

Ecclesiology—Doctrine of the Church: Officers and Ordinances

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- I. **Two officers of the church are specified in the Bible: *pastors* and *deacons*. We call these the *ordained officers*. However, we have trustees, financial secretaries, etc., who are not ordained.**
 - A. The office of pastor. The word *pastor* is a translation of the Greek word *poimen* meaning shepherd.
 1. Pastor, elder, and bishop are different names used in the Bible for the same office—17 *And from Miletus he sent to Ephesus, and called the elders* [Greek *presbuteros* meaning *elder*] *of the church*.....27 *For I have not shunned to declare unto you all the counsel of God.* 28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers* [Greek *episkopos*, meaning *overseer* or *bishop*], *to feed the church of God, which he hath purchased with his own blood* (Acts 20:17, 27-28); 1 *The elders* [Greek *presbuteros* meaning *elder*] *which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:* 2 *Feed* [Greek *poimaino* meaning *feed, rule, Pastor, shepherd*] *the flock of God which is among you, taking the oversight* [Greek *episkopeo*, verb form of *episkopos*, meaning *oversight* or *bishoprick*] *thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;* 3 *Neither as being lords over God's heritage, but being ensamples to the flock* (I Peter 5:1-3).
 - a. *Oversees* is the Greek verb *episkopeo* (Greek noun form is *episkopos*) which is translated *bishop* four times and *overseer* one time in the New Testament. The word *bishop* in the New Testament is applied only to preachers who are pastors of a church.
 - b. *Feed* is the Greek verb *poimaino* (Greek noun form is *poimen*) translated *feed* six times, *rule* four times, *pastor* one time and *shepherd* seventeen times. The idea of this word is *to tend as a shepherd* and refers to preachers who are overseers of a church.
 - c. *Elder* is the Greek word *presbuteros* meaning *one who is mature* and appears over seventy times in the New Testament. The word *elder* includes all preachers such as apostles, prophets, evangelists, missionaries, teachers, as well as bishops and pastors. All preachers in the New Testament are called elders but only pastors are called bishops.
 2. The pastor is to rule the church—17 *Let the elders that rule* [Greek *proistemi* meaning *to set or place over or before*] *well be counted worthy of double*

honour, especially they who labour in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. 19 Against an elder receive not an accusation, but before two or three witnesses (I Timothy 5:17-19).

- a. The pastor is to rule in love and not be a lord over God's heritage—Neither as being lords over God's heritage, but being ensamples to the flock (I Peter 5:3).
 - b. The pastor's rule is to govern the church and her functions—7 Remember them which have the rule [Greek word *hegeomai* meaning to govern; the noun form is translated *governor* nineteen times in the New Testament] over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.....17 Obey them that have the rule [*hegeomai*] over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 24 Salute all them that have the rule [*hegeomai*] over you, and all the saints. They of Italy salute you (Hebrews 13:7, 17-18, 24).
3. The pastor is to teach.
 - a. *Didaktikos* is the Greek word meaning to teach or instruct from which we get our English word *didactic*, meaning to teach by instruction—A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach [Greek word *didaktikos*] (I Timothy 3:2).
 - b. *Didache* is the Greek word meaning doctrine or teaching. The English words *doctrine* and *doctor* come from the Latin word *docus* meaning teaching or teacher—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine [*didache*] (II Timothy 4:2).
 4. The pastor is a messenger from God. The word *angels* is a transliteration of the Greek word *angelos* which is translated *angel* 181 times and translated *messenger* 7 times in the New Testament—The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels [*angelos*] of the seven churches: and the seven candlesticks which thou sawest are the seven churches (Revelation 1:20).
 5. The qualifications for the pastor are listed by Paul as he wrote to Timothy, Pastor of the church as Ephesus—1 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (I Timothy 3:1-7).
 - B. The office of deacons. The word *deacon* is a transliteration of the Greek noun *diakonos* which means servant. The verb is the Greek *diakoneo* which means to serve.

