

Baptist Distinctives

Austin Gardner

These are outlines I used to teach the Baptist Distinctives at a church I pastored. They are just outlines. I make no claim of originality at all.

I added notes on paying the pastor because I think the subject is needed almost anywhere in the world.

Index

Here are somethings that are distinguishing characteristics of the people that call themselves Baptist

1. [Bible is the only rule of faith and practice](#)
 2. [Autonomy of the local church](#)
 3. [Priesthood of the believer](#)
 4. [Two Ordinances](#)
 - a. [Baptism is the first ordinance](#)
 - b. [More on Baptism](#)
 - c. [The Lord's Supper](#)
 5. [Individual Soul Liberty](#)
 6. [Saved, Baptized Church Membership](#)
 7. [Two Offices](#)
 8. [Separation of Church and State](#)
- Bonus: [Taking Financial Care of the Pastor](#)

Bible is the only rule of faith and practice

1. We believe the Bible to be God's inspired word and has all of His authority! **II Timothy 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. **16 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.** **I Thessalonians 2:13** For this cause also thank we God without ceasing, because, when ye **received the word of God** which ye heard of us, ye received *it not as the word of men, but as it is in truth, the*

**word of God, which effectually
worketh also in you that believe.**

II Peter 1:3 According as his **divine power** hath
**given unto us all things that *pertain*
unto life and godliness,** through the knowledge
of him that hath called us to glory and virtue: II Peter 1:20
Knowing this first, that no prophecy of the **scripture** is
of any **private interpretation.** 21 For the
prophecy **came not** in old time **by the will of
man:** but holy men of God spake *as they were moved*
by the Holy Ghost.

- i. The Bible is God's Word with no mixture of error
- ii. God gave His Word, miraculously, through men to us
and has protected it since He gave it

2. We reject tradition as an authority Mark 7:7 Howbeit in vain
do they worship me, **teaching for doctrines**

the commandments of men. 8 For

laying aside the

commandment of God, ye hold

the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. 9 And he said unto them,

Full well **ye reject the commandment of God, that ye may keep your own tradition.**

3. We reject any church or person as the authority on what the Word of God is saying
4. We do not accept the church fathers as the authority
5. We do not accept any other book from the book of Mormon to that of other authorities

6. We do not accept personal experience
7. We do not accept new revelation
8. The Bible is its own best interpreter.
9. As a church we get our authority and instruction from the New Testament
 - a. We do not go to the Old Testament to find laws or rules for the church
 - b. For example circumcision is in the Old Testament and not practiced by the church.
 - c. Baby baptism is not a substitute for Old Testament circumcision
 - d. The church is not found in the Old Testament
10. "I defy the Pope and all his laws. If God spares my life, ere many years, I will cause a boy that drives the plow to know more of the Scripture, than he does." William Tyndale

[Index](#)

Autonomy of the Local Church

1. The local church is a body of baptized believers that have organized and committed together to carry out their Biblical purpose. Here are some different definitions given.
 - a. The local church is a group of people who are united with Christ through faith in the gospel of Jesus Christ and repentance of sins and who have been united with one another by Christ's baptism of them into his body by the Holy Spirit. These individuals have then obeyed Christ in receiving the outward physical sign of the basis for the forgiveness of their sins (the death and resurrection of Jesus) and their baptism by the Spirit, namely water baptism by immersion. A local church is led by pastors, served by deacons, administers the ordinances (baptism and the Lord's Supper) and is governed congregationally under the headship of Jesus Christ by His Word. Local churches should seek to exposit the Scriptures in preaching, exalt the Savior in worship, equip the saints in discipleship, and evangelize sinners as their mission.

- b. A church of Christ is an assembly of baptized believers joined together in the doctrine and fellowship of the gospel.

2. The organization of disciples.

- a. A church is a congregation of Christ's baptized disciples united in the belief of what he has said and covenanting to do what he has commanded.
- b. The word church refers to a summons, called out assembly, a meeting

3. Autonomy is self rule or that each church governs itself, not outside governing agency

4. Each church practices its own church discipline

Matthew 18:15 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. **1** **Corinthians 6:1**

Dare any of you, having a **matter against another,** go to law before the unjust, and not before the saints? **2** Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? **3** Know ye not that we shall judge angels? how much more things that pertain to this life? **4** If then ye have judgments of things pertaining to this life, set them to judge who are **least esteemed in the church.** **5** I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to **judge between his brethren?** **6** But brother goeth to law with brother, and that **before the unbelievers.** **7** Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?

why do ye not rather *suffer yourselves to be defrauded?* **8**
Nay, ye do wrong, and defraud, and that *your* brethren.

5. Each church appoints its own leadership **Acts 6:1** And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. **2** 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.** **4** But we will give ourselves continually to prayer, and to the ministry of the word. **5** And **the saying pleased the whole multitude:** and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte

of Antioch: 6 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.

6. Each church commissions and sends out its own

missionaries Acts 13:1 Now there were in **the church**

that was at Antioch certain prophets and

teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered

to the Lord, and fasted, the **Holy Ghost said,**

Separate me Barnabas and Saul for the work

whereunto I have called them. 3 And when they had fasted

and prayed, and laid *their* hands on them, **they sent**

them away. Acts 14:26 And thence **sailed to**

Antioch, from **whence they had been**

recommended to the grace of God for the work which they fulfilled. 27 And **when they were come**, and had **gathered the church together**, they **rehearsed all that God had done** with them, and how he had opened the door of faith unto the Gentiles.

7. Each church regulates its own membership

I Corinthians 5:1 It is reported commonly *that there is* fornication **among you**, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be **taken away from among you.** 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, 4 In the name of our Lord Jesus Christ, **when ye are gathered together**, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver

such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

I Corinthians 5:12 For what have I to do to judge **them**

also that are without? do not ye judge them

that are **within?** 13 But **them that are**

without God judgeth. Therefore **put away from**

among yourselves that wicked person.

II Corinthians 2:5 But if any have **caused grief**, he

hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man *is* this punishment, which

was ***inflicted of many.*** 7 So that contrariwise ye

ought rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8. Different churches use different forms of church government

a. Episcopal like the Roman Catholic Church

b. Presbyterian where they practice elder rule

c. Congregational

9. Each church determines

- a. its own doctrinal position
- b. Its own priorities, programs
- c. Purchases and owns its own property

[Index](#)

Priesthood of the believer

1. Priests in the Old Testament

- a. God gave the priestly ministry to the tribe of Levi

[Exodus 40:13](#) [Numbers 1:47-54](#)

- b. It was the priest who entered the Holy of Holies on the Day of Atonement

- c. The entire nation of Israel were also functioning as a kingdom of priests [Exodus 19:6](#) *And ye shall be unto me a **kingdom of priests**,* and an holy nation.

These are the words which thou shalt speak unto the children of Israel.

