "I will continue to build my church." The church was a new entity. The church age was a mystery not revealed in the Old Testament (Ephesians 3:1-6; Romans 16:25-26). Peter described the day of Pentecost as "the beginning" in Acts 11:15 when he says:

> "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning."

The gifts that Christ gave the church did not come until after his ascension and they had never existed here before:

> "To each one of us grace has been given as Christ apportioned it. This is why is says: 'When he ascended on high, he led captives in his train and gave gifts to men . . . It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers." Ephesians 4:7-11

The Old Testament spoke of the Gentiles receiving the light and responding to God (Genesis 12:3; Isaiah 49:6; 60:3; 42:6). Yet, the Old Testament Law and Covenant was given only to Israel.

Israel and the church have the same God, share the revelation of the Old Testament, and embrace the same basic doctrines (sin, angels, creation, judgment, resurrection, etc.) and moral code (don't lie, steal, murder, covet, etc.). But, Israel and the church are not the same. Some people claim that the church had its beginning as Israel in the Old Testament. Some believe that the church replaced Israel. These ideas are called Covenant Theology or Replacement Theology. Neither is correct when used to identify Israel and the church as anything but two distinct groups that God formed to fulfill his purpose.

We must realize that there were already people of God on earth before Israel was called in approximately 2000 BC. All people of God are members of the Kingdom of God. Believers like Enoch and Noah are members of God's Kingdom, but they are not members of Israel or members of the church.



The coming of the church was not revealed in the Old Testament. In Ephesians 3:9 Paul calls the church a mystery. A mystery in Scripture is something that has always been true and part of God's plan but not yet revealed to men for their understanding. The Old Testament revealed that God was going to draw Gentiles to himself (Romans 15:9-12 quoting 2 Sam. 22:50; Psalm 18:49; Deut. 32:43; Psalm 117:1; Isaiah 11:10) but what the Old Testament did not reveal was that God was going to form a new group which, for a certain time period, would draw Gentile and Jewish believers into one spiritual family – the church (Ephesians 2:11-22; Colossians 1:24-27; Romans 16:25-26).

> "Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him." Romans 16:25-26
>
> "For he himself is our peace, who has made the two (*Jews and Gentiles*) one (*church*) and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man (*new creation*) out of the two (*Jews and Gentiles*), thus making peace, and in this one body (*the church*) to reconcile both of them to God through the cross." Ephesians 2:14-16 (*italic words added for explanation*)
>
> "I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church . . . the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory." Colossians 1:24-27

Israel and the church are similar because:

- They are both part of the people of God.
- They are both part of God's spiritual kingdom.
- They were both created for God's purpose.
- They both participate in the Abrahamic Covenant (Genesis 12:3; 15:6; Romans 4:16; Galatians 3:26-29).
- They will both participate in the New Covenant (Jeremiah 31:31-34).
- They will both exist forever as individuals, but also as members of an eternal Israel and the eternal church.
- Neither of them fully represents God's plan or God's Kingdom.

Israel and the Church are different because:		
Different	**Israel**	**Church**
Head	Moses	Jesus
Origin	Abraham	Holy Spirit (on Pentecost)
Sphere of operation	An earthly political kingdom	A heavenly spiritual family
Governing document	Law of Moses	Grace of Christ
Inheritance	Physical Promised Land	Spiritual blessings in Christ
Membership	Jews	All nations
Requirements for membership	Physical birth as a Jew & faith	Spiritual birth through faith
Promises	The line of David will rule from Jerusalem.	The church will rule with Christ.

In the New Testament the nation of Israel is recognized as having a separate identity apart from the church (1 Corinthians 10:32; Acts 3:12; 4:8, 10; 5:21, 31, 35; 28:17-28). When Paul speaks of "the Israel of God" in Galatians 6:16 he is not saying that the church is now Israel. Instead, he is either speaking of:

1. Jewish believers who have entered the church by faith in Jesus, or
2. The fact that the church is now God's instrument for manifesting his kingdom on earth, in place of Israel, since Israel has been set aside for a time (Romans 11:1-2, 11-12)

Church Governments

The Scriptures establish principles for local church leadership but do not appear to establish a clear, reproducible pattern that could be applied in multiple cultures around the world – spanning from the ancient world into our modern societies. Some principles concerning the local church that Scripture identify are:

1. The local church must have leadership.
2. The local church must meet or assemble regularly.
3. The practice of certain ordinances or sacraments such as the Lord's Supper and water baptism.

