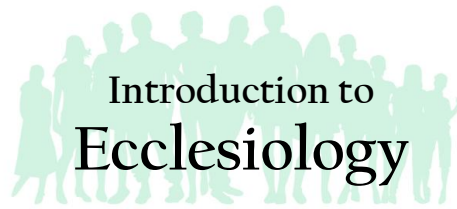


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- **Definition of Ecclesiology:** The doctrine of the church.
  
- **What is the Church?**
  - The church is NOT a building but a people.
    - **Romans 16:5** “Greet also the church in their house..”
  - Definition: An assembly of God’s people who gather in the name of Jesus by His Spirit.
    1. *An assembly:* The Greek word for church is *ekklēsia* (ἐκκλησία) which means assembly or gathering.
    2. *An assembly of God’s people:* Ekklesia = the “called-out ones” (Ek= “out of” and Kaleo= “to call”).
    3. *An assembly of God’s people who gather in the name of Jesus by His Spirit to have fellowship in the gospel.*
      - **Ephesians 2:18** For through Him we both have access in one Spirit to the Father.
  - Distinctions:
    1. Universal and Local church
      - The Universal Church- The company of all Christians stretching from its beginning at Pentecost to Christ’s second coming who will one day assemble before the Lord in heaven (Heb 12:23).
      - The Local Church- A group of Christians who regularly gather in Christ’s name by the power of the Spirit to have fellowship in the gospel by affirming one another’s profession of faith, devoting themselves to gospel preaching and gospel ordinances, and uniting around a gospel confession.
    2. Visible and Invisible Church

- Biblical metaphors for the church
  1. A body (Rom 12:4-5, 1 Cor 12:12-27, Col 1:18).
  2. A bride (Eph 5:22-33, Rev 19:7-8, Rev 21:9).
  3. A family (Eph 2:19, Gal 6:10, 1 Tim 5:1).
  4. A house and a temple (1 Pet 2:5-6; Eph 2:19-22, 1 Cor 3:16-17).
  5. A flock (1 Pet 5:2).
  6. Other metaphors (a city, garden, vineyard, field, etc).

➤ The Importance of Ecclesiology.

- Good ecclesiology:
  1. Is important to God.
  2. Protects the gospel.
  3. Honors and glorifies Christ.
  4. Establishes a biblical structure and framework for its leadership, members, and mission.

➤ Objections to Studying Ecclesiology.<sup>1</sup>

1. Ecclesiology is not essential to salvation.
2. Ecclesiology is based on human tradition, not the Bible.
3. Ecclesiology is divisive and denominational.
4. Ecclesiology is academic and not practical.

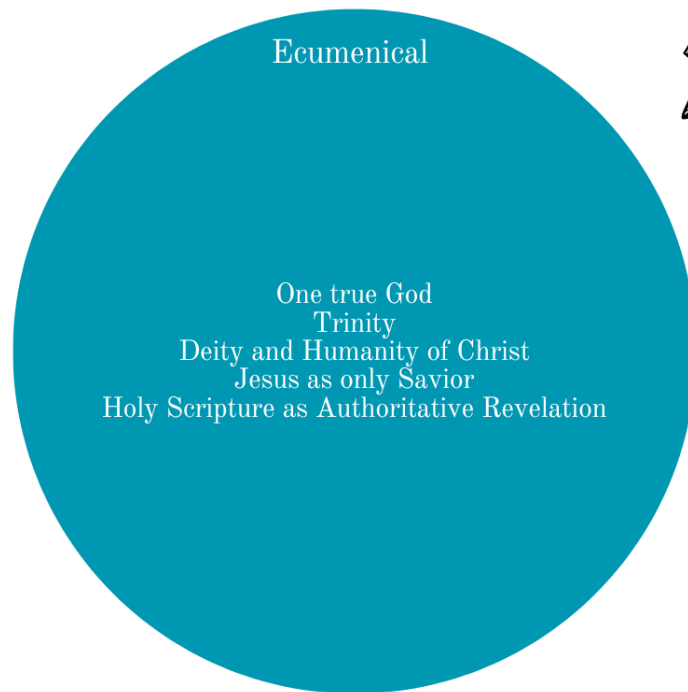
➤ Our Strategy for Studying Ecclesiology.

1. *Introduction* to ecclesiology.
2. The *membership* of the church.
3. The *ordinances* of the church.
4. The *fellowship* of the church.
5. The *gatherings* of the church.
6. The *discipline* of the church.
7. The *leadership* of the church.
8. The *mission* of the church.
9. *Discipling* in the church.
10. The *polity* of the church.
11. The *evangelistic witness* of the church.

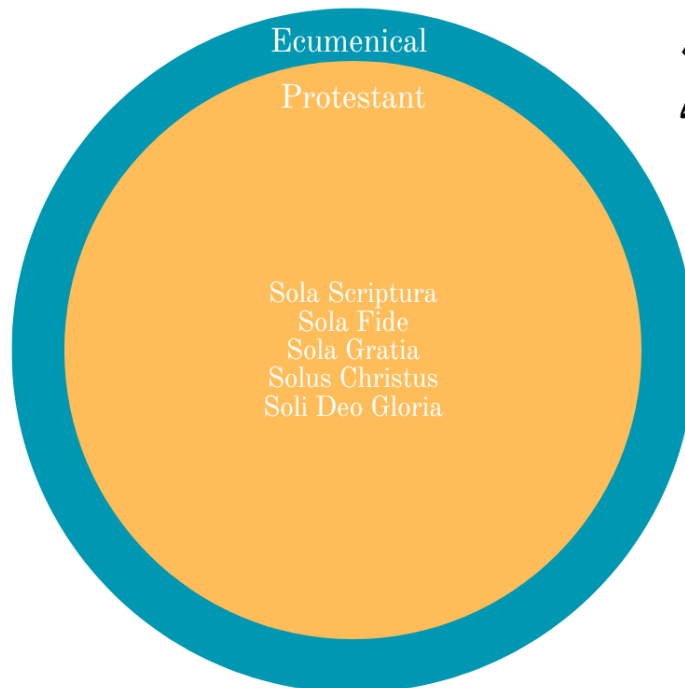
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<sup>1</sup> Joel R. Beeke, “Reformed Systematic Theology: Church and Last Things” (Wheaton: Crossway, 2024), 52-57.

