



# *Church* CLASSIC

In Search of Authentic Church...

**DOCTRINE OF THE CHURCH IN  
BIBLICAL/HISTORICAL  
PERSPECTIVE**

# The Marks and Works of the Church



# The Marks and Works of the Church

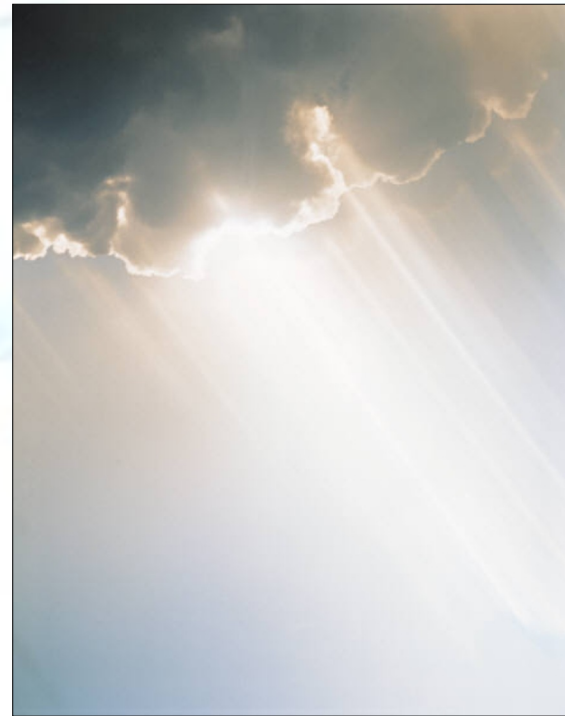


# Purposes of the Church

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- **To Display God's Mercy, Grace, and Wisdom**

**Romans 9:23–24**—“...to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, <sup>24</sup>even us, whom He also called, not from among Jews only, but also from among Gentiles.”



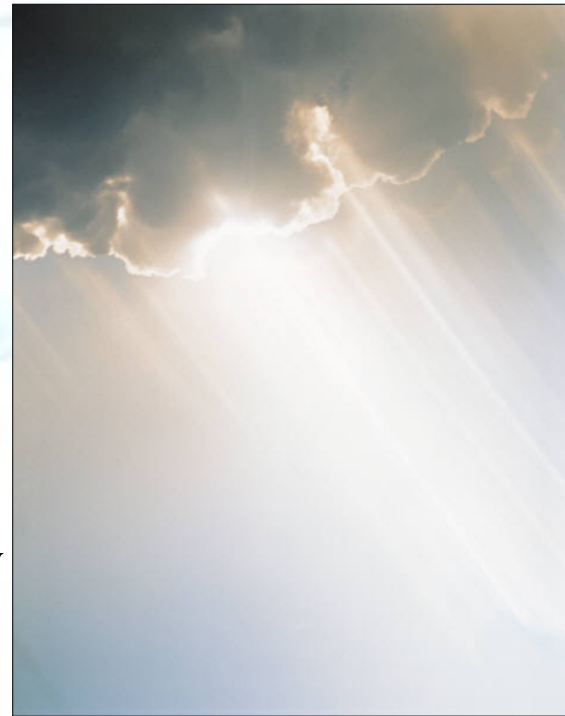
# Purposes of the Church

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- **To Display God's Mercy, Grace, and Wisdom**

**Ephesians 2:7**—“...to show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

**Ephesians 3:10**—“...so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.”



# Purposes of the Church

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## •To Proclaim the Gospel Worldwide

**Matthew 28:19–20**—“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup>teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”



# Purposes of the Church

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## •To Build Up Members to Maturity

**Ephesians 4:11–13**—“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, <sup>12</sup>for the equipping of the saints for the work of service, to the building up of the body of Christ; <sup>13</sup>until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.



# Purposes of the Church

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## •To Be Holy and Blameless

**Ephesians 1:4**—“He chose us in Him before the foundation of the world, that we would be holy and blameless before Him.”

**Philippians 2:15**—“You will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.”

**Colossians 1:22**—“He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless.”



# Purposes of the Church

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## •To Walk in Good Works

**Matthew 5:16**—“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

**Ephesians 2:8–10**—“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; <sup>9</sup>not as a result of works, so that no one may boast. <sup>10</sup>For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.



# Purposes of the Church

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## •To Glorify God

**Ephesians 1:5–6, 12, 14; 3:21**—“He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, <sup>6</sup>to the praise of the glory of His grace.... <sup>12</sup>to the end that we who were the first to hope in Christ would be to the praise of His glory.... <sup>14</sup>with a view to the redemption of God’s own possession, to the praise of His glory... to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.”



## **Purposes of the Church**

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**Glorify God**

**Walk in Good Works**

**Be Holy and Blameless**

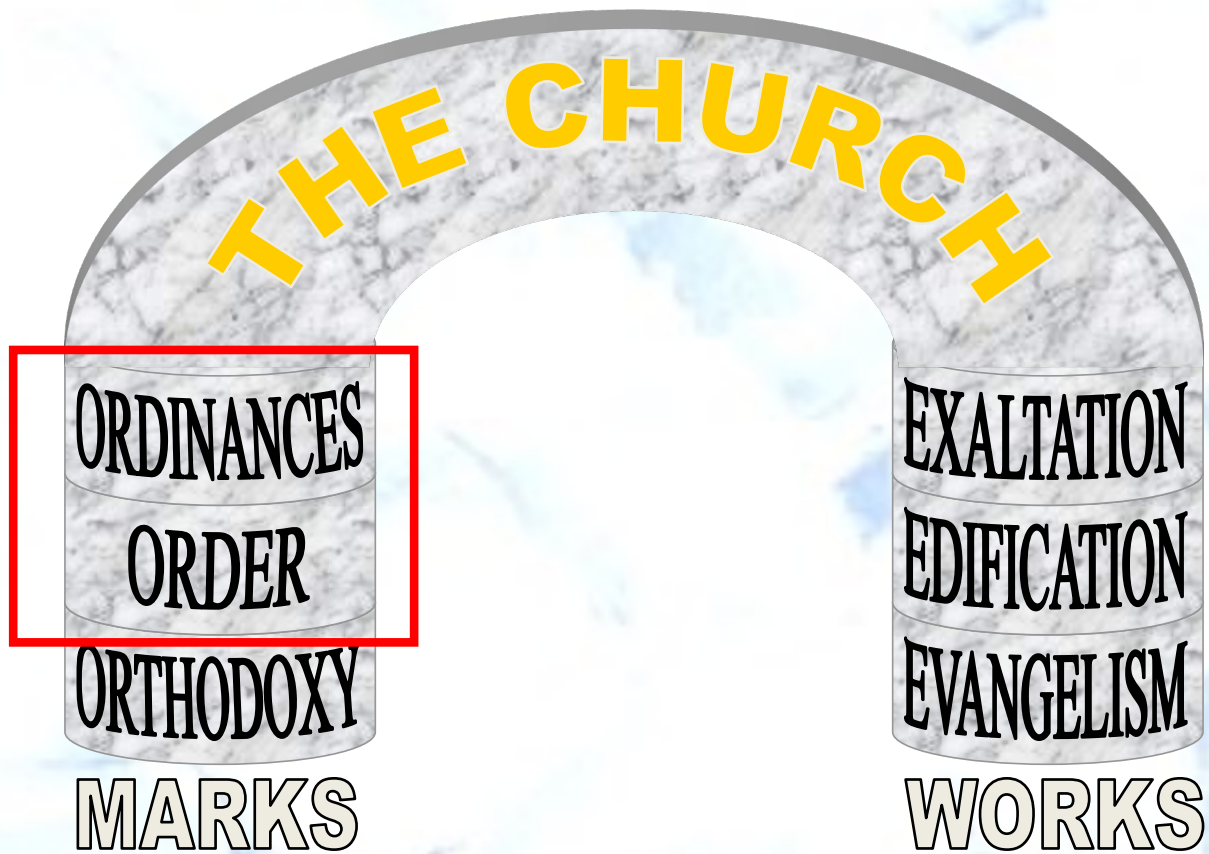
**Build Up Members to Maturity**

**Proclaim the Gospel Worldwide**

**Display God's Mercy, Grace, and Wisdom**



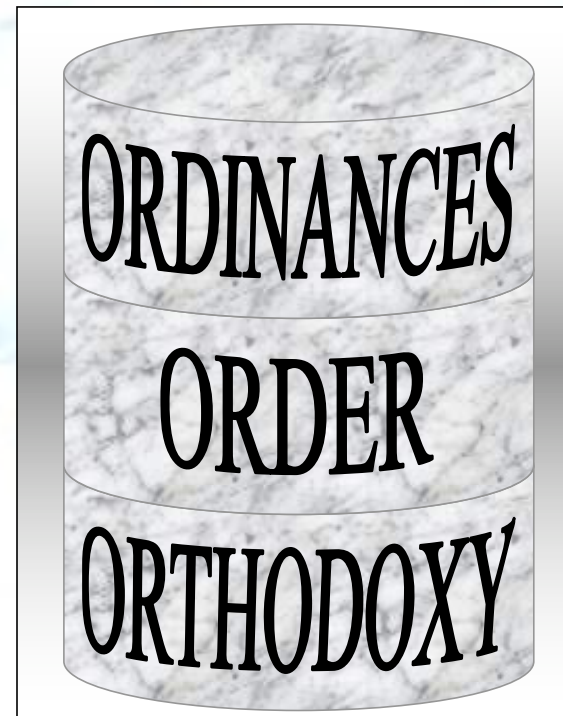
# The Marks and Works of the Church



## The Marks of the Church: 2. Order

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- **ORDER:** God creates everything with order. Just as the Triune God functions with a distinct order in creation, revelation, and redemption, the church also functions with a distinct order. This includes orderly **membership** as well as ordination of qualified **leadership** in the church.



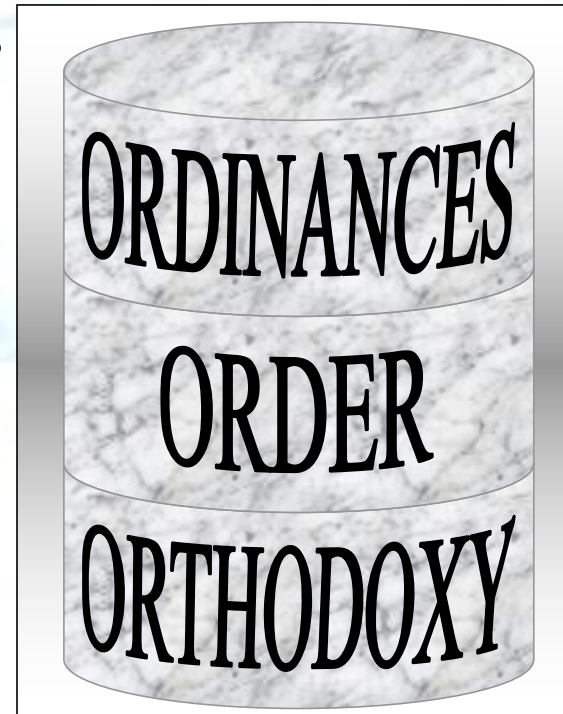
Marks of the Church



## The Marks of the Church: 3. Ordinances

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- **ORDINANCES:** The ordinances (or, sacraments) of the church include **baptism** as a mark of incorporation into the visible church and **communion** as a mark of continued fellowship in the church. These marks of covenant initiation and renewal signify and communicate spiritual realities through visible means.



