

CHURCH POLITY

OUTLINE FOR STUDY

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- I. The Church of the Living God**
- II. Church Behavior and Its Government**
- III. Church Behavior and Pastors**
- IV. Church Behavior and Deacons**
- V. Church Behavior and the Two Ordinances**
- VI. Church Behavior and Discipline**
- VII. Church Behavior and Missions**
- VIII. Church Behavior and The One Faith**
- IX. Church Behavior and Finance, or Tithing - Is it of God or man?**

CHURCH BEHAVIOR AND THE CHURCH OF THE LIVING GOD

INTRODUCTION:

1. Church truth is possibly less understood than any other doctrine in the Bible.

WHY?

2. It is because there has been less study given to the subject.
3. Church Truth is of divine origin and does not please the flesh.
4. To accept the truth concerning the Church and her Doctrines brings persecution.
5. It was Church truth that caused thousands of Baptists to die in the dark ages.
6. Any preacher who will not preach the truth concerning the Church and her doctrines is a traitor.
 - a. He is a Traitor to the Christ who called him to preach the unsearchable riches of His Gospel.
 - b. He is a Traitor to the Church who baptized him and imparted the Doctrines of Christ to him.
 - c. He is a Traitor to the church who called him to pastor, or bishop or oversee, the flock of God.
 - d. He is a Traitor to the people who are outside the Church for keeping them in darkness concerning the TRUTHS OF THE CHURCH.
7. A minister should love the Christ of the Church, the Church of the Lord, the doctrines of the Bible that the Church is commanded to preach, and the souls of the people enough to tell them the truth.
8. In this class we will study the things concerning “The Church of the Living God.”

I. WHAT IS A NEW TESTAMENT CHURCH?

“A church is a group of baptized believers who have assembled together recognizing Christ in the headship of that assembly.”

A. The word church means “Called Out”.

It comes from two Greek Words _ (Ek = out and (Kaleo = called) “Ecclesia”

B. However, just the expression “Called Out” does not define the full definition of the New Testament Church.

1. It might mean anything or group of people “called out” such as the town meeting at Ephesus.

Acts 19:39 “But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.” KJV

2. Israel was called out of Egypt and assembled in the wilderness.

Acts 7:38 “This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us:” **KJV**

C. The word properly translated means “Assembly or Congregation.”

D. A New Testament Church is a company of baptized believers covenanted to carry out the teachings of the New Testament.

Acts 2:41-47 “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” **KJV**

E. There is a difference in the Family of God and the Church.

Eph 3:15 “Of whom the whole family in heaven and earth is named,” **KJV**

II. BY WHOM AND WHEN DID THE CHURCH BEGIN?

A. It was started by Jesus Himself. The Bible declares Him to be both the head and the builder of His church.

Matt 16:18 “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” **KJV**

Eph 1:22-23 “And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fullness of him that filleth all in all.” **KJV**

Col 1:18 “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” **KJV**

B. When did the church begin? There are three theories.

1. In Old Testament days.
2. During the personal ministry of Christ.
3. On the day of Pentecost.

C. The church started during Christ's days on earth. This can be proved by the

following.

1. Jesus had a company of baptized believers working under His will before Pentecost.
 - a. John the Baptist baptized them. Matt. 3:1-6;. - Luke 1:17; - John 1:35; John 1:36.
 - b. Jesus called them into His work. Matt. 4:18-22.

2. The fact that the one chosen to take Judas' place must be one who had COMPANIED WITH THEM (APOSTLES) from the Baptism of John, when Jesus went in and out among them.

Acts 1:21-22 “Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” KJV

3. The Bible later refers to the Church Assembly as a Company.

Acts 4:23 “And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.” KJV

4. He taught how to deal with unruly members before Pentecost.

Matt 18:15-17 “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” KJV

5. Jesus set Apostles in the Church (Congregation) before Pentecost. 1 Cor. 12:28; - Luke 6:12-13; - Eph 3:11; - Eph 2:20-21.

6. He gave the great commission before Pentecost. Matt. 28:18-20.

7. On the day of Pentecost, 3,000 souls were added to the church (Congregation) Acts 2:41.

III. THE CHURCH HAS EXISTED SINCE JESUS STARTED IT, AND THIS TRUTH IS TAUGHT IN THE BIBLE.

Matt. 16:18; - Eph. 3:21.

- A. Therefore the church Jesus started is somewhere in the world today.

- B. There are two ways to find the true church. (Assembly).

1. By its History
2. By the Bible or the truths that it teaches.

IV. IS THE CHURCH ALWAYS A LOCAL OR UNIVERSAL BODY?

- A. The churches in the Bible are always referred to as local bodies at some place.
- B. When Jesus started the first Church (Assembly), there was only one church or assembly, a local body.
- C. Later, from that one church (congregation), many other churches or congregations of like faith were started.
- D. So we read of the “Church at Corinth”, the “Church at Antioch”, or the seven Churches of Asia. Gal. 1:1-2; - Rom. 16:16; - Rev. 1:4.
- E. The church is spoken of in the Bible in its institutional sense. Eph. 5:23; - 1 Tim. 3:15.
 1. “The husband is the head of the wife.” What wife?
 2. “The home is of divine origin.” What home?
 3. “The human body is wonderfully made.” What body?
 4. There is “one body”, one kind of assembly or congregation (church), ecclesia.
- F. Many reasons can be given that the church is always “A Local Body and Not Universal.”!
 1. Jesus said, “Tell it to the church” in Matt. 18:17
 2. Local churches only can carry out the commission in Matt. 28:19-20
 - a. Ordaining Ministers and sending out Missionaries.
 - b. In discipline 1 Cor. 5.
 - c. In administering the ordinances, (Baptism and the Lord’s Supper.)

V. THE CHURCH IS BOTH AN ORGANIZATION AND SPIRITUAL ORGANISM.

An organism is a living creature whose many members work together for the good of (Lord’s assembly) the whole.

- A. It is like the human body. 1 Cor. 12:12-27.
- B. Christ dwells in the midst of the church. Rev. 1: -and Eph. 5:23.
- C. The Holy Spirit has empowered the church to witness to all nations. Acts 1:8; - Matt. 28:19-29,

VI. THE CHURCH IS THE PLACE EACH SAVED PERSON IS TO GLORIFY GOD. 1 Tim. 3:15; - Eph. 3:21; - Matt5:15-16.

- A. How are we to Glorify God?
 1. Each member find his place in the local body where he or she is a member,

and fill the place as each member is to function in the human body.

1 Cor. 12:12-27.

2. Put a candle on the candlestick which is the church or congregation.

Matt. 5:15-26; - Rev. 1-.