# Foundations of the Baptist Faith<sup>2</sup>



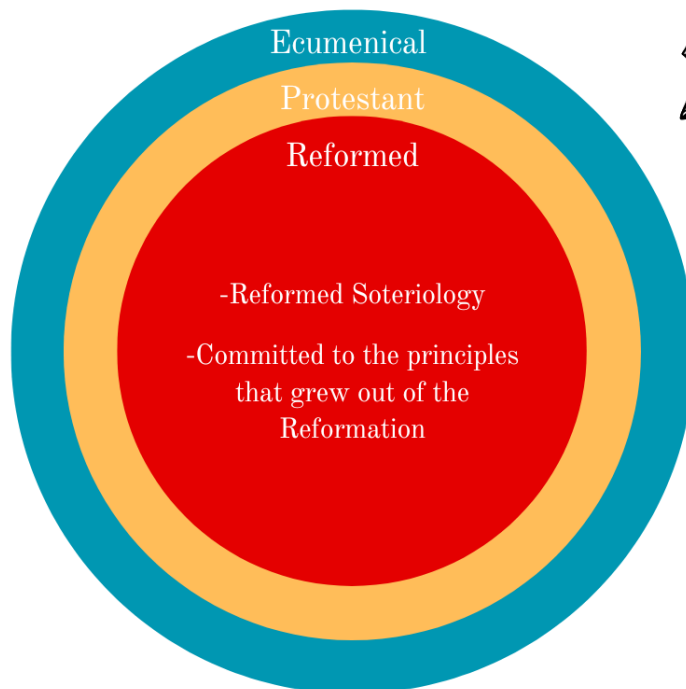
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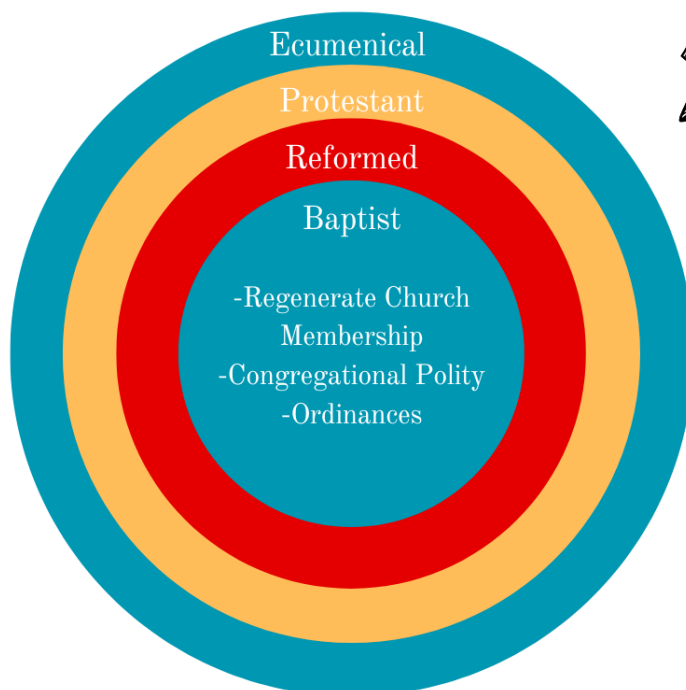
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<sup>2</sup> Claunch Kyle, *Systematic Theology I-Notes*, Southern Baptist Theological Seminary-Fall 2021



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Creeds/Confessions



Ecumenical  
Creeds/Confessions

Protestant  
Creeds/Confessions

Baptist  
Creeds/Confessions



1. The DEFINITION of church membership.

1. A formalized commitment to a particular local church.

2. The DOCTRINE of church membership.

1. Church membership is ***described*** in the NT.

1. *Commitment to local gatherings* (Acts 2:42).
2. *Numbering* those who were saved (Acts 2:41,47; 4:4).
3. *Making lists* of those who were formally committed (1 Tim 5:9-12).
4. *Writing letters* of commendation when Christians joined another church (Rom 16:1-2).

2. Church membership is ***implied*** in our relationship with pastors (Heb 13:17).

3. Church membership is ***assumed*** in the practice of church discipline (Matt 18:15-20, 1 Cor 5:1-13).

➤ The NECESSITY of church membership.

- It is necessary for you to \_\_\_\_\_ as a Christian (Eph 4:15-16).
- It is necessary for you to \_\_\_\_\_ as Christians.
- It is necessary because it is one of the ways God \_\_\_\_\_ of our salvation (1 Jn 3:14, 1 Jn 4:20-21).
- It is necessary for the \_\_\_\_\_ (Jn 13:35).

➤ The REQUIREMENTS for church membership.

- To be a member at NSBC you must be a \_\_\_\_\_.

➤ The RESPONSIBILITIES of church membership.

- Attend services regularly (Heb 10:25)
- Guard and protect the gospel (Gal 1:6-9).
- Affirm one another's profession of faith (Matt 18:18-20).
- Obeying the "one another" commands in the Bible.
  1. Serve one another.
  2. Pray for one another.
  3. Love one another.

# Church Membership-Verses for Reference

**Acts 2:41-42** So those who received his word were baptized, and there were added that day about three thousand souls. <sup>42</sup> And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.

**Acts 2:47** "praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

**1 Timothy 5:9-12** <sup>9</sup> Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, <sup>10</sup> and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. <sup>11</sup> But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry <sup>12</sup> and so incur condemnation for having abandoned their former faith.

**Romans 16:1-2** I commend to you our sister Phoebe, a servant of the church at Cenchreae, <sup>2</sup> that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

**Hebrews 13:17** Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

**Matthew 18:15-20** "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup> But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup> If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. <sup>18</sup> Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. <sup>19</sup> Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. <sup>20</sup> For where two or three are gathered in my name, there am I among them."

**1 Corinthians 5:9-13** <sup>9</sup> I wrote to you in my letter not to associate with sexually immoral people— <sup>10</sup> not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. <sup>11</sup> But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. <sup>12</sup> For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? <sup>13</sup> God judges those outside. "Purge the evil person from among you."

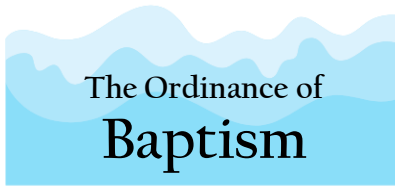
**1 John 3:14** We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.

**1 John 4:20-21** If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. <sup>21</sup> And this commandment we have from him: whoever loves God must also love his brother.

**John 13:35** "By this all people will know that you are my disciples, if you have love for one another."

**Hebrews 10:25** ...not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.





## 1. Baptism is an ordinance.

- a. **Matthew 28:19-20** Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”
- b. **Acts 2:38** And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

## 2. Baptism is by immersion; not by sprinkling.

### a. The meaning of the word baptizo.

- Baptizo means to dip, dunk, or immerse.

### b. Biblical examples of baptism.

- **Mark 1:4-5** John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. <sup>5</sup>And all the country of Judea and all Jerusalem were going out to him and were being baptized by him **in the river Jordan**, confessing their sins.
- **Mark 1:9-10** In those days Jesus came from Nazareth of Galilee and was baptized by John **in the Jordan**. <sup>10</sup>And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.
- **Acts 8:36-39** And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?” <sup>38</sup>**And he commanded the chariot to stop, and they both went “down into the water, Philip and the eunuch, and he baptized him.** <sup>39</sup>**And when they came up out of the water**, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.
- **John 3:23** John also was baptizing at Aenon near Salim, because **water was plentiful there**, and people were coming and being baptized.

### c. The symbolism of baptism.

- Only immersion is a picture of dying and being raised with Christ.