Marks of the Church



# The Marks and Works of the Church

ORDINANCES  
ORDER  
ORTHODOXY  
MARKS



# The Marks and Works of the Church

ORDINANCES  
ORDER  
ORTHODOXY  
MARKS



## The Marks of the Church: 2. Order



Membership  
Leadership



# Church Order in Biblical/Historical Perspective

## PART I

### *The Apostolic (Biblical-Historical) Model of Church Membership*



# Church Membership: Preview

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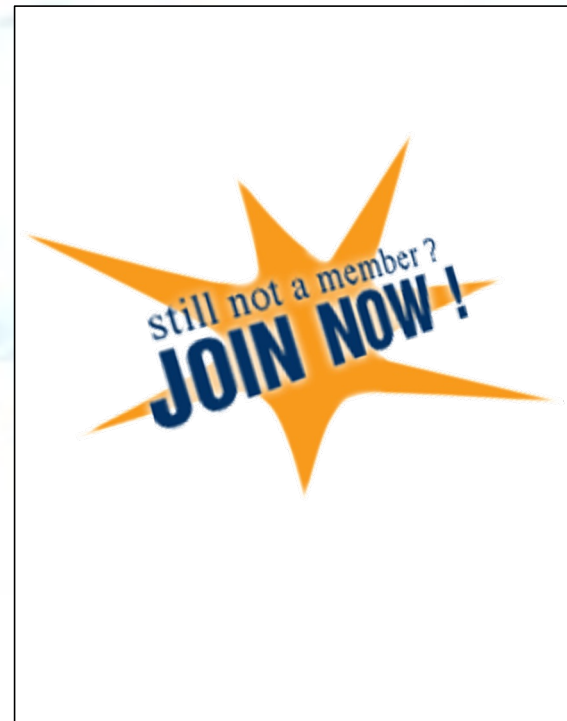
- The early church's testimony is clear: formally joining a local church is not optional.
- "Formally joining" means entering into a "covenant commitment."
- The local church becomes our spiritual "nuclear family," where we commit to all the "one anothers" with both fellow members and our leaders through good times and bad.
- Membership means a responsibility for positively building up the church and resisting destructive attitudes and actions.



# **Commitment or *Covenant* Commitment?**

## **“Covenant Commitment”**

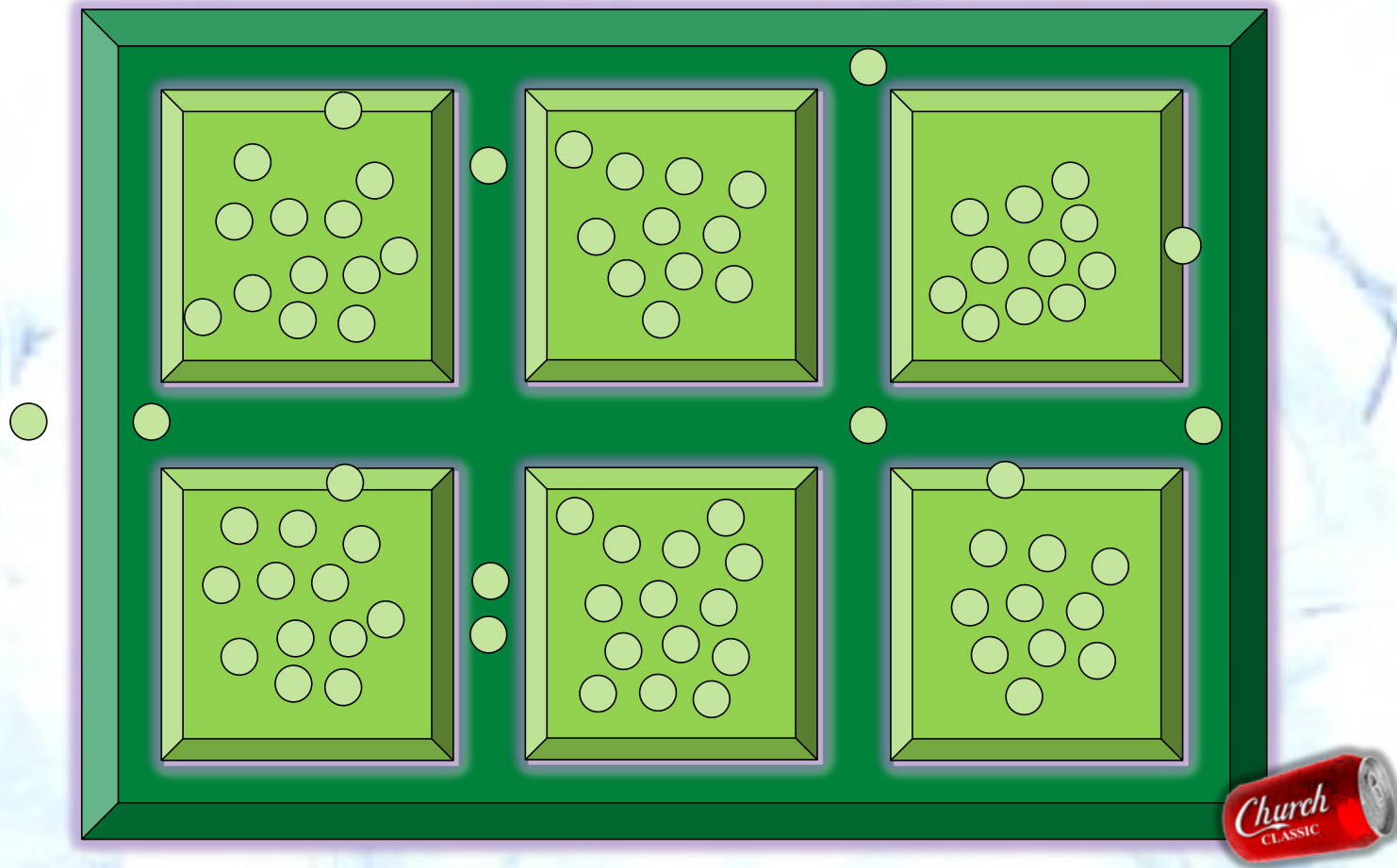
- By becoming a member of a particular church, we do not simply receive rights and privileges, but we assume responsibilities and obligations.
- We publicly affirm our loyalty to carrying out the responsibilities as members of a local body of believers.
- Covenant membership reflects the teaching of the New Testament and the early church, but not that of modern American church culture.



# American Cultural Christian Model

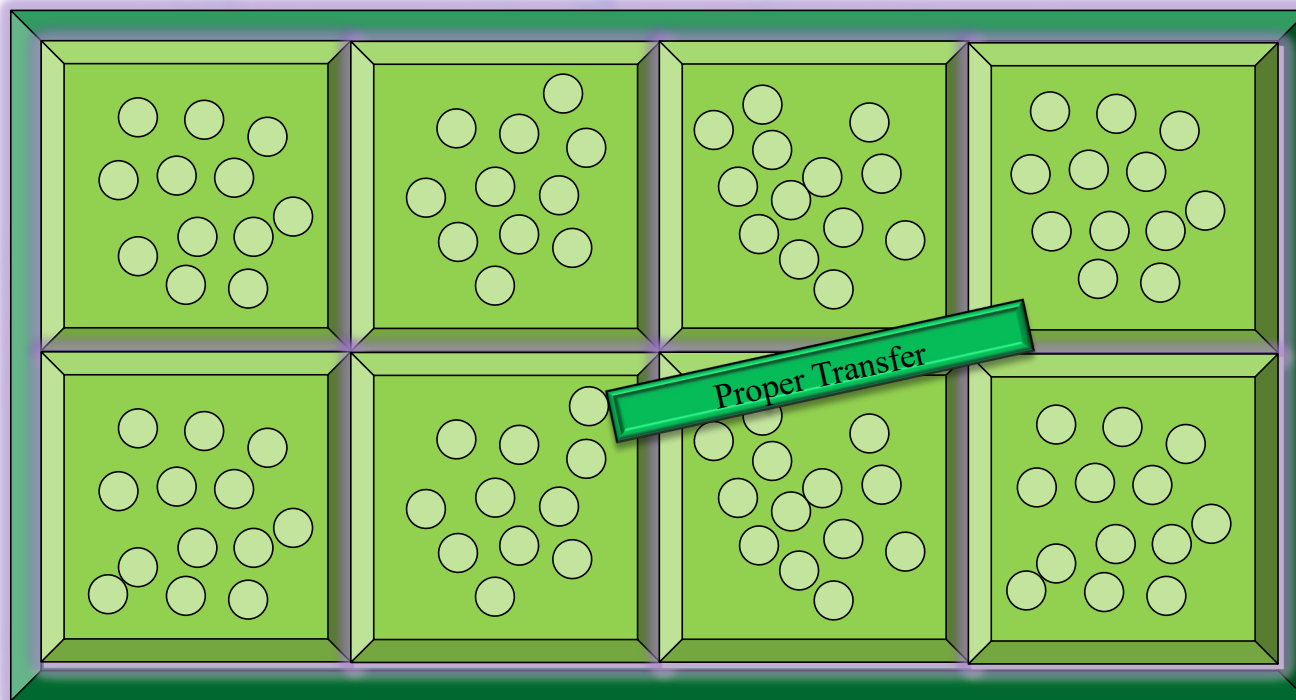
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## Shop, Hop, and [Sometimes] Drop



# New Testament and Early Church Model

## Covenant Commitment for Keeps



## **Reasons for Covenant Commitment**

- 1. Baptism into the Church**
- 2. Cleaving to a Local Church**
- 3. Accountability in the Church**
- 4. Church Leaders Imply Church Members**
- 5. Seriousness of Covenant Commitment**



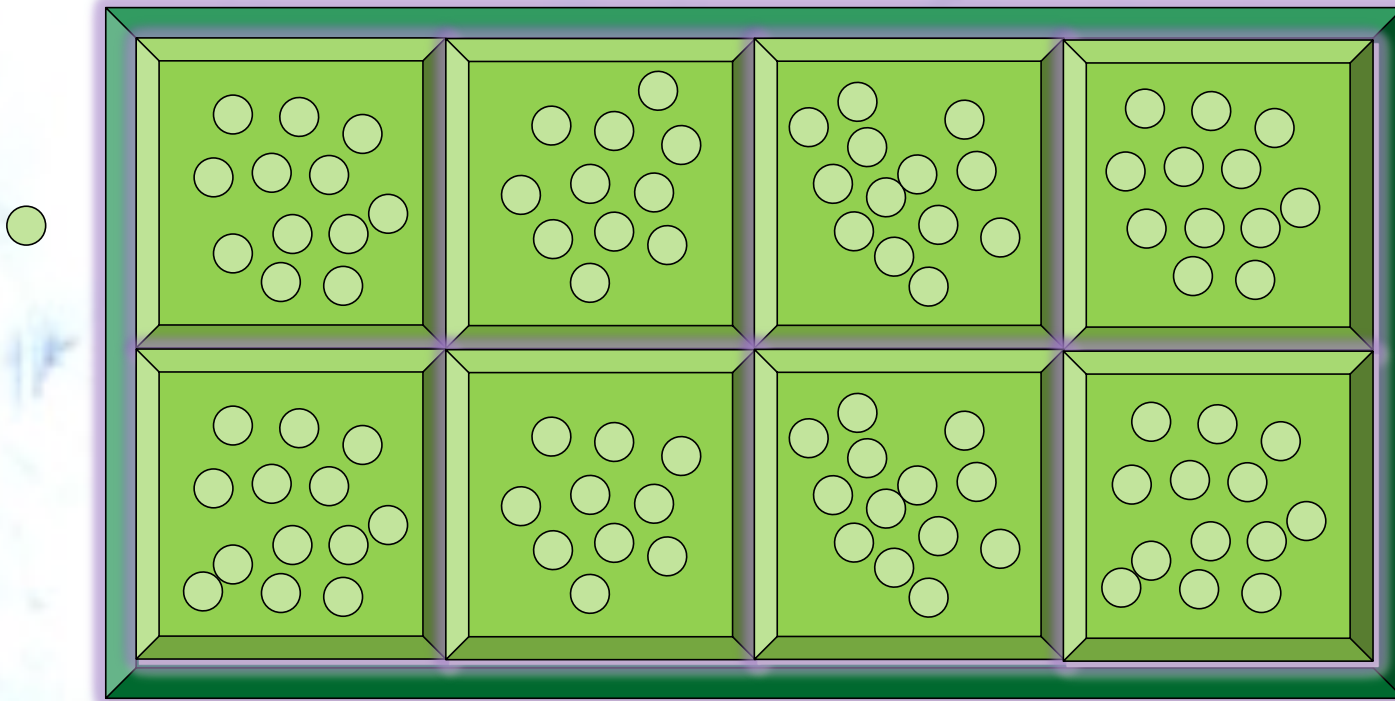
# Reasons for Covenant Commitment

## 1. Baptism into the Church



# 1. Baptism into the Church

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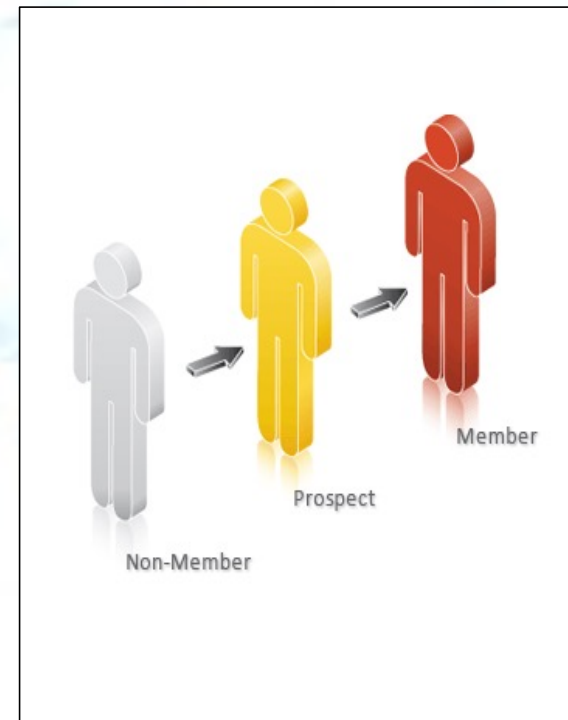


# 1. Baptism into the Church

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## 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, teaching them to observe all that I have commanded you.