- d. The priest in the Old Testament could only enter the Holy of Holies once a year
- e. A thick veil separated the people from God's presence
- f. The Old Testament priest had three main duties
 - i. Serving at the altar
 - ii. Proclaiming God's revelation
 - iii. Interceding or praying to God

2. Bible verses to consider about each believer being a priest

a. All of us are part of the holy priesthood [I Peter 2:5](#) **Ye**

also, as lively stones, are built up a spiritual house, **an**

holy priesthood, to offer up **spiritual**

sacrifices, acceptable to God by Jesus Christ.

b. We all offer up spiritual sacrifices

c. There is no one else between you and God [I Timothy 2:5](#)

For there is one God, and **one mediator** between

God and men, the man Christ Jesus.

d. He made us priests when He redeemed us [Revelation 5:9](#)

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou

wast slain, and **hast redeemed us** to God by thy

blood out of every kindred, and tongue, and people, and

nation; [10](#) And **hast made us unto our God**

kings and **priests:** and we shall reign on the earth.

3. Every believer may enter into the presence of God in prayer directly. We enter via Jesus and No other [John 14:6](#) **Jesus**

saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

- a. We can study God's Word on our own
 - b. We can pray for others
 - c. We do not need to be a preacher to have access to God
 - d. We all stand before God for others
4. We do not have to have a priest, a special church ritual, a sacrament, or anything to go straight to God in prayer. We do not believe in or accept any priests or ritual to speak to God
5. This doctrine makes us equal, a family, with no one who has something special over the brethren.
6. We do not have to wait and go in once a year, there is no veil separating us from God, there is no need for a human priest between us and god. [Hebrews 10:19](#) Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus,** [20](#) By a **new and living way,** which he hath

consecrated for us, through the veil, that is to say, his flesh; 21 And **having an high priest** over the house of God; 22 **Let us draw near with a true heart in full assurance of faith,** having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

7. This priesthood of believers making us equal leads to the idea of congregational authority

a. We can all worship, serve at the altar, sacrifice now

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, **that ye present your**

bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Hebrews 13:15 By him therefore **let us offer the sacrifice of praise to God** continually, that is, the fruit of *our* lips giving thanks to his name. 16 But to do

good and to communicate forget not: for **with such sacrifices God is well pleased.**

b. We are all witnesses and responsible for the world today

I Peter 2:9 But *ye are* a chosen generation, a royal

priesthood, an holy nation, a peculiar people; **that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

c. We all can pray for others James 5:16 Confess *your* faults

one to another, and **pray one for another,** that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

d. The idea is that you are to be involved in your church serving and you do not have any excuse to sit on the sidelines with the excuse of not being one of the special ones

e. The church was never meant to be a spectator sport, He included us all

- f. Timothy George, in “The Priesthood of All Believers” states that the priesthood of all believers means: in the community of saints, God has so tempered the body that we are all priests to each other. We stand before God and intercede for one another, we proclaim God’s Word to one another and celebrate His presence among us in worship, praise, and fellowship. Moreover, our priestly ministry does not terminate upon ourselves. It propels us into the world in service and witness. It constrains us to “shew forth the praises of him who has called (us) out of darkness into his marvelous light” (1 Pet. 2:9).

8. This doctrine can be abused

- a. Being a priest doesn’t mean you can do whatever you want or interpret the Bible any way you want
- b. Since I am able to speak to God on my own I do not need others, the church
- c. I am my own boss and do what I want
- d. This also speaks to those preachers etc that somehow claim to be above others and want special recognition

Two Ordinances

1. As Baptists we practice what are called ordinances
 - a. The Roman Catholic and Greek Orthodox as well as protestant, reformed groups use the term sacraments. They usually practice and believe in seven
 - i. baptism
 - ii. confirmation
 - iii. communion/Eucharist
 - iv. confession
 - v. marriage
 - vi. holy orders
 - vii. anointing the sick
 - b. In the Roman Catholic tradition, these sacraments are considered necessary for salvation.
 - c. Of course a Baptist believes in salvation by grace alone through faith alone [Ephesians 2:8-9](#)
 - d. **Definition:** An ordinance is an authoritative rule, law, decree, or command. In Christianity it is a symbolic act or ceremony, commanded (thus ordained) by Christ. It is to be distinguished from a sacrament, which is a visible sign

that imparts grace or symbolizes the impartation of grace. The difference is very significant. We practice the immersion of the believer in water and observe the Lord's Supper because we have been commanded to do so by Christ. Such ceremonies do not confer or secure additional grace. The ordinances do not aid in one's salvation.

- e. Both baptism and communion were specifically ordained and commanded by Jesus Christ. These activities were practiced by the apostles and were universally used in the early church. Because baptism and communion are the only two rituals that were used by Jesus, the apostles, and early church they are what we consider ordinances. Neither provides salvation or saving faith.
- f. Baptism and the Lord's Supper Are Symbols
- g. Baptism and the Lord's Supper are interrelated. Baptists believe that the Lord's Supper should be taken only by those who have been born again and baptized.
- h. Baptists believe that Jesus gave two ordinances to be carried out by a church: baptism and the Lord's Supper.

2. Baptism is the first ordinance

- a. We baptize because the Lord Jesus commands believers to be baptized and to baptize others. The New Testament pattern is belief followed by baptism. All believers should be baptized. [Matthew 28:19-20](#)
- b. We baptize by immersion because the meaning of the word baptize is to immerse
- c. We baptize by immersion because of the symbolism the Scripture shows [Romans 6:4-5](#)
- d. We baptize by immersion because of the practice of the early church which was obviously immersion
[Matthew 3:6, 16, Mark 1:10, John 3:23, Acts 8:38-39](#)
- e. A very clear picture is seen in [Acts 8:26-40](#)
- f. If God had wanted us to sprinkle He could have easily used the word sprinkling
- g. We do not practice infant baptism because we do not see it in the New Testament
- h. The reason some practice infant baptism is as a continuation of the Old Testament rite of circumcision, which initiated a believer's son into the covenant community. Some traditions (e.g., Lutheran, Roman Catholic) believe infant baptism washes away original sin,

but other traditions (Reformed, Presbyterian) see infant baptism as more of an initiation. Most Baptists see a significant difference between Old Testament rituals and New Testament ordinances. Baptism is not the continuation of the rite of circumcision.

3. Who is a proper candidate for baptism?

- a. A believer in the Lord Jesus Christ, one who has accepted by faith the death, burial, and resurrection of the Jesus as the means of washing away his sins.
- b. Why do we not baptize infants?
 - i. They can't believe
 - ii. No New Testament record of it ever happening
 - iii. While it is true that whole households believed and were baptized in the book of Acts, there is no indication that such baptisms included infants.
 - iv. One must believe before being baptized, and since infants cannot believe, they should not be baptized.
 - v. Baptism is the public expression of a person's faith in Jesus Christ. It is designed for believers as a one-time action that takes place following belief in Jesus.
- c. Why should I be baptized

- i. To obey my Lord's Command. [Matthew 28:19-20](#),
[Acts 10:48](#), [Acts 2:41](#)
- ii. To Present a Picture. [Romans 6:3-4](#); [Galatians 3:27](#) II
[Corinthians 5:17](#)
- iii. To give a testimony of what God has done in my life
- iv. To show that I am willing to follow and obey Jesus

4. How necessary is baptism?

- a. It is not at all necessary for salvation.
- b. It is a commandment of Christ; therefore, it is necessary for obedient Christianity.
- c. It is also necessary for membership in a Baptist church. Baptists are convinced that baptism was part of the membership procedure in the New Testament church.
- d. Sometimes people ask if they must be baptized again if they were baptized in a different church.
 - i. The answer is normally no.
 - ii. If they have been immersed in water after salvation and understood the Biblical teaching regarding the ordinance, most Baptist churches do not require re-baptism.