### 3. Baptism is for believers.

- a. Acts 2:38-41 And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.  
<sup>39</sup>For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” <sup>40</sup>And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” <sup>41</sup>**So those who received his word were baptized**, and there were added that day about three thousand souls.
- b. Acts 10:44-48 While Peter was still saying these things, the Holy Spirit fell on all who **heard the word**. <sup>45</sup>And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out... even on the Gentiles. <sup>46</sup>For they were hearing them speaking in tongues and extolling God. Then Peter declared, <sup>47</sup>“Can anyone withhold water for baptizing these people, who have **received the Holy Spirit** just as we have?” <sup>48</sup>And he commanded them to be **baptized in the name of Jesus Christ**. Then they asked him to remain for some days.
- c. Acts 11:17-18 If then God gave the same gift to them as he gave to us when **we believed in the Lord Jesus Christ**, who was I that I could stand in God's way?” <sup>18</sup>When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also **God has granted repentance that leads to life**.”
- d. Acts 16:14-15 The Lord opened her heart to pay attention to what was said by Paul. <sup>15</sup>And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us.
- e. Acts 16:30-34 Then he brought them out and said, “Sirs, what must I do to be saved?” <sup>31</sup>And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” <sup>32</sup>**And they spoke the word of the Lord to him and to all who were in his house**. <sup>33</sup>And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. <sup>34</sup>Then he brought them up into his house and set food before them. **And he rejoiced along with his entire household that he had believed in God**.
- f. Acts 18:8 Crispus, the ruler of the synagogue, **believed in the Lord, together with his entire household**. And many of the Corinthians hearing Paul believed and were baptized.

### 4. Baptism is symbolic of our union with Christ.

- a. Romans 6:3-4 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5. Baptism is the initiating oath sign of the New Covenant.

- a. **Jeremiah 31:33-34** For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 **And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.**"

6. Baptism is a public identification with Jesus.

- a. "Baptism is where faith goes public. It's how a new Christian shows up on the world's radar."  
(Bobby Jamieson, "Going Public- Why Baptism is Required for Church Membership").
- b. Baptism is required for membership because a public identification with Jesus is part of what it means to be a Christian.

7. Baptism marks the start of church membership.

8. Applications

- a. Remember
- b. Rejoice

“Baptism is an ordinance of the church which portrays a believer's union with Christ by immersion in water, and whereby a Christian publicly identifies and commits himself/herself to Jesus and is marked off from the rest of the world as a member of the church.”



The Ordinance of  
**The Lord's Supper**

1. The different names given to the Lord's Supper.

- The Eucharist
- Holy Communion
- Breaking of Bread
- The Lord's Supper

2. The roots of the Lord's Supper.

- The Last Supper (Matt 26:26-29, Mk 14:22-25, Lk 22:14-23)

3. The main passages that teach us about the Lord's Supper.

- 1 Cor 10:16-17 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? <sup>17</sup> Because there is one bread, we who are many are one body, for we all partake of the one bread.
- 1 Cor 11:23-26 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

4. The significance & meaning of the Lord's Supper.

- Remember – "Do this in remembrance of me."
- Proclaim – "You proclaim the Lord's death until He comes."
- Anticipate - When we will eat and drink with Christ in His kingdom.
- Commune- We commune with Christ and with one another.

5. The nature of Christ's presence in the Lord's Supper.

- Transubstantiation
- Consubstantiation
- Memorial View
- Spiritual Presence View

6. The practice of the Lord's Supper.

- Elements
  - Frequency
  - Setting
1. 1 Cor 11:17 ...because *when you come together*, it is not for the better but for the worse.
  2. 1 Cor 11:18 ...*when you come together as a church*, I hear that there are divisions among you.
  3. 1 Cor 11:20 *When you come together*, it is not the Lord's Supper that you eat.
  4. 1 Cor 11:33-34 So then, my brothers, *when you come together* to eat, wait for one another – if anyone is hungry, let him eat at home – so that *when you come together*...
- Participants
1. Open Communion
  2. Close Communion
  3. Closed Communion

7. What should I think about during the Lord's Supper? 4 Looks.

- Look back
- Look in
- Look around
- Look forward



# Church Fellowship

## *Fellowship in the Life of the Local Church*

\*notes by Joshua Park

- **What is fellowship?** Fellowship is the deep, intimate \_\_\_\_\_ believers share with one another through \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ through all seasons of life for the purposes of building up each other's faith. Fellowship occurs mainly in the context of the \_\_\_\_\_ AND the \_\_\_\_\_ church.
- The Greek word for fellowship, *κοινωνία*, can be found 20 times in the New Testament. The first instance of the word fellowship can be found in Acts 2:42.
    1. Acts 2:42 And they devoted themselves to the apostles' teaching and the *fellowship*, to the breaking of bread and the prayers.
  - Is it fellowship?
    1. Is the relationship that your non-Christian co-worker has with his/her fraternity brother/sister fellowship?
    2. Is the relationship that you have with your non-Christian childhood friend fellowship?
    3. Is the relationship that you have with your blood cousin who is not a Christian fellowship?
    4. Is the relationship that you have with your church members at NSBC fellowship?
- Fellowship as **shared participation**:
- 1 Corinthians 10:16 The cup of blessing that we bless, is it not *a participation* in the blood of Christ? The bread that we break, is it not *a participation* in the body of Christ?
  - 2 Corinthians 8:3-5 <sup>3</sup>For they gave according to their means, as I can testify, and beyond their means, of their own accord, <sup>4</sup>begging us earnestly for the favor of *taking part in the relief of the saints*— <sup>5</sup>and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us.
  - 2 Corinthians 9:13-14 <sup>13</sup>By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and *the generosity of your contribution for them* and for all others, <sup>14</sup>while they long for you and pray for you, because of the surpassing grace of God upon you."
  - Philippians 3:10 "...that I may know him and the power of his resurrection, and *may share his sufferings*, becoming like him in his death."
  - 1 Corinthians 1:9 God is faithful, by whom you were called into *the fellowship* of his Son, Jesus Christ our Lord.

## ➤ Fellowship in the context of the “one another” commands

- **Romans 15:7** Therefore *welcome one another* as Christ has welcomed you, for the glory of God.
- **1 Thessalonians 4:9** Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God *to love one another*.
- **John 13:34-35** <sup>34</sup>A new commandment I give to you, that *you love one another*: just as I have loved you, you also are *to love one another*. <sup>35</sup>By this all people will know that you are my disciples, *if you have love for one another*.
- **John 15:12** This is my commandment, that *you love one another* as I have loved you.
- **Romans 12:10** *Love one another* with brotherly affection. *Outdo one another* in showing honor.
- **Romans 12:16** Live in harmony *with one another*. Do not be haughty, but associate with the lowly. Never be wise in your own sight.
- **Romans 13:8** Owe no one anything, except *to love each other*, for the one who loves another has fulfilled the law.
- **1 John 1:7** But if we walk in the light, as he is in the light, we *have fellowship with one another*, and the blood of Jesus his Son cleanses us from all sin.

## ➤ Fellowship in congregational worship (one another)

- **Ephesians 5:18-21** <sup>18</sup>And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, <sup>19</sup>*addressing one another* in psalms and hymns and spiritual songs, *singing and making melody to the Lord with your heart*, <sup>20</sup>giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, <sup>21</sup>submitting to one another out of reverence for Christ
- **Acts 16:25** About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.
- **Colossians 3:16** Let the word of Christ dwell in you richly, *teaching and admonishing one another* in all wisdom, *singing psalms and hymns and spiritual songs*, with thankfulness in your hearts to God.