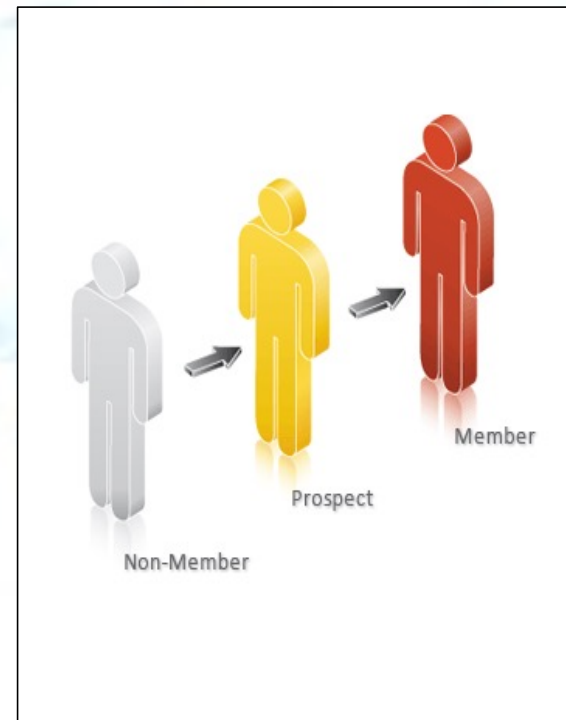


# 1. Baptism into the Church

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## Acts 11:25–26

And he left for Tarsus to look for Saul; and when he had found him, he brought him to Antioch. And for an entire year they [a]met with the church and taught [b]considerable numbers of people; and **the disciples were first called Christians in Antioch.**

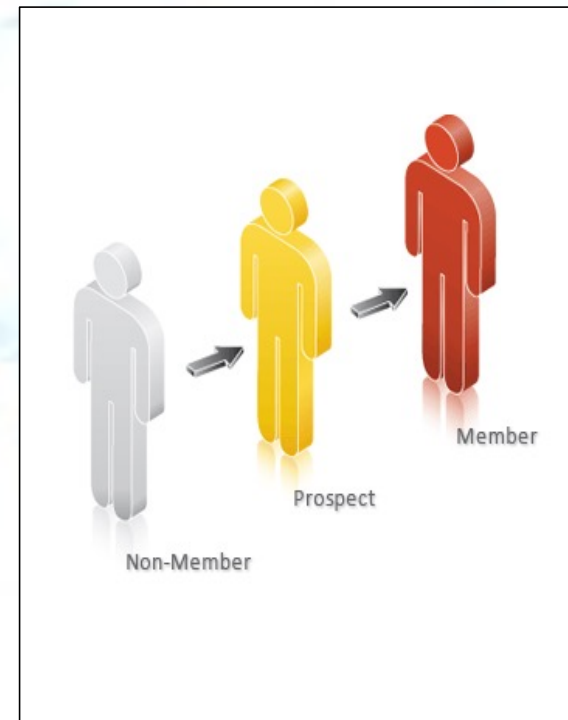


# 1. Baptism into the Church

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## Acts 2:41–42

So those who received his word were **baptized**, and there were **added** that day about three thousand souls. And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.

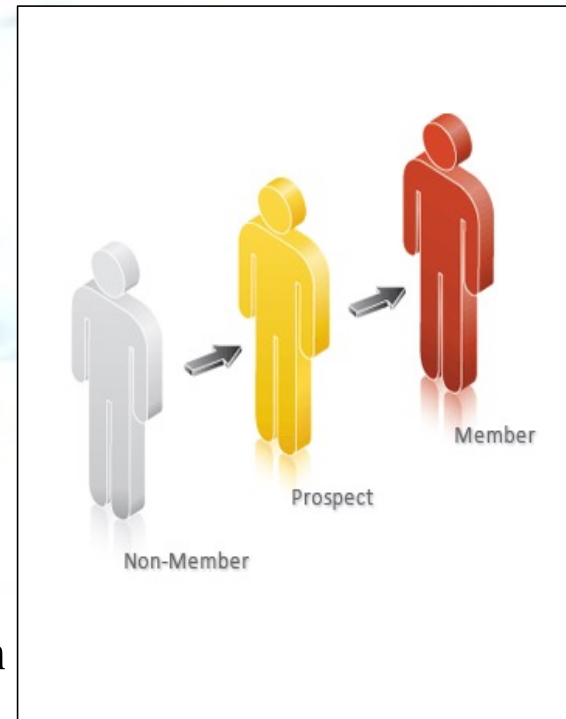


# 1. Baptism into the Church

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## *Didache 1–7 (c. AD 50–70)*

**1.1**There are two ways, one of life and one of death, and there is a great difference between these two ways.... **4.1**My child, night and day remember the one who preaches God's word to you, and honor him.... **4.2**Moreover, you shall seek out daily the presence of the saints, that you may find support in their words. **4.12**In church you shall confess your transgressions, and you shall not approach your prayer with an evil conscience....

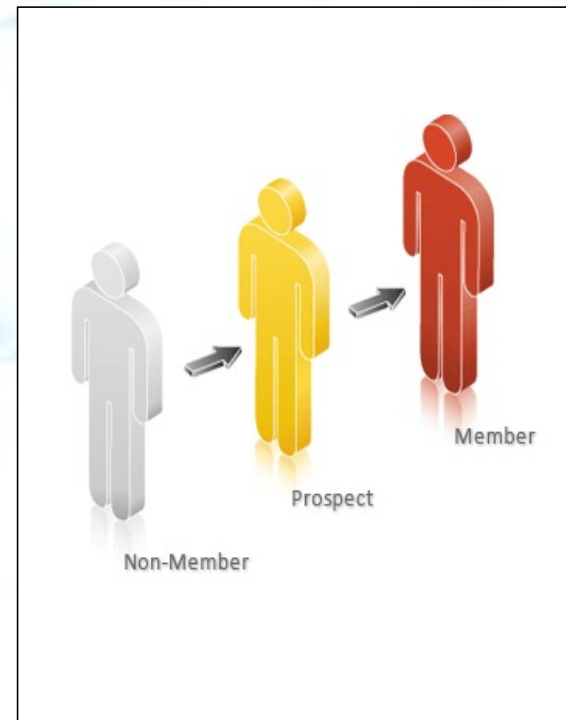


# 1. Baptism into the Church

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## *Didache 1–7*

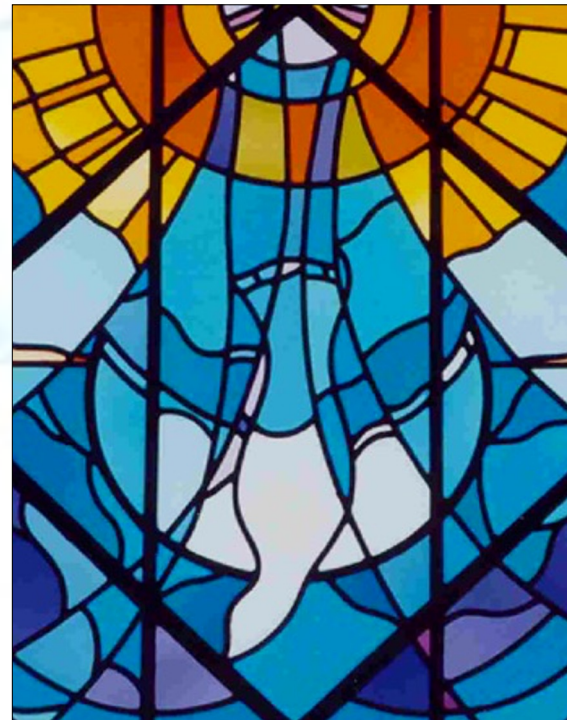
**7.1** Now concerning baptism, baptize as follow: after you have reviewed all these things, baptize “in the name of the Father and of the Son and of the Holy Spirit”....



# **1. Baptism into the Church**

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- 1. A public confession of faith in the Triune God (Matt. 28:19)**
- 2. A personal association with the saving death and resurrection of Jesus Christ (Rom. 6:3–4)**
- 3. An act of repentance to forsake the path of sin and death (Eph. 2:1–10; Col 2:11–14; Heb. 6:1)**
- 4. A pledge to live the new life of faith by the power of the Holy Spirit (1 Pet. 3:21)**
- 5. A rite of initiation into the covenant community (1 Cor. 12:13; Gal. 3:27)**

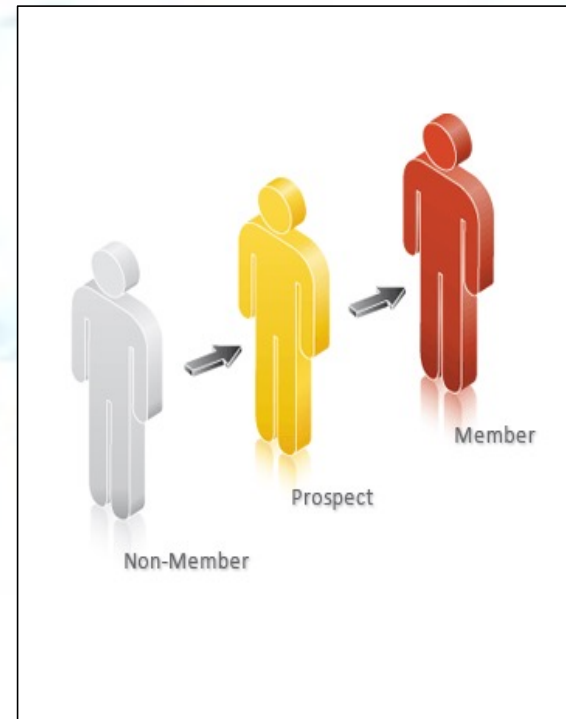


# 1. Baptism into the Church

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## Conclusion

- The notion of unbaptized members of a church is entirely foreign to the New Testament and early church.
- The notion of baptized non-members of a local church is an oddity, and only likely in the case of new missionary efforts or apostolic ministers.
- Functionally, baptism served as *both* the official mark of conversion to the Christian faith *and* the rite of initiation into a local covenanted community.