- iii. If one has been sprinkled as an infant, one has not been baptized in a biblical manner.
- iv. Such a person needs to be baptized for the first time, not re-baptized.
- v. Baptists obviously believe that baptism is pretty important. It's not necessary for salvation, but it is a necessary step of obedience and the initiation into the church.

5. Discussion questions

- a. What does water baptism picture?
- b. Who should be baptized in water? Who should not be?
- c. What does water baptism do for a person? Why is a person only baptized in water once? If you have not been baptized, why not?
- d. How would you explain water baptism to a brand new believer who has just received Christ as Savior but who does not know anything about baptism
- e. Why don't Baptists baptize infants?
- f. Why do Baptists insist that baptism is by immersion?

[Index](#)

More on Baptism

I. Bible Examples of Baptism

a. John the Baptist

i. No one could be baptized of John who was not making a firm decision Matthew 3:6

ii. Baptized where there was much water John 3:23

b. Jesus was baptized Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22

i. In the Jordan River Mark 1:9, Matthew 3:13

ii. He did it to fulfill all righteousness Matthew 3:15

iii. He came up straightway out of the water
Matthew 3:16

iv. God was pleased with Him Matthew 3:16-17

c. The day of Pentecost

i. They that gladly received His word were baptized—
obviously adults Acts 2:41

ii. They were added that same day Acts 2:41

d. The Ethiopian Eunuch Acts 8:36-39

i. They came to a body of water Acts 8:36

- ii. He had to believe with all his heart before he could be baptized Acts 8:37
 - iii. They both went down into the water Acts 8:38
- e. The jailer Acts 16:25-33
 - i. Got saved Acts 16:30-31
 - ii. Was baptized in the same hour Acts 16:33
- f. Principles to be learned from the examples
 - i. Jesus was baptized as an example for us
 - ii. They were all adults
 - iii. They all were baptized after making a decision to follow Christ
 - iv. They were baptized in water not with water
 - v. They were baptized very soon after salvation

II. What is Baptism?

- a. An ordinance of the church—a tradition, precept, teaching that God has commanded us to do
 - i. The church was commanded to go, teach, and baptize in the name of the God the Father, God the Son, and God the Holy Ghost Matthew 28:18-20
 - ii. The early church immediately baptized the new converts Acts 2:41

iii. Philip baptized those that had believed after they heard the gospel preached Acts 8:12

iv. Peter commanded those of the house of Cornelius to be baptized after it was obvious that God had saved them Acts 10:48

b. Baptism is often called the first step of obedience because it happened so soon after and was so closely associated with receiving salvation

i. In every instance of salvation that we find in the Bible when they got saved they were immediately baptized

ii. Mark 16:16 links salvation and baptism very close together—though not a part of salvation it is completely linked

c. An external revelation of an internal reality—our public confession and testimony that we have been saved by the grace of God

i. I have been saved by the grace of God

ii. I love Him more than I love anything else

iii. I have died to my old way of life, repented of my sin, and believe that Jesus is the Lord

Romans 10:9-10

- d. Is a picture of the gospel which is the death, burial, and resurrection of Jesus Christ I Corinthians 15:1-4
- e. These same truths are illustrated in Romans 6:1-6
 - i. Our death with Christ Jesus to sin and our old life
Romans 6:1-3
 - ii. Our burial with Him Romans 6:4
 - iii. Our being raised to walk in newness of life
Romans 6:5

III. Why should a person get baptized

- a. Because Jesus gave us this example Luke 3:21-22 and God the Father was pleased
- b. Because it is the example that we see from those who got saved in the New Testament Acts 2:41; 8:38; 9:17,18; 10:48; 16:15, 33; 18:8; 19:4,5
- c. Because the Great Commission gives the church the command to go, teach, baptize and then teach more Matthew 28:18-20
- d. It is a means of public testimony and identifying ourselves with Jesus Christ II Corinthians 5:17, in Christ Romans 6:3

IV. Who should get baptized

- a. The Bible teaches that baptism is for Believers—
everyone who gets baptized in the Bible does so after
they have believed Acts 8:36-37
- b. People who have been born again by faith and are sure
of their decision to place their faith in Jesus Christ as
Lord and Saviour
- c. People who wish to be identified with Jesus Christ and
His teachings
- d. People who want to give testimony of their faith in the
finished work of Jesus Christ on the cross

V. When should a person get baptized

- a. Only when you are old enough to make your own
decision—only those old enough to make a decision were
baptized
- b. After salvation—it is very important that you realize that
salvation is by grace and that you will receive no merit,
no points, no good works by getting baptized
Ephesians 2:8-9
- c. What if a person got baptized and later realized that
they weren't saved what should they do—following the

Biblical pattern they would have to be baptized after salvation as a profession of their faith

VI. How should a person be baptized

- a. By immersion in much water Acts 8:38-39—they went down into and came up out of the water
- b. In the name of the Father, the Son, and the Holy Ghost Matthew 28:19-20
- c. In a way that adequately portrays the death, burial, and resurrection of Jesus Christ 1 Corinthians 15:1-4, and Romans 6:1-6



VII. Precautions to take into account

- a. Baptism does not wash away our sins Ephesians 2:8,9; Galatians 3:11
- b. What actually cleanses a sinner from his sin is the blood of Jesus Christ? Ephesians 1:7; 1John 1:7; Colossians 1:20
- c. We gain no “points” with God by being baptized or having done this “religious work”

d. Baptism is not the principal work rather the preaching of the gospel. Paul said that he was sent to preach the gospel not baptize I Corinthians 1:13-18

[Index](#)

The Lord's Supper

Luke 22:7 Then came the **day of unleavened bread**, when the **passover must be killed**. 8

And he sent Peter and John, saying, Go and **prepare us the passover**, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, **where I shall eat the passover with my disciples?** 12 And he shall shew you a **large upper room furnished:** there **make ready**. 13 And they went, and found as he had said unto them: and they **made ready the passover**. 14 And when the hour was come, **he sat**

down, and the twelve apostles with him.