1. Deacons are first mentioned in Acts 6. From Acts 6 we learn that deacons were chosen because the elders did not have the time and energy to take upon themselves the care of the poor and needy in addition to performing all their other work. The deacons, accordingly, were chosen in order to serve tables (William Hendrickson)—1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve [Greek verb diakoneo] tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and miracles among the people (Acts 6:1-8).

II. Two ordinances of the church are specified in the Bible: *believer's baptism and the Lord's Supper.*

A. Believers baptism is described in the Constitution and By-Laws of Addyston Baptist Church which state: *We believe that Baptism is by immersion in water, of the believer, in the name of the Father, Son, and the Holy Ghost, to show forth in a solemn and beautiful emblem of our faith in the crucified, buried, and risen Saviour, with its effects in our death to sin and resurrection to a new life, and that it is a pre-requisite to church membership, and partaking of the Lord's Supper. Believing as we do concerning the church, that a Baptist Church is a New Testament church we further believe that all candidates seeking membership in this church shall submit to believer baptism on their profession of their faith in Christ. or if in transfer of membership, that they shall have been duly baptized by a church of like faith and order.*

1. The Greek word *baptizo* is not translated in the New Testament, it is transliterated as *baptize*.
 - a. *Baptizo* means to dip, to plunge, to immerse, etc.
 - b. Scriptural baptism is the immersion of a saved person in water by the Lord's church. Baptism does not save a person because the person must already be a believer in order to be baptized. Baptism is a beautiful picture where, like as Christ was buried and arose, the believer is buried (you are not baptized without being buried!) and rises showing his faith in Christ—3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Romans 6:3-5).
2. Only the Lord's church has the authority to baptize.

- a. The Lord's church was established with the apostles as first members during the days of Jesus' public ministry. The Lord promised that His church would never go out of existence, and He commissioned (authorized) His church to go, teach, and baptize—*And God hath set some in the church, first apostles... (I Corinthians 12:28); ...upon this rock I will build my church; and the gates of hell shall not prevail against it (Matthew 16:18); 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matthew 29:19-20).*
 - b. Bro. Clarence Walker, former Pastor of Ashland Avenue Baptist Church in Lexington, used to say, *Get folks saved, baptize them, and then teach them—41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (Acts 2:41-47).*
3. All believers must be Scripturally baptized if they wish to follow Christ and His example. In numerous Scriptures, Christ commands the Christian to be baptized—*13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matthew 3:13-17).*
- B. The Lord's Supper is described in the Constitution and By-Laws of Addyston Baptist Church which state: *We believe that the Lord's Supper is a memorial of the Lord's death, the bread symbolizing His broken body and the wine symbolizing His blood, to be done in remembrance of me, Luke 22:19—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (I Corinthians 11:26). We reject as false that the Lord's Supper has any sacramental values. That the Lord's Supper is to be observed by the church only to commemorate together the dying love of Christ; that it is preceded by (A) salvation (B) scriptural baptism (C) church membership (local) (D) self-examination.*
1. The Lord's Supper is symbolic.
 - a. A commemoration of the Lord's death—*24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my*

blood: this do ye, as oft as ye drink it, in remembrance of me (I Corinthians 11:24-25).

- b. A proclamation of Christ's death and a reminder of His second coming—*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (I Corinthians 11:26).*
 - c. It points out the unity of the Lord's church—*16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread (I Corinthians 10:16-17).*
2. The elements of the Lord's Supper.
- a. Unleavened bread, probably of wheaten flour—*Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (I Corinthians 5:8).*
 - b. The fruit of the vine—At Addyston Baptist Church we use grape juice. The Old English term *wine* refers to a fruit beverage and can apply to non-fermented fruit and fermented fruit beverages. Some brethren feel the Scriptures teach that *fermented wine* should be used, and they used this in their churches. The fruit beverage is certainly from the grape, the fruit of the vine—*26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives (Matthew 26:29).*

Notes