There is flexibility in the Scriptures concerning how leadership is organized, where the church should meet and when the Lord's Supper is presented. Some churches have elders and some have a church board. Some churches meet in cathedrals, some in homes, and some rent space in public buildings. Some churches serve the Lord's Supper using wine and bread once a month, while others provide the Lord's Supper using wafers and grape juice only at Easter and Christmas. These are all applications of the principles Scripture does provide, even though it does not provide the exact patterns. Due to church tradition or denominational orthodoxy a certain pattern may appear to have been set in stone, but it was not set there by Scripture.

The message of the Gospel cannot be changed without destroying the gospel itself, but there are a wide variety of ways of presenting the gospel. The modern church is in error, even heresy, if it alters the gospel, but a church can fulfill the great commission creatively by coming up with new ways of presenting the Gospel. Also, every member of the universal church must have had a salvation experience. Each Christian must have passed from death to life, darkness to light, sin to sonship by having placed faith in Jesus Christ, but this experience will come with great variations. Some are saved in a moment, but some over a process of years. Some respond with emotions and tears, while others come to Christ through a rational realization of their hopeless state of sin and turn to the hope offered by the gospel of Jesus Christ. In the same way, the establishment of a local church is an absolute doctrinal pattern that must be followed, but how, when, and where

that local church is established and governed can only be decided by finding guidance in the principles established in Scripture.

In his book, *Basic Theology*, Charles Ryrie describes a church in this way:

> "It is an assembly of professing believers in Christ who have been baptized and who are organized to carry out God's will."

Ryrie then goes on to break that definition down into four points:

1. "Those who do not make a profession of faith are excluded. The profession may not be genuine, but it must be made."
2. "Without debating the mode of baptism, it is clear that the New Testament knows nothing of unbaptized church members."
3. "A church always has some kind of organization, and in the New Testament organization was instituted as soon as possible."
4. "A church exists for a purpose – to do God's will."
    a. Practicing baptism and the Lord's Supper
    b. Evangelizing
    c. Teaching the Word of God
    d. Honoring the Lord with worship
    e. Edification of believers
    f. Giving
    g. Being salt and light to their generation

Here are a list and a brief definition of various forms of local church governments:

1. **Presbyterian** (Federal, Elder Rule) – from the word *presbuteros* which means "older", "more mature" or "wiser" and is translated "elder". These churches place the Greek words *presbuteros* (elder) and *episcopos* (bishop, overseer) on the same level. They consider the bishop to be the Greek term for leadership and elder to be the Hebrew term for the same office. This form of leadership is similar to our federal government in that the members of the church give their powers to certain men. Presbyterian and Reformed denominations extend this concept beyond the local level to include their entire organization. Some independent churches use this only at the local level with no higher power ruling over them.
2. **Episcopal** (Hierarchical) – from the Greek work *episcopos* which is translated "bishop" or "overseer". This group separates the *episcopos* (bishop or overseer) from the elders. They place the *episcopos* (bishops) over the *presbuteros* (elders). Churches that follow this form at different levels are Methodist, Episcopal and Roman Catholic. In this case the local pastor or priest would be under the elders who are under a bishop, which in the case of the Roman Catholic Church has a hierarchy over them that extends all the way up to the pope.
3. **Congregational** – this form of church government usually includes the office of elder, but power rests with the congregation. In most cases the congregation votes for elders to represent them in the day-to- day matters of church business, but in certain decisions – including selection of the elders – the entire congregation will vote. Usually there are no bishops or Church councils over these churches. Many independent churches along with Baptist, Free and Congregational churches use this form of government.
4. **National** – this describes a church organization that is under the authority of the national or state government. Sometimes, as the one state church denomination,

it is the only legal church in the country. At other times non-supported state churches are allowed to exist. Examples of this are the Church of England (the Anglican Church) and the Lutheran Church in Germany.