## ➤ Fellowship as a means of perseverance (one another)

- **Hebrews 3:12-14** <sup>12</sup>*Take care*, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. <sup>13</sup>But *exhort one another every day*, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. <sup>14</sup>For we have come to share in Christ, *if indeed we hold our original confidence firm to the end*.
- **Hebrews 10:24-25** <sup>24</sup>And let us consider how *to stir up one another* to love and good works, <sup>25</sup>*not neglecting to meet together*, as is the habit of some, but *encouraging one another*, and all the more as you see the Day drawing near.

## ➤ Lessons and application

1. Corporate Worship
2. Reading the Word together
3. Fellowship/Discipleship

# The Gathering of the Church

\*notes by Daniel Suh

## ➤ What is the main goal or purpose of our gatherings?

### 1. **Worship** - According to D.A. Carson, worship is:

- “to ascribe all honor and worth to our Creator-God precisely because He is worthy”
  - **Psalm 29:2** “Ascribe to the LORD the glory due His name, ***Worship*** the LORD in the splendor of holiness.”
- “to properly respond to the redemptive provisions that God has graciously made [in Jesus Christ].”
  - **Luke 24:52-53** “And they [the disciples] ***worshiped*** him and returned to Jerusalem with great joy, and were continually in the temple blessing God.”

### 2. Corporate Worship

- Different from worship in all-of-life (Rom 12:1; Col 3:23-24; 1 Cor. 10:31; Heb 13:15-16; Eph 5:18-20)
- Importance of corporate worship in the Old Testament (Exodus 3:12; 3:18; 4:22-23; 5:1)
- Importance of corporate worship in the New Testament
  - **John 4** (Samaritan Woman at the Well)
  - **Matthew 18:20** - *For where two or three are gathered in my name, there am I among them.*

## ➤ What should our gatherings and corporate worship look like?

**John 4:20** - “...true worshippers will worship the Father in spirit **and truth**”

**John 17:17** - “Sanctify them in the truth, **your Word is truth**”

1. **Regulative Principle** - Our corporate worship is regulated or determined by God, in His Word. It's the belief that the Bible directs the form and content of our corporate worship, either by 1) an explicit command or 2) by implicit principle or example.

- Evidence for Regulative Principle

- Story of the Golden Calf (Exodus 32-34)
- Jesus' Rejection of the Pharisees' Worship (Matthew 15)

2. **Normative Principle** - Anything is allowed in corporate worship unless explicitly forbidden by God in His word

3. **Corporate Worship Gatherings**

- **Regular** - "And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some..." (Hebrews 10:24-25)
- **Weekly, on Sundays**
  - "On the first day of the week, when we were gathered to break bread, Paul talked with them..." (Acts 20:7)
  - "On the first day of every week, each of you is to put something aside and store it up..." (1 Corinthians 16:2)

*The light of nature shows that there is a God, who has lordship and sovereignty over all, is good, and does good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture. (WCF 21.1)*

# Church Gatherings

## 1. Read the Word

- 1 Tim 4:13 “Until I come, *devote yourself to the public reading of Scripture*, to exhortation, to teaching.”
- The public reading of God’s Word has been at the heart of the worship of God since Old Testament times. In the reading of God’s word, God directly speaks to His people. A worship service that is regulated by Scripture will contain a substantial reading of Scripture not just from the sermon text.

## 2. Pray the Word

- Matthew 21:13 <sup>12</sup> And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. <sup>13</sup> He said to them, “It is written, ‘*My house shall be called a house of prayer*,’ but you make it a den of robbers.”
- We should pray in a way that is consistent with Scripture.
  - Therefore, our prayers should be filled with the language of Scripture. We should take Scripture and turn them back to prayer with God. We should ask God to do what He has promised in Scripture.
- Our prayers should be substantive.
  - Substantive biblical prayers are scarce in the church. The contemporary church spends very little time in prayer during corporate worship. Why? The church growth movement which emanated from Fuller Theological Seminary and Willow Creek Church. They argued that the best way to reach out to the “unchurched” is to have a service that was not like your typical church service.

## 3. Sing the Word

- Eph 5:19- “called upon to *address one another in psalms, hymns and spiritual songs singing and making melody to the Lord with your heart* giving thanks always in everything to God the father in the name of our Lord Jesus Christ.”
- Col 3:16 *Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.*
- Our singing should be biblical in language & subject. It should be rich with theological & biblical content and saturated with the gospel.

#### 4. Preach the Word.

- 2 Tim 2:42 *Preach the word*; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.
- Rom 10:14 & 17- Faith comes by hearing, hearing by the word of God; *how shall they hear without a preacher?*
- We preach the word in our public worship, because it is God's prime appointed instrument to build up his church. Faithful preaching is designed to explain and apply Scripture to the gathered company, believers and unbelievers alike. The best preaching is rich, meaty, and expository.

#### 5. See the Word. (Through the ordinances of Baptism and the Lord's Supper.)

- Matt. 28:19; Acts 2:38–39; 1 Cor. 11:23–26
- When we “see the word” in public worship, it means that we observe the visible ordinances in the worship of the congregation. Augustine called the sacraments, “Visible words”. The only 2 ordinances are Baptism and the Lord's Supper. In them, we see with our eyes the promises of God.

# Church Discipline

## 1. What is church discipline?

- Formative discipline
- Corrective discipline

Church discipline is the act of removing an individual from membership in the local church and excluding him/her from fellowship. It is the church's public statement that it can no longer affirm the person's profession of faith by calling him/her a Christian (Jonathan Leeman, Church Discipline)

## 2. Where is church discipline taught in the Bible?

**Matt 18 15-20** <sup>15</sup>“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup> But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup> If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. <sup>18</sup> Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. <sup>19</sup> Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. <sup>20</sup> For where two or three are gathered in my name, there am I among them.”

**1 Cor 5:1-13** It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. <sup>2</sup> And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. <sup>3</sup> For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. <sup>4</sup> When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, <sup>5</sup> you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. <sup>6</sup> Your boasting is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup> Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. <sup>8</sup> Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. <sup>9</sup> I wrote to you in my letter not to associate with sexually immoral people— <sup>10</sup> not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. <sup>11</sup> But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. <sup>12</sup> For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? <sup>13</sup> God judges those outside. “Purge the evil person from among you.”

**Titus 3:10** As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, <sup>11</sup> knowing that such a person is warped and sinful; he is self-condemned.

## 3. Why do we practice church discipline?

- For the good of the individual in unrepentant sin (Love for the individual).
- For the health of the entire church (Love for the church).
- For the sake of our gospel witness (Love for the watching world).
- For the name and reputation of Christ (Love for Christ).

#### 4. When is discipline necessary? For sin that is:

- Outward
- Serious
- Unrepentant

#### 5. Who can discipline be applied to?

- Church Members. It cannot be applied to non-members.

