

Loris First Baptist Church
“52 Vital Doctrines of The Bible”

Doctrine #39 – The Church: Her Organization and Ordinances

Note: Most information based on pages 266-273 of the book “Major Bible Themes” by Lewis Sperry Chaffer.

Church Government

1. The church, as the body of Christ, includes every Christian joined to Christ as the head of the body by the baptism of the Spirit.
 - a. The church as an organism is ordered on the same principle as the human body, for each part relates to each other part and the whole body relates to the head directing the body.
 - b. The body of Christ essentially needs no organization, as its relationship is spiritual and supernatural.
 - c. In the local church, however, in biblical times as well as today, some church organization seems to be necessary in practice.
2. Three forms of church government are found in the history of the church, each having its roots in apostolic times.
 - a. The “Episcopal Form” of government recognizes a bishop, or church leader by some other designation, who has power by virtue of his office of directing the local church.

NOTE: *This has developed into an extensive organization such as is true in the Roman Catholic Church or a more simple system as found in the Episcopal Church or the Methodist Episcopal body, where bishops are appointed to supervise the activities of the churches in a given area.*

- b. A “Representative Form” of government recognizes the authority of duly appointed representatives of local churches, usually grouped geographically, and is illustrated in the Reformed and Presbyterian churches.
 - 1) Often representatives of a local group (presbytery) of churches come under the supervision and direction of a larger body, or synod, and in turn the synod comes under the larger body of a general assembly.
 - 2) While rules and extent of power vary, the idea is that duly appointed representatives constitute the authority of the church.

- c. The “Congregational Form” of government is where the seat of authority is in the local congregation, and important matters are decided by the congregation without respect to authority of other churches or officials.
 - 1) Illustrating this form of government are Congregational churches (United Church of Christ), the Disciples churches, and Baptist churches.
 - 2) While local churches may be subject in some degree to higher bodies, committees, or officials, the concept of a congregational church is that a local congregation determines its own affairs, elects and ordains its own ministers, and directs the use of its own treasury.
3. In the early church all three forms of government are in evidence to some extent.
- a. Many of the early churches recognize the apostles as having primary authority. This seems to have passed, however, with the first generation of Christians.
 - b. Representative government is illustrated in the council at Jerusalem in Acts 15, wherein the apostles and elders in Jerusalem were considered authoritative on the doctrinal questions which the churches raised. Strictly speaking, however, they were neither elected nor representatives of the church in the modern sense.
 - c. As churches matured and no longer needed apostolic supervision, the government of the churches seems to have passed to each local church itself. This seems to have been true of the seven churches of Asia mentioned in Revelation 2—3 which were subject to no human authority although remaining under the authority of Christ Himself.
4. It is questionable whether Scripture authorizes the extensive and complicated government sometimes appearing in the modern church, and a return to biblical simplicity would seem in order.

The Order of the Church

- 1. The concept of church order relates to those who have authority in the local church and provide leadership for it.
 - a. The local church in the New Testament included those designated as bishops and elders who were the responsible leaders of the local church.
 - b. It is probable that the bishops and elders were the same people although the titles were slightly different in meaning.
- 2. The concept of “elder” in the New Testament was probably derived from the elders who exercised authority over Israel.

Matthew 16:21 *“From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of THE ELDERS, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.”*

Matthew 26:47 “While He was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and THE ELDERS of the people.”

Matthew 26:57 “Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and THE ELDERS had assembled.”

Acts 4:5 “The next day the rulers, ELDERS and teachers of the law met in Jerusalem.”

Acts 4:23 “On their release, Peter and John went back to their own people and reported all that the chief priests and ELDERS had said to them.”

- a. An “elder” in Israel indicated a person who was mature in judgment and worthy of an authoritative position.
- b. Hence, an elder was one who had the personal qualifications for leadership, while the term “bishop” or “overseer” described the office or function of the person.
 - 1) A bishop was always an elder, but an elder might not be a bishop under certain circumstances—that is, he might have the qualities without the office.
 - 2) Normally the terms seem to have been used in identical sense in the early church.