5. **Minimal Government** – groups like this are led by elders, but the exercise of spiritual gifts is encouraged of all members. Membership is often not officially documented or recognized. Plymouth Brethren are an example of this type of government.
6. **Non-governmental** – these groups attempt to eliminate all forms of government, including an appointed pastor or established speaker. They stress the spiritual side of the church's leadership through the Holy Spirit. This style of government is followed by the Quakers.

Church Leadership

As recorded in the book of Acts, two classes of leaders were established by the apostles for the early church – elders and deacons. Consider these verses:

1. In 44 AD the church elders in Jerusalem receive a gift from the Antioch church (Acts11:30).
2. In 45 AD James writes that if anyone is sick they should call the elders of the church (James 5:14).
3. In 47 AD Paul appoints elders in the Galatian churches (Acts 14:23).
4. In 48 AD Paul and Barnabas go to Jerusalem to see the apostles and elders concerning a question of doctrine (Acts 15:2, 4, 6, 22, 23;16:4).
5. In 57 AD Paul stops in Miletus and calls for the elders from the Ephesian church to come see him (Acts 20:17). Paul then calls them "overseers (*episkopos*)" (Acts 20:28).
6. In 61 AD, there are overseers (*episkopos*) and deacons in Philippi (Philippians 1:1).
7. In 62 AD Paul writes Timothy giving instructions for selecting overseers (*episkopos,* "bishops" in the KJ) and deacons and listing the character of qualified overseers (*episkopos*) and deacons (1 Timothy 3:1-13).
8. In 62 AD Peter calls himself a "fellow elder" when he writes "to the elders among you." (1 Peter 5:1) Peter then tells the elders to serve as overseers (*episkopos,"* bishops" in the KJ) (1 Peter 5:2).
9. In 64 AD Paul writes to Titus on the island of Crete to command him to appoint elders in every town. Paul then lists the qualities of an elder (Titus 1:5-9).
10. In 85 AD the apostle John calls himself an elder (2 John 1:1; 3 John 1:1).

There are four terms used to identify and describe local church leadership:

1. **Elder** – comes from the word πρεσβυτερος *presbuteros* which is translated as "elder" or "old man" and means "older", "more mature" or "wiser". These men served in a position of authority and oversight in the church including areas of doctrine, holiness in the church, teaching, and preaching. Some elders, if not all, would likely have the spiritual gift of administration (1 Corinthians 12:28; Romans 12:8). Elders perform these functions:
    a. Administrative – rule the church (1 Timothy 5:17; Titus 1:7)
    b. Pastoral – feed the sheep (John 21:15-17; 1 Peter 5:2; Jude 12)
    c. Educational – teach the church (Ephesians 4:12-13; 1 Timothy 3:2)
    d. Officiate – lead the functions and ordinances of the church (James 5:14)
    e. Representative – represent the church (Acts 20:17; 1 Timothy 5:17)
2. **Deacon** – comes from the word διακονος *diakonos* which comes from a word that means to serve and is translated "servant" or "minister". The word

originally referred to a waiter at a meal. It grew to also include those who cared for the home, and eventually to any person who helped or served. It seems that the deacons in the church had been appointed to some form of physical management or service. A woman could serve in this office and was called a deaconess (Romans 16:1; 1 Timothy 3:11). The widows in a church may have filled this order of service (1Timothy 5:3-16). Deacons will do these things:

   a. Help meet the physical needs of the church members (Acts 6:1-6)
   b. Relieve elders of some responsibilities so they can focus on their own work (Acts 6:1-4)

3. **Overseer** – comes from the word επισκοπος *episkopos* and means "bishop", "overseer" and "guardian". It appears that overseer is the same office as elder because the two terms are used interchangeably in Scripture for the same office and the same men. By the beginning of the second century, after the close of Scripture, the office of bishop began to be recognized as the man in a city who oversaw all the churches and elders within that city. There is room in Scripture for an *episkopos* (overseer, bishop) to be responsible for the oversight of a group of elders, but it is not a clearly identified position like elder, deacon or pastor.
4. **Pastor** – is the word ποιμεν *poimen* which means "shepherd" or "pastor". The pastor is an elder with shepherding gifts and responsibilities for the local church.

The qualities required of people in these positions can be found in 1Timothy 3:1-13 and Titus 1:5-9.