#### 6. How do we do church discipline?

- Matthew 18
  - Step 1 “...go and tell him his fault, between you and him alone...”
  - Step 2 “...if he does not listen, take one or two others along with you..”
  - Step 3 “...tell it to the church.”
  - Step 4 “...let him be to you as a Gentile and a tax collector.”
- 1 Cor 5
  - “...Let him who has done this be removed from among you.
  - “...When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, <sup>5</sup> you are to deliver this man to Satan for the destruction of the flesh.”
  - But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one
  - “...purge the evil person from among you.”
- Titus 3:10
  - “...have nothing more to do with him.”

#### 7. How does restoration work?

- 2 Cor 2:6-8 For such a one, this punishment by the majority is enough, <sup>7</sup> so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. <sup>8</sup> So I beg you to reaffirm your love for him.

#### 8. What are some objections to church discipline?

- The Bible says, “Don’t judge.”
- It’s not up to us to declare someone to be a Christian or a non-Christian.
- Church discipline is not loving.
- Church discipline can be abused.

Church Officers  
**ELDERS**

**1. What is an elder?**

1. Terminology.
  1. Elder (Presbuteros).
  2. Pastor or Shepherd (Poimen).
  3. Bishop or overseer (Episkopos).

**2. General Principles about Elders.**

1. Elders are men (1 Tim 2:12-14, 3:1-2).
2. Elders are plural.
3. Elders are appointed by God.
4. Elders teach, lead, model, and pray.

**3. Qualifications of Elders (1 Tim 3:1-7, Titus 1:7-9).**

1. Family Life
  1. The husband of one wife.
  2. Manages his own household well.
2. Personal Life
  1. Not a recent convert.
  2. Not a lover of money.
  3. Sober-minded, self-controlled, and respectable.
3. Public life
  1. Not a drunkard.
  2. Not violent but gentle, not quarrelsome.
  3. Thought of well by outsiders.
4. Pastoral life
  1. Able to Teach
  2. Hospitable

**4. Applications**

1. Pray for your elders.
2. Submit to your elders.
3. Affirm those whom God may be calling to be elders.
4. Pray about being an elder (for men).



Church Officers  
**Deacons**

1. The definition of a deacon.

- a. The diaconate is a biblical office of the church consisting of publicly recognized servants who carry out the vision of the elders by providing for the physical needs of the church (Matt Smethurst, Deacons).

2. The role of a deacon (Acts 6:1-7)

- a. Carry out and support the vision of the elders:
  - ...by providing for the physical or tangible needs of the church
  - ...to allow the elders to focus on prayer and the ministry of the Word.
- b. Deacons are like<sup>3</sup>:
  - Offensive Linemen- “Deacons make sure that elders don’t get sacked by practical demands.”
  - Special Ops Forces- “Deacons carry out unseen assignments with fortitude and joy.”
  - Shock Absorbers- “Deacons safeguard the unity of the church.”
  - Facilitators- “Elders lead ministry, deacons facilitate ministry, the congregation does ministry.”
- c. Deacons are not: The board of directors who oversee the elders. The office of deacon is an office of service, not authority. “Elders serve by leading, deacons lead by serving.”

3. The requirements of a deacon (1 Tim 3:8-12).

- a. Family Life
  - Husband of one wife.
  - Manage their children and their own households well.
  - Wives
    - Dignified.
    - Not slanderers.
    - Sober-minded.
    - Faithful in all things.
- b. Public Life
  - Dignified.
  - Not double-tongued.
  - Not addicted to much wine.
- c. Personal Life
  - Not greedy for dishonest gain.
  - Hold to the mystery of the faith with a clear conscience.
  - Tested and have proven themselves blameless.

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<sup>3</sup> Smethurst, Matt. Deacons: How They Serve and Strengthen the Church. Crossway, IL 2021

#### 4. The reward of the deacon (v13).

- a. Gain a good standing for themselves.
- b. Gain a great confidence in the faith that is in Christ Jesus.

### Sample Questions for Deacon Candidates

Do you desire to be a deacon? Do you desire to carry out the vision of the elders by providing for the physical needs of the church?

In what areas of service have you been involved in the life of the church? Do you think you have the experience and skills necessary to do the work for which the elders are considering nominating you?

If you are married, what does your wife think about you serving as a deacon?

Looking at 1 Timothy 3:8–13, do you think you meet the qualifications Paul lays out there for deacons?

- Are you dignified? Are you double-tongued? Do you struggle with drunkenness? Do you think you're marked by greed?
- Do you "hold the mystery of the faith with a clear conscience?" In other words, do you sincerely and solidly believe in Jesus Christ as your Lord and Savior?
- Do you think you've been tested in the life of the church? How? How do you think the "test" has gone? Can you honestly say that you are "blameless" or "above reproach?"
- Do you have a tendency to slander others, to speak ill of them in private, to gossip?
- If you're married, how do you think you're doing in your role as a husband?
- If you're a parent, how do you think you're doing as a father?
- How have you been doing with regards to sexual purity? Are you a "one woman man?"
- Is your wife: dignified, not a slanderer, sober-minded, and faithful in all things?

Are you sober-minded, able to "keep your head" in difficult situations? One of the most important roles of deacons is to be "shock absorbers" in the life of the church. Can you do that well?

Do you use social media of any kind (Twitter, Facebook, etc)? How do you think Paul's description of a deacon applies to how a deacon, in particular, should engage social media?

Are you faithful? Are you able to take responsibility for things and get them done in a timely fashion? How much of a procrastinator are you? Are you someone who works well with others in the church or do you like to do things yourself?


Read 1 Timothy 3:13. What do you think it will mean in your particular situation to "serve well as a deacon?" How do you think serving well as a deacon will increase your confidence in the faith that is in Christ Jesus?

# Discipling

## 1. What is discipleship?

- a. Discipleship
- b. Discipling

*Helping people to follow Jesus through intentional spiritual relationships*



Mk 8:34 And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me.

Matt 28:19-20 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

## 2. Why disciple?

- Reason #1: Jesus commands it (Matt 28:19-20).
- Reason #2: We care about the personal holiness of others.
- Reason #3: To obey the “one-another” commands of the Bible (Rom 15:14, Heb 10:24-25, Col 3:16).

## 3. Who should disciple?

- Eph 4:11-12 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, *to equip the saints for the work of ministry, for building up the body of Christ.*
- Eph 4:15-16 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, <sup>16</sup>from whom *the whole body*, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

#### 4. How should we disciple?

1. Make the Word of God central.
2. Keep the gospel front and center.
3. Understand that the gospel has corporate implications.
4. Get your definitions right (Evangelism vs. Discipling).
5. Make the line between members and non-members clear.
6. Make it a part of your normal conversation to be openly spiritual.
7. Intentionally share your life with others.
8. Make confession of sin a normal part of discipleship.
9. Don't be too reliant on programs.
10. Pick the right person.
11. Know your job description.
12. JUST DO IT.

#### 5. Common Objections - What objections do you have to discipling others?

1. I don't have enough time.
2. I don't think I'm ready.
3. Discipling feels a little pushy.
4. I have too many problems of my own.
5. I have never been disciplined myself.