B. A Church is where: God's love rules, God's will is supreme, and God's work is carried on.

CHURCH BEHAVIOR AND ITS GOVERNMENT

1 Tim. 3:15

INTRO:

1. The Apostles regulated Church order or behavior in the early days of the Church before the New Testament was written. 1 Cor. 12:28.
2. As the age of spiritual gifts ceased (1 Cor. 13:8-11) and the New Testament was completed or written, we learn Church order not directly from the apostles but from their inspired teachings revealed in the New Testament. Acts 2:42; - Heb. 10:25.
3. The word "Government" means regulations, laws, or rules regulating the existence of anything.
4. Examples are material, mental, spiritual, homes, schools, nations. Hence God has given government or rules by which the Churches are to be governed.

I. THERE ARE THREE RECOGNIZED FORMS OF CHURCH GOVERNMENT BY THE WORLD. However God recognizes only one.

These three forms of government are Episcopalian, Presbyterian, and Congregational.

- A. Episcopalian is government of the Church by a hierarchy in which Bishops are the highest in rank.
 1. This is a form of ecclesiastical government in which Bishops are established, as distinct from and superior to priest or Presbyters." Webster.
 2. They recognize Bishops over other ministers.
 3. The Bishops are the commanders-in-chief's of the whole.
 - a. The Local Churches that use this form have no word at all in matters.
 - b. Bishops make others shut up at meetings.
 - c. Catholics, Episcopalians, Methodist, etc, use this form of government.
 - d. The church has no voice as to who shall be their pastor.
 - e. Furthermore, the Bishop is superior to the other ministers.
 - f. They claim there is a difference in Bishops and Elders.
 - g. They claim that the power to rule and ordain belongs to the Bishop only.
 - h. By study we find that Elders and Bishops are used meaning the same office. Acts 20:17-28
 - i. Here Paul called these "Elders", "Overseers", or "Bishops".
 - j. The word overseer is translated from the Greek word "Episcopos" which in other places is translated, "Bishop".
 - k. Hence the word Elder and Bishop, (Overseer) means the same, just Pastor. Titus 1:5-7

- B. Presbyterian recognizes two classes of Elders, preaching Elders and ruling Elders. Their Government is carried on through bodies known as:
1. The Sessions
 - a. The Pastor and ruling Elders in each local Church make up the Session.
 - b. They receive and exclude members, take care of business, etc.
 2. The Presbytery.
 - a. The Presbytery is a court composed of all the Sessions in a given district,
 - b. If a person is not satisfied with the decisions of the Session he may appeal to the Presbytery.
 3. The Synod is a council composed of several Presbyters which is a higher court than a Presbytery to which one may appeal from the Presbytery.
 4. The General Assembly
 - a. The General Assembly is composed of representatives elected by Presbyteries.
 - b. It is the highest court of them all.
 5. If one is not satisfied with the decisions of the Session they may appeal to the Presbytery, then to the Synod, then to the General Assembly.
 6. There is no higher appeal.
 7. The decision of the General Assembly is final.

NOTE: The membership is left out completely.

- C. Congregational:
1. This form of Government believes the power to rule or govern is in the hands of the local congregation and that the majority rules.
 2. This form of government believes that each member in the Church is equal, that each one votes in matters of business, that the majority rules and that Church action is final.
 - a. This is the form that Baptists believe.
 - b. But does the scripture teach such?

2 Tim 2:15 “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” KJV

II. CONGREGATIONAL OR BAPTIST CHURCH GOVERNMENT RECOGNIZES THE FOLLOWING TRUTHS IN THE NEW TESTAMENT CONCERNING CHURCH GOVERNMENT.

- A. That Jesus gave authority to His Church to carry on His work till He returns.

Matt 18:17-18 “And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” KJV

Matt 28:18-20 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” KJV

B. The Church is not a legislative body.

1. There are three branches in our civil Government.
 - a. Legislative.
 - b. Judicial.
 - c. Executive.
2. The legislative branch makes laws.
3. The Church has no power to make laws or give new commands. (Catholics do make new commands.)

C. The Church is both a judicial and executive body.

1. It judges its members according to the Bible and executes the will of her Head.

Acts 1:8 “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” KJV

1 Cor 5:12 “For what have I to do to judge them also that are without? do not ye judge them that are within?” KJV

2. It takes orders from no power but Christ Himself.

D. The Church is not to have overlords or big I’s and little You’s in it, but all are equal.

Matt 20:25-26 “But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;” KJV

1. The voice of the youngest member is to be recognized the same as the oldest.
2. The Pastor has no more authority than any other member.

E. The action of the church is final.

1. The members vote and the Church’s action is final.
2. There is no higher court of appeals.

III. NOTICE HOW THE WHOLE CHURCH CARRIED ON ITS BUSINESS AND NOT JUST A FEW LEADERS.

A. The church received members.

Rom 14:1 “Him that is weak in the faith receive ye, but not to doubtful disputations.” KJV

Rules of interpretation - Who is speaking etc.

1. "Ye" is plural.
2. He did not tell the Preacher, or the Session, but the Church at Rome to receive the weak in faith.

Acts 9:26-28 "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem." KJV

B. The Church excludes members. 1 Cor. 5:1-14; 2 Cor. 2:6-8.

C. The Church elects its own officers.

1. It elected Matthias to take the place of Judas. Acts 1:15-26; Acts 14:23.
2. It elected Deacons. Acts 6:1-6; Acts 6:3-4
3. It elected Missionaries. Acts 13:1-3; Acts 11:22.

D. The church has the commission to preach the gospel to all nations, baptize, and teach the commands of Christ. Matt. 28:18-20; Romans 10:13-17.

1. Preachers, deacons, teachers, messengers and committees are only the agents and servants of the church.
2. Let the Church tell them what to do, not them tell the church.

CHURCH BEHAVIOR AND PASTORS

2 Tim 3:15 “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” KJV

INTRO:

1. As the days of Spiritual gifts were ending, and as Timothy and other young preachers who were not inspired would have to take the lead in ordaining Ministers, in the Churches whom God had called, Paul gave the qualifications of preachers so they would know who could be ordained and not only for them but so they might know how to behave as a preacher in the Local Church.
2. This was also to the Churches, that they might know whom to ordain and might know how a preacher should fill his office in the church as pastor.
3. If one desires to know how a minister should behave himself in the Church and how the Church is to behave herself concerning the pastor you need to read 1 & 2 Timothy; Titus; 1 Peter 5:1-5; 1 Thess 5:12-13; Heb. 13:17; 1 Tim. 5:17-19 and vs. 22.

I. THE PASTOR IS ONE OF THE TWO ORDAINED OFFICERS IN THE CHURCH. 1 Tim. 1:5

1 Tim 1:5 “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:” KJV

II. PASTORS ARE OF GOD’S DIVINE APPOINTMENT IN THE CHURCH.

Acts 20:28 “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” KJV

A church may go without a pastor, but cannot go well without one.