Qualifications for Elders and Deacons		
Toward God	Above reproach	1 Timothy 3:2, 9; Titus 1:6
	Not a recent convert	1 Timothy 3:6
	Holy	Titus 1:8
	Upright	Titus 1:8
	Loves what is good	Titus 1:8
	Keeps ahold of the deep truths of the faith	1 Timothy 3:9; Titus 1:9
	Able to teach	1 Timothy 3:2; 5:17; Titus 1:9
	Work is preaching	1 Timothy 5:17
	Directs the affairs of the church	1 Timothy 5:17
	Tested	1 Timothy 3:10
Toward Self	Disciplined	Titus 1:8
	Not quick-tempered	Titus 1:7
	Temperate	1 Timothy 3:2; Titus 1:7
	Not a lover of money	1 Timothy 3:3
	Self-controlled	1 Timothy 3:2
	Not given to drunkenness	1 Timothy 3:3, 8; Titus 1:7
	Has a clear conscience	1 Timothy 3:9
Toward Others	Blameless	1 Timothy 3:6
	Sincere	1 Timothy 3:8
	Respectable	1 Timothy 3:2, 8
	Hospitable	1 Timothy 3:2; Titus 1:8
	Not quarrelsome	1 Timothy 3:3
	Gentle	1 Timothy 3:3
	Encourages others with sound doctrine	Titus 1:9
	Refutes those who oppose sound doctrine	Titus 1:9
	Not violent	1 Timothy 3:3; Titus 1:7
	Good reputation with outsiders	1 Timothy 3:7
	Not overbearing	Titus 1:7
	Not pursuing dishonest gain	1 Timothy 3:8; Titus 1:7
Toward Family	One wife	1 Timothy 3:2, 12; Titus 1:6
	Manages family well	1 Timothy 3:4; Titus 1:6
	Has obedient children	1 Timothy 3:4-5; Titus 1:6
	Has children who are not wild	Titus 1:6
	Has children who believe	Titus 1:6