15 And he said unto them, **With desire I have**

desired to eat this passover with you

before I suffer: **16** For I say unto you, **I**

will not any more eat thereof, until it be

fulfilled in the kingdom of God. **17** And he

took the cup, and gave thanks, and said, Take

this, and divide *it* among yourselves: **18** For I say unto you, I

will not drink of the fruit of the vine, **until the**

kingdom of God shall come. **19** And he **took**

bread, and gave thanks, and brake *it*, and

gave unto them, saying, **This is my body** which is

given for you: **this do in remembrance of me.**

20 Likewise also the cup after supper, saying, **This cup *is***

the new testament in my blood, which is

shed for you. **21** But, behold, the hand of him that

betrayeth me *is* with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

Paul makes it clear that we as a church are to have the Lord's supper

I Corinthians 11:20 When ye come together therefore into one place, *this* is not to eat **the Lord's supper.** 21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or **despise ye the church of God,** and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. 23 For **I have received of the Lord that which also I delivered unto you,** That the Lord Jesus the *same* night in which he was betrayed **took bread:** 24 And when he had **given thanks, he**

brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. ²⁵ After the same manner also ***he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.** ²⁶

For as often as ye eat this bread, and drink this cup, ye do **shew the Lord's death till he come.** ²⁷

Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord. ²⁸ But let a man **examine himself**, and so let him eat of *that* bread, and drink of *that* cup. ²⁹ For he that eateth and drinketh **unworthily**, eateth and drinketh **damnation** to himself, **not discerning the Lord's body.** ³⁰ For this cause many *are* **weak and sickly among you, and many sleep.**

31 For if we would **judge ourselves, we should not be judged.** 32 But when we are judged, we are **chastened of the Lord,** that we should **not be condemned with the world.** 33 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.**

1. We do not believe in **transubstantiation** The belief that the elements of communion actually turn into the body and blood of Jesus.
2. We do not believe the Lord's Supper is a **sacrament.** A sacrament confers grace, i.e., one is saved or in some way helped through participation in the rite. An ordinance does not convey grace. It is symbolic and memorial only.

3. The Lord's Supper is talked about in several passages of Scripture: [Matthew 26:26-29](#), [Mark 14:22-25](#), [Luke 22:14-20](#), [Acts 2:42,20:7](#), [I Corinthians 10:16-21, 11:23-24](#).

4. How often are we to take the Lord's Supper

[I Corinthians 11:25](#) *After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, **as oft as ye drink it, in remembrance of me.***

a. No clear direction here

b. Could it be taken too often or too little

5. What is being pictured in the Lord's Supper

6. What is meant by the terms closed, close, and open communion

7. The Lord's Supper is to be observed for the following reasons

- a. To remember Christ [I Corinthians 11:24](#) And when he had **given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you:** this do in **remembrance of me.** [25](#) After the same manner also ***he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.***
- i. The unleavened bread is symbol of Christ's broken body.
- ii. The unfermented juice is a symbol of Christ's blood that was shed as a result of his body being crushed.
- b. To examine ourselves and confess sin [I Corinthians 11:28](#) But let a man **examine himself,** and so let him eat of *that* bread, and drink of *that* cup.

- c. To proclaim the Lord's death **I Corinthians 11:26** For as often as ye eat this bread, and drink this cup, ye do **shew the Lord's death till he come.**
- d. To anticipate the Lord's return **I Corinthians 11:26** For as often as ye eat this bread, and drink this cup, ye do **shew the Lord's death till he come.**
- e. To declare the unity of the church **I Corinthians 10:16** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? **17** For ***we being many are one bread, and one body: for we are all partakers of that one bread.***

8. The Lord's Supper is to be observed by those who are.

- a. Saved **Acts 2:41** 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 stedfastly** in the apostles' doctrine and fellowship, and in **breaking of bread**, and in prayers.

b. Baptized by immersion after salvation

c. Those who will examine themselves [I Corinthians 11:28](#)

But let a man **examine himself**, and so let him eat of *that* bread, and drink of *that* cup. ²⁹ For he that eateth and drinketh **unworthily**, eateth and

drinketh **damnation** to himself, **not**

discerning the Lord's body. ³⁰ For this

cause many *are* **weak and sickly among**

you, and many sleep. ³¹ For if we would

judge ourselves, we should not be

judged. ³² But when we are judged, we are

chastened of the Lord, that we should **not**

be condemned with the world.

9. Never take the Lord's Supper lightly or flippantly

I Corinthians 11:27 **Wherefore** whosoever shall eat this bread, and drink *this* cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord. 28 But let a man **examine himself**, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh **damnation to himself**, not discerning the Lord's body. 30 For this cause many *are* **weak and sickly among you, and many sleep.**

- a. If a person isn't saved and sure of it they should realize, discern, that this is not for them
- b. You can't be in fellowship with Him through the Lord's Supper if you will not believe in Him for your salvation
- c. It is not just some ritual that we do
- d. We should never just go through the motions
- e. We should never take the supper if we are not right with God and our fellow man

- f. It is not a time to not take the supper but a time to get things right--it is a time of rejoicing
- g. Never act the supper is just something normal

10.If we take the supper unworthily we will be chastised

I Corinthians 11:29 For he that eateth and drinketh unworthily, eateth and drinketh **damnation to himself,** not discerning the Lord's body.

- a. The word damnation here refers to judgment or being chastised
- b. Damnation is the idea of being condemned or brought up on charges and found guilty
- c. The problem is that we have not discerned the Lord's body or just taken it as little to nothing
- d. This judgment or chastisement was serious

I Corinthians 11:30 For this cause many *are* **weak and sickly among you, and many sleep.**

- i. Saved people will not lose their salvation
- ii. He will chastise using serious illness or even death

- iii. We are free and under grace but we are to live for Him
- iv. We are to see Him as all important

11. Judge yourself so He doesn't have to [1 Corinthians 11:31](#)

[For if we would judge ourselves, we should not be judged.](#)

[32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.](#)

a. God's people are to judge themselves

- i. You have the Scriptures and the Holy Spirit
- ii. You are convicted when you do things that do not please God

b. Chastening is for His children only

- i. He will not allow us to live any way we want
- ii. We are His children and as such we live out who we are
- iii. Great promises come with chastisement

[Hebrews 12:4](#) [Ye have not yet resisted unto blood,](#)

striving against sin. [5](#) [And ye have forgotten](#)

[the exhortation which speaketh unto you as unto](#)

[children, My son, **despise not thou the**](#)

chastening of the Lord, [nor faint when thou](#)

art rebuked of him: 6 For whom the Lord **loveth** he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you **as with sons;** for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened *us* after their own pleasure; but **he for our profit**, that *we* might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it **yieldeth the peaceable fruit** of righteousness unto them which are exercised thereby.

c. We will not be condemned with the world

I Corinthians 11:32 But when we are judged, we are

chastened of the Lord, that we should not be condemned with the world.

- i. We may fail our Father but He is still our Father
- ii. We will get chastised but we are still His
- iii. We will never be condemned with the world [John 5:24](#)

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and **shall not come into condemnation**; but is passed from death unto life. [Romans 8:1](#) *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

- 1. What a promise of eternal security-if you are in the family you are in
- 2. You will get chastised but never condemned
- 3. You might even get to the point of being weak, sick or sleeping but you will not be condemned

[Index](#)

Individual Soul Liberty

1. What do we mean by soul liberty?

- a. Every believer has the liberty to choose what his conscience or soul dictates is right according to Scripture.