# Church Polity

- Church Polity - how a local church is to be structured and run. It answers the question: Who has authority in the church and what does this authority look like?
  - Episcopalian - a single episkopos (bishop) who oversees a multitude of churches.
  - Presbyterian - a court of pastors who oversee a multitude of churches.
  - Congregational - each church oversees itself.
    - Elder-rule congregationalism - In matters of membership, discipline, and doctrine, the final court of appeal are the elders.
    - Elder-led congregationalism - In matters of membership, discipline, and doctrine, the final court of appeal are the members.
- The congregation's authority.
  - Matt 18:15-20 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother." <sup>16</sup> But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup> If he refuses to listen to them, *tell it to the church*. And if he refuses to listen even to *the church*, let him be to you as a Gentile and a tax collector. <sup>18</sup> Truly, I say to you, *whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*.
  - Matt 16:18-19 And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. <sup>19</sup> I will give you *the keys of the kingdom of heaven*, and *whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*."
  - 1 Cor 5: 11-13 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. <sup>12</sup> For what have I to do with judging outsiders? Is it not those inside the church whom *you (plural) are to judge*? <sup>13</sup> God judges those outside. "Purge the evil person from among you."
  - Gal 1:6-9 I am astonished that *you (plural) are so quickly deserting him* who called you in the grace of Christ and are turning to a different gospel <sup>7</sup> not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. <sup>8</sup> But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. .

➤ The elder's authority.

- 1 Peter 5:2 “...*shepherd* the flock of God that is among you, *exercising oversight*...”
- 1 Tim 5:17 “Let the elders who *rule well* be considered worthy of double honor, especially those who labor in preaching and teaching.”
- Heb 13:17 “*Obey your leaders and submit to them*, for they are keeping watch over your souls, as those who will have to give an account.”

➤ Putting it all together.

- The church is a mixed government. It is part:
  - Monarchy - we ultimately submit to King Jesus by obeying His word.
  - Oligarchy - we submit to elders who teach, lead, and shepherd our souls.
  - Democracy - we submit to one another as we exercise the keys of the kingdom.
- The elders lead, teach, and train the congregation to use their authority rightly.
  - Eph 4:11-12 “...*He gave...the shepherds and teachers to equip the saints for the work of ministry*...”
- The whole congregation, elders and members together, possess and exercise the keys of the kingdom.

➤ Applications.

1. Attend services regularly.
2. Protect and preserve the gospel.
3. Help affirm gospel citizens.
4. Attend members-business meetings.
5. Disciple other members.

# The Church's Mission

\*notes by Jacob Mennear

## The Primary Task of the Church:

- Make disciples among all nations

## Defining the Mission Field:

- Reached peoples and places
- Unreached peoples and places

## The Responsibility of Local Churches:

- Make disciples
- Plant churches
- Develop missionaries and elders
- Appoint, send, and support missionaries

## Defining Missionary:

- Minister and Ministry
- Missionary and Missions

## Factors to Consider:

Global Lostness: 90%<sup>4</sup>

US Lostness: 76%<sup>6</sup>

NYC Lostness: 91%<sup>8</sup>

Global Unreached: 42%<sup>5</sup>

US Unreached: 8%<sup>7</sup>

NYC Unreached: 20%<sup>9</sup>

- 3% ministers serve cross-culturally among unreached people groups and places
- 1% of "missions" giving among unreached people groups and places<sup>10</sup>

## Action for NSBC:

1. Make disciples and plant churches
2. Pray for and train missionaries
3. Set apart and send missionaries
4. Support and encourage missionaries on the field

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<sup>4</sup> According to IMB Research

<sup>5</sup> According to Joshua Project

<sup>6</sup> According to Pew Research

<sup>7</sup> According to IMB Research

<sup>8</sup> According to Pew Research

<sup>9</sup> According to GG Research

<sup>10</sup> According to Radical.net

# Evangelism

## Part 1

\*notes by Ivan Candelier

### ➤ How does God Save People?

- God saves people through the gospel:

- “For I am not ashamed of *the gospel*, for it is *the power of God for salvation to everyone who believes*, to the Jew first and also to the Greek.” (Rom. 1:16)
- “For *the word of the cross is folly* to those who are perishing, but *to us who are being saved it is the power of God...*<sup>21</sup> For since, in the wisdom of God, the world did not know God through wisdom, *it pleased God through the folly of what we preach to save those who believe.*” (1 Corinthians 1:18; 21)
- “To this *he called you through our gospel*, so that you may obtain the glory of our Lord Jesus Christ.” (2 Thessalonians. 2:14)

### ➤ What is Evangelism?

- We get the word “evangelism” from the Greek noun “*euangelion*” which means: “glad tidings” or “good news”. This word is most commonly translated as “gospel”. The gospel is a message.
- “Evangelism” is the announcement, declaration, or proclamation (preaching) of the gospel in verbal or written form.

### ➤ What Should Be Our Motivation for Evangelism?

#### 1. Obedience

- The Great Commission
  - “*Go therefore and make disciples of all nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19, cf. Mark 16:15)
  - “Then he opened their minds to understand the Scriptures,<sup>46</sup> and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead,<sup>47</sup> and that *repentance for the forgiveness of sins should be proclaimed in his name to all nations*, beginning from Jerusalem.” (Luke 24:45-47)

- We Are All Called to Preach the Gospel

- “...And there arose on that day a great persecution against the church in Jerusalem, **and they were all scattered throughout the regions of Judea and Samaria, except the apostles.** <sup>2</sup> Devout men buried Stephen and made great lamentation over him. <sup>3</sup> But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison. <sup>4</sup> **Now those who were scattered went about preaching the word.**” (Acts 8:1-4)
- “And he gave the apostles, the prophets, **the evangelists**, the shepherds and teachers <sup>12</sup> **to equip the saints for the work of ministry**, for building up the body of Christ” (Ephesians 4:11-12)
- “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, **that you may proclaim the excellencies of him who called you out of darkness into his marvelous light**” (1 Peter 2:9)
- Evangelism is a Discipline (Don Whitney – “Spiritual Disciplines for the Christian Life”)
  - “Isn’t the main reason we don’t witness the simple lack of disciplining ourselves to do it? ...I maintain that apart from making evangelism a Spiritual Discipline, most Christians will seldom share the gospel.” (Page 129 – cf. Colossians 4:5-6)

## 2. Compassion for the Lost

- “... I have great sorrow and unceasing anguish in my heart. <sup>3</sup> For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.” (Romans 9:2-3)
- “Brothers, my heart's desire and prayer to God for them is that they may be saved.” (Romans 10:1)
- Consider the Reality of Hell
  - “And he said, ‘Then I beg you, father, to send him to my father’s house— <sup>28</sup> for I have five brothers— **so that he may warn them, lest they also come into this place of torment.**” (Luke 16:27-28)
  - “**save others by snatching them out of the fire**; to others show mercy with fear, hating even the garment stained by the flesh.” (Jude 23)
  - “And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands **to go to hell, to the unquenchable fire.**” (Mark 9:43)
  - “**And the smoke of their torment goes up forever and ever, and they have no rest, day or night...**” (Rev. 14:11)