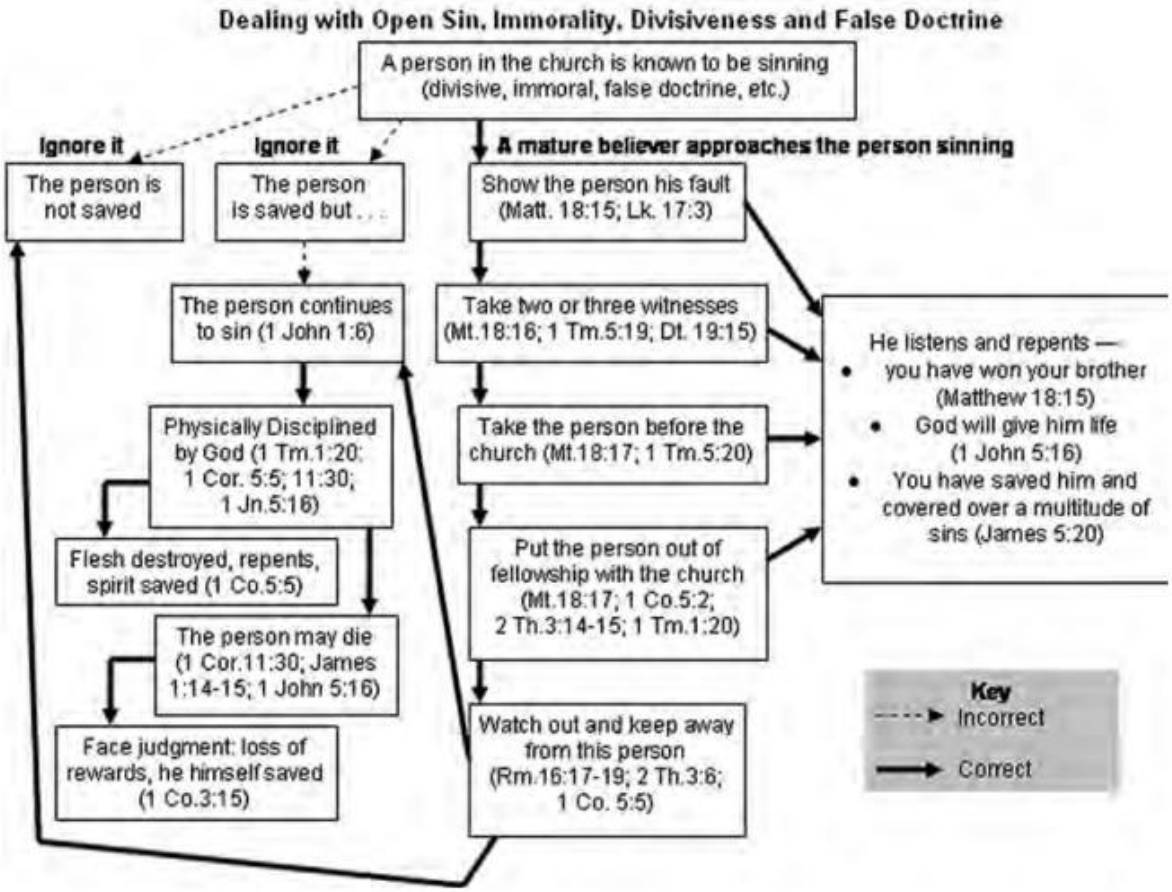
Church Discipline

The church is made up of believers who are sanctified positionally before God by the Holy Spirit at the point of salvation and who are commanded to sanctify themselves in thought, word and deed during their lives. Believers are told to live holy lives and to live at peace with each other, functioning together as one body. Since believers still have a sin nature and the church is still a functioning assembly in the fallen cosmos, there will be errors, problems, conflicts, sin, immorality and false doctrine.

God has given the church the responsibility and the authority to discipline people or groups who break fellowship or live in immorality. These are some of the issues mentioned in Scripture that require church involvement:

1. Sinning against another member of the church (Matthew 18:15-20)
2. Divisiveness (Romans 16:17; Titus 3:10)
3. Open sexual immorality (1 Corinthians 5:1-13)
4. Teaching false doctrine (Romans 16:17; Galatians 1:8, 9; 2:11-14; 1 Timothy 1:20; 6:3-5; 2 John 9-11; Revelation 2:14-16)

If the church neglects this responsibility, the problem could spread in the body of Christ – and the sinning individual could face eternal damnation (if they have never been saved) or discipline from God (if they are a believer) which can include sickness and even an early death (1 John 5:16; James 1:14-15; 1 Corinthians 11:30). Note that the point here is not that *every* sickness and premature death is discipline from God; there are other reasons in Scripture for these troubles, including the reality of evil, the fallen state of the cosmos, the fallen state of man's nature, Satan, demonic activity, God's sovereign will, testing from God, poor human decisions, etc.