# **Reasons for Covenant Commitment**

- 1. Baptism into the Church**
- 2. Cleaving to a Local Church**

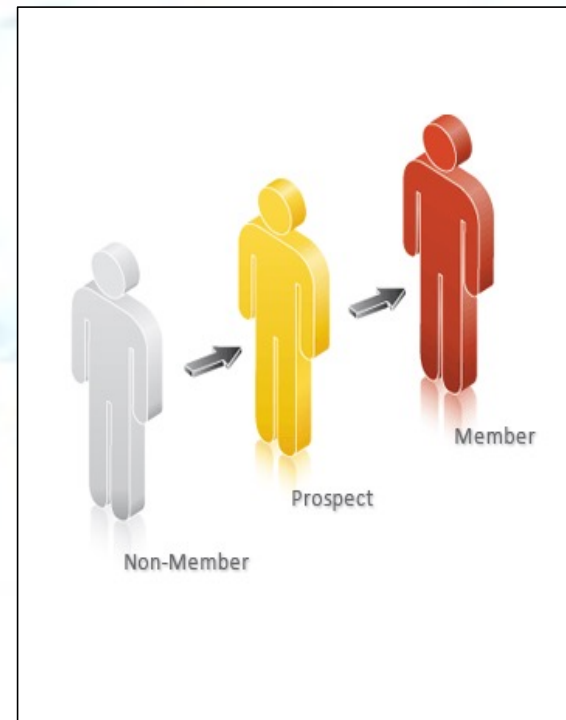


## 2. Cleaving to a Local Church

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***Kollao***—to join, hold fast, cleave to

- Literally, “to glue, cement.”
- In classical Greek, “to join fast together,” “to cleave to.”
- Of husbands and wives (Matt. 19:5)
- Of an employee hiring himself to an employer (Luke 15:15)
- Of our permanent relationship with the Lord (1 Cor. 6:17)
- Of Paul attempting to “join” the church in Jerusalem (Acts 9:26–27)

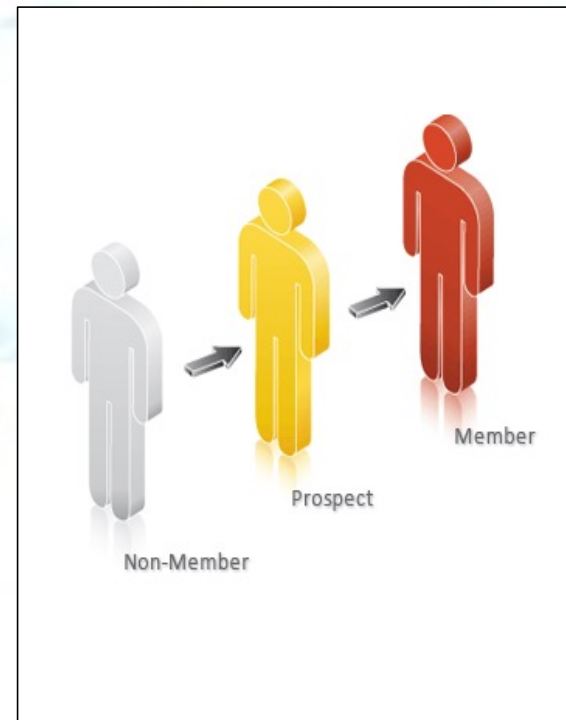


## 2. Cleaving to a Local Church

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### Acts 9:26–27

And when he had come to Jerusalem, he attempted to join (*kollao*) the disciples. And they were all afraid of him, for they did not believe that he was a disciple. But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus.



## 2. Cleaving to a Local Church

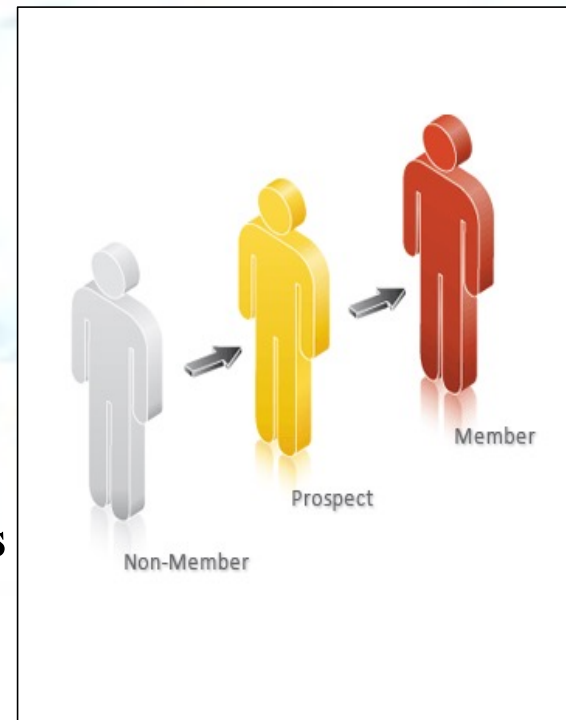
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### ***1 Clement 15.1 (c. AD 95)***

Let us cleave (*kollao*), therefore, to those who cultivate peace with godliness, and not to those who hypocritically profess to desire it.

### ***1 Clement 30.3***

Let us cleave (*kollao*), then, to those to whom grace has been given by God. Let us clothe ourselves with concord and humility, ever exercising self-control, standing far off from all whispering and evil-speaking.

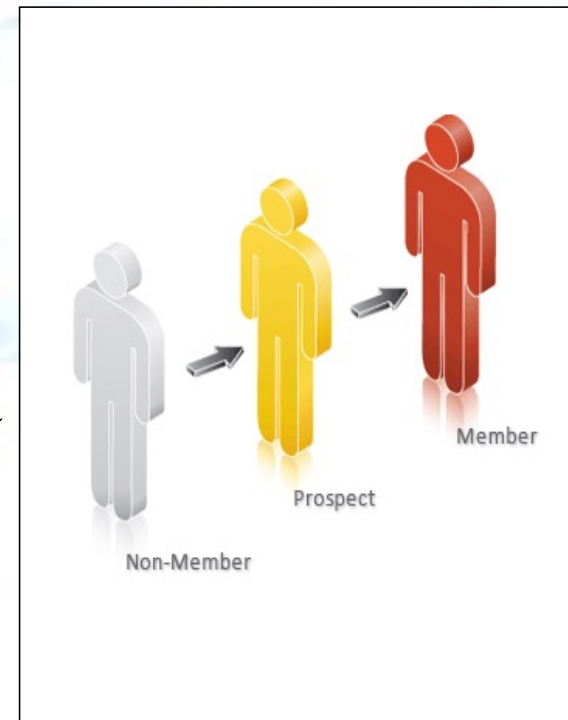


## 2. Cleaving to a Local Church

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### Conclusion

- Scripture and the early church both affirm the strong bond a believer should have to his or her local church community.
- The language of “cleaving” or “joining” implies an intimate association in which a person becomes one with the group.
- The term itself usually implies permanence, fixedness, and union.
- Though *kollao* is not in itself “covenant” language, it suggests far more than merely an informal voluntary commitment.



# **Reasons for Covenant Commitment**

- 1. Baptism into the Church**
- 2. Cleaving to a Local Church**
- 3. Accountability in the Church**



### 3. Accountability in the Church

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- Membership in a local church involves unique accountability to that particular community.
- This relationship defines who is “in” the community and who is “out.”
- A formal covenanted relationship must exist in order for the community to exercise accountability and discipline.
- The New Testament and early church communities *did* exercise accountability and discipline.
- Therefore, churches were established on the basis of a covenanted relationship with one another.



### **3. Accountability in the Church**

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#### **1 Corinthians 5:2**

**And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.**

#### **1 Corinthians 5:13**

**God judges those outside. “Purge the evil person from among you.” [Deut. 17:7, 12; 21:21; 22:21, 22, 24]**

**Cf. Matthew 18:15–17**

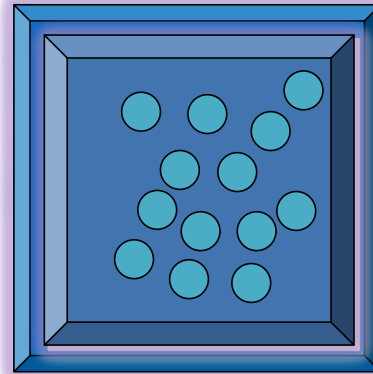


### 3. Accountability in the Church

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#### Old Testament Israel

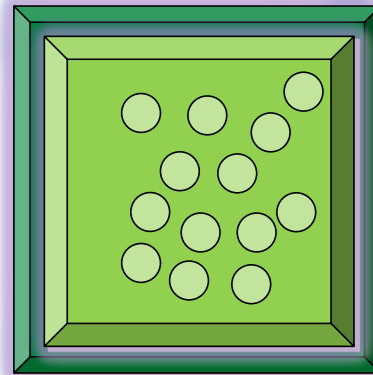
Circumcision  
as the  
Covenant  
Rite of  
Initiation



Purging  
from  
the  
People  
of Israel

#### New Testament Church

Baptism  
as the  
Covenant  
Rite of  
Initiation



Purifying  
of  
the  
Local  
Church



### 3. Accountability in the Church

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#### Conclusion

- Without a covenanted submission of believers to one another and to the established leadership, the kind of church discipline described by Jesus and the apostles is simply not possible.
- Without official membership *in* a community, there could be no official ejection *from* the community.
- Without a covenant commitment to the local community, there could be no discipline.



## **Reasons for Covenant Commitment**

- 1. Baptism into the Church**
- 2. Cleaving to a Local Church**
- 3. Accountability in the Church**
- 4. Church Leaders Imply Church Members**



## **4. Church Leaders Imply Church Members**

- **The fact that leaders are exhorted to take care of the members of their churches demonstrates that they have a God-given responsibility for a particular, definable covenant community.**
- **Without such covenant membership, no such authority and responsibility could legitimately be exercised.**



## **4. Church Leaders Imply Church Members**

### **Acts 20:28**

**Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with his own blood.**



## **4. Church Leaders Imply Church Members**

### **1 Peter 5:1–3**

**So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge (*kleros*), but being examples to the flock.**



## **4. Church Leaders Imply Church Members**

***Kleros***—lot, portion, possession, responsibility

- Literally, “a lot.”
- In classical Greek, “an allotment of land assigned to citizens,” “any piece of land, a portion, farm.”
- Of an official set membership in Acts 1:17, 26; 26:18



## **4. Church Leaders Imply Church Members**

- **Established leadership began in the Jerusalem church where the Apostles themselves served as the “elders” (Acts 8:1; 9:27; 11:30; 15:2, 4, 6, 22; cf. 1 Pet. 5:1).**
- **During their first missionary journey, Paul and Barnabas “appointed elders” in every church (Acts 14:23), which elders were responsible for overseeing the “disciples” (formal students) in each location (14:21).**
- **Establishment of ordained leadership in each local church was intended to continue (Titus 1:5).**



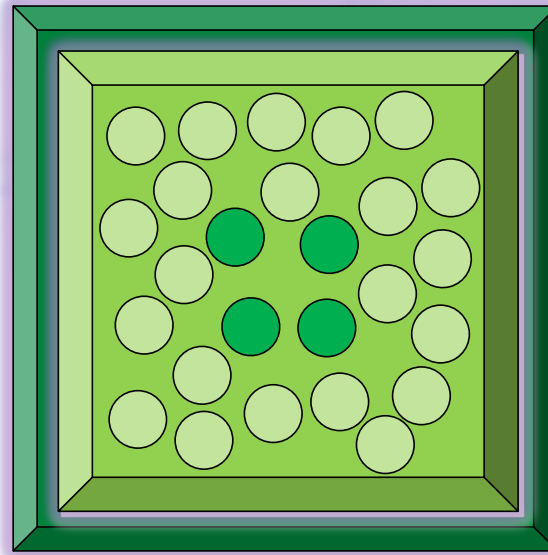
## **4. Church Leaders Imply Church Members**

- **The responsibility of the members of the local church was to live in a relationship of mutual encouragement and support, meeting together consistently (Heb. 10:23).**
- **This membership in the local established church also involved a relationship of submission to leadership (Heb. 13:17).**



## **4. Church Leaders Imply Church Members**

**New Testament Local Church  
Leadership Responsibility  
among the Flock**



## **Reasons for Covenant Commitment**

- 1. Baptism into the Church**
- 2. Cleaving to a Local Church**
- 3. Accountability in the Church**
- 4. Church Leaders Imply Church Members**
- 5. Seriousness of Covenant Commitment**



## 5. Seriousness of Covenant Commitment

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- When a person joins a local church, he or she commits to a ministry of building up that particular family of God.
- This commitment before God and His people is solemn and serious.
- Such serious commitments should not be entered into flippantly.
- Church leaders and current members should not accept new members hastily.
- Severe consequences are threatened against any member who fails to contribute positively to the local church.