### 3. The Glory of God

- “So, whether you eat or drink, or whatever you do, ***do all to the glory of God***.” (1 Corinthians 10:31)
- “...the god of this world has blinded the minds of the unbelievers, to keep them from seeing ***the light of the gospel of the glory of Christ***, who is the image of God.” (2 Corinthians 4:4)
- But ***you will receive power when the Holy Spirit has come upon you, and you will be my witnesses*** in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Acts 1:8, cf. John 15:26)
- “In love <sup>5</sup>he predestined us for adoption to himself as sons through Jesus Christ, ***according to the purpose of his will, <sup>6</sup> to the praise of his glorious grace***, with which he has blessed us in the Beloved.” (Eph. 4:4-6)

### 4. Bonus Motivation – Do Not Be Ashamed (cf. Rom 1:16)

- “For ***whoever is ashamed of me*** and of my words in this adulterous and sinful generation, ***of him will the Son of Man also be ashamed*** when he comes in the glory of his Father with the holy angels.” (Mark 8:38)
- “Therefore ***do not be ashamed of the testimony about our Lord***, nor of me his prisoner, but share in suffering for the gospel by the power of God, <sup>9</sup> who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began” (2 Timothy 1:8–9)

## ➤ Finding the Gospel in the Bible

- What is *Biblical* Evangelism?
  - The announcement, declaration, or proclamation (preaching) of the gospel in verbal or written form... ***in such a way as to be consistent with sound doctrine contained in the Bible.***
  - Where could you turn to find the gospel in the Bible? – The book of Romans!
- Four Crucial Questions (From “What is the Gospel” – by Greg Gilbert)
  - “Now, having looked at Paul’s argument in Romans 1–4, we can see that at the heart of his proclamation of the gospel are the answers to four crucial questions:
    1. Who made us, and to whom are we accountable?
    2. What is our problem? In other words, are we in trouble and why?
    3. What is God’s solution to that problem? How has he acted to save us from it?
    4. How do I—myself, right here, right now—how do I come to be included in that salvation?
  - We might summarize these four major points like this: God, Man, Christ, and Response.”

## ➤ The Four Major Points of the Gospel

### 1. God the Righteous Creator

*“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. <sup>19</sup> For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup> For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.”* (Romans 1:18-20)

- God is our Creator (see Genesis 1:27, Genesis 2:15-17)
- God is our Lawgiver (see Isaiah 33:22, James 4:12)
- God is Holy (see Isaiah 6:2-3, Habakkuk 1:13)
- God is Just (see Acts 17:31, Exodus 34:6-7, Romans 2:8-9)

### 2. Man, the Sinner

*“for all have sinned and fall short of the glory of God”* (Romans 3:23)

- We have all sinned (see Romans 3:10, Psalm 14, Romans 5:12)
- Sin has consequences (see Ephesians 2:3, Isaiah 59:2, Romans 6:23, Matthew 25:46)

### 3. Jesus Christ the Savior

*“for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.”* (Romans 3:23-25)

- God became a man (see John 1:1,14; Matthew 1:20-21)
- Jesus was sinless (see 1 John 3:5, Hebrews 4:15)
- Jesus died for our sins (see 2 Corinthians 5:21, 1 Corinthians 15:3, 1 Peter 2:24, 1 Peter 3:18)
- Jesus rose from the dead (see 1 Corinthians 15:4, Romans 4:24-25, Romans 10:9)

### 4. The Proper Response – Repentance and Faith

- Faith (see also John 3:16-18, John 6:47, Acts 16:31, Ephesians 2:8-9)

*“But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe.”* (Rom. 4:21-22)

- Repentance (see also Luke 13:3, Mark 6:12, Luke 15:7, 2 Corinthians 7:10)

“I have not come to call the righteous but sinners to *repentance*.” (Luke 5:32)

- Faith and repentance are two sides of the same coin:

“Now after John was arrested, Jesus came into Galilee, *proclaiming the gospel of God*,<sup>15</sup> and saying, “The time is fulfilled, and the kingdom of God is at hand; *repent and believe in the gospel*.” (Mark 1:14-15)

## ➤ The Role of Prayer in Evangelism

- We should pray for people to be saved

“Brothers, *my heart’s desire and prayer to God for them is that they may be saved*.” (Romans 10:1)

- We should pray for opportunities to share the gospel

“At the same time, *pray also for us, that God may open to us a door for the word*, to declare the mystery of Christ, on account of which I am in prison—<sup>4</sup> that I may make it clear, which is how I ought to speak.” (Col. 4:3-4)

## ➤ Salvation is of the Lord

- “No one can come to me unless the Father who sent me draws him...” (John 6:44)
- “One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, was a worshiper of God. *The Lord opened her heart to pay attention to what was said by Paul*.” (Acts 16:14)
- “For by grace you have been saved through faith. And *this is not your own doing; it is the gift of God*” (Eph. 2:8)
- “And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil,<sup>25</sup> correcting his opponents with gentleness. *God may perhaps grant them repentance leading to a knowledge of the truth*” (2 Tim. 2:24-25)
- “What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. <sup>6</sup>I planted, Apollos watered, *but God gave the growth*.<sup>7</sup> So neither he who plants nor he who waters is anything, *but only God who gives the growth*.” (1 Cor. 3:5-7)

# Evangelism

## Part 2

\*notes by Ivan Candelier

### Navigating through a Gospel Conversation

#### Christ's Model of Personal Evangelism: John 4 - "Jesus and the Samaritan Woman"

- Relate: Jesus related to the woman by initiating a conversation in the natural realm. (v.5-8)
- Create: Jesus created an opportunity by swinging the conversation to the spiritual realm. (v.9-15)
- Convict: Jesus brought conviction of sin using the law and her conscience. (v.16-18)
- Respond: Jesus responded to her objection and corrected her understanding of true worship. (v.19-24)
- Reveal: Jesus revealed himself as the Messiah. (v.25-26)
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#### "CREATE" – Initiate Spiritual Conversations

The Bible tells us that people are instinctively aware of three things, use them to initiate gospel conversations:

- The Existence of God (*Romans 1:18-21, Acts 14:17*)

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. <sup>19</sup> For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup> For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. <sup>21</sup> For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. (Romans 1:18-21)*

- Morality and Justice (*Romans 1:28-32; 2:12-16*)

*"And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. <sup>29</sup> They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, <sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them." (Romans 1:28-32)*

*"For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. <sup>13</sup> For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. <sup>14</sup> For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup> They show that the work of the law is written on*

*their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them*<sup>16</sup> on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. “(Romans 2:12-16)

- Eternity (Ecclesiastes 3:11)

“He has made everything beautiful in its time. *Also, he has put eternity into man’s heart*, yet so that he cannot find out what God has done from the beginning to the end.” (Ecclesiastes 3:11)

## “CONVICT” – Confront Sin using the Law and the Conscience

### The Law and the Gospel

The first two questions that the gospel answers, “Who is God?” and “Who is man?” are the “*bad news*” of the gospel. The bad news is that God is holy and just and that we are sinners who deserve God’s wrath. We need to understand the bad news before the good news can make any sense.

### What is Sin?

The Greek word for sin, ‘*hamartia*’, literally means “missing the mark.” What is the mark that is missed?