Church Ordinances

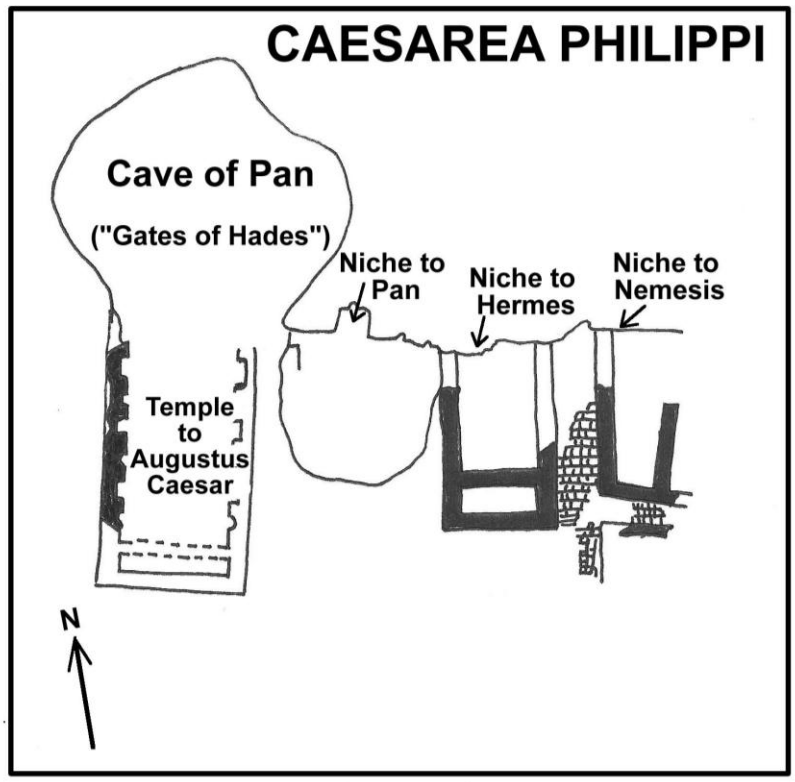
A Variety of Views of the Lord's Supper						
View	**Group**	**Founder**	**Presence of Christ**	**Significance**	**Who May Administer**	**Who May Participate**
Transub-stantiation	Roman Catholic	Thomas Aquinas	Bread & wine change into Christ's real body and blood	Christ is sacrificed at Mass for atonement; the bread & wine are food for the soul to strengthen the person.	Ordained Priests	Bread to Catholic Church members only Cup withheld from laity
Consub-stantiation	Lutheran	Martin Luther	Bread & wine do not change but Christ is actually present in, with, and under them.	Person receives forgiveness and confirmation of faith; faith is necessary for effect.	Ordained Ministers	Believers only
Reformed	Presbyterian, Reformed	John Calvin	Christ is not literally present in the bread & wine; Christ is spiritually present as they are partaken.	Spiritual nourishment, takes a person closer to presence of Christ; commemorates Christ's death.	Pastor, Church Leaders	Believers only
Memorial	Baptist, Mennonite	Ulrich Zwingli	Christ is not present in the elements either actually or spiritually.	Commemo-rates Christ's death; serves as a vehicle to teach and remind people of the truth and reality of Christ's work on the cross.	Pastor, or anyone able to communicate the truth symbolized in the bread and the wine.	Believers only (options: Closed – only for local members; Open – for members of denomination)

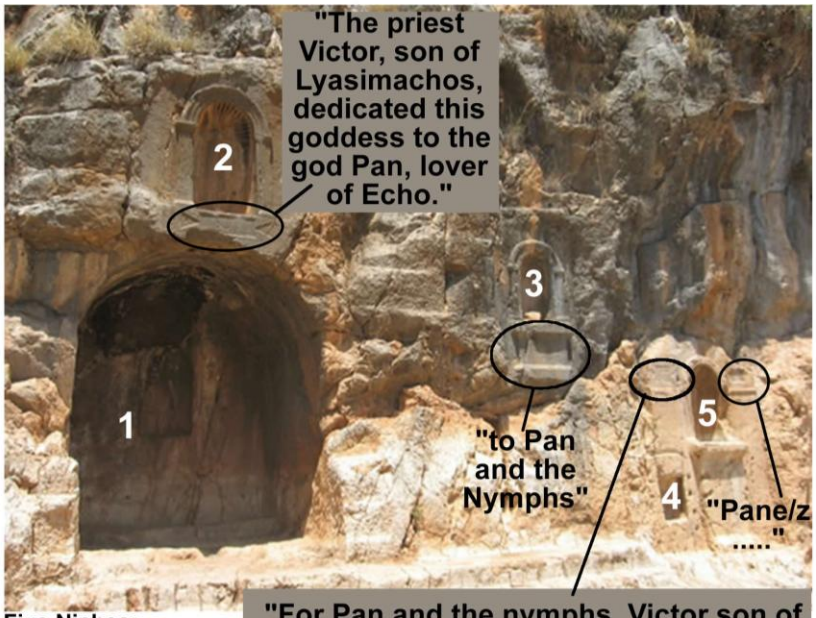
A Variety of Views of Baptism				
Group	**Definition**	**Statement**	**Who can be baptized**	**How is baptism administered**
Roman Catholic	The means of saving grace	Baptism affects the washing or regeneration by the element of water itself; faith does not have to be present.	Infants, Adults	Sprinkling
Lutheran	Provides saving grace when true faith is present	For baptism to have effect, faith for salvation must be exercised.	Children, Adults	Sprinkling, Immersion
Reformed	A sign and seal of the covenant	Baptism is an outward sign that seals an inward reality; the baptism or sealing initiates a person into the covenant.	Infants, Adults	Sprinkling, Pouring