## **5. Seriousness of Covenant Commitment**

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### **Galatians 3:15**

**To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.**

### **2 Corinthians 1:17**

**Was I vacillating when I wanted to do this? Do I make my plans according to the flesh, ready to say “Yes, yes” and “No, no” at the same time?**



## **5. Seriousness of Covenant Commitment**

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### **Luke 14:28–30**

**“For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build and was not able to finish.’”**



## 5. Seriousness of Covenant Commitment

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### 1 Corinthians 3:5–17

**<sup>5</sup>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>9</sup>For we are God's fellow workers. You are God's field, God's building.**

**NOTE:** The context of 1 Corinthians 3:10–17 is *neither* the universal body of Christ, *nor* the individual believer's Christian life, *but each member's ministry of building up the local church in Corinth.*



## 5. Seriousness of Covenant Commitment

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### 1 Corinthians 3:5–17

<sup>10</sup>According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it.

### 1 Corinthians 12:7, 12

<sup>7</sup>To each is given the manifestation of the Spirit for the common good.... <sup>12</sup>Since you are eager for manifestations of the Spirit, strive to excel in building up the church.



## **5. Seriousness of Covenant Commitment**

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### **1 Corinthians 3:5–17**

**<sup>12</sup>Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—<sup>13</sup>each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done.**

**NOTE:** As members of the local church labor at building up that church family, they will either contribute with strong or weak materials (1 Cor. 3:12).



## 5. Seriousness of Covenant Commitment

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### 1 Corinthians 3:5–17

<sup>14</sup>If the work that anyone has built on the foundation survives, he will receive a reward. <sup>15</sup>If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.



## 5. Seriousness of Covenant Commitment

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### 1 Corinthians 3:5–17

<sup>16</sup>Do you not know that you [*plural*] are God's temple and that God's Spirit dwells in you? <sup>17</sup>If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you [*plural*] are that temple.

**NOTE:** The immediate context is the local church in Corinth as the temple of God, which individual members either build up by quality contributions or weaken and destroy by poor labor or no labor.



## **5. Seriousness of Covenant Commitment**

**NOTE the responsibility of each member of the local church:**

**If anyone builds... (3:12)**

**If anyone's work remains... (3:14)**

**If anyone's work is burned up... (3:15)**

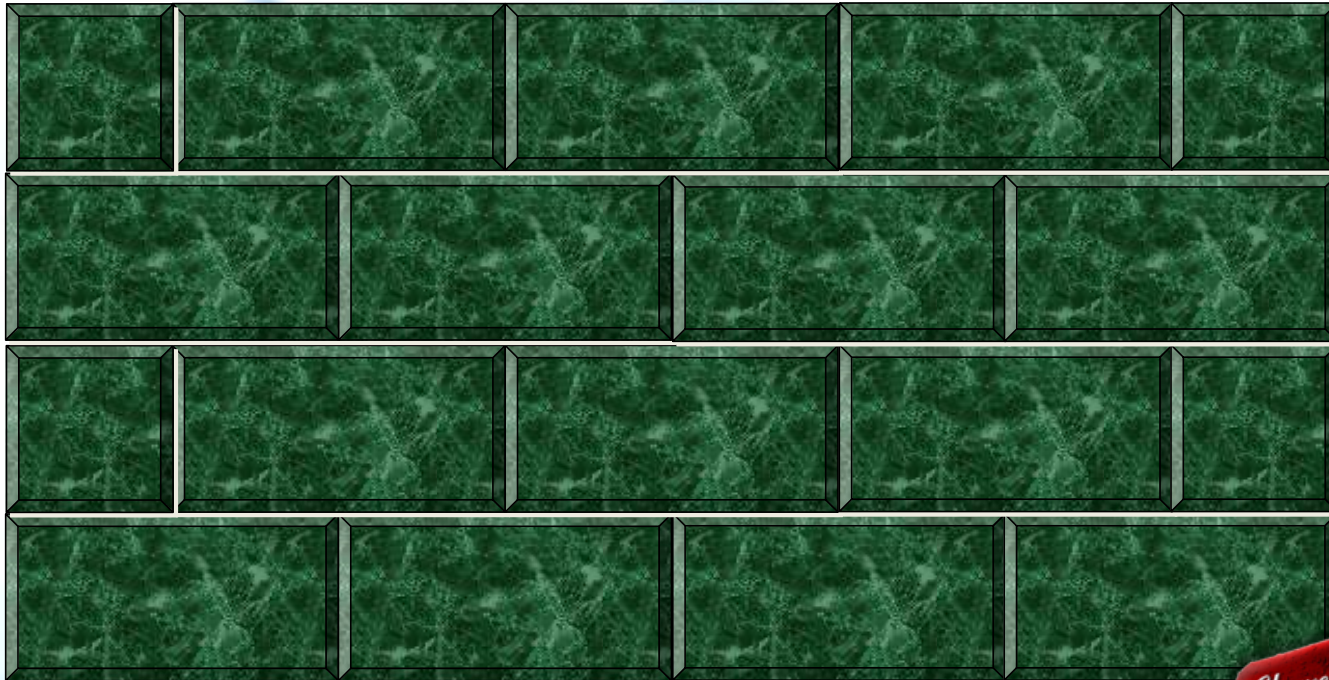
**If anyone destroys God's temple... (3:16)**



## 5. Seriousness of Covenant Commitment

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**Membership Responsibility:  
To Build Up the Local Church  
with Quality Work**



## 5. Seriousness of Covenant Commitment

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**Membership Responsibility:  
To Build Up the Local Church  
with Quality Work**



## 5. Seriousness of Covenant Commitment

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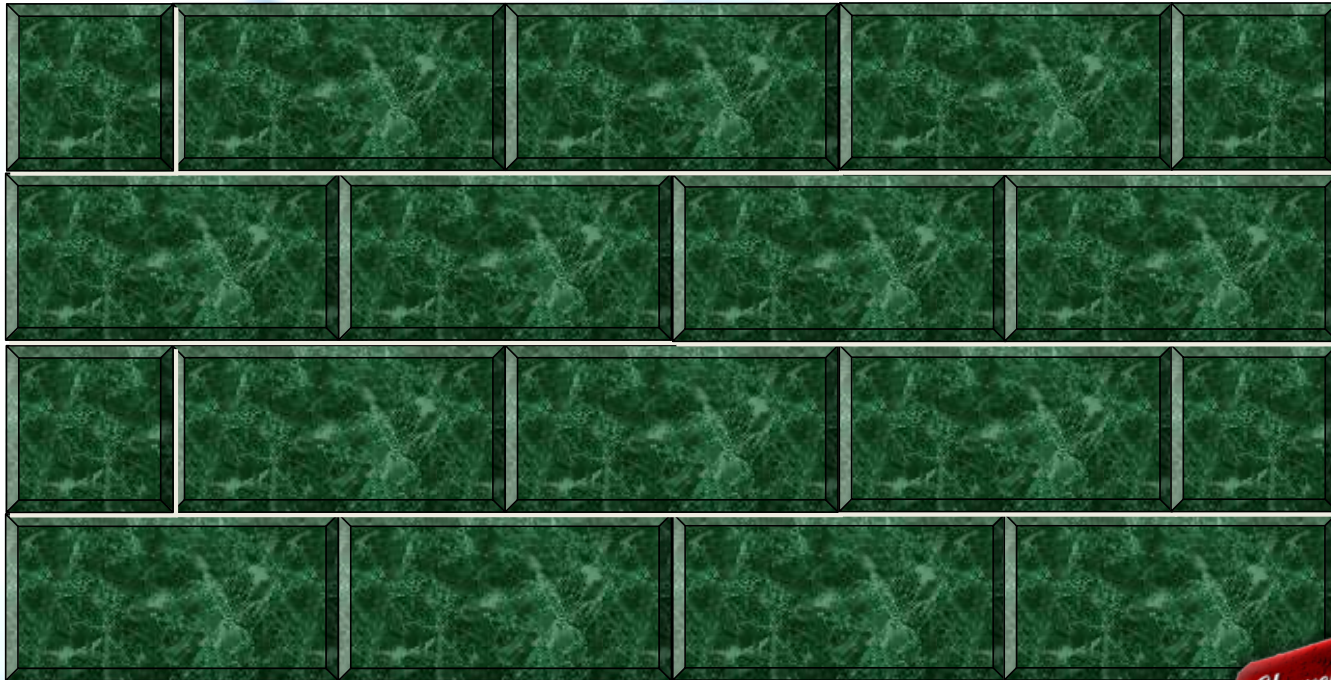
**Membership Responsibility:  
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## 5. Seriousness of Covenant Commitment

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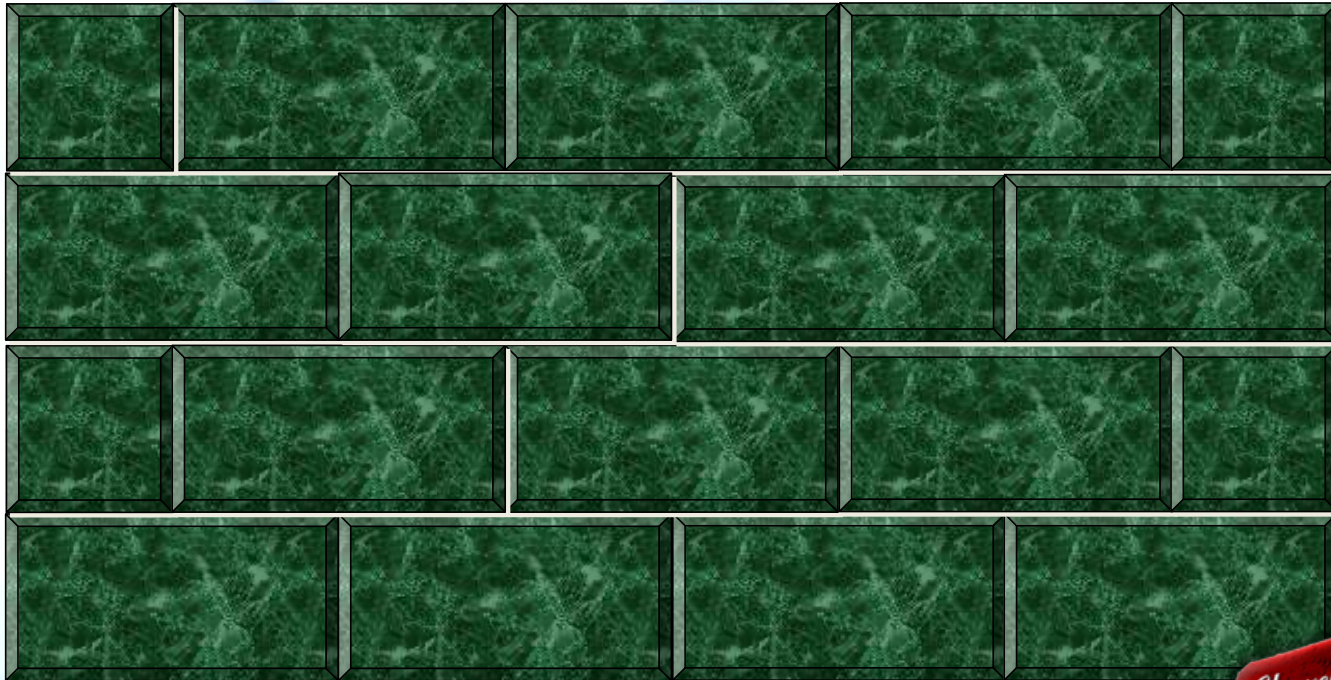
**Membership Responsibility:  
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## 5. Seriousness of Covenant Commitment

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**Membership Responsibility:  
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## 5. Seriousness of Covenant Commitment

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**Membership Responsibility:  
To Build Up the Local Church  
with Quality Work**



## **5. Seriousness of Covenant Commitment**

### **WARNING**

**“Let each one take care  
how he builds upon  
it....**

**If anyone destroys  
God’s temple, God will  
destroy him.”**

**(1 Cor. 3:10, 17)**



## 5. Seriousness of Covenant Commitment

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- Every member of a local church is to be positively contributing his or her time, resources, and skills for building up God's temple—the local church community (1 Cor. 12—14; Heb. 13:24—25).
- To withhold our time, treasures, and talents—or to withdraw ourselves from the local body—will weaken and destroy the church (1 Cor. 3:13—15).
- God will “destroy” those who destroy the local church (1 Cor. 3:17), incurring judgment or discipline (Heb. 12:5—11).