III. PASTOR’S QUALIFICATIONS

In 1 Tim. 3:1-7 and Titus 1:5-9 there are twenty-six things named, which must be found in a man before the church can ordain him.

1 Tim 3:1-7 “This is a true saying, If a man desire the office of a bishop, he desireth a good work. **2** A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; **3** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **4** One that ruleth well his own house, having his children in subjection with all gravity; **5** (For if a man know not how to rule his own house, how shall he take care of the church of God?) **6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. **7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.” KJV

Titus 1:5-9 “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:
6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. **7** For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; **8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate; **9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” KJV

IV. PASTOR’S RESPONSIBILITIES BEFORE GOD.

- A. He is to preach The Word. 2 Tim. 4:1-3
- B. He is to study The Word of God. 2 Tim. 2:15.
- C. He is to endure hardness as a good soldier. 2 Tim. 2:1-4
- D. He is to love the Chief Shepherd. John 21:15-17

V. PASTOR’S DUTY TO HIS CHURCH

- A. He is to be the overseer of the flock. Acts 20:28; and 1 Peter 5:2
- B. He is to come to the aid of any who are in distress and to be able to help them in their trouble with Scripture and prayer.
- C. He is to watch or guard the flock. Heb. 13:17
- D. He is to feed them. Acts 20:28; 1 Peter 5:2; Acts 6:2-4. (He is to feed them, not fleece them. 1 Tim. 4:6)

VI. PASTOR’S WORK FOR HIS CHURCH TO THE WORLD

- A. A pastor has a message both to the church and for the church.
- B. The church has the commission to preach the gospel to the world, to baptize, and to teach the commands of Jesus. Matt. 28:18-20
- C. Yet, the pastor is the agent whom the church uses to baptize those wishing to join the church and teach the commands of Jesus.
 - 1. The pastor is the principal teacher in the church. **“Apt to teach”**
 - 2. The pastor’s message to the world, for the church is to “watch thou in all things, endure afflictions, do the work of an evangelist, and make full proof of thy ministry.” 2 Tim. 4:5
- D. The pastor must have faith and expect results from his labor. 2 Tim. 2:6

VII. THE CHURCH'S DUTY TOWARD THE PASTOR.

- A. To esteem him very highly for his works sake. 1 Thess. 5:12-13; 1 Tim. 5:17.
- B. Not to believe all you hear of him unless proved. 1 Tim. 5:19
- C. To know him and to know his belief, standing, faith, ability etc. 1 Thess. 5:12
- D. To follow his guiding and teaching. Heb. 13:17
- E. To support him with their money. 1 Tim. 5:17-18:
- F. To pray for him. 2 Thess. 3:1

The pastor is not a servant in the sense of being ordered about at the wishes of the membership of the church, but to serve only in the work and place the Lord intends.

CHURCH BEHAVIOR AND DEACONS

1 Tim. 3:15

INTRO:

1. The admonition to Timothy to know how to behave himself in the Church of the living God is important.
2. Equally important is knowledge of behavior of the Deacon.
3. The qualifications mentioned in Acts 6:1-4 require at least three characteristics, if not four.
 - * Honest report.
 - * Full of the Holy Spirit.
 - * Full of wisdom.
 - * Submission to the Pastor's direction in their work.
4. There are other qualities that are mentioned later. 1 Tim. 3:8-13
5. Being a Deacon is not necessarily a position, but one who serves.

I. THE OFFICE OF DEACONS WAS INSTITUTED FOR THE FOLLOWING REASONS.

- A. The church at Jerusalem had sold all their possessions and placed them in the treasury.
 1. They had all things common and parted to every man as was needed.
- B. The apostles had charge of this business.
 1. When the church grew so large, there became a problem among the membership.
 2. For some, "The Grecian Jews," felt they were being neglected or overlooked, in the ministrations to their necessities.
 3. They felt favoritism was being shown to the Hebrews (Non-Grecian Jews).
- C. There was the danger of the Apostles being accused of being respecters of persons and that it involved too much of their time from the important matters of study of the Word and prayer.
 - * It was for this reason that the office of Deacon was instituted.

Acts 2:44-45 "And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need." KJV

- D. An important feature is that all seven men chosen were Hellenists as their names show.
- E. There would be fewer problems and hurt among the membership today if the Holy Spirit had more to do with the election of a deacon than the self will of man.
- F. What is the purpose of deacons today in light of this scripture?

1. It is to compliment the efficiency of the Pastor in regard to the pastoral responsibility.
2. It was never intended to hinder his work.
3. It cannot be filled without consultation with the pastor.
4. There is a 'grave danger' when a group of men meet and decide the course a church should take, without the presence of the pastor.
5. In spite of their good intentions, they may be going in the opposite direction.

II. THE WORD "DEACON" MEANS MINISTER OR SERVANT.

- A. The word in the original, "Diakonos", means Minister or Servant.
 1. Diakonos, is translated - Minister in Romans 13:4.
 2. Diakonos, is translated - Servant in Romans 16:1
 3. Diakonos, is translated -ministers - servants 1 Cor. 3:5

- B. Thus many deacons (ministers - servants) do not hold the Office of Deacon in the sense of an ordained deacon.
 1. The ordained office of deacon is no more than just a servant or minister. He is placed in the office of deacon for a particular service.
 2. In the church at Jerusalem, it was for the ministering of temporal things to the widows within the church, to relieve the responsibility to the Apostles.
 3. There seems to be no doubt that these were to be men and not women.
 - * Remember the word itself means servant.
 - * Women can be and are servants of the Lord.
 - * There are cases in the Word where "Dekonia:" feminine ending is used.
 - * This must be understood in the sense of Rom 16:1 "Phebe our sister."

III. DEACONS ARE TO BE CHOSEN WHEN NEEDED

- A. They were chosen because they were needed.
- B. A young church might not need deacons for some time.
- C. This would not mean they were not a church.

IV. THE NUMBER OF DEACONS IS TO BE SELECTED AS THE CHURCH HAS NEED OF SUCH MEN.

- A. The Jerusalem Church ordained seven men.
 1. Seven denotes Spiritual completeness.
 2. This church had more than eight thousand members.
 3. Some churches have 15 to 23 deacons.
 4. When a church has two and three times as many deacons in their church than the church of Jerusalem, it indicates that something may be wrong.
 - * The first seven did not function as they should.

- * The church is not properly taught.
- * The church is not responding to the New Testament pattern or example.
- * Or the office is not meaningful to the deacon or the membership.

V. THE OFFICE OF A DEACON IS A PERMANENT OFFICE.

- A. This does not mean that the man who is ordained is necessarily permanent.
 1. No more than a pastor is permanent.
 2. The office is permanent: the man who fills it may not be.