II Peter 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

- i. You have freedom to study and learn
- ii. You realize that the Bible is not just a book you play with but that God has a purpose in all He wrote
- iii. If you study correctly you will not come up with something that no one else has ever come up with

- b. Each individual is responsible for himself before God

Romans 14:4 Who art thou that **judgest another man's servant?** to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

- i. Each of us serve the Lord Jesus Christ
- ii. None of us is a master to the other

c. You are to be fully persuaded in your own mind

Romans 14:5 One man esteemeth one day above another: another esteemeth every day *alike*. **Let every man be fully persuaded in his own mind.**

d. Every believer is in-dwelt by the Holy Spirit who teaches

and guides us Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. **Now if any man have not the Spirit of Christ, he is none of his.**

e. You are responsible

i. You are to do your own study and do right

I Thessalonians 5:21 **Prove all things**; hold fast that which is good.

ii. You are responsible for your own spiritual growth

II Peter 3:18 But **grow in grace, and in the knowledge of our Lord and Saviour**

Jesus Christ. To him *be* glory both now and for ever. Amen.

iii. You are responsible to make sure it is truth [Acts 17:11](#)
These were more noble than those in Thessalonica, in that they **received** the word with all **readiness** of mind, and **sought the scriptures daily, whether those things were so.**

iv. You are responsible to be sure of your own salvation
[II Timothy 1:12](#) For the which cause I also suffer these things: nevertheless **I** am not ashamed: for **I** **know** whom **I** have believed, and am **persuaded** that he is able to keep that which **I** **have committed unto him** against that day.

v. That is why we do not allow babies to be baptized

vi. We do allow the state to dictate to us what to believe

vii. We do not allow the church or pastor to dictate to us

II Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, **according to that he hath done,** whether *it be* good or bad.

2. Concerns about soul liberty

a. A person should never use their liberty to harm or hinder their brother **Romans 14:13** Let us not therefore judge

one another any more: but judge this rather, that **no**

man put a stumblingblock or an

occasion to fall in *his* brother's way.

b. You should never use your liberty to sin **Galatians 5:13**

For, brethren, ye have been **called unto liberty;**

only ***use not liberty for an occasion to***

the flesh, but by love serve one another. **John 14:26**

But the Comforter, *which is* the Holy Ghost, whom the

Father will send in my name, **he shall teach you**

all things, and bring all things to your remembrance, whatsoever I have said unto you.

- c. Historically many pastors, even Baptist, feared that the pastor would lose authority and the ability to lead if the people had this much freedom
- d. We persuade instead of force believers

3. Limitations on soul liberty

- a. We are never free to disobey the Scripture [Romans 14:12](#)

So then **every one of us shall give account of himself to God.**

- b. We are never to harm other believers
- c. We are not a law unto ourselves
- d. We are not free to disregard the freedom of our brother

[Romans 14:10](#) But why dost thou **judge thy brother?** or why dost thou **set at nought thy brother?** for we shall all stand before the judgment seat of Christ.

- e. We are not free to pull away from everyone just because we want to believe what we want to believe

4. **Perversions of soul liberty**

- a. The idea of just me and my Bible or me, my family, and my Bible would be twisting this doctrine [Hebrews 10:24](#)

And let us **consider one another** to provoke unto love and to good works: ²⁵ **Not forsaking**

the assembling of ourselves

together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

- b. It would be wrong if we quit working at sharpening each other [Proverbs 27:17](#) Iron sharpeneth iron; So a man sharpeneth the countenance of his friend.

- c. It would be wrong to not care about your testimony because you are free [I Corinthians 8:12](#) But when **ye sin so against the brethren,** and wound their weak conscience, **ye sin against Christ.**

d. It would be wrong for a church not to care what the people believed **I Corinthians 8:13** Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, **lest I make my brother to offend.**

[Index](#)

Saved, Baptized Church Membership

1. What other churches often practice

- a. Many churches baptize babies into their membership
- b. Other churches practice hereditary membership

2. What is the Church?

a. The Church is NOT...

- i. a loose affiliation of people who hold roughly the same religious beliefs, no matter what those beliefs might be. I'm not joining a religious club when I join a church.
- ii. a building. A building is simply a place to meet. I'm not going to an exclusive clubhouse when I go to church.
- iii. a non-profit organization with a clear vision statement and lucid objectives. I'm not joining an altruistic or philanthropic society when I join a church.

b. The Church IS...

- i. a regular assembly of people who profess and give evidence that they have been saved by God's grace alone, for His glory alone, through faith alone, in Christ alone.

- ii. a local, living, and loving collection of people who are committed to Christ and committed to each other.
- iii. That is why church membership is for believers only.
 - 1. Not just people who give mental assent to the gospel
 - 2. But people who give evidence that God has changed their lives
 - 3. People that are growing in grace and holiness

Does Church Membership Signify?

- c. The church is a commitment to fulfill the one anothers of Scripture
 - i. We will love one, exhort one another, pray for one another, serve one another
 - ii. We commit to attend together and work together
- d. The church means we take responsibility in each other's lives and for the purpose of the gospel

3. We see in the Scriptures members were saved and baptized

- a. They were saved and added to the church [Acts 2:47](#)

Praising God, and having favour with all the people. And

the Lord added to the church daily such as should be **saved.**

b. The church is a spiritual house **I Peter 2:5** Ye also, as lively stones, are built up a **spiritual house**, an **holy priesthood**, to **offer up spiritual sacrifices**, acceptable to God by Jesus Christ.

c. We are not to be unequally yoked with unbelievers **II Corinthians 6:14** Be ye not **unequally yoked together with unbelievers**: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

d. Look at the description Paul gives of the church **I Corinthians 1:2** Unto the **church of God** which is at Corinth, **to them that are sanctified in Christ Jesus, called to be saints**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

4. It meant something to be part of the church

a. Holiness and disciplining sin among members is clearly taught in the Scriptures **I Corinthians 5:1** It is reported

commonly *that there is* fornication **among you**, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed **might be taken away from among you.** 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are **gathered together**, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. 9 I

wrote unto you in an epistle **not to company with fornicators:** 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for **then must ye needs go out of the world.** 11 But now I have written unto you **not to keep company, if any man that is called a brother** be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no **not to eat.** 12 For what have I to do to judge **them also that are without?** do not ye judge **them that are within?** 13 But **them that are without God judgeth.** Therefore **put away from among yourselves that wicked person.**

- b. It appears that the church, the many, had disciplined this brother II Corinthians 2:6 Sufficient to such a man is this

punishment, which *was inflicted* **of many.** 7 So that contrariwise *ye ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

- c. The church kept a list of widows I Timothy 5:9 Let not a widow be **taken into the number** under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith.

5. Why church membership must mean something

- a. As a church we have a testimony before our community
- b. Lost church members and their sin will cause the community to blaspheme the name of our God
- c. Being a member of our church should mean you take ownership and responsibility

6. Each member of our church should accept the responsibilities of
 - a. Being faithful to attend
 - b. Be a regular giver
 - c. Pray regularly for our church, pastors, and each member
 - d. Be concerned about the ministry and mission of our church

7. How do we accept members
 - a. By baptism as they profess salvation and a desire to follow Jesus
 - i. Obviously they must be saved
 - ii. They must express a desire to serve Jesus
 - b. By letter from another church of like faith and order
 - c. By statement of faith
 - i. They have have been saved by grace through faith alone
 - ii. They have been baptized by immersion with no merit involved in their salvation

Two Offices

I Timothy 3:1 This *is* a true saying, If a man desire the **office of a bishop**, he desireth a good work.