Titus 1:5 “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint ELDERS in every town, as I directed you. AN ELDER must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. SINCE AN OVERSEER is entrusted with God’s work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.”

3. In apostolic times bishops and elders in the local church were plural although some may have provided more leadership than others.
 - a. Bishops and elders were charged with certain responsibilities such as ruling the church.

1Timothy 3:4-5 “He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to RULE his own family, HOW CAN HE TAKE CARE OF GOD’S CHURCH?)”

1Timothy 5:17 “Let THE ELDERS WHO RULE WELL be counted worthy of double honor, especially those who labor in the word and doctrine.”

- b. Bishops and elders were to protect the church from moral or theological error.

Titus 1:9 “He must HOLD FIRMLY TO THE TRUSTWORTHY MESSAGE as it has been taught, so that he can encourage others by sound doctrine and REFUTE THOSE WHO OPPOSE IT.”

c. Bishops and elders were also to superintend or oversee the church as a shepherd would his flock.

John 21:16 “Again Jesus said, ‘Simon son of John, do you truly love Me?’ He answered, ‘Yes, Lord, You know that I love You.’ Jesus said, “TAKE CARE OF MY SHEEP.””

Acts 20:28 “Keep watch over yourselves and ALL THE FLOCK of which the Holy Spirit has made you overseers. BE SHEPHERDS OF THE CHURCH OF GOD which He bought with His own blood.”

Hebrews 13:17 “Obey your leaders and submit to their authority. THEY KEEP WATCH OVER YOU as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.”

1 Peter 5:2 “BE SHEPHERDS OF GOD’S FLOCK that is under your care, serving as OVERSEERS—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve...”

4. Although, initially, bishops and elders were appointed by the apostles, in the early church it seems that as these churches matured appointment was by the church itself, and such appointment was a recognition of their spiritual qualities which qualified them for places of leadership.

Acts 14:23 “Paul and Barnabas APPOINTED ELDERS FOR THEM IN EACH CHURCH and, with prayer and fasting, committed them to the Lord, in Whom they had put their trust.”

Acts 20:28 “Keep watch over yourselves and all the flock of which THE HOLY SPIRIT HAS MADE YOU OVERSEERS. Be shepherds of the church of God, which He bought with His own blood.”

Titus 1:5-7 “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint ELDERS in every town, as I directed you. AN ELDER must be BLAMELESS, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. SINCE AN OVERSEER is entrusted with God’s work, he must be BLAMELESS—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.”

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5. In contrast with elders and bishops, others were designated deacons.

a. In the early church they concerned themselves with “charity” for the needy and “ministering” in physical things, although they could also have spiritual gifts.

Acts 6:1-4 “In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, ‘It would not be right for us to neglect the ministry of the word of God IN ORDER TO WAIT ON TABLES. Brothers, choose SEVEN MEN FROM AMONG YOU who are known to be full of the Spirit and wisdom. We will turn THIS RESPONSIBILITY over to them and will give our attention to prayer and the ministry of the word.”

Acts 6:5-6 "This proposal pleased the whole group. They chose Stephen, a man FULL OF FAITH AND THE HOLY SPIRIT; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them."

1 Timothy 3:8-13 "DEACONS, likewise, ARE TO BE MEN WORTHY OF RESPECT, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. A DEACON must be the husband of but one wife and must manage his children and his household well. THOSE WHO HAVE SERVED WELL gain an excellent standing and great assurance in their faith in Christ Jesus."

b. Like the elders they were set aside to their office by the apostles.

Acts 6:5-6 "This proposal pleased the whole group. They chose Stephen, a man full of faith and the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men TO THE APOSTLES, who prayed and LAI D THEIR HANDS ON THEM."

Acts 13:2-3 "While they were worshiping the Lord and fasting, the Holy Spirit said, 'SET APART for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and sent them off."

