THE WORD 'CHURCH'

- OT- Hebrew gahal- an assembly- in the LXX as ekklesia
- OT- the people of God
- NT- Greek -ekklesia -an assembly- Acts 19:32, 41

Use of ekklesia in the NT

- Acts 7:38 niv translates 'assembly'
- Eph 1:22-23, Heb 12:23- worldwide
- Romans 16:5, 1 Cor 16:19, Col 4:15, Phil 2-local
- Invisible church the communion of God's elect
- Visible church the mixed body of believers associated with specific churches

WHAT THE CHURCH DOES WHEN IT MEETS

- Regulative principle the church cannot prescribe as necessary for true faith and practice anything that is not commanded in Scripture
- In public worship, there are elements and circumstances
- Elements: preaching, confession of sin, prayer, baptism, Lord's Supper, singing, alms giving, etc.
- Circumstances: time of service, order of service, liturgical forms, architecture, musical style, etc.
- Making everything in the church's worship an element is legalistic, but making everything a circumstance is antinomian
- Since not commanded in scripture we need wisdom regarding circumstances

THE GOVERNING OF THE CHURCH

- Minimal priesthood of all believers
- National like the Church of England where some of its practice can be dictated by the state
- Hierarchical ranks to the leadership
- Congregational or Democratic each church is individual and decisions are made by all the people (although some authority may still be delegated)
- Federal meaning churches have individual authority, but submit to a larger structure in areas that are helpful

THE OFFICES OF THE CHURCH

- Within these governing structures are different positions of authority such as bishops, archbishops, priests, pastors, deacons, elders, etc.
- Titus I elders
- I Tim 3 elders and deacons
- Acts 20:17, 28 overseers (are they bishops?)-also in Titus 1:5-7 (but there they are elders)
- these terms are also defined differently by different denominations / governing structures

SACRAMENTS

"Where... does that true faith come from? The Holy Spirit produces it in our hearts by the preaching of the holy gospel, and confirms it through our use of the holy sacraments."

Heidelberg Catechism

- Reformation churches understand "sacrament" as "means of grace"- not for salvation but growth
- •God's sacramental word always remains God's primary means of grace
- The result of the Spirit's work is a visible body (the church), not just the private experience of individuals

THE SACRAMENTAL WORD

- God's word not only teaches and exhorts, but it is the means through which something new is actually brought about
- Neither the individual nor the community gives birth to itself, but is born from above
- Preaching involves teaching, but it is much more
- In preaching, Christ proclaims himself and the Spirit brings about the new birth when and where he chooses

BAPTISM

The importance of baptism

- Jesus was baptized Matthew 3:16
- Jesus approved of his disciples baptizing John 4:1-2
- Jesus commanded that people be baptized Matthew 28:19
- The early church gave an important place to baptism – book of acts

Misunderstandings

Denominational confusion has pushed baptism from being a central practice of the church today

The meaning of Baptism is connected to salvation

- Baptism followed right after salvation
 Baptism- necessary for salvation
- Jesus never required baptism

Sacrament or an Ordinance

• Salvation is Jesus plus nothing

Misunderstandings The meaning of baptism is connected to original sin Augustine- (354-430 A.D.) Original Sin & Infant Baptism How can a baby be condemned before having the ability to choose Christ?

What is Baptism?

Leviticus 14-17

Leviticus 17:15 - " 'Anyone, whether native-born or alien, who eats anything found dead or torn by wild animals must wash his clothes and bathe with water, and he will be ceremonially unclean till evening; then he will be clean.

Old Testament Purification

The second second	What is Baptism?	
	Lightfoot gives the law for the baptism of proselytes: "As soon as grows whole of the wound of circumcision, they bring him to Bap and being placed in the water they again instruct him in some wei and in some lighter commands of the Law. Which being heard, he plunges himself and comes up, and, behold, he is an Israelite in things."	otism, ghtier e
	Jewish Baptism	
	Old Testament Purification S. Kanno/FPS International, LLC	



What is Baptism?		
Christian baptism includes the meaning of previous uses of baptism, while going even further.		
Infant Baptism with Confirmation		
Baptism	It is informed	
John's Baptism	by the death	
	and	
Jewish Baptism resurrection		
Old Testament Purification of Christ		

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	Why Get Baptized? (and or confirmed)
	Jesus did, and told his disciples to baptize others!
	To publicly declare yourself an ambassador of the universal, invisible Church of Christ
	To commit your life to God
	That you want to die to self and sin
	That you want to live to God
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BAPTISM

- How should a person be baptized? By immersion, pouring, or sprinkling?
- Scripture does seem to restrict the proper administration of baptism to ordained ministers
- Baptism is a public-covenantal rite, to be administered ordinarily in the regular service in which the word is preached and the assembly of God's people is present

INFANT BAPTISM

- Until the 16th century, all churches affirmed that the children of believers are included with their parents in baptism
- All Christians believe adult converts must be baptized
- Refusing to administer the sign and seal of the covenant to young children presupposes that they are not part of the covenant community
- Do we assume continuity or discontinuity as most fundamental to interpreting the relationship between the OT and NT?
- Given the Jewish background of the first Christians, it would have surprised them to *cease administering* the sign and seal of the covenant to their children.

INFANT BAPTISM

Arguments for infant baptism...

- The circumcision argument Colossians 2:11-12
- The historical argument from early times the church practiced infant baptism
- The household argument with references to households being baptized in the New Testament it is likely that infants would've been among them – Acts 11:14, 16:15, 16:31, 18:8, 1 Corinthians 1:16.

Arguments against infant baptism...

- Scriptural order is to believe and then be baptized
- In baptism we become part of the church which we only properly belong to as believers
- There are no examples of infant baptism in the Bible

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THE LORD'S SUPPER

- Transubstantiation
 — Roman Catholic view
 — The bread and wine become Jesus actual body and blood (John 6)
- Consubstantiation—Jesus presence is with the bread and wine
- Spiritual presence—Jesus is spiritually present in a special way when we take communion
- Memorial view
 — Communion is merely to remember what Jesus has done

THE LORD'S SUPPER- HISTORY

Historical Views of the Lord's Supper

- All of the ancient church writers held to the real presence of Christ in Communion
- The Lutheran and Reformed views both affirm that Christ is present in the Supper
- But both reject the Roman Catholic view that at the priest's consecration of the elements the bread and wine are converted in their essence into the body and blood of Christ (transubstantiation)

THE LORD'S SUPPER- HISTORY

- Lutherans and Reformed part ways on their Christology of the Supper
- Luther confession the two natures are so united as to allow a communication of the divine attributes to the human nature
- Ulrich Zwingli suggested the Supper was strictly a memorial in which we remember Christ's work (i.e., Christ is not present in the Supper)

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THE LORD'S SUPPER- HISTORY

- Calvin affirmed the real presence of Christ in the Supper, but through the giving and receiving of the bread and wine rather than in them
- Christ gives himself in the bread and the wine, without being enclosed in these elements
- The Westminster Larger Catechism points out that the *mode* of the Supper, not the *substance*, is spiritual

THE LORD'S SUPPER

- Should be taken with repentance so that we don't bring judgement on ourselves (I Cor II:29)
- There is no express command in Scripture concerning frequency of Communion (should be left to the discretion of each congregation)
- One's view of the efficacy of Communion largely determines one's views concerning frequency
- If the Supper is a means appointed by Christ for strengthening our faith, then its celebration should be frequent