I Timothy 3:13 For they that have used the **office of a deacon** well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops and deacons**:

1. Historically Baptists have believed that there are two scriptural officers of a New Testament church, pastors and deacons I Timothy 3:1 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. **8 Likewise *must* the**

deacons *be* **grave, not**

doubletongued, not given to much

wine, not greedy of filthy lucre; **9** Holding

the **mystery of the faith** in a pure conscience. **10**

And let these also **first be proved;** then let them

use the **office of a deacon,** being

found **blameless.** **11** Even so ***must their***

wives *be* **grave, not slanderers, sober,**

faithful in all things. **12** Let the

deacons *be* the **husbands of one**

wife, ruling their children and their

own houses well. **13** For they that have used the

office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. **Titus 1:5** 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.

2. There are three words used to describe the office we call pastor today. **Acts 20:17** And from Miletus he sent to Ephesus, and called the **elders of the church.** **18** And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, **19** Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: **20** And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house, **21** Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. **22** And now, behold,

I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. 27 For I have not shunned to declare unto you all the counsel of God. 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. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing **the flock**. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to

warn every one night and day with tears. **1 Peter 5:1** The **elders** which are among you I exhort, who are also an **elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **2 Feed the flock** of God which is among you, **taking the oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; **3** Neither as being lords over *God's* heritage, but being **ensamples to the flock**. **4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

- a. In these two passages we have elders, overseers or bishops, and pastors who feed the flock
- b. These terms are used interchangeably as you can see
- c. The term bishop means overseer. **1 Peter 5:2** **Feed the flock** of God which is among you, **taking the oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

- i. In his role as bishop, the pastor oversees or administrates the ministries of the church.
 - 1. There is nothing in the life of that body that does not come under his purview.
 - 2. It is his responsibility to oversee the doctrine, the music, the outreach, the finances, and the teaching materials.
 - 3. Anything and everything that happens in that church is under the oversight of that pastor in his role as bishop.
- ii. He is to be a servant leader [I Peter 5:3](#) Neither as being lords over *God's* heritage, but being **ensamples to the flock.**
- d. The term pastor describes his role as shepherd of the flock.
 - i. The shepherd's role is to lead, feed, find and protect the sheep.
 - ii. The term pastor means shepherd.
 - iii. A shepherd (pastor) leads his sheep.
 - iv. The shepherd lovingly guides his flock.

- v. A Shepherd feeds his sheep. **I Peter 5:2 Feed the flock** of God which is among you, **taking the oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
- vi. The shepherd finds the sheep.
- vii. The shepherd protects the sheep. **Romans 16:17 Now I** beseech you, brethren, **mark them which cause divisions and offences contrary to the doctrine** which ye have learned; and avoid them. **Philippians 3:17** Brethren, be followers together of me, and **mark them which walk so as ye have us for an ensample.** **Galatians 2:11** But when **Peter** was come to Antioch, **I withstood him to the face,** because **he was to be blamed.** **12** For before that certain came from **James,** he did eat **with the Gentiles:** but when they were come,

he **withdrew and separated himself, fearing them which were of the circumcision.** ¹³ And the other **Jews dissembled** likewise with him; insomuch that **Barnabas also** was carried away with their dissimulation. ¹⁴ But when **I saw that they walked not uprightly according to the truth of the gospel,** I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, **why compellest thou the Gentiles to live as do the Jews?**

1. Paul assessed the situation.
2. He identified the unscriptural (and being unscriptural, harmful) practice in the church at Galatia.
3. He challenged Peter, face-to-face, for his unscriptural behavior.
4. He addressed a public situation publicly.

5. He then wrote the situation down and distributed it to the churches so they would be warned and protected.

The shepherd must protect his sheep.

viii. The word pastor is only used one time in the New Testament, elder is the more common word

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some,

pastors and teachers;

e. The term elder denotes spiritual oversight.

Hebrews 13:17 Obey them that have **the rule over you, and submit yourselves:** for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

i. In order for a pastor to faithfully execute his charge, he must know God.

ii. Worldly pastors are blind guides.

3. The New Testament pastor has several functions

- a. He has the responsibility of oversight and direction of the church **I Peter 5:2 Feed the flock of God** which is among you, **taking the oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; **Hebrews 13:17 Obey** them that have **the rule over you, and submit yourselves:** for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.
- b. To take the oversight would demand that the pastor seek the Lord and His direction from the Holy Spirit and the Word of God
- c. He must be apt to teach **Ephesians 4:11 And he gave** some, apostles; and some, prophets; and some, evangelists; and some, **pastors** and teachers; **12 For** the **perfecting of the saints,** for the work of the ministry, for the edifying of the body of Christ:
- I Timothy 3:2 A bishop** then must be blameless,

the husband of one wife, vigilant, sober, of good
behaviour, given to hospitality, **apt to teach;**

Titus 1:9 **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.**

- d. The pastor should lead and provide instruction on how to
maintain healthy relationships in the church

I Thessalonians 5:12 And we beseech you, brethren, to
know them which labour among you,
and are **over you in the Lord, and
admonish you;** 13 And to **esteem them
very highly** in love for their work's sake. *And be
at peace among yourselves.*

II Thessalonians 3:14 And if any man **obey not our
word** by this epistle, **note that man,** and
have no company with him, that he **may be**

ashamed. ¹⁵ Yet count *him* **not as an enemy,** but **admonish *him* as a brother.**

- e. We see they had a general oversight of the finances of the church [Acts 11:29–30](#)
- f. They led in the appointing of deacons [Acts 6:1–6](#)
- g. They lead by example [Hebrews 13:7](#); [1 Peter 5:2–3](#)
- h. The pastor would lead in church discipline [Galatians 6:1](#), but not to the exclusion of the entire body when warranted [Matthew 18](#); [1 Corinthians 5](#); [2 Corinthians 2](#)

4. Deacons [Acts 6:1](#) And **in those days,** when the number of the disciples was multiplied, there arose a **murmuring of the Grecians against the Hebrews,** because their **widows were neglected** in the daily ministration. ² 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.** ⁴

But **we will give ourselves continually to prayer, and to the ministry of the**

word. ⁵ And the **saying pleased the whole**

multitude: and they chose Stephen, a man **full**

of faith and of the Holy

Ghost, and Philip, and Prochorus, and Nicanor, and

Timon, and Parmenas, and Nicolas a proselyte of Antioch: [6](#)

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.