## Conclusion: Our Covenant Commitment

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- The early church's testimony is clear: formally joining a local church *is not optional*.
- "Formally joining" means entering into a "covenant commitment."
- The local church becomes our spiritual "nuclear family," where we commit to all the "one anothers" with both fellow members and our leaders through good times and bad.
- Membership means a responsibility for positively building up the church and resisting destructive attitudes and actions.



# **Church Order in Biblical/Historical Perspective**



**[www.retrochristianity.com](http://www.retrochristianity.com)**

# *Church* CLASSIC

In Search of Authentic Church...

**CHURCH ORDER IN  
BIBLICAL/HISTORICAL  
PERSPECTIVE**



# **Church Order in Biblical/Historical Perspective**



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# Church Order in Biblical/Historical Perspective

## PART II

### *The Apostolic (Biblical-Historical) Model of Church Order*



# **Church Order in Biblical/Historical Perspective**

- **The apostles established a basic church order consisting of elders/overseers and deacons/deaconesses.**
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- **The apostolic order was established worldwide by the end of the first century, but was limited to the local (or city) churches.**



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- In the Reformation and modern era, church orders have multiplied and diversified, resulting in countless competing models.



# The Apostolic (Biblical) Order (AD 40–90)

**Historical Context**

**Biblical  
Teaching  
(Final  
Authority)**

**(Aids Interpretation)**



# **The Apostolic Order (AD 40–90)**

**Biblical  
Teaching  
(Final  
Authority)**



## The Apostolic (Biblical) Order (AD 40–90)

### •ACTS 14:22–34

<sup>21</sup>They returned to Lystra and to Iconium and to Antioch,  
<sup>22</sup>strengthening the souls of the disciples, encouraging them to continue in the faith... <sup>23</sup>And **when they had appointed elders** (*presbyteroi*) for them **in every church**, with prayer and fasting they committed them to the Lord in whom they had believed.



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## The Apostolic (Biblical) Order (AD 40–90)

### •ACTS 20:17, 28

<sup>17</sup>From Miletus he [Paul] sent to Ephesus and called to him the **elders** (*presbyteroi*) of the church... <sup>28</sup>“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you **overseers** (*episkopoi*), to **shepherd** (*peripoieo*) the church of God.”



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## The Apostolic (Biblical) Order (AD 40–90)

**ELDERS** (*presbyteroi*)

=

**OVERSEERS** (*episkopoi*)

=

**PASTORS** (*poimenes*)

*I.e., Scripture does not separate these into different offices.*



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# The Apostolic (Biblical) Order (AD 40–90)

## •PHILIPPIANS 1:1

<sup>1</sup>To all the saints in Christ Jesus who are in Philippi, including the **overseers** (*episkopoi*) and **deacons** (*diakonoi*)...



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## The Apostolic (Biblical) Order (AD 40–90)

### •EPHESIANS 4:11–12

<sup>11</sup>And He gave some as apostles, and some as prophets, and some as **evangelists**, and some as **pastors** (*poimenes*) and **teachers**, <sup>12</sup>for the equipping of the saints for the work of service...



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## The Apostolic (Biblical) Order (AD 40–90)

### •1 TIMOTHY 3:1, 8

<sup>1</sup>If a man aspires to the office of **overseer** (*episkopos*), it is a fine work he desires to do.... <sup>8</sup>**Deacons** (*diakonoι*) likewise must be men of dignity...



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## The Apostolic (Biblical) Order (AD 40–90)

### •TITUS 1:5, 7

<sup>5</sup>For this reason I left you in Crete, that you would set in order what remains and appoint **elders** (*presbyteroi*) in every city as I directed you.... <sup>7</sup>For the **overseer** (*episkopos*) must be above reproach as God's steward...



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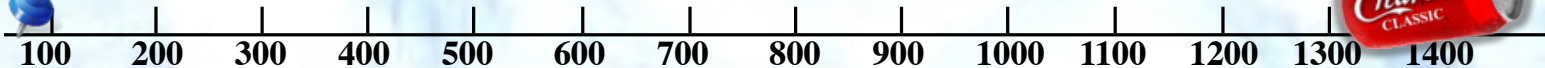


## The Apostolic (Biblical) Order (AD 40–90)

### •1 PETER 5:1, 2

<sup>1</sup>I exhort the **elders** (*presbyteroi*) among you, as your fellow elder...

<sup>2</sup>**shepherd** (*poimanate*) the flock of God among you, exercising **oversight** (*episkopeo*)...



## The Apostolic (Biblical) Order (AD 40–90)

### •HEBREWS 13:17

Obey your **leaders** (*hegeomai*) and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.



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## The Apostolic (Biblical) Order (AD 40–90)

### •1 TIMOTHY 5:17–18

<sup>17</sup>The **elders** (*presbyteroi*) who rule well are to be considered worthy of double honor, especially those who work hard at **preaching and teaching**.

<sup>18</sup>For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.”



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## The Post-Apostolic (Historical) Order (AD 70—)

• **REVELATION 2:1, 8, 12, 18; 3:1, 7, 14**

3:14 “To the **angel** (*angelos*) of the church in Laodicea write...<sup>15</sup> ‘I know your deeds, that you are neither cold nor hot....<sup>15</sup> You do not know that you are wretched and miserable and poor and blind and naked....<sup>15</sup> ‘Therefore be zealous and repent.’”



## The Post-Apostolic (Historical) Order (AD 70—)

- In Revelation 2–3, the “angel” (*angelos*) of each church is the human leader, the “pastor” or “messenger.”
- Exegetically, the singular “you” addresses the individual “angel” of each church, *often calling for repentance from sin!* (Rev 2:4, 14, 20, etc.)
- See Gen 3:2–4; 16:7–12; 1 Sam 19:11–20; Matt 11:10; Luke 7:24, 27; James 2:25.



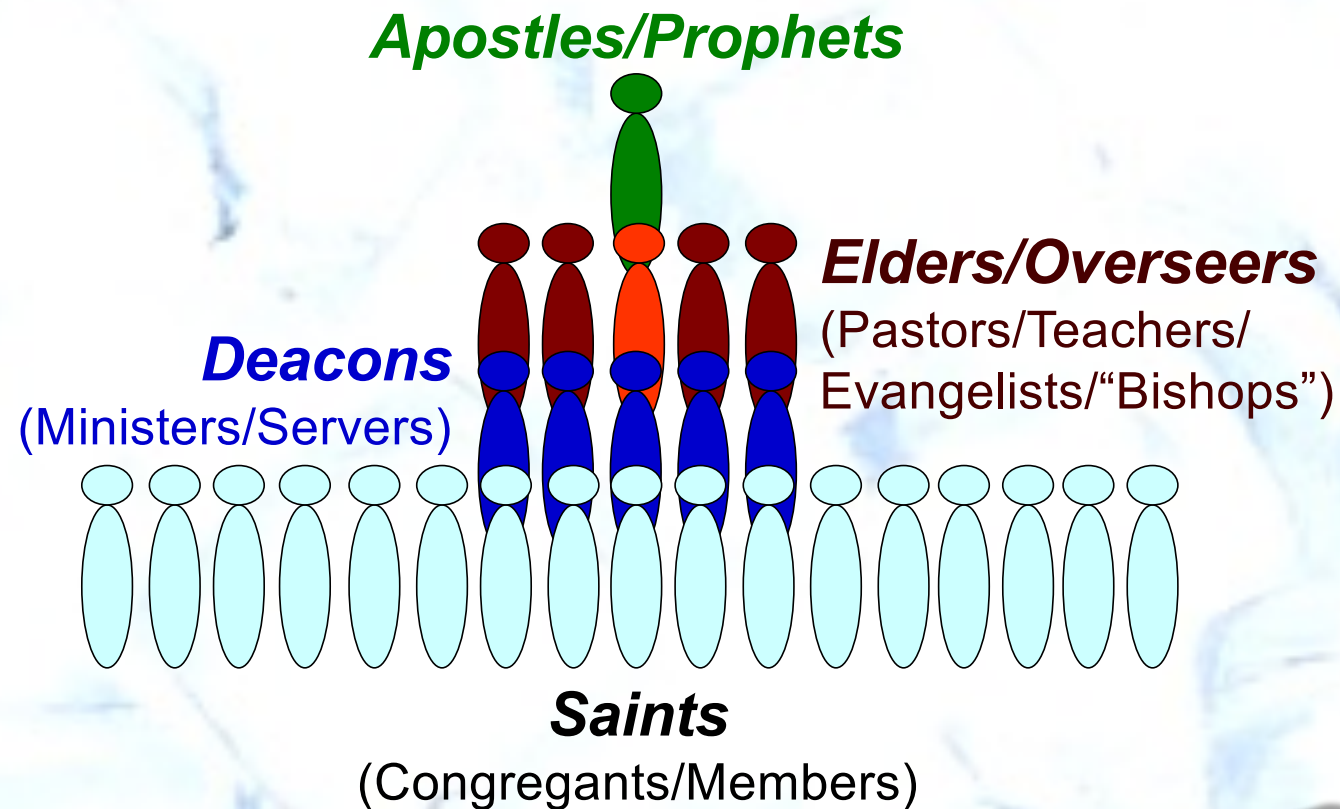
## The Post-Apostolic (Historical) Order (AD 70—)

“The Letters to the Seven Churches in Revelation 2–3 . . . each addressed to ‘the angel of the church’ there, seem to be messages to a single person responsible for each community. The existence of a **presiding office** is one strongly plausible implication, but not yet the existence of a commonly accepted title for that office. That would fit well with Clement, written about the same time, which also gives evidence of such an untitled position.”

—Burtchaell, *From Synagogue to Church*, 3



# The Apostolic (Biblical) Order (AD 40–90)



# The Apostolic (Biblical) Order (AD 40–90)

**Historical Context**

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Teaching  
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## The Apostolic (Biblical) Order (AD 40–90)

### •*DIDACHE* 15.1

15.1 Appoint therefore for yourselves **bishops** (*episkopoi*) and **deacons** (*diakonoι*) worthy of the Lord, meek men, and not lovers of money, and truthful and approved....



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## The Apostolic (Biblical) Order (AD 40–90)

### •*DIDACHE* 4.1

My child, you shall remember, day and night, **him who speaks the word of God to you**, and you shall honor him as the Lord, for where the Lord's nature is spoken of, there is He present.



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## The Post-Apostolic (Historical) Order (AD 70—)

### •*SHEPHERD OF HERMAS*, *VIS.* 2.8.3 (c. AD 90–100)

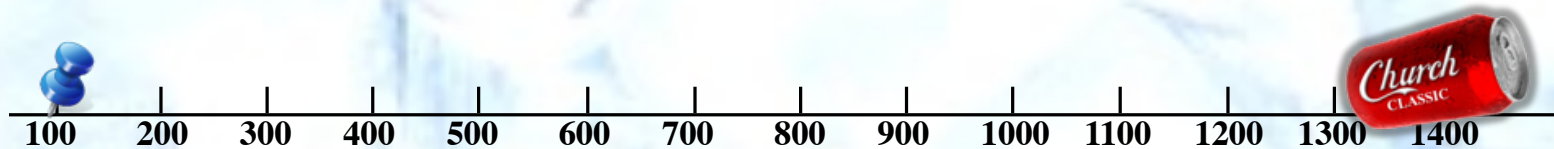
“And you will write two books, and send one to Clement and one to Grapte. Clement will send it to the foreign cities, because it is permitted to him so to do, but Grapte will admonish the widows and orphans.”  
(cf. Rev 1:11; 2:1)



## The Post-Apostolic (Historical) Order (AD 70—)

### • *1 CLEMENT* 42 (c. 96)

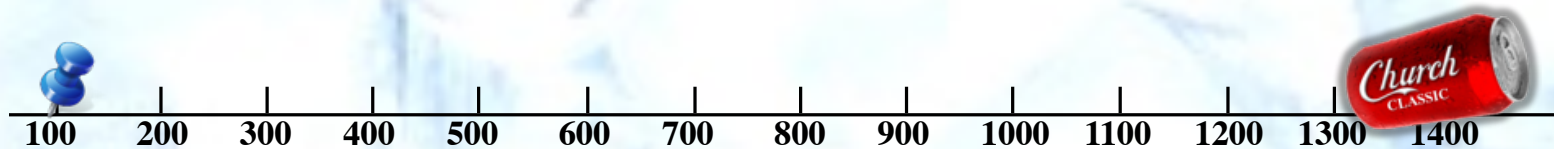
<sup>42</sup>And thus preaching through countries and cities, they [the apostles] appointed the first-fruits [of their labors], having first proved them by the Spirit, to be **overseers** (*episkopoi*) and **deacons** (*diakonoι*) of those who should afterwards believe....