2 Timothy 1:6 "For this reason I remind you to fan into flame the gift of God, which is in you through THE LAYING ON OF MY (i.e. "Paul's") HANDS."

c. Deacons also have been appointed by the elders in the early church.

1 Timothy 4:14 "Do not neglect your gift, which was given you through a prophetic message when THE BODY OF ELDERS LAID THEIR HANDS ON YOU."

6. As in the case of elders and bishops, distinction must be made between the office of being a deacon and the ministry which a deacon might perform. Philip is an illustration of one who held the office of a deacon, but who by spiritual gift was an evangelist.

Acts 6:5-6 "This proposal pleased the whole group. They chose Stephen, a man full of faith and the Holy Spirit; also PHILIP, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them."

Acts 21:8 "Leaving the next day, we reached Caesarea and stayed at the house of PHILIP THE EVANGELIST, one of the Seven."

7. In the church today, some churches tend to recognize a single pastor as "the elder" and other officials who assist him in spiritual matters as deacons.

The Ordinances of the Church

1. Most Protestant churches recognize only two ordinances, baptism and the Lord's Supper.
 - a. Exceptions to this may be found in certain bodies who recognize footwashing, as illustrated in Christ's washing the disciples' feet (John 13), as another ordinance.
 - b. The Roman Catholic Church adds a number of ordinances.
2. Only baptism and the celebration of the Lord's Supper are almost universally recognized.

WATER BAPTISM

1. The ordinance of water baptism, in the history of the church, has been the subject of countless controversies and has resulted in major divisions in the organized church.
2. In general, the arguments involving "baptism" amongst believers have been over two major problems:
 - a. Whether water baptism is merely a ritual or actually bestows some supernatural benefit on the recipient;
 - b. The question of mode, whether baptism is only by immersion or can also be administered by affusion, referring to baptism by sprinkling or pouring water upon the one being baptized.
3. Those who hold that water baptism is a ritual believe that it represents spiritual truth, but in itself does not bestow any supernatural grace or life upon the recipient.
 - a. The concept that baptism is a ritual is the better interpretation.
 - b. Those who hold that water baptism actually administers some special grace vary considerably in the extent of such benefit to the person being baptized.
 - 1) Some believe in baptismal regeneration, that is, that water baptism affects the new birth of the believer, and others held merely that it provides grace or an inclination to faith and obedience to the Gospel.
 - 2) Those who oppose the idea of baptism as only a *ritual* refer to water baptism as *real* Baptism inseparably related to the baptism of the Spirit and the new birth of the believer.
4. A second problem arises in connection with the mode of baptism.
 - a. Here the controversy seems to revolve around the question as to whether the ordinance uses the word "baptize" as used in its primary or secondary sense.
 - 1) The primary meaning of "baptize" is "to immerse" or "place in" a body such as water.
 - 2) The Greek word meaning "to dip" is never used of water baptism.

b. Accordingly, some argue that baptism is used in a secondary sense of *initiation* in which one passes from a former relationship into a new relationship.

3. Christ referred to His sufferings in death as a baptism, and the Israelites who passed through the Red Sea without the water touching them were declared to be baptized in the cloud and in the sea.

Matthew 20:22-23 *“But Jesus answered and said, ‘You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with THE BAPTISM that I am baptized with?’ They said to Him, ‘We are able.’ So He said to them, ‘You will indeed drink My cup, and BE BAPTIZED with THE BAPTISM that I am BAPTIZED with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father.’”*

1 Corinthians 10:1-2 *“For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. THEY WERE ALL BAPTIZED into Moses in the cloud and in the sea.”*

a. Hence it is argued that physical immersion into water is not necessary for scriptural baptism.

1) In the history of the church there arose the practice of pouring water over the one baptized, in fulfillment of the symbol of the outpouring of the Spirit in salvation, or applying water in less quantity, often referred to as “sprinkling.”