- a. Where instituted to allow the pastors to dedicate themselves to the ministry of the Word and prayer
[Acts 6:4](#)
- b. There is really not a great deal of teaching about deacons in the Bible
- c. Notice the biblical formula in the book of [Acts 6](#)
 - i. Spirit-filled pastors, studying, praying and ministering the Word.
 - ii. Spirit-filled deacons, serving the congregation by helping the Apostles.
 - iii. Spirit-filled church members, submitting to and agreeing with God's plan for the church.

d. The word deacon is found five times in the Bible

[Philippians 1:1](#), [I Timothy 3:8, 10, 12-13](#)

i. Not really a great deal of information about what they are to do

ii. Only see the character that they are to have

5. Questions to be considered

a. Can women serve as deacons or in a leadership role over

men [I Timothy 2:12](#) But I **suffer not a woman to teach,** nor to **usurp authority over the man,** but to be in silence.

b. What about deaconesses [Romans 16:1](#) I commend unto

you **Phebe our sister, which is a servant of the church** which is at Cenchrea:

i. She is a servant of the church

ii. It is different to be doing the function and to have the office

c. What about a plurality of elders

d. Why do we pay a salary to our pastors

[I Corinthians 9:7](#) **Who goeth a warfare any**

time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? **8** Say I these things as a man? or **saith not the law the same also?** **9** For it is **written in the law of Moses,** Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? **10** Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: **that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11** If we have sown unto you spiritual things, *is it* a great thing if we shall **reap your carnal things?** **12** If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. **13** 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.**

^{I Timothy 5:17} Let the **elders that rule
well** ^{be} **counted worthy of double
honour, especially they who
labour in the word and**

doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, **The labourer *is* worthy of his reward.**

e. Problem pastors I Timothy 5:19 **Against an elder receive not an **accusation**, but before **two or three witnesses.**** 20 **Them that sin rebuke before all, that others also may fear.**

- i. Those who do not take care of or worry about the flock, they are only a preacher for hire
- ii. Those that abuse the people, authoritarians, dictators
- iii. Those that are weak and will not stand for truth and lead the church as God has called them to do

f. Problem deacons

- i. The first is the authoritarian deacon, and the second is the do-nothing deacon.

1. A board of deacons is not a board of ruling elders having official charge of all church affairs.
 2. Baptists are not Presbyterians in church polity. It is not the name, but the thing, that is objectionable.
 3. There is not even a remote hint in the New Testament that the deacon's office was a ruling office.
- ii. The second abuse is the *do-nothing deacon*.
1. This deacon believes his only responsibilities are to set the church budget and fill communion cups.
 2. A deacon is supposed to be an example to the flock and a help to the pastor.
 3. He will rule his own home well, his wife will be faithful and in control of her tongue, and his children will be in subjection.
 4. He and his family will be an example of godliness to the rest of the church as well as the lost world

[Index](#)

Separation of Church and State

Matthew 22:21 They say unto him, Caesar's. Then saith he unto them, **Render therefore unto Caesar** the things which are Caesar's; and **unto God the things** that are God's.

1. All the authority of the state was given to it by the Lord Himself John 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that **I have power to crucify thee, and have power to release thee?** 11 Jesus answered, **Thou couldest have no power *at all* against me, except it were given thee from above:** therefore he that delivered me unto thee hath the greater sin.

2. What early American Baptists said

- a. "The [government official] is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel men to this or that form of religion, or doctrine: but to leave Christian religion free, to every man's conscience . . . for Christ only is the king, and lawgiver of the church and conscience." John Smyth 1612
- b. "Government has no more to do with the religious opinions of men, than it has with the principles of mathematics. . . . Let every man speak freely without fear, maintain the principles that he believes, worship according to his own faith, either one God, three Gods, no God, or twenty Gods; and let government protect him in so doing." John Leland
- c. "Religious matters are to be separated from the jurisdiction of the state, not because they are beneath the interests of the state but, quite to the contrary, because they are too high and holy and thus are beyond the competence of the state." Isaac Backus (1773)
- d. "We may regret that all men are not Christians, and wish that they were, and we may wish that they held Christian principles as we hold them, but we have no right to enforce our doctrines by law, and others have no right to

force their doctrines upon us by human statute. We hold that if a man chooses to be a Mohammedan, a Jew, a Pagan, a Roman Catholic, a Protestant or an Infidel, he has a right to be that, so far as the civil law is concerned. Therefore, all persecution for the maintenance of this or that religion is radically wrong.” Thomas Armitage (1890)

3. Historical facts of interest

- a. Most European governments had official ties to a church
 - i. Great Britain had the church of England, Anglican, or what we know as Episcopalian church
 - ii. Germany had the Lutheran church
- b. The early colonies had official religions
 - i. Virginia, Maryland, North Carolina, South Carolina, and New York were of Anglican or Church of England. Captain Argali, who became governor of Virginia, in 1617, decreed “that every person should go to Church, Sundays and Holidays, or lye Neck and Heels that Night, and be a Slave to the Colony the following week; for the second offence he should be a Slave for a month; and for the third, a year and a day” ¹

¹John Christian, [A History of the Baptists](#), vol. 2, n.d.

- ii. Massachusetts, New Hampshire, and Connecticut were the Congregational church
- iii. Delaware, Georgia, Pennsylvania, New Jersey, and Rhode Island had no official state church

4. What do we mean by separation of church and state

- a. There should be no essential union between organized religion and human government.
- b. Human government should not seek to control the internal affairs of organized religion or of individual religious beliefs or practices.
- c. No denomination or organized religion should control human government.
- d. This does not suggest that governmental leaders cannot express religious views or that religious symbols cannot be displayed in or on state-owned buildings.
- e. Simply put, separation of church and state requires the government to stay out of church affairs and the church to stay out of government affairs.
- f. The government and the church should remain separate.

5. We recognize that governments are ordained of God

Romans 13:1 Let **every soul be subject** unto the higher powers. For there is **no power but of God: the powers that be are ordained of God.** 2 Whosoever therefore **resisteth the power, resisteth the ordinance of God:** and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the **minister of God** to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the **minister of God,** a revenger to *execute* wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for **conscience sake.** 6 For for this cause **pay ye tribute** also: for they are **God's ministers,** attending continually upon this very thing. 7 **Render**

therefore to all their **dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.**

6. We are to obey the law **I Peter 2:13 Submit yourselves** to every ordinance of man **for the Lord's sake:** whether it be to the king, as supreme;
14 Or unto governors, as unto them that are **sent by him** for the **punishment of evildoers,** and for the praise of them that do well.
- a. We obey because we love Jesus and want Him praised for our lifestyles
 - b. The government is to punish evildoers
 - c. The government therefore is to provide law and order
7. We honor and pray for government officials **I Timothy 2:1 I exhort therefore, that, first of all, supplications,**

prayers, intercessions, and giving of thanks, be made for all men; **2 For kings, and for all that are in authority;** that we may lead a **quiet and peaceable life in all godliness and honesty.**

- a. We pray for them and even give thanks for them
- b. We pray God will help them rule well that we might live in peace and quiet as we live for God
- c. We honor them **I Peter 2:17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.**

8. We pay our taxes **Matthew 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar,** or not? **18** But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? **19** Shew me the tribute money. And they brought unto him a penny. **20** And he saith unto them, Whose *is* this image and superscription? **21** They say unto him, Caesar's. Then saith

he unto them, **Render therefore unto Caesar the things which are Caesar's;** and unto God the things that are God's. **Romans 13:6** For for this cause **pay ye tribute** also: for they are **God's ministers,** attending continually upon this very thing. **7 Render** therefore to all their **dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man any thing,** but to love one another: for he that loveth another hath fulfilled the law.

