

**PRTH 603 – The Church and Its Ministry (Ecclesiology) with Dr. H. DeMoor (C. Steenwyk)**

*What is the Church?*

RCC/Orthodox – [God’s People] God putting His people together

Mainline Protestant – [Body of Christ] The people of God in the world

Anabaptist/Continental Evangelical – [Believers in Christ] Human organization and faith.

Church = a community    Sect = a group that decides to get together and do something for JC

- I. **People of God** (communion of saints, elect/chose, passive, redemptive historical)  
Scripture – saints, chosen people, God’s portion & inheritance, New Jerusalem, holy nation  
Creeds – holy, catholic, apostolic, communion of saints
  - A. *Redemptive/Historical* perspective on the Church
    1. Continuity from Paradise until Judgment (Israel of God – Rom 11)
    2. Discontinuity of ethnic identity (Jew) to diversity (Jew + Gentile)
  - B. *Where did the Church begin?*
    - Eph 1:4 – before the foundation of the world (in the mind of God)
    - Gen 1:26ff – after the creation of man
    - Gen 12 – call of Abram
    - Ex 19 – promise of the covenant with Israel at Sinai
    - Gospels – when Christ came
    - Acts 2 – pouring out of the H.S.
- II. **Body of Christ** (body of X, fellowship of faith, believers, active, Xological) - Rom 12
- III. **Covenant, Church, Kingdom** – Because we live in the New Covenant we are no longer primarily part of a specific ethnic or biological group. Covenant is the way God uses to reach the world and draw out a people for Himself.
- IV. **Traditional Distinctions regarding the Church**
  - A. *Militant* (on earth) vs. *Triumphant* (in Heaven)
  - B. *Visible* (structure as we see it) vs. *Invisible* (as God sees it)
  - C. *Organism* (community) vs. *Institute* (government) [both within Visible church]
- V. **Marks of the True Church** - Word, Sacraments, Discipline.... all centered on the Word. (BC 29). The heart is *Sola Scriptura* – the Word has the Church (not v.v)
- VI. **Attributes of the Church** – [“gabe” (gift) and “aufgabe” (mandate)]
  - A. *Unity* – Christ has made us one and calls us to be one, despite differences  
John 17:20-26 - Christ’s prayer for the Church
  - B. *Holiness* – set apart, *simul justus et peccator* “same time just and sinner”  
Ro. 12:1ff - God makes the church holy through discipline (making one better)
  - C. *Catholicity* – universal, general, all-embracing/encompassing, held in common
    1. From Above – church united with its Lord in His fullness
    2. From Below – church rooted in creation
    3. In Breadth – dynamic mission of the church reaching beyond itself
    4. In Length – people from all walks of life throughout all of history  
*NOTE* – *Unity* ≠ *Catholicity*. *Unity is drawing together. Cath is reaching out*
  - D. *Apostolicity* – founded upon apostolic witness (Eph 2:19-22), sent on a mission (apostel w Eph 3:8-12), church is nurtured for its intended mission by Christ’s representatives (office-bearers Eph 4:4-16). No apostolic succession.

## VII. Means of Grace

- A. *Word* - primary instrument of special grace, prepares us for the sacraments.
  - B. *Sacraments* (Baptism & Lord's Supper) - secondary, but obligatory.
    - *ex opera operante* = operative out of their own operation. Word can function w/o the sacraments, but sacraments assure God's people.
    - Essentially God doing something in us (community). Evangelicals see dedication + adult baptism as something we do (individualistic).
    - Corporate events, not for personal use (ex. Youth group on the beach)
    - Church has responsibility to guard and open sacraments
    - Sacraments are designed to be celebrative in nature.
1. **Baptism** – BRANDING that signifies a BATH and a BURIAL
    - a. Washing – I Cor 6:11, Eph 5:25b-26, Titus 3:5
    - b. Redemptive/Historical – bound to JC (Gal 3:27, Col 3)
    - c. Infant Baptism – Needs to be seen in all of Scripture, passive recipients

**Gen 17:7** - I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

**Acts 2:39** - The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.

**Mark 10:16** - And he took the children in his arms, put his hands on them and blessed them.

Why was the NT silent if infants were to be baptized?

[+] It was obvious to baptize infants (continuation of circumcision)

[+] If Jesus intended a change He would have said so

[-] Scripture example is faith before baptism, but this was the first generation of Christians/believers, therefore all needed to be baptized.

[-] Doesn't say it so don't do it.
  2. **Lord's Supper** – focus on Jesus' sacrifice and the coming of the New Covenant
    - a. Aspects of the Supper – I Cor 11... sacred event, demonstration of grace
      - i. Redemptive/historical sign = blood shed/sacrifice
      - ii. Eschatological sign = eternal banquet feast with Christ
    - b. Lord's Supper traditions
      - i. Transubstantiation – (RCC) body & blood present. Re-enact sacrifice  
Mass is a propitiatory sacrifice. Expiation of cross made actual.
      - ii. Consubstantiation – (Lutheran) real presence, not *in* but above, next to, behind, before.
      - iii. Spiritual Presence (Zwingli) – just a sign, only a memorial
    - c. BC 35 – works by God's Spirit which is incomprehensible. We eat the physical body, but not by the mouth, but by faith (spiritually).

## VIII. Ministry/Ordination (II Cor 2:14-17, 5:20-6:2) – ministry of reconciliation

- A. Christ-Centered (II. Tim 1:1,8,13; 2:3,8,10) – leading people to Christ
- B. Distinctly Ecclesiastical – signpost that Jesus has come and is coming again
- C. Corporate – community and accountability
- D. Relational – deals with people. Not program managers.

*\*NOTE: Ordination is discussed more in Church Polity*