Baptist	An outward sign of salvation A symbol of an inward reality	It is part of the believer's testimony; it shows the church and local community that the individual is identified with Christ; baptism does not cause or effect salvation.	Believers (adults or children, never infants)	Immersion

Seven Roman Catholic Sacraments		
Sacrament	**What Catholics Believe**	**How it is administered**
Baptism	• Removes the guilt and effects of Original Sin • The sacrament of re-birth to a new, supernatural life • Incorporates the person into the church • Catholics believe baptism is necessary for salvation. • Baptism of infants gives them entrance into the Kingdom of Heaven (Pope Innocent III 1201 AD).	• It is the first of three sacraments of initiation. • Administered by washing with natural water and invoking the Most Holy Trinity.
Confirmation	• Necessary sequence for initiation after baptism • Person receives the Holy Spirit • The sacrament of maturity and coming of age	• Bishop lays hands on person and they receive the Holy Spirit. • Administered with prayer and blessing
Eucharist	• The Holy Eucharist consists of the Eucharist sacrifice, the sacrificial meal, and the sacrificial food which is the Mass, Communion and the Real Presence. • Holy Mass is the renewing of the sacrifice which Christ offered for the person. • Christ offers atonement for at this time for the person before God and also brings grace to the person.	• Transubstantiation occurs – when the Priest says "This is my body" the bread and wine become the body and blood of Christ.
Confession	• Baptism removed sin and guilt but new sins are sins against the Trinity and betrayal of the church. • Confession has the character of a trial: accusation, sentence and satisfaction. • Confession involves: Sorrow for sin, oral confession to a priest, absolution of sins by a priest.	• In earlier days this was done publicly. • Today only the private administration is still in use. • Person is sorry for sin, confesses to a priest who only has power to forgive sins by absolution or a judicial announcement of forgiveness.
Holy Orders	• Confers on the person the priestly power to provide grace through these sacraments to others. • Confers power to mediate between God and man.	• Ordination to office of bishop, priest or deacon • The bishop ordains the priest since they are successors to the apostles.