“Everyone who makes a practice of sinning also practices lawlessness; *sin is lawlessness.*” (1 John 3:4 ESV)

### What is the Law?

In its basic sense, the term law means a morally binding commandment laid down by God, usually with some punishment associated with violating it. Having a basic understanding of God’s law is essential to presenting the gospel because the law serves a vital role in our understanding of the bad news, sin. (see Genesis 2:17)

“For by works of the law no human being will be justified in his sight, *since through the law comes knowledge of sin.*” (Romans 3:20)

### The First Law

“And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden,<sup>17</sup> *but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.*” (Genesis 2:16–17)

### The Mosaic Law

In the New Testament, the term “law” usually refers to the Mosaic Law (not always). When God entered into a covenant with the people of Israel, he gave Moses “the Law”, a list of specific commands, along with the blessings and curses that came along with obeying it or disobeying it. The people could not keep the law, they continually disobeyed it. So, what was the purpose of the Mosaic law? - “*Why then the law? It was added because of transgressions...*” (Galatians 3:19)

### The Law Cannot Save

“*yet we know that a person is not justified by works of the law* but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and *not by works of the law, because by works of the law no one will be justified.*” (Galatians 2:16, cf. Romans 3:20)

## Four Purposes of the Law

1. The Law Shuts Every Mouth: "Now we know that whatever the law says it speaks to those who are under the law, *so that every mouth may be stopped, and the whole world may be held accountable to God.*" (Rom. 3:19)
2. The Law Exposes Sin: "...*Yet if it had not been for the law, I would not have known sin.* For I would not have known what it is to covet if the law had not said, "You shall not covet." (Romans 7:7)
3. The Law Excites Sin: "Now *the law came in to increase the trespass...*" (Romans 5:20, cf. Romans 7:8)
4. The Law Condemns: "For *the law brings wrath...*" (Romans 4:15, cf. Galatians 3:10)

*\*The Law's Standard is Perfection - "For whoever keeps the whole law but fails in one point has become accountable for all of it" (James 2:10)*

## Which Law Should We Use to Convict Unbelievers of Sin?

So, which "law" do we use to show people their sins? Most people would say to use the Mosaic Law summarized in the 10 commandments, but the problem is that the Mosaic Law was part of the Old Covenant which was a temporary covenant that came to an end when God inaugurated the New Covenant by the death and resurrection of Jesus Christ. (Gal. 3:19, Rom. 10:4) The 10 commandments do contain some abiding principles (murder has always been wrong), and 9 of the 10 are repeated in the New Testament. What makes more sense is to present the commands found in the New Testament. (Unless you're witnessing to a Jewish person.)

*"To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law."* (1 Corinthians 9:21)

### New Testament Sin Lists:

Romans 1:28-32, Ephesians 4:25-32, Colossians 3:5-8, Galatians 5:19-21, 1 Corinthians 6:9-10, Revelation 21:8

## Sin Existed Without a Written Law

*"for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup> Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come."* (Romans 5:13-14)

## The Law Written on the Heart - The Conscience

*"For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. <sup>13</sup> For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. <sup>14</sup> For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup> They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them <sup>16</sup> on that day when, according to my gospel, God judges the secrets of men by Christ Jesus."* (Romans 2:12-16)

## The Lawful Use of the Law

*"Now we know that the law is good, if one uses it lawfully, <sup>9</sup> understanding this, that the law is not laid down for the just but for the lawless and disobedient..."* (1 Timothy 1:8-9)

“To use the law lawfully is to use it **according to the glorious gospel of the blessed God**. The law, since it shows men their sin, is a necessary part of the gospel. If there were no bad news that men were lost sinners, there could be no good news of Christ’s redemption. The gospel is **glorious** because it reveals God’s glory, His attributes. One of those attributes is holiness, which involves hatred of sin. Another is justice, which demands punishment when His law is violated. Any gospel that ignores the law and sin is not the true gospel, since it does not reflect God’s attributes. **The blessed God** is both blessed in Himself (cf. 6:15), and the source of blessing for His people (Eph. 1:3). It was the true gospel **with which** Paul was **entrusted** (Gal. 2:7).” (*The John MacArthur New Testament Commentary – 1 Timothy*)

### Martin Lloyd Jones quote on Law and the Gospel

“There is no true evangelism without the doctrine of sin, and without an understanding of what sin is. I do not want to be unfair, but I say that a gospel which merely says, ‘Come to Jesus,’ and offers Him as a Friend, and offers a marvelous new life, without convicting of sin, is not New Testament evangelism. **The essence of evangelism is to start by preaching the Law; and it is because the Law has not been preached that we have had so much superficial evangelism.** True evangelism must always start by preaching the Law.” (*Martyn Lloyd-Jones - Studies in the Sermon on the Mount*)

### “RESPOND” - Responding to Common Objections

Very rarely will you be involved in an evangelistic conversation where you won’t have to respond to some objection to Christianity or correct a false belief. You can say that the apologetics sometimes clears the way of obstacles for the gospel. Some use it as pre-evangelism. Every evangelist needs to have at least a basic knowledge of apologetics but the goal is not to win arguments, the goal is to present the gospel and win souls.

*“And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, <sup>25</sup> **correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth,**” (2 Timothy 2:24-25)*

*“but in your hearts honor Christ the Lord as holy, **always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you,** yet do it with gentleness and respect” (1 Peter 3:15)*

*“Walk in wisdom toward outsiders, making the best use of the time. <sup>6</sup> **Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.**” (Colossians 4:5-6)*

### Apologetics and its Role in Evangelism (Matt Slick – CARM.org)

“There is a saying, that the heart will not accept what the mind rejects. Though the preaching of the gospel is indeed powerful (Romans 1:16), the truth is that sometimes, answering difficult questions and exposing the errors of antagonists can provide a means to more effectively presenting the gospel. The practice of apologetics...

- adds credibility to the speaker.
- helps provide the right to speak the gospel to the crowd. In other words, it helps the listeners better receive what the evangelist is saying because their minds aren’t turned away by the speaker’s perceived incompetence.
- quiets the objectors.”

## Perfecting the Art of Asking Questions (from “Tactics” by Greg Koukl)

“The key to the tactic is to go on the offensive in an inoffensive way by using carefully selected questions to productively advance the conversation. Simply put, never make a statement, at least at first, when a question will do the job.”

- “For one thing, sincere questions are friendly and flattering. They invite genial interaction on something the other person cares a lot about: her own ideas.”
- “Second, you’ll get an education. You’ll leave a conversation knowing more than when you arrived. Sometimes that information will be just what you need to make a difference.”
- “Third, questions allow you to make progress on a point without being pushy. Since questions are largely neutral, or at least seem that way, they don’t sound “preachy.” When you ask a question, you aren’t actually stating your own view.”

### Three Types of Questions

- **Gathering information:**  
“What do you mean by that?”, “Can you explain that further?”, “Can you repeat that so I understand?”
- **Reverse the burden of proof:**  
“How did you come to that conclusion?”, “Why do you believe that is true?”, “How do you know that?”
- **Lead the conversation:**  
“Can I ask you a question?”, “Have you ever considered?”, “Can you clear something up for me?”

### Jesus Commonly Used Questions to Respond to His Questioners:

Matthew 15:1-3, Matthew 19:3-5, Mark 2:1-11, Luke 6:1-3, Luke 20:1-7

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