## The Post-Apostolic (Historical) Order (AD 70—)

### • *1 CLEMENT* 44 (c. 96)

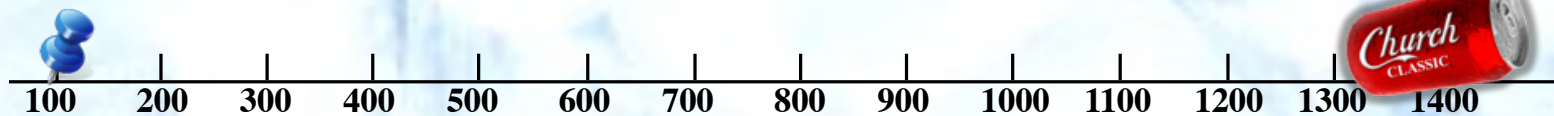
<sup>44</sup>Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the **overseer** (*episkopos*). For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this,...



## The Post-Apostolic (Historical) Order (AD 70—)

### • *1 CLEMENT* 44 (c. 96)

“....they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry.”



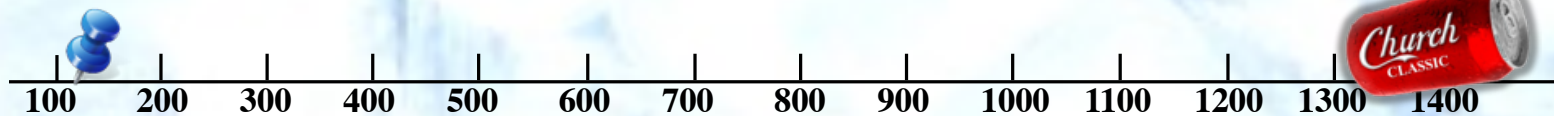
## The Post-Apostolic (Historical) Order (AD 70—)

### •POLYCARP, *PHIL.* 5.3

For this reason, it is necessary to abstain from all these things, being subject to the **presbyters** (*presbyteroi*) and **deacons** (*diakonoi*), as unto God and Christ.



Polycarp of Smyrna (c. 110)



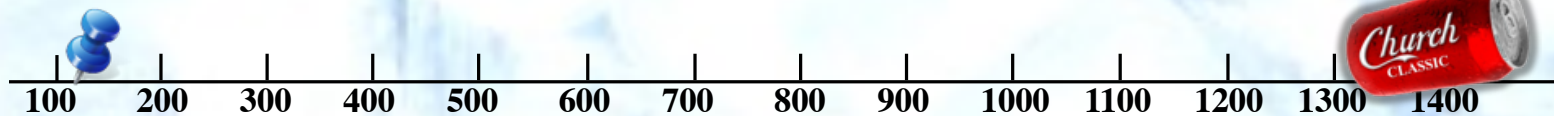
## The Post-Apostolic (Historical) Order (AD 70—)

### •IGNATIUS, *SMYRN.* 8.1–2

<sup>1</sup>[But] shun divisions, as the beginning of evils. You must all follow your **bishop** (*episkopos*), as Jesus Christ followed the Father, and the **presbytery** as the Apostles; and to the **deacons** (*diakonoι*) pay respect, as to God's commandment.



Ignatius of Antioch (c. 110)



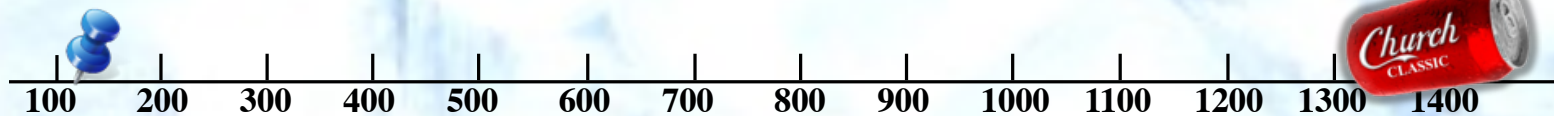
## The Post-Apostolic (Historical) Order (AD 70—)

### •IGNATIUS, *TRALL.* 3.1

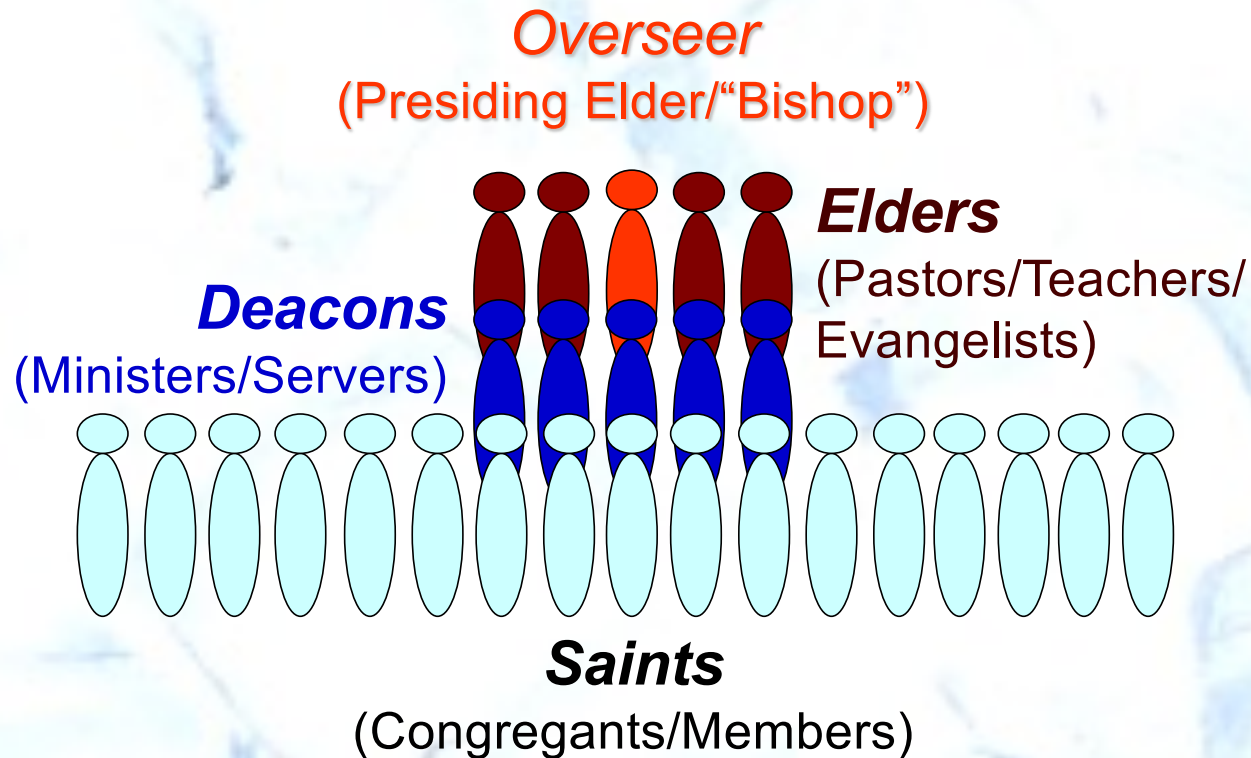
Let everyone respect the **deacons** as Jesus Christ, just as they should respect the **bishop**, who is a model of the Father, and the **presbyters** as God's council, and as the band of the apostles. Without these no group can be called a church.



Ignatius of Antioch (c. 110)



# The Post-Apostolic (Historical) Order (AD 70—)



# Church Order in Historical Perspective

## *An Apostolic Model of Church Order*



# **Church Order in Historical Perspective**

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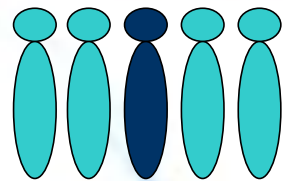
# **Church Order in Historical Perspective**

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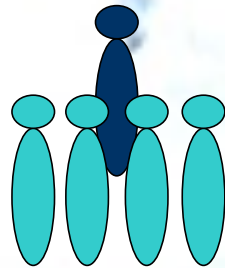
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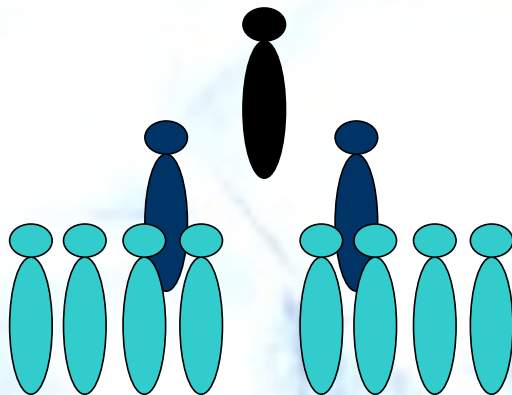
# Apostolic to High Episcopal Order



**APOSTOLIC**  
**(A.D. 50-150)**  
Apostolic Period,  
Clement, *Didache*



**MODERATE EPISCOPAL**  
**(A.D. 100-600)**  
Ignatius, Polycarp,  
Apologists, Theologians



**HIGH EPISCOPAL**  
**(A.D. 500-1500)**  
Archbishops, Papacy



# Three Types of Church Order

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## EPISCOPAL

- **Definition:** authority in the church rests in the office of the bishop (*episkopos*)
- **Denominations**—Roman Catholic, Eastern Orthodox, Anglican, Episcopal, Methodist, some Lutheran
- **Local Churches**—those with single-pastor/elder leadership or CEO-type or celebrity pastors
- **Strong clergy-laity distinction**

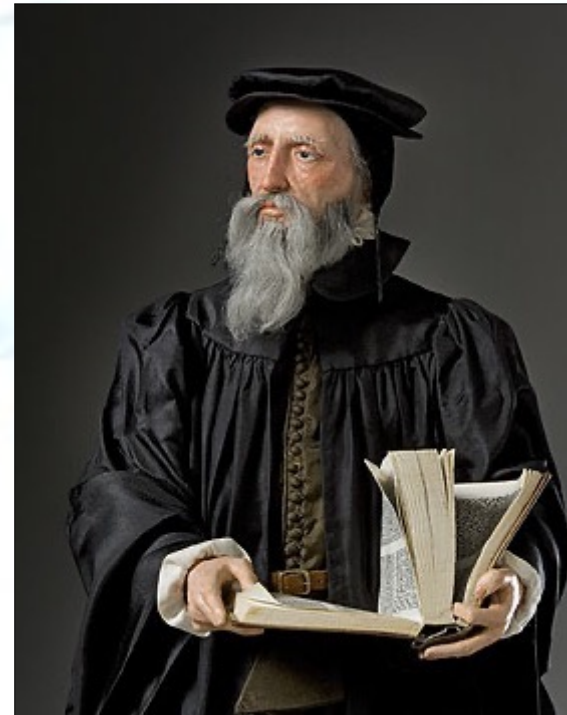


# Three Types of Church Order

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## **PRESBYTERAL**

- **Definition:** authority in the church rests among the college(s) of “elders” (*presbyteroi*)
- **Denominations—**Presbyterian, Reformed churches
- **Local Churches—**Many local independent churches with a plurality of elders or pastoral staff