2) Endless arguments have characterized the history of the doctrine.

a) In some cases, as in the instance of Christ being baptized, the implication seems to be that He was immersed.

b) In other instances, as in the baptism of the Philippian jailer (Acts 16:33), it is held that it is extremely unlikely that the jailer and his household would have been immersed in the darkness of the early morning, and baptism would normally have been by pouring while still in the house.

b. Because baptism by immersion is recognized by all as constituting ritual baptism, the tendency has been in many evangelical churches to follow this mode rather than to debate whether affusion is a legitimate mode of baptism.

1) Undoubtedly, undue importance has been attached to the mode of baptism, since the more important question is whether the individual is “born again” and “baptized by the Spirit” into the body of Christ.

2) Arguments for and against various definitions of both the meaning and mode of baptism can be found in standard Bible dictionaries.

- c. Still another problem raised in the matter of baptism as a ritual is the question of infant baptism as opposed to believers' baptism.
- 1) Relatively little evidence is found in the Bible for infant baptism.
 - a) Its adherents usually regard infant baptism as the contemporary expression of setting aside an infant to God much as circumcision was in the nation Israel.
 - b) Although households were baptized, as in Acts 16, with presumably some children included, there is no clear case of infant baptism in the Bible.
 - 2) Accordingly, most evangelicals prefer a service of infant dedication, with water baptism reserved for recognition of true faith in Christ on the part of those of sufficient age to make such an intelligent decision.
 - a) Infant baptism when practiced can be no more than an expression of the faith and hope of the parents that their child will ultimately be saved.
 - b) Baptism of adults should in every case follow evidence of true faith in Christ.
 - 3) Although mode of baptism is not necessarily tied to the question of infant baptism, infants, generally speaking, are baptized by affusion rather than immersion, and those who accept only immersion as a mode of baptism generally also recognize only believer's baptism following faith in Christ.
 4. Regardless of mode of baptism, the ultimate meaning is that the believer is separated from what he was without Christ to what he is in Christ, partaking as he does in the benefits of the death and resurrection of Christ.

SUMMARY: The early church consistently observed the rite of baptism, and practically all branches of the church observe water baptism in some form today.

THE LORD'S SUPPER

1. The ordinance of the Lord's Supper was instituted on the night before the crucifixion of Christ as a symbolic presentation of the believer's participation in the benefits of His death.

NOTE: As such, it superseded the Passover, which the Jews have celebrated ever since their deliverance from Egypt.

- a. In instructing His disciples to eat the bread, according to the exposition given in 1Corinthians 11:23-29, Christ told them that the bread represented "His body" which would be "sacrificed" for them. They were to observe this ritual during His absence in remembrance of Christ.
- b. The cup of wine was declared by Christ to be the new covenant in His blood; in drinking from the cup they would remember Christ especially in His death. They were to observe this celebration until His return.

2. Endless controversies in the history of the church have characterized the various views of the Lord's Supper. In general, three principal points of view have been advanced.
 - a. The Roman Catholic Church has upheld the doctrine of "transubstantiation", that is, that the bread and the wine are "changed" into the body and blood of Christ and the one who partakes of them is literally partaking of Christ's body and blood even though his senses may recognize the elements as still being bread and wine.
 - b. A second view is offered by the Lutheran Church and is sometimes called "consubstantiation," (although the term is not usually accepted by the Lutherans) based on their belief that while the bread remains bread and the wine remains wine, the presence of the body of Christ is in both elements, and thus one partakes of Christ's body in observing the Lord's Supper.
 - c. A third view offered by Zwingli is called the "memorial view" and holds that observing the Lord's Supper is a memorial to His death with no supernatural change in the elements. A variation of this was held by John Calvin, who held that Christ was "spiritually" in the elements.
3. The Scriptures seem to support the memorial view, and rather than the elements containing or symbolizing the presence of Christ, they are instead a recognition of His absence. As part of this, the Lord's Supper is to be observed "till he come."
4. A fitting observance of the Lord's Supper needs to take into consideration the careful instructions of the Apostle Paul in 1 Corinthians 11:27-29.