- B. Some heresy among Baptist groups has hindered our thinking.
 1. Deacon rotation began to be practiced among Southern Baptists in the 20th Century.
 2. It was a rule of expediency rather than a rule of Scripture.
 - * A rotation was used to ouster certain deacons who were not apt.
 3. Missionary Baptists began to criticize the Convention in some of their erring ways.
 4. They began to advance the idea that once a man was a deacon, he is forever a deacon.
 5. Is a man who once was a servant and who was ordained to the office of deacon, but has quit being a deacon or a servant, still a servant? **NO!**
 6. The failure is that the church adopted a rule to take a man out of the office so as to relieve the Church from her real and genuine obligation of demanding that servants be servants.

- C. Let's put sound reasoning and logic to the test!
 1. Churches that vote annually on a pastor should by all rights vote on every deacon annually.
 2. If the call to a pastor is indefinite, the call to the office of a deacon should also be indefinite.
 3. The pastor is subject to a vote of confidence by the church at such a time as the church desires to vote on him.
 4. The deacon is subject to a vote of confidence by the church at such time as the church desires to vote on him.
 5. Both offices are continuing offices.
 - * The men who hold those offices are not necessarily continuing officers.

VI. DEACONS ARE TO BE CHOSEN BY THE LOCAL CHURCH.

- A. The local church has the final say in her officers. Acts 6:3
 1. They were not chosen by the Bishop. The church chose them.
 2. There are problems that can occur when an ordained deacon moves from one church to another.
 - * Does he automatically become a resident to the office of deacon in that church? **NO!**
 - * Only when the church decides that he should fill the office.

3 He is no more automatic than an ordained preacher who moves into another church.

* Does he become a pastor to that church? NO!

VII. DEACONS ARE CHOSEN FOR A SPECIAL PURPOSE.

A. They are to serve tables. Acts 6:2-3

Acts 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.

3 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.” KJV

1. They were to have the responsibility of ministering to the poor (perhaps the destitute widows) within the membership of the church. 1 Tim. 5:1-16
2. If such problem exists in the church, the pastor should not be encumbered with it.
3. When deacons serve the church, they are helping the pastor.
4. When they are hindering the pastor, they are hindering the church.
5. The pastor should be free to study, pray, and preach.

Acts 6:2-4 “But we will give ourselves continually to prayer, and to the ministry of the Word.”

6. Some ideas in Baptist Churches are not necessarily Scriptural.
 - * That deacons, by virtue of their office, should be treasurers. By this logic, one should be clerk and another Sunday School Superintendent.
 - * That they stand as a recommending board to make the recommendations to the church. This is extra Scriptural and may not be found in the New Testament.
 - * The church has often, through laziness and lack of interest, created a condition that has led deacons to assume far more power than the New Testament gives them.
 - * When deacons serve in the sphere which the Bible ordains for them and pastors serve in the sphere which the Bible ordains for them, there is sweet fellowship and unity between the offices.
 - * Both deacons and pastors are members of the local church. They need to know the realms and bounds of their behavior as the New Testament authorizes them.

1 Tim 3:15 “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” KJV

VIII. CHURCHES CAN ORDAIN FOR DEACONS ONLY SUCH AS ARE QUALIFIED.

- A. The scriptures give us rule. Acts 6:1-7 & 1 Tim. 3:8-15
- B. Their qualifications are wisdom, Spirit filled, and honest.

IX. NOTE THE CHURCH'S DUTY TOWARD DEACONS.

- A. To stand behind them in business relative to the office.
- B. To pray for them.
- C. To supply money that they may help the needy widows.
- D. Note the blessings that followed.

Acts 6:6-7 “Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.” KJV

X. NOTE THE PROPER WAY OF ORDAINING.

- A. They are ordained by vote of the church. Acts 14:23
- B. Presbytery: Greek - Presbuteros - Acts 26:17-28
- C. A presbytery is an assembly of Elders or Bishops.
 - 1. Does this include Deacons?
 - 2. It is doubtful. Titus 1:5-7 & 1 Tim. 4:14
- D. Laying on of hands and prayer means to “Set Apart for That Office”. Acts 6:6 & Acts 13:1-5 & 1 Tim. 4:14.
- E. The order is first prayer and then laying on of hands.

XI. SOME REFLECTIONS RELATED TO MEMBERS AND DEACONS.

- A. Deacons are not special elite men with great spiritual power.
- B. They are men capable of sin and capable of mistakes.
- C. They are not supernatural beings by right of ordination.
- D. Church members should not expect more work from them in carrying out the Great Commission than any other church member.
- E. We do expect as much from other church members.
- F. Church members should not criticize them, for they have weaknesses as well as other members and as well as the most efficient pastor.

CHURCH BEHAVIOR AND THE TWO ORDINANCES

I Tim. 3:15

INTRO:

1. As we are to “**know how to behave thyself in the house of God,**” we must know the order of the ordinances of the local church, “Baptism” and “Lord’s Supper.”
2. The passages which give these ordinances are Matthew 28:19-20 and Matthew 26:26-29.

I. THERE ARE ONLY TWO CHURCH ORDINANCES.

- A. Foot washing is not a church ordinance. Read **John 13:1-17**
- B. Nowhere is it practiced as baptism and the Lord’s Supper. We have no example in Scripture.
- C. It is not commanded as baptism and the Lord’s Supper.

II. BAPTISM AND THE LORD’S SUPPER ARE CHURCH ORDINANCES AND NOT CHRISTIAN ORDINANCES.

- A. Both are delivered to the local church. **Matt. 28:19-20 and 1 Cor. 11:2.**
- B. If they were delivered to Christians, as such, and not to the local church as a body, then they could be administered by Christian women, boys, girls or another Christian anywhere (home, lodge, out in the woods, hunting or fishing, playing, swimming, etc.

1 Cor 11:33-34 “Wherefore, my brethren, when ye come together to eat, tarry one for another. **34** And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.” **KJV**

- C. They are not delivered to preachers nor deacons, but to the local church.
 1. Preachers can only baptize or administer the Supper as the agent of the local church.

1 Cor 1:17 “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.” **KJV**

2. What about Philips’ preaching and baptizing in Samaria, and the baptizing of the Ethiopian? **Acts 8:5-12 and verses 26-29.**

* Philip had authority from the Holy Spirit. Do you?

Acts 8:29 “Then the Spirit said unto Philip, Go near, and join thyself to this chariot.”
KJV

* Philip was not only a deacon but a preacher of the word.

Acts 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.” KJV Also look at Acts chapter 7.

III. THEY ARE NOT SAVING ORDINANCES.

A. People are saved by repentance of sin and faith in the Lord Jesus Christ.
Acts 10:34-37 and Acts 3:7-8.

B. One must be saved before they can receive the ordinances.

1 Cor 11:28 “But let a man examine himself, and so let him eat of that bread, and drink of that cup.” KJV

IV. THEY ARE MEMORIAL ORDINANCES.

A. They are to be observed in remembrance of His broken body, His shed blood, His death, burial, and resurrection and His coming again.