9. We obey unless it is in direct contradiction to the Word of God **Acts 4:19** But Peter and John answered and said unto them, Whether it be **right in the sight of God to hearken unto you more than unto**

God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. Acts 5:29 Then Peter and the *other* apostles answered and said, **We ought to obey God rather than men.**

10. The church's responsibility is spiritual not civil (maybe you could confuse the church with Israel and think differently)

- a. We teach the Bible and train believers
- b. We minister in the name of our Lord Jesus Christ
- c. We carry the gospel all over the world to give people the good news
- d. As a church we teach our people to be hard working, honest citizens

11. The state should recognize

- a. That it is the free will choice of every person to worship as they choose without being coerced by the state

- b. The state should not ever interfere with the free proclamation of the gospel or people's ability to accept or reject it
- c. We recognize the Lord Jesus as the only head over the church
- d. Whenever state and church are together the rights of someone will be trampled

12. Things to think about taken from <http://www.freesundayschoollessons.org/youth/sunday-school-lessons/baptist-distinctives/separation-of-church-and-state-baptist-distinctives/>

- a. If Baptists support the separation of church and state, why do many of them support issues like returning prayer and Bible reading to public schools?

Separation as Baptists think of it is not isolation of religion from government, but preventing the government from controlling churches. Remember the language of the Bill of Rights—"congress shall make no law respecting an

establishment or religion, or prohibiting the free exercise thereof.” Some current laws seem to prevent the free exercise of religion. To be consistent, Baptist should not support any official recognition of religion by government.

- b. What problems would be associated with the government dictating policy to churches?

Unsaved people over the church, red tape, compromise, the state punishing those who disagree. Return to the Middle Ages.

- c. What problems would be associated with churches trying to dictate policy to the government?

Lots of different churches, each with its own philosophy; gov't would have to choose which group to follow (Christians? Jews? Muslims?); it would set up a union between church and state which would invite the state to control the church.

- d. In what ways do you think the government could take away more rights from churches and other religious institutions?

Imposing laws regarding hiring homosexuals, zoning restrictions limiting where a church can locate its building, restricting “hate speech” that criticizes immorality or false doctrine, etc.

- e. Should it matter to Baptists whether or not the government removes references to God from schools and government buildings?

Not really. We should fight for an individual’s right to express his religious views, but the government really should not endorse a certain religious viewpoint. The fact that immorality increased in the ‘60s shows how ineffective the church was/is.

[Index](#)

Taking Financial Care of the Pastor

Malachi 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. The Biblical precedent is that the man of God has no other inheritance in the nation of Israel [Deuteronomy 14:27](#)
And **the Levite** that *is* within thy gates; thou **shalt not forsake him;** for he hath **no part nor inheritance with thee.**

2. God promised to provide for them through the offerings

Numbers 18:9 **This shall be thine of the**

most holy things, *reserved*

from the fire: every oblation of

theirs, **every meat offering** of theirs, and

every sin offering of theirs, and **every**

trespass offering of theirs, which **they**

shall render unto me, *shall*

***be* most holy for thee and for thy**

sons. Numbers 18:12 **All the best** of the

oil, and **all the best** of the **wine,** and of

the **wheat,** the **firstfruits** of them which

they shall offer unto the

Lord, them have I given thee.

Numbers 18:21 And, behold, **I have given**

the children of Levi **all the tenth** in Israel for **an inheritance,** for **their service which they serve,** *even* the service of the tabernacle of the congregation. Numbers 18:30 Therefore thou shalt say

unto them, When ye have heaved **the best thereof** from it, then it shall be **counted**

unto the Levites as the increase of the

threshingfloor, and as **the increase** of the

winepress. Leviticus 6:16 And **the remainder**

thereof **shall Aaron and his sons eat:** with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall

eat it. 17 It shall not be baked with leaven. **I**

have given it unto them *for*
their portion of my offerings made by
fire; *it is* **most holy,** *as is* the sin offering,
and as the trespass offering. 18 **All the males**
among the children of Aaron shall eat
of it. *It shall be* a statute for ever in your generations
concerning the offerings of the Lord made by fire: every
one that toucheth them shall be holy. **Leviticus 7:8** And
the priest that offereth any man's burnt offering,
even the priest **shall have to himself the**
skin of the burnt offering which he hath
offered.

3. God warned His people to take care of the man of God

Deuteronomy 14:27 And **the Levite** that *is* within thy gates; thou **shalt not forsake him;** for he hath **no part nor inheritance with thee.**

Deuteronomy 14:29 And **the Levite,** (because he hath **no part nor inheritance** with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, **shall come, and shall eat and be satisfied;** that the Lord thy God may bless thee in all the **work of thine hand** which thou doest.

4. God used the same plan in the New Testament

Matthew 10:9 **Provide neither** gold, nor silver, nor brass in your purses, 10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for **the**

workman is worthy of his meat.

Galatians 6:6 Let him that is **taught in the word**
communicate unto him that
teacheth in all good things.

I Timothy 5:17 Let the **elders that rule well** be
counted worthy of double honour,
especially they who **labour in the word and**
doctrine. 18 For the scripture saith, Thou shalt not
muzzle the ox that treadeth out the corn. And, **The**
labourer is worthy of his reward.

5. Paul's mistake I Corinthians 9:1 Am I not an **apostle?**
am I not free? have I not seen Jesus Christ our Lord?
are not ye my work in the Lord? 2 If I be
not an apostle unto others, yet doubtless I am to you: for
the seal of mine apostleship are ye in

the Lord. 3 Mine answer to them that do examine me is this, 4 **Have we not power** to eat and to drink? 5 **Have we not power** to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we **power to forbear working?** 7 Who goeth a warfare any time **at his own charges?** who planteth a vineyard, and **eateth not of the fruit** thereof? or who feedeth a flock, and **eateth not of the milk** of the flock? 8 Say I these things as a man? or **saith not the law the same** also? 9 For it is **written in the law of Moses,** Thou **shalt not muzzle the mouth** of the ox that treadeth out the corn. **Doth God take care for oxen?** 10 Or saith he *it* **altogether for our sakes? For our**

sakes, no doubt, *this is*

written: that he that ploweth should **plow in**

hope; and that he that **thresheth in hope**

should be **partaker of his hope.** ¹¹ If we have

sown unto you spiritual things, ***is it* a great thing**

if we shall reap your carnal things? ¹²

If others be **partakers of *this* power** over

you, *are* not we rather? Nevertheless **we have not**

used this power; but **suffer all**

things, lest we should hinder the gospel of Christ.

¹³ **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.** II Corinthians 12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: **for in nothing am I behind the very chiefest apostles,** though I be nothing. 12 Truly the **signs of an apostle** were wrought among you in all patience, in signs, and wonders, and mighty deeds. 13 For what is it wherein **ye were inferior to other churches,** except *it be* that **I myself was not burdensome to you? forgive me this wrong.**

6. How many pastors want to run away, get out of the ministry because God's people are not obedient

Nehemiah 10:37 And *that* we should **bring the firstfruits** of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, **unto the priests,** to the chambers of the house of our God; and **the tithes** of our ground unto the Levites, **that the same Levites might have the tithes in all the cities of our tillage.**

Nehemiah 10:39 For the **children of Israel** and the **children of Levi** shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and **we will not forsake the house of our God.**

Nehemiah 13:10 And I perceived that **the portions of the Levites had not been given**

them: for the Levites and the singers, that did the work, **were fled every one to his field.**

11 Then **contended I with the rulers,** and said, **Why is the house of God forsaken?** And I gathered them together, and set them in their place.

[Index](#)