1Corinthians 11:27-29 "Therefore, whoever eats the bread or drinks the cup of the Lord IN AN UNWORTHY MANNER will be guilty of sinning against the body and blood of the Lord. A MAN OUGHT TO EXAMINE HIMSELF BEFORE he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself."

- a. Observance of the Lord's Supper must be with due reverence and self-examination.
 - b. One who partakes of the celebration in an unworthy or careless manner brings condemnation upon himself.
5. The Lord's Supper has been rightly regarded by many Christians as a sacred time of commemoration of the death of Christ and all its meaning for the individual Christian.
 - a. As indicated by Paul, it is a time of heart-searching, a time of confession of sin, and a time of restoration.
 - b. It is also a reminder of the wonderful benefits which have come to every Christian through the death of Christ.
 6. As the Lord's Supper points back to the historic fact of the first coming of Christ and His death on the cross, so it also points ahead to His coming again when observance of the Lord's Supper will cease.

7. While the frequency of observance is not clearly given in the Scriptures, it seems probable that the early Christians practiced it frequently, perhaps as often as each week, as they gathered on the first day to celebrate the resurrection of Christ.
8. In any case, observance of the Lord's Supper should not be infrequent, but in proper and respectful obedience to the command of Christ to do this until He comes.

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Doctrine #39 – The Church: Her Organization and Ordinances

1. Read Pages 1-10 from the Doctrine#39 Study Guide by next Wednesday.
2. Answer the following Questions about “The Church” as you read:

a. Church Government

- 1) What does “the church”, as the “body of Christ”, include? (page 1, top)

- 2) True or False. The body of Christ needs great leadership and organization from the top down in order to be the effective force for good in the world the Lord wants it to be. (page 1, top)

- 3) What are the three forms of “church government” that are found in the history of the church, each having its roots in apostolic times? (page 1, middle – page 2, top)

- 4) What is the biggest difference between the “Representative” form of Church governance as compared to the “Congregational” form? (page 1, bottom – page 2, top)

- 5) True or False. Only the “Episcopalian” form of church government was practiced during the early development and organization of the first Christian churches. (page 2, top)

- 6) What form of church “government” was illustrated at the Jerusalem council in Acts 15? (page 2, middle)

- 7) Based on a careful study of the seven churches of Asia mentioned in Revelation 2-3, what form of government seems to be the common practice of those churches? (page 2, middle)

b. The Order of the Church

- 1) What does the concept of the “order” of the church relate to? (page 2, bottom)
- 2) What were the titles within a local New Testament church to designate those who were the responsible leaders of the church? (page 2, bottom)
- 3) True or False. It is probable that the words “bishop” and “elder” were titles of the same position within the local church. (page 2, bottom; see also Titus 1:5)
- 4) What did the title “elder” in Israel indicate about a person in New Testament days? (page 3, top)
- 5) True or False. An “elder” tended to be one who had the personal “qualifications” for leadership, while the term “bishop” or “overseer” described the actual “office” or “function” of the church leader. (page 3, middle-top)
- 6) What were some of the responsibilities of bishops and elders in the local church during apostolic times? (page 3, bottom; 1Timothy 3:4-5; 1Timothy 5:17; Titus 1:9; John 21:16; 1Peter 5:2)