B. Baptism is to be administered in remembrance of His burial and resurrection.
Romans 6:4-5.

C. The Lord's Supper is to be taken in remembrance of His broken body and shed blood.

D. God never wants us to forget Christ's death and resurrection. Hence He gave these ordinances to keep. We might say they are to be “keepsakes.” **1 Cor. 11:24-25.**

V. THEY TESTIFY OF OUR RESURRECTION AT HIS SECOND COMING.

A. Baptism testifies of our resurrection from the grave.

Rom 6:4-5 “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:” KJV

B. The Lord's Supper is to last “till He come.”

VI. NOTE BAPTISM AND LORD'S SUPPER IN RELATIONSHIP TO THE LOCAL CHURCH.

A. They both must be administered by the local church. **Matt. 28:18-20; Matt. 16:18 and Eph. 3:21.**

B. Baptism is necessary to church membership. **Acts 2:41-47 and Eph. 4:5. 1 Cor. 12:13.**
1. Without baptism you are excluded from all blessings especially enjoyed by the local church.

* Holy Spirit Baptism was a church baptism. Acts 1:8.

* You have neither voice or vote.

2. Orderly baptism is proper subject, proper act, and proper authority.

C. Lord's Supper is in the local church. **1 Cor. 11:23-33.**

1. Who can eat the Lord's Supper?

* Only those inside the local church.

* How can one be inside the local church? **Acts 2:41.**

2. Is it closed baptism or closed communion?

* It's closed to those without baptism.

* It's closed to those who have scriptural baptism but have been excluded for certain sins.

* The Word of God forbids a church to take the supper if it has such members.

3. Who can eat the Lord's Supper?

* Those in the local church, over whom that church has judicial authority.

1 Cor 5:12 "For what have I to do to judge them also that are without? do not ye judge them that are within?" KJV

* Those who examined themselves as to the right manner of eating the supper.

1 Cor 11:28 "But let a man examine himself, and so let him eat of that bread, and drink of that cup." KJV

CHURCH BEHAVIOR AND DISCIPLINE

INTRO:

1. As all other phases of the Lord's work, it must be carried on; but it must be carried on in the proper manner or order.
2. Discipline must be used in every walk of life.
3. If an individual is ever worth anything, he must practice discipline on himself.
4. This is true in a home, the army, schools, as well as churches.
5. Discipline is both formative, (to act according to rule) and Corrective, (to set right, to shape).

I. IS IT RIGHT FOR A CHURCH TO PRACTICE DISCIPLINE?

A. Is it right to judge her members and demand they walk according to the rules of the New Testament?

B. Is it right to even exclude those committing certain sins from her fellowship?

Read - 2 Thess. 3:6-7 and 13-15; 1 Cor. 5:1; Eph. 5:11; 2 Cor. 6:16-17.

II. THERE ARE TWO KINDS OF OFFENSES, "Personal and Public."

A. Personal Offenses.

1. This is where one brother in the church offends another brother.
 - * This is not an offense against the whole church until it reaches a certain stage. **Luke 17:1-5**
 - * It has no direct reference to the church as a body.
2. Personal offenses are not subject to church action until the offended party has sought reconciliation according to the rule of Christ. **Matt. 18:15-18.**
3. The rules of Christ in personal offenses are:
 - * The offended person must **"go and tell him his fault between thee and him alone:"**
 - + Tell no soul except the one that offended you.
 - + Tell him so that you might **"gain thy brother."**
 - + Here the offended must go to the offender.
 - + But in another place the offender (if they remember a brother has ought against them) is to go to the offended. **Matt. 5:23-24**
 - * If these two rules were carried out among church members there would never be any room in such matters for church action.
4. The second step an offended brother is to take "one or two more" with him. **Matt. 18:16.**
5. The third step is to "Tell it to the church." **Matt. 18:17**
 - * If he fails to gain his brother after the second rule is used then he can tell it to the church.
 - * If he will not hear the church, then let him become unto you as a heathen

- man and publican. **Matt. 18:17**
6. Whatever action the church takes, it has heaven's approval. **Matt. 18:18**

III. PUBLIC OR GENERAL OFFENSES.

- A. These are they in which the whole church in general is offended because of the rules of Christ that are broken.
- B. If such sins (which will be named later) are committed by members, the church is not to retain them in their membership unless they repent.
- C. General offenses against the church are classified under three headings; heresy, disorderly conduct, and immoral conduct.
1. Heresy
 - * A heretic is not one who sometimes errs in doctrine. Anyone may do that at times. **Acts 18:24-26**
 - * A heretic is one who continues in a false doctrine after being admonished to correct his false teaching. **Titus 3:10.**
 - * Nothing is clearer in the Word of God, than that the Lord's churches are not to tolerate false doctrine in their membership. **Gal. 1:6-9; Titus 3:10; 2 John 10-11**
 2. Disorderly Conduct. (To break ranks) 2 Thess. 3:6-7; 2 Thess. 3:14
 - * J. F. Cobb said, "A disorderly member includes a number of things, for instance, if a brother or sister, because of indifference, habitually absents themselves from the regular attendance of the church, without a reason, would be counted a disorderly member for the Bible teaches we are not to neglect attending the church." Heb. 10:25.
 3. Immoral Conduct.
 - * Immoral conduct means members who commit such sins as are named in 1 Cor. 5:11.
 - * Paul, writing to the church at Corinth, instructs her to exclude from her membership the man that had committed fornication. 1 Cor. 5:1-11.
 - * He also named five other sins of which if a member is guilty they must be excluded. 1 Cor. 5:11
 - * Four of these are:
 - + Fornication - means sexual sins.
 - + Covetous - To be desirous, covetousness put in practice. To take something that does not belong to you. (Selfish person)
 - + Idolater - one who worships idols, anything that comes between you and Christ, is an Idol.
 - + Railer - One who gives themselves over to sin.
- D. The spirit is saved, but the body is whipped by Satan. 1 Cor. 5:5.

E. Sometimes they might go on in sin until God will let Satan kill them. 1 Cor. 11:30-32

IV. ADDED NOTES

A. Do the Lord's churches have the authority to discipline members? Yes.

B. There are three ways by which the relationship of members of the body may be dissolved.

1. By letter to another church of like faith and order.
2. By exclusion.
3. By death.

C. Discipline, in its larger sense, means training, cultivation, or improvement, according to prescribed rules; Subordination to law, administration of government, and submission to lawfully constituted authority.

D. Church discipline is sometimes distinguished as formative or corrective.

1. Formative has reference to cultivation, training, and development according to Christian law.
2. Corrective has reference to the management of difficulties and the correction of offenses as they arise in church life and practice.

CHURCH BEHAVIOR AND MISSIONS

1 Tim. 3:15

INTRO.