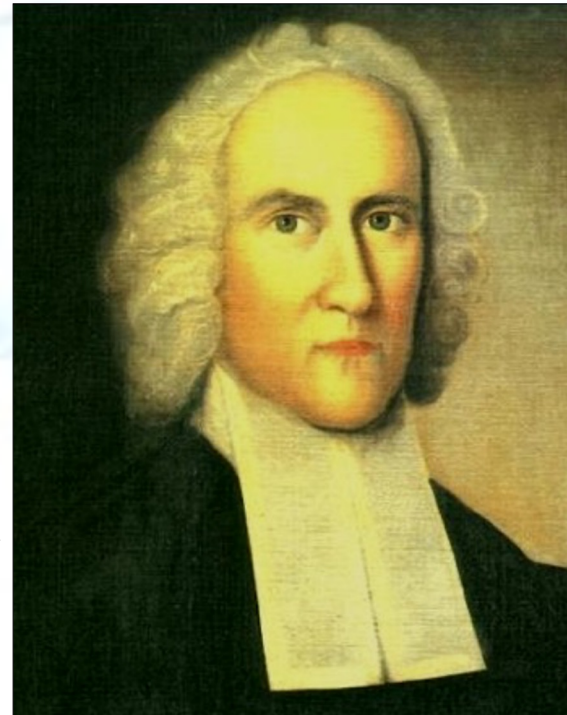


# Three Types of Church Order

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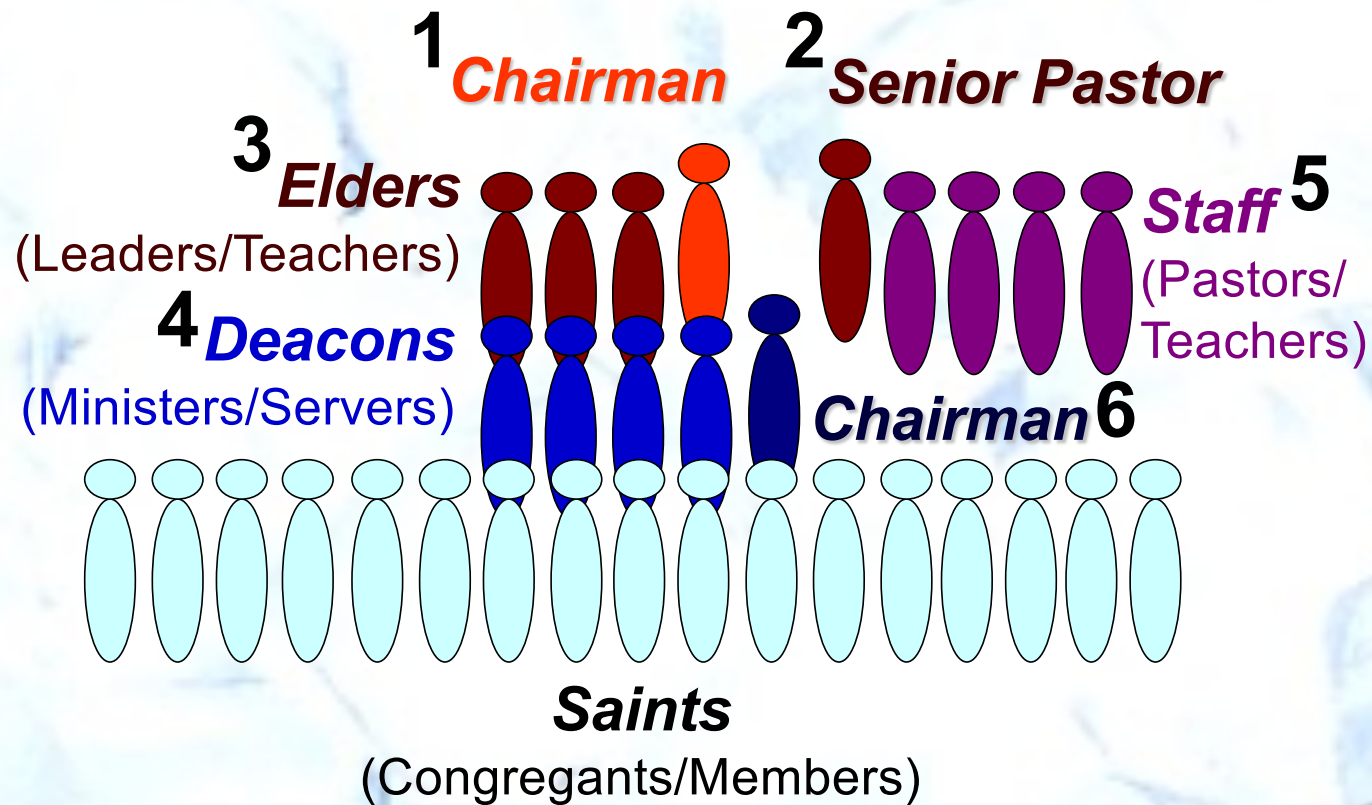
## CONGREGATIONAL

- **Definition:** authority in the church rests in the congregation of voting members
- **Denominations—**Congregational Churches, Baptist Churches
- **Local Churches—**Many non-denominational churches
- **Pastors, staff, elders, and deacons** have “representative” responsibilities, derived from the will of the congregation
- **A church constitution** serves as the governing standard for the congregation



# Three Types of Church Order

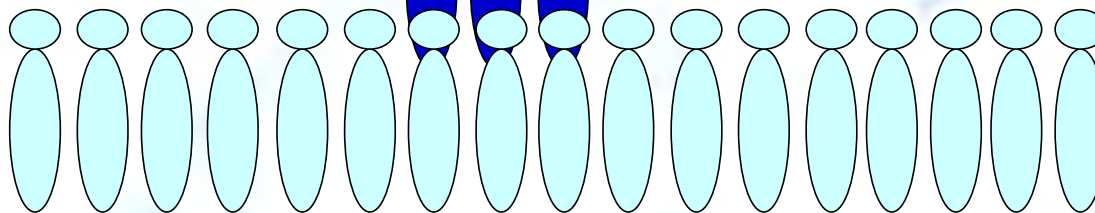
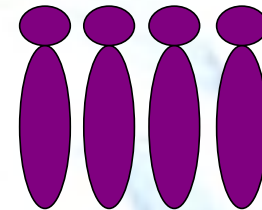
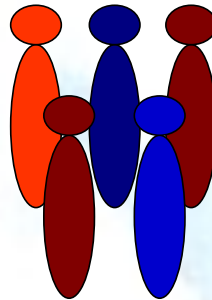
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# Three Types of Church Order

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**7 Executive  
Committee**



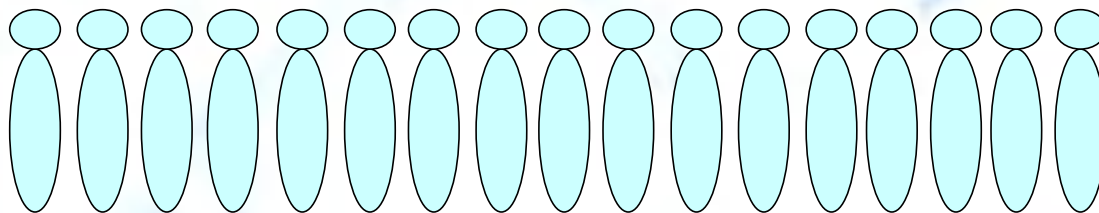
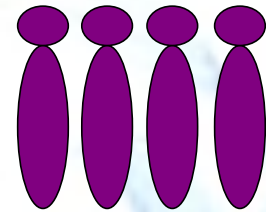
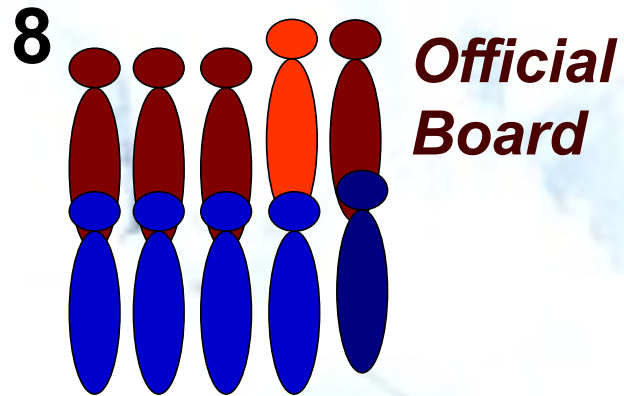
***Saints***

(Congregants/Members)



# Three Types of Church Order

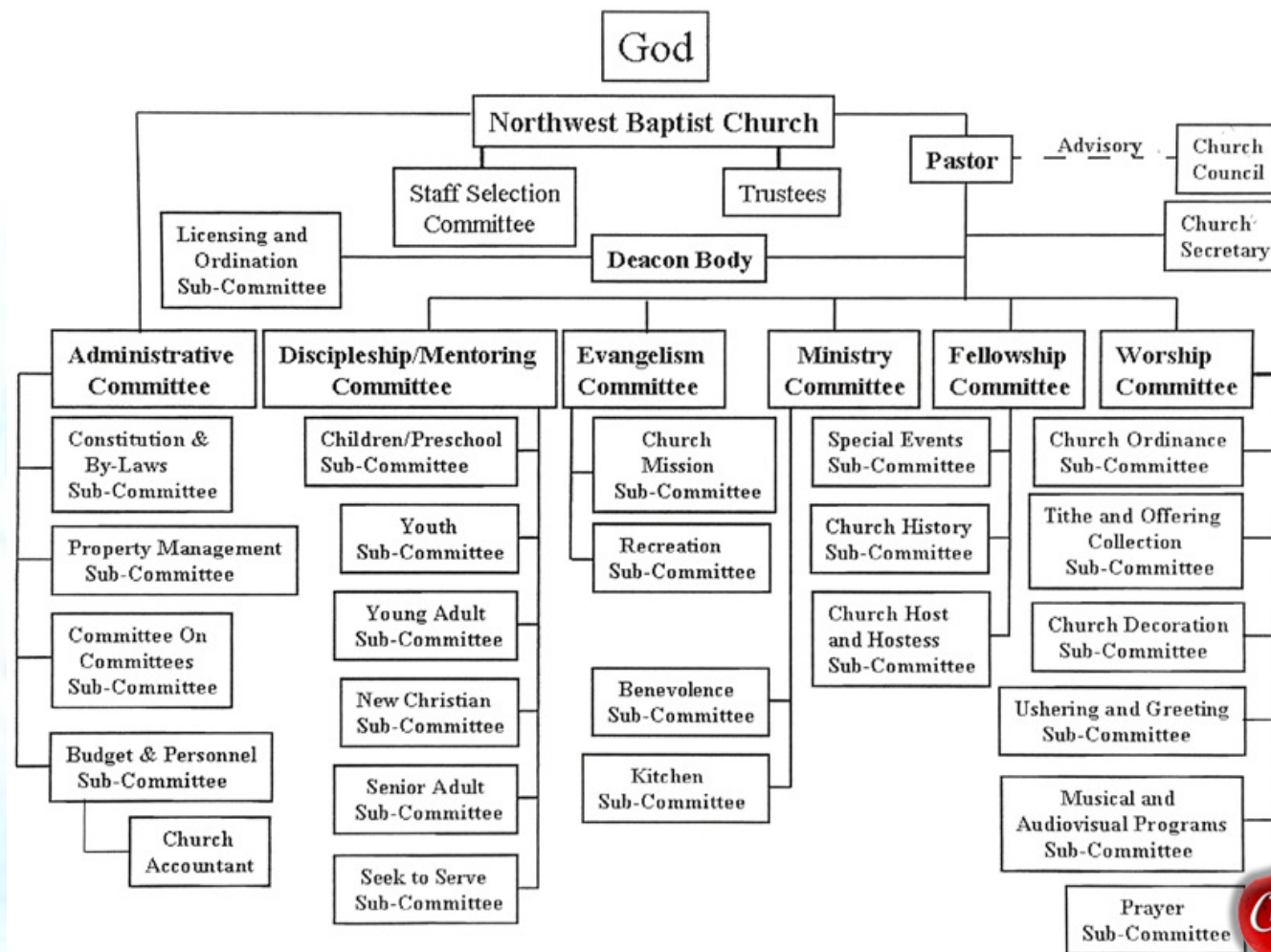
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**9 Saints**  
(Congregants/Members)



# Three Types of Church Order



# The Apostolic (Biblical/Historical) Order