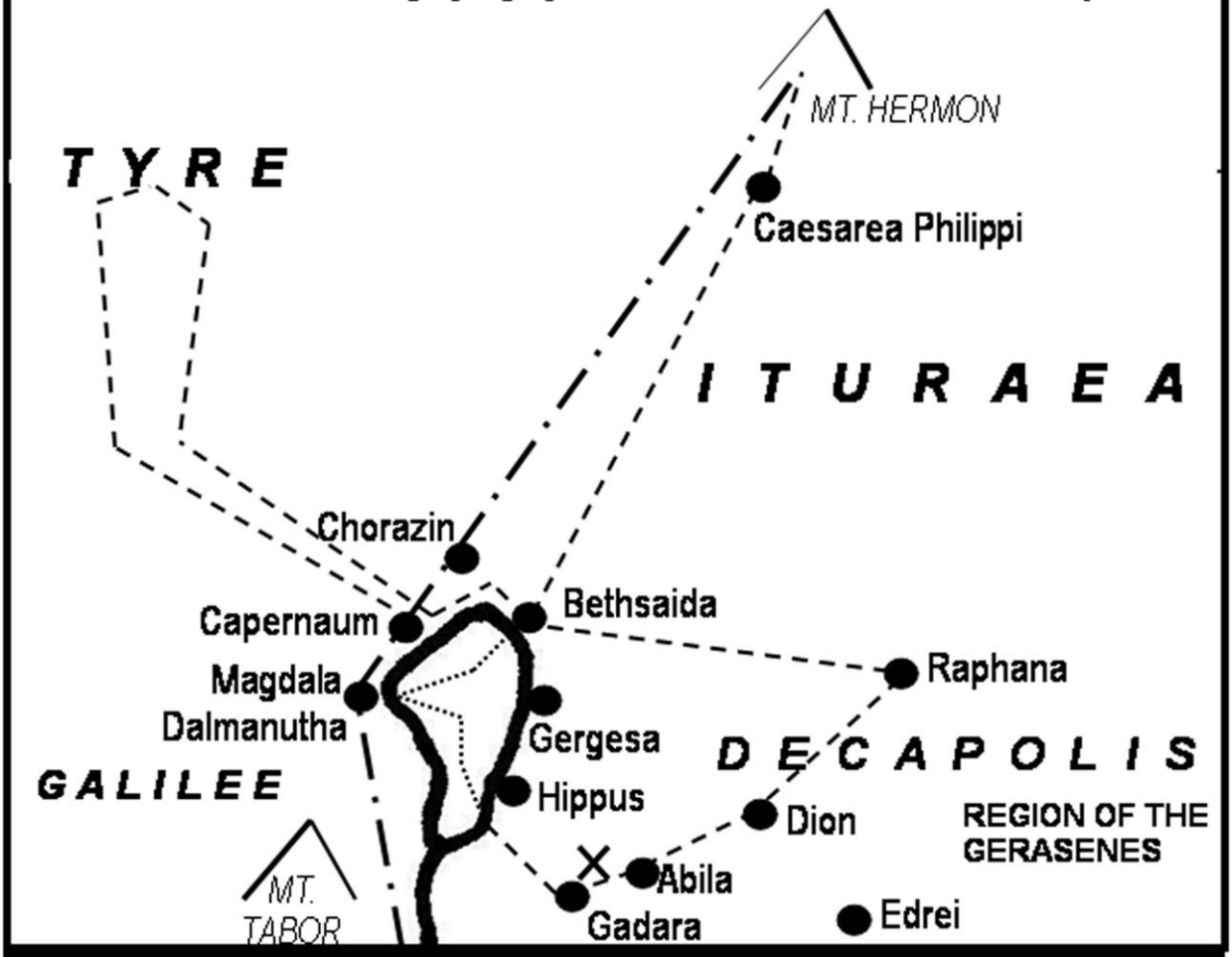
Marriage	• A picture or sign of the union of Christ and the church • Marriage is unbreakable because the relationship between Christ and the church is unbreakable.	• Vows are exchanged in the presence of a priest.
Anointing the sick	• Provided for the sick to give them strength and to prepare them for death by strengthening the grace in their soul.	• Bishop or priest anoints sick or dying person with consecrated oil.





Five Niches:
1-
2-
3-
4-
5-

Galilean Ministry (2 yr) - The Gentile Tour - Map G



1. **Jesus goes up to the region of Tyre and Sidon (Mt.15:21). Here he meets the Canaanite woman** (Mt.15:22;Mk.7:24)
2. **Jesus leaves Tyre and goes down to Sea of Galilee and withdraws into the region of Decapolis for his third attempt to get away from the fanatical crowds, King Herod Antipas, the religious leaders and to rest and teach his disciples** (Mk.7:31). **Jesus heals a deaf mute man** (Mk.7:31)
3. **Jesus feeds a crowd of 4,000 Gentiles (X) who followed him out of Tyre (a Gentile land) into Decapolis (also a Gentile land)** (Mk.8:1; Mt.15:29)
4. **Jesus sails to Dalmanutha ("the harbor")** (Mk.8:10) **of Magadan** (Mt.15:39). **He is confronted by Pharisees and Sadducees who demand a sign** (Mt.16:1)
5. **Jesus sails to Bethsaida** (Mk.8:13,22). **Jesus warns his disciples of the Yeast of Pharisees and Sadducees while on the boat** (Mt.16:5;Mk.8:14)
6. **Jesus heals a blind man in Bethsaida** (Mk.8:22)
7. **Jesus withdraws for the fourth and final time before he leaves for Jerusalem and the crucifixion. This time he goes to the area of Caesarea Philippi** (Mt.16:13) **At the Pagan shrine called the Gates of Hades Jesus asks his disciples who he is, introduces the church, announces his coming crucifixion and rebukes Peter.**
8. **Jesus then goes up into Mt. Hermon and is transfigured** (Mt.17:1;Lk9:18)
9. **Jesus comes down the mountain; he cast a demon out of a boy** (Lk.9:37)
10. **Jesus pays his and Peter's temple tax in Capernaum** (Mt.17:24)
11. **Before leaving Galilee Jesus teaches Matthew 18.**
12. **Jesus set out for Jerusalem for the last time** (Lk.9:51; Mt.19:1)