1. God has an “order” in Missions as in all of His work.
2. There are different opinions as to how mission work should be carried on.
3. Some say it makes no difference how you do it just so you do it.
4. But, does the Bible give a plan concerning Missions?

2 Tim. 3:16-17 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.”

5. If so, shouldn't we follow that plan?
6. Before beginning this study on Missions, there are some errors that need to be corrected.
 - * Is it right to do God's work any way you wish?
 - * Is it not right to follow the plan laid down in the Bible?
 - * The new cart on which the Ark was to be carried is an example of not following the plan laid down by God.

1 Chronicles 13:7 “And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.”

- * The Tabernacle was to be built according to the pattern shown to Moses in the mountain.

Heb. 8:5 “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.”

- * These scriptures show the need not only to do God's work, but to do it according to His plan.

7. Let us study Church Behavior and Missions.

I. WHAT DOES THE WORD MISSIONS MEAN?

A Missions means to send. Missionary means, one who is sent.

B. Note some illustrations of Missions and Missionaries.

1. Jonah was a Missionary. Jonah 1:1-2
2. John the Baptist was a Missionary. John 1:6

3. Jesus was a Missionary. John 3:17
4. The Apostles were Missionaries sent to the “lost sheep of the house of Israel.” Matt. 10:4-6
5. The Church is a Missionary body. John 20:21 and Matt. 28:18-20.

II. TO WHOM DID JESUS GIVE THE COMMISSION TO EVANGELIZE THE WORLD?

Matt. 28:18-20 and Eph. 3:21.

- A. He gave it to the local Church, because He gave it to something that would stand unto the end of the world. Matt. 28:20
 1. What has the Lord promised that would stand? Matt. 16:18 and Eph. 3:2.
 2. Thus, Churches, and only Churches have been sent to evangelize the world. Acts 1:8 and Luke 24:44-46
 3. To whom was this power given? Acts 2:1-4.
- B. Does “any body or group” have the right to do missions or send a missionary besides the Local Church?
- C. An individual may come as in Rev. 22:17, but only a True New Testament Church can send a missionary.

III. DID EARLY CHURCHES OF THE NEW TESTAMENT SEND MISSIONARIES?

- A. Where in the Bible do you find a board sending out missionaries?
- B. Thus the churches carried out the commission through their messengers, or agents, who they themselves sent out.

IV. DID NEW TESTAMENT CHURCHES ASSOCIATE TOGETHER IN MISSION WORK, AND ALSO OTHER WORKS?

- A. Association means partnership.
- B. Churches did associate together in supporting Missionaries.

2 Cor. 11:8-9 “I robbed other churches, taking wages of them, to do you service.

9And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.”

1. While Paul was doing mission work in Corinth, he was no doubt a member of the Church at Corinth. Acts 18:11.

- * From the time Paul left Antioch the second time he did not stay long at one place until he came to Corinth. He was "...teaching the word of God among them." Look at Acts 15:35-36; Acts 16:1 and Acts 18:11.
 - * The Churches of Macedonia supported him. 2 Cor. 11:8-9.
2. Before Paul came to Corinth, the Philippian Church alone supported him, but after he came to Corinth other Churches also sent him help. Phil. 4:15-16 and 2 Cor. 11:8-9
 3. It seems that after Paul came to Corinth the Churches of Macedonia might have gotten together and promised to pay Paul "wages." 2 Cor. 11:8-9
 4. Thus, if one Church sends out a Missionary without consulting sister Churches and without asking them if they will associate in the support of this Missionary, they cannot expect other Churches to help unless said Churches voluntarily do so.
 - * But if a certain Church wishing to send out a Missionary would consult sister churches and ask them to associate in supporting said Missionary then such churches promising to associate in supporting said Missionary would be expected to pay as they had promised, whether that promise amounted to just a collection every so often, or a set wage every so often.
 - * Personally, I believe the latter plan to be the best plan.
 5. If a Missionary is sent out for a certain "wage", let those who are to pay that wage have a voice in saying what that wage shall be.
 6. Also let each church pledge so much to this missionary and pay it each month, as they would pay their own Pastor.
 7. How should the offerings of each church to the missionary be made?
 - * There is no place in the Bible where we find a church sending an offering to be paid to a missionary through another church, not even the church sending out the missionary.
 - * It seems the support sent to Paul from the churches of Macedonia was brought to him by brethren made up of different churches. 2 Cor. 11:9
 - * We find when the church at Philippi sent Paul an offering, they sent it by one of their members. Phil. 4:18
 - * So, let the churches associating together elect a treasurer to receive offerings from the different churches and forward it to the Missionary.
 - * Or, let each church send it to the Missionary through their church Treasurer or Clerk.

V. DID CHURCHES ELECT MESSENGERS, AND DID THOSE MESSENGERS ASSOCIATE TOGETHER IN THE WORK OF THE LORD?

- A. Churches did elect messengers for different works. **2 Cor. 8:23; Phil 2:2 and Phil 4:18.**
- B. Did those messengers sometimes associate in carrying out the wishes of the Churches?

1. We find messengers of different Churches associating in the benevolent work. **2 Cor. 8:18-23**
 - * Note the fact that here is a committee of the Churches, consisting of Paul, Titus and the brother whose praise was in all the Churches.
 - * It was a committee of at least three, and an inner Church committee.
 - * It was a committee not of one Church only, but a committee, chosen of the Churches, so we would not be wrong to say this was a joint Committee.
 - * The duty of this committee was to travel with this “Grace” (Gift) and to “minister the grace (or gift) to the glory of the Lord.” according to the “declaration (instruction) of your (the churches) ready minds.”

2. The gift of grace was a contribution for the poor saints at Jerusalem. Thus we see a committee acting under instructions of cooperating Churches, handling finances of churches in benevolent work. (Baptist Way Book - Page 24)

3. A group of messengers associating together can act as they have been instructed by their churches.

4. We find messengers of different churches associating in the Lord’s work. Acts 20:1-6 (Key verses 4&5.)
 - * The Bereans had one messenger, “Sopater of Berea.”
 - * The Thessalonians had two messengers, “Aristarchus and Secundus.”
 - * Derbe had two Messengers, “Gaius and Timotheus.”
 - * Asia had two messengers, beside Paul, from at least four churches.Their association lasted for seven days at Troas. Acts 20:6
 - i. What they did these seven days is not stated, but we can be sure they were carrying out the Lord’s will which he committed to His Churches.
 - ii. No place in the Bible do we find where messengers were telling Churches what to do, but the churches telling their messengers.
 - iii. Messengers or Pastors may advise churches, but only advise. The church has the commission. Matthew 28:18-20

CHURCH BEHAVIOR AND THE ONE FAITH

1 Tim. 3:15 - Jude 3 - Eph. 4:5

INTRO.