- 7) True or False. Although bishops and elders of early churches were initially appointed by the apostles, it seems that as these churches matured the appointments were made by the churches for themselves. (page 4, middle; Acts 14:23; Acts 20:28; Titus 1:5-7; 1Peter 5:2)
- 8) What are some necessary “qualifications” of an elder according to Titus 1:6?
- 9) What are some necessary qualifications of an “overseer” according to Titus 1:9?
- 10) In the early church, what did “deacons” primarily concern themselves with? (page 4, btm; Acts 6:1-4)
- 11) True or False. Only the apostles laid hands on and “appointed” deacons in the early N.T. churches. (page 5, top-middle; Acts 6:5-6; 2Timothy 1:6; 1Timothy 4:14)
- 12) True or False. Deacons had spiritual gifts that allowed them to serve and minister as “laymen” and “examples” within the church, but they could never be “preachers” or “evangelists”. (page 5, bottom; Acts 6:5-6; Acts 21:8)

c. The Ordinances of the Church

- 1) Most Protestant churches recognize only how many ordinances? What are they? (page 6, top)
- 2) True or False. Some protestant churches recognize “foot washing”, as per what Jesus said and did John 13, as a church ordinance. (page 6, top)

- 3) True or False. The ordinance of water baptism has been the subject of countless controversies and caused major divisions within the organized church throughout the history of the Christian church. (page 6, top)

- 4) What are the “two” major arguments amongst Christians involving “baptism”? (page 6, middle-bottom)

- 5) Some Christian’s believe in baptismal “regeneration”. What does this refer to? (page 6, bottom)

- 6) Those who oppose the idea of baptism as only a “ritual” refer to water baptism as what? (page 6, bttm)

- 7) What is the primary “meaning” of the Greek word “baptize”? (page 6, bottom)

- 8) True or False. There are many cases in Greek literature when the word “baptize” could mean “sprinkle” or “dip”. (page 6, bottom)

- 9) True or False. Because of what Jesus said in Matthew 20:22-23 and what Paul said in 1Corinthians 10:1-2, it can easily be argued that physical immersion into water is NOT necessary for scriptural baptism. (page 7, top)

- 10) True or False. “Affusion”, or baptism through “sprinkling” or “pouring water over believer’s head”, is a practice that is defended by biblical proof that this is how Jesus was baptized. (page 7, middle; see Matthew 3:13-16)

- 11) True or False. There is practically no evidence at all of “infant baptism” found in the Bible.
(page 8, top)

- 12) Instead of infant “baptism”, what do most evangelicals prefer to do with children for recognition of true faith in Christ on the part of those of sufficient age to make such an intelligent decision? (page 8, top)

- 13) When was the ordinance of the Lord’s Supper “instituted”? (page 8, bottom)

- 14) Why was the ordinance of the Lord’s Supper instituted by Christ? (page 8, bottom)

- 15) True or False. The Lord’s Supper is so important that it has been raised to “equal” importance of the Passover Meal celebrated by the Jews for thousands of years. (page 8, bottom)

- 16) What does “the bread” represent as part of the Lord’s Supper? (page 8, bottom; 1Cor 11:23-29)

- 17) What does “the blood” represent as part of the Lord’s Supper? (page 8, bottom; 1Cor 11:23-29)

- 18) What does the Roman Catholic term “transubstantiation” mean in reference to the Lord’s Supper?
(page 9, top)

- 19) What does the Lutheran Church term “consubstantiation” mean in reference to the Lord’s Supper?
(page 9, top)
- 20) What is the “memorial view” in reference to the Lord’s Supper? (page 9, top)
- 21) According to 1Corinthians 11:26, how long should the Christian church practice the Lord’s Supper?
- 22) What does “careless” and “unworthy” participation in the Lord’s Supper bring upon a person?
(page 9, middle; 1Corinthians 11:27-30)
- 23) According to 1Corinthians 11:28, what should a person “do” BEFORE he partakes in the Lord’s Supper memorial?
- 24) As indicated by Paul, what is the Lord’s Supper a “time of”? (page 9, bottom)
- 25) What is the Lord’s Supper a wonderful reminder of? (page 9, bottom)
- 26) What does the Lord’s Supper point “back” to? “forward” to? (page 9, bottom)
- 27) True or False. The proper New Testament frequency of celebrating the Lord’s Supper was always demonstrated as being “once a week” on a Sunday. (page 10, top)