1. The key text shows the church's responsibility concerning the "One Faith" or the Word of Truth.

"the church of the living God the pillar and ground of the truth."

2. Furthermore the individual member of the local church is too behave himself as to the truth of God.

I. THE "ONE FAITH" IS THE REVEALED WORD OF GOD.

A. The "One Faith" named in the New Testament does not refer to our personal faith in Christ, but rather to the system of doctrine of the Word of God.

B. Or rather, it is the revealed Word of God itself, which is our faith or system of doctrine. Jude 3; - Acts 14:22; - Acts 16:5; - 1 Tim. 3:9; and Eph. 4.

II. THE "ONE FAITH" WAS DELIVERED TO THE CHURCHES.

Jude 3:1; - 1 Tim. 3:15; - Matt. 28:19; and Mark 16:15.

A. The churches are to teach the commands of Jesus as they are revealed in the Word of God, the "One Faith."

III. THE "ONE FAITH" IS TO BE GUARDED OR KEPT BY THE LORD'S CHURCHES.

A. Paul said to the church at Ephesus for them to keep the unity of the Spirit. Eph. 4:3; - Eph. 4:13.

B. Then in verses 4-6 he names the seven unities to be kept and one of them is 'The Faith.' Which are "body, spirit, hope, Lord, faith, baptism and God. Eph. 4:4-6

C. The pastor has a command to hold fast the word, but he works under the church. Titus 1:9

D. Paul said he "kept the faith." 2 Tim. 4:7

IV. THE "ONE FAITH" IS TO BE CONTENDED FOR BY THE

LORD'S CHURCHES. Jude 3 "The word contend means "to strive, struggle, defend or preserve."

V. HOW ARE THE CHURCHES AND MEMBERS TO BEHAVE THEMSELVES CONCERNING THE "FAITH?"

A. They are to behave themselves concerning the "One Faith" by contending for the inspiration of the "One Faith." 2 Tim 3:16-17; - 2 Peter 1:21.

B. They are to behave themselves by contending that the scriptures furnish the man of God, all he needs in matters of faith and doctrine unto all good works.
2 Tim. 3:17

C. They are to behave themselves by contending for the "Once Delivered Faith." Jude 3.

1. The "Once Delivered Faith" implies many things.
 - * It implies that it will not be delivered again.
 - * It implies that the faith is completely delivered. Nothing else is to be given. Therefore, no new revelations are to be expected.
 - * The book of Mormons is not of God.
 - * New commands of Romanism are not the words of God.
 - * The New, so called revelations, of Christian Science are fakes.
1 Cor. 13:8-10
 - * It implies that the believer in "Once Delivered Faith" accepts no new revelations which people claim to have, regardless of their sincerity or wonderful signs and power associated with them. Gal. 1:8-9; - 2 Thess. 2:9-10; - Rev. 13:13-14.
 - * It implies "A completely Delivered Faith" not to be added to or taken from. Prov. 30:5-6; - Rev. 22:18-19.
2. We are to study that we might "Rightly Divide the Word of Truth."

D. Note what else a member of a local church is to do by contending for all the great doctrines of the "one faith" which the devil is trying to destroy.

Such as:

1. The church member is to contend for the doctrine of salvation through faith in Christ. 2 Tim. 3:14-15; - Romans 4:3-8; - Galatians 1:6-9.
2. The church member is to contend for the virgin birth and blood atonement of Jesus, His return in glory, and a clean pure life of the redeemed. 1 John 4:1-3; - 1 John 2:18-22; - 2 Peter 3:3-4; - and Jude 8-9
3. The Devil seeks to counterfeit every doctrine of Christ. 2 Cor. 11:12-15; - 1 Tim. 4:1.

E. By contending for the unity of the faith. Eph 4:13-14

F. The "Faith" is a unity.

1. Though written over a period of about 1600 years by forty different

writers, yet it is without error or contradiction - a perfect unity.

2. There is a difference in union and unity. There may be union without unity.

* A man and woman may have union by marriage, but may not have unity. Unity means agreement.

* You can tie two tom cats together by their tails and throw them over a clothes line and you have union, but not unity.

3. Is it wise to pretend a union with someone when unity does not really exist?

4. Let each Christian take the "One Faith" alone as the standard and there is unity of agreement. Eph. 4:3-6

VII. HOW ARE THE CHURCHES TO DEAL WITH A MEMBER WHO DEPARTS FROM THE FAITH?

A. First, he is to be admonished at least twice. After that he is to be rejected. Titus 3:10

B. Paul delivered some to Satan for teaching false doctrine. 1 Tim. 1:19-20; - 2 Tim. 2:17-18

C. No doubt Paul delivered them to Satan in the same way he told the church at Corinth to deliver a member to Satan. 1 Cor. 5:3-5.

D. The reason we have so many different beliefs under the name of Christian is because the heretics arose in the first churches.

1. The churches withdrew fellowship from them.
2. The heretics continued to preach their heresy and many followed their doctrine.

E. Yet some say, "I don't think it makes any difference what you believe."

1. Or they say, "I don't believe in doctrinal preaching."
2. But, Jesus and the Apostles did believe in it.

F. False teaching and loose doctrine produces corrupt living among the members of any church, besides sending souls to hell.

G. True churches must exclude false teachers and their doctrines, which would corrupt the whole body of revealed truth, in order to let her true members and the world hear the truth without any mixture or error as revealed in the Faith Once Delivered and made known by the "Church of God the pillar and ground of the Truth."

CHURCH BEHAVIOR AND FINANCE OR TITHING - IS IT OF GOD OR OF MAN?

INTRO:

1. There is the proper order given in the Scripture for all phases of God's work and doctrine that He desires and expects us to do. Let's look at some of them.
 - * Salvation by repentance and faith.
 - * Baptism of a saved person by immersion, in the name of the Father, the Son, and Holy Ghost, and by the authority of a New Testament Church.
 - * The Lord's Supper observed by a scriptural person in full fellowship and in remembrance of Christ till He comes again.
 - * Missions under the direction and power of the Holy Spirit and through a Local New Testament Church.

2. If our Lord did not leave us in the dark, on these matters, then it is only natural to conclude that we are not in the dark on how the Lord's work is to be financed.

3. This lesson will give what I believe the Bible teaches on this subject.

4. Tithing is it of God or of man?

5. The idea of giving 10% is rejected for many different reasons.
 - * Many say no to tithing because of the fact that they believe it came by Moses and therefore should not be practiced under the dispensation of grace.
 - * Some are not willing to be that liberal with that which the Lord has blessed them with. We call this Selfishness.

6. The Bible has never had but one plan of salvation.
 - * Salvation was dispensed by grace from Adam till now and shall continue that way until the end of time.
 - * Salvation is of the Lord and so is tithing.
 - * Christ was Abel's Savior. Gen. 4:4
 - * He was Abraham's Savior. Gen. 15:6
 - * He was Moses' Savior. Heb. 11:25
 - * He was Israel's Savior. 1 Cor. 10:3-4
 - * He was the Savior of all the Old Testament Saints as well as all the New Testament Saints. Acts 10:43

7. Just as Christ was the Savior of men before the Law of Moses, during the Law of Moses, and after the Law was fulfilled, so was tithing God's plan before the Law, during the Law, and after the Law was fulfilled by Jesus.

I. TITHING BEFORE THE LAW OF MOSES.

Gen. 4:4 “And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:”

- A. Abel brought the firstling of his flock.
- B. This was included in the tithe under the Law of Moses.
- C. They brought the first fruits of the land, herbs, and flock.
- D. They did not bring the faulty, rotten, weak, or sickly, but the best.
- E. The giving of a tithe was a moral obligation and acceptable to God before the Law as during the Law.

Gen 14:20 “And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

Gen. 28:22 “And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.”

- F. The giving of the tenth by Jacob had reference to the house of God.

II. TITHING UNDER THE LAW OF MOSES.

Lev. 27:30-31 “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD. 31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.”

- A. The tithe was to be paid to the Levites for service in the Tabernacle. Num. 18:21
 - 1. To the Levites for service.
 - 2. The tabernacle was the place of worship.
 - 3. The tabernacle was not the church of Christ but a true type of it.
 - 4. The tithe was for service and expenses of the house of God, not to help run the Civil Government.

- B. The Levites were to pay the tithe of the tithe to the Priest. Num. 18:28

- C. The tithe must be brought to the house of the Lord. Neh. 10:37-38; Mal. 3:10.

III. TITHING AFTER THE LAW.

1 Cor. 9:13-14 “Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the

gospel.”

A. **“Even So”** - is defined by Thayer’s Greek Lexicon, “in the manner spoken of; in the way described; in the way it was done; in this manner; in such manner.”

* Paul declares that the Lord’s Church as His place of witness should be supported in our day as it was (Even So) by the tithe, as was the Temple Service.

B There must be equality in giving.

2 Cor. 12-14 “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13 For I mean not that other men be eased, and ye burdened: 14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:”

* Equality would of necessity be on a percentage basis.

C. The tithe is to be brought to the house of the Lord as in the days of old.

1 Cor. 16:1-2 “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Mal. 3:10 “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

1. Malachi says: “Bring ye all the tithes into the store house, that there may be meat in mine house.”

2. Paul says, “Upon the first day of the week let everyone of you LAY BY HIM IN STORE as God has prospered HIM that there be no gathering when I come” In other words, lay it to itself, or in the storehouse.

* Malachi says, “that there may be meat in mine house.”

* Paul says, “That there be no gathering when I come.” The thought is the same in both verses but expressed in different words.

* Also, compare Malachi 3:10 with Luke 6:38.

* Malachi says, “that there will not be room to receive the blessing - hence a running over.

* Jesus says, “pressed down, shaken together and running over.”

* Malachi says, “bring the tithe.”

* Jesus says, “bring the measure.” The thought is the same. A man could not measure his substance without a rule to measure by.

D. New Testament Tithing is proven in type.

Gen. 14:19-20 “And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: **20**And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

1. Melchisedec was a type of Christ.
 - * He was King-Priest - So was Christ.
 - * He had no connection with the Levitical Priesthood and neither did Christ.

Heb. 7:6 “But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.” And verse 15 “And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,”

- E. Concerning Heb. 7:6-8 The Greek text says, “Here in this world men who died received tithes but there in heaven, One of whom it is testified that he lives.”
1. This means Christ, beyond a doubt, is the one who lives and continues to receive tithes.
 2. You will note that “lives” is present tense.

- F. Conclusions drawn from the comparisons.
1. Melchisedec was the true shadow of the Son of God cast upon the earth.
 2. He was king-priest and so is Christ. Jesus as king-priest existed in heaven, in the presence of God at the very time His shadow fell upon the earth and was in Melchisedec.
 3. The shadow does not reflect anything that is not contained in the substance. So Melchisedec, being the true type or shadow of the Son of God, could not contain more nor reflect something that was not to be found in Christ, the substance.
 4. If the priesthood of Melchisedec received tithes and the priesthood of Christ does not, then the order is changed and the shadow reflects a falsehood. In that case the shadow would be superior to the substance.

IV. TITHING AS A MORAL OBLIGATION WAS NOT TAKEN AWAY.

A. Those who don't believe in tithing today say that every phase of the Law was taken away.

1. “Thou shall not kill.” That was under the Law. It was wrong to kill before the law, during the law, and it is still wrong today under grace.
2. The same thing is true of stealing, and the things concerning God.

B. The moral responsibility of returning a percentage of what God has blessed us with is just as true today as it ever was.

V. THE BIBLE IS A COMPLETE STANDARD FOR OUR FAITH AND

PRACTICE.

2 Tim. 3:16-17 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.”

- A. The Bible furnishes us with a complete system of doctrines.
- B. We are not at a loss to know what to do to be saved, what constitutes Christian Baptism, how to pray, how to walk before the Lord blameless, and perform all other duties and obligations except contributing to the Lord’s cause.
- C. Are we left in the dark on this one matter?
- D. If that is true, then Paul was mistaken in 2 Tim. 3:16-17.

CON.

I will close this study with some logical statements.

1. Tithing on the part of Christians is either an act of righteousness or an act of sin.
2. If the tithe commanded by the Lord was to keep up the civil government, what government drew its support from said fund and what percent did the government receive? In fact the civil government had no part in the tithe.
3. If one purposes in his heart to give his tithe unto the Lord, will the Lord accept it or reject it? If it is wrong, then certainly God will reject it.
4. If tithing was taken away because it was incorporated into the Law of Moses, and God now leaves it to man’s wisdom to give as he pleases, according to this same logic, man may choose whatever god he may desire, for the Law says, “Thou shalt have no other gods before me.”
5. If God has no definite plan of Christian giving, but leaves it to the conscience of the individual, then may not the Methodists and others be right on the subject of Baptism?
6. If you give a tenth of your income to the Lord and I give one per cent of mine, which of us is more nearly in line with the New Testament idea of giving?
7. Again, if God has no definite standard of giving but leaves it to the conscience of the individual, and one gives only one percent of his income to the Lord, has he not fulfilled his obligation? If not, why not? God could not justly claim any more, if He has left that part of man’s duty to himself.
8. The Tithe has always been God’s standard, so if you don’t like God’s standard, what do you think the standard should be?
9. If I am too stingy to give God one little dime out of each dollar that God allows me to get, then I, in my judgment, should not claim to be a follower of Christ.
10. God has promised to abundantly bless those who serve Him, walk with Him, and pay unto Him the tithe. If you have not received such a blessing, don’t you think you had better check up and see what is wrong?