

# THE FOUNDATIONS OF FELLOWSHIP

(Video Four)

## Where the Church Fits In:

- The second of the two offices in every biblically organized local church is the office of deacon.

The word *deacon* means \_\_\_\_\_. Whereas the pastoral office is a teaching-leading office, the deacon office is a \_\_\_\_\_ oriented office (Acts 6:1-3).

The deacon's role is to help the Pastor(s) (elders) \_\_\_\_\_. They would ideally have delegated oversight of specific ministries under the leadership of the pastoral office. This is exactly the role the first deacons assumed (Acts 6:1-3) rough equivalent in the business world is what would be called a \_\_\_\_\_.

There is no New Testament example of deacons constituting a \_\_\_\_\_ or \_\_\_\_\_ that exercises authority over the pastor(s).

A deacon's qualifications are roughly equivalent to those of the pastor (1 Tim. 3:1-7) except that it is not required that he be able to teach (apt to teach – KJV) (1 Tim. 3:8-10).

The scriptures indicate that deacons should be \_\_\_\_\_. The word deacon in 1 Tim. 3:8 is masculine in the Greek.

- There are \_\_\_\_\_ ordinances that have been given to local church. The term *ordinance* means a command or stipulated practice.

\_\_\_\_\_ is the first ordinance. It is the first act of \_\_\_\_\_ required of a new believer (Matt. 28:19; Acts 2:41) and is always administered under the \_\_\_\_\_ of a local church (Acts 2:41: 10:48). Paul baptized converts in various localities until such time as a newly formed local church took over the responsibility (1 Cor. 1:14-17), but always under the authority of the

Church at Antioch from which he was commissioned (Acts 13:1-3).

The Greek word that is translated *baptize* means to \_\_\_\_\_ in water. There was no such word in English until the Greek word *baptize* was transliterated in early English versions of the Bible. To transliterate means to assign equivalent English letters to the Greek word rather than translate its meaning. Doing this allowed those denominations that practiced sprinkling or pouring to continue to do so without any noticeable conflict with the biblical text.

Baptism is an \_\_\_\_\_ symbolic act that reflects or symbolizes an \_\_\_\_\_ spiritual reality. Baptism symbolizes death and burial on the one hand by immersion in water and resurrection to a new life on the other hand by raising them up out of the water. It portrays the Baptism of the Spirit that occurs when a person places their faith in Jesus Christ (Rom. 6:3-4; 1 Cor. 12:13). As such, baptism is for those who have accepted Christ – for \_\_\_\_\_ only, not infants. However, FBC does publically recognize the dedication of new parents to bring up their children in the nurture and admonition of the Lord (Eph. 6:4).

- The \_\_\_\_\_ or \_\_\_\_\_ is the other church ordinance. It was instituted by Jesus after he observed the Passover meal with his disciples on the evening before his arrest and crucifixion (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20; John 13:18-30). Whereas baptism is a one-time observance for individual believers, the Lord's Supper is observed on a repeated basis as often as the local church determines (1 Cor. 11:25). At FBC this is once every quarter.

The Lord's Supper is \_\_\_\_\_ in significance and does not provide any sort of spiritual merit. The Lord's Supper is an ordinance, not a sacrament. The term *sacrament* as used by some denominations carries the idea of some merit that can be earned toward a person's salvation. This idea conflicts with the concept of salvation by grace through faith (Eph. 2:8-9).

As for the symbolism, the bread represents the body of the Lord and the cup represents his blood (1 Cor. 11:24-25). This must be further defined as follows. His body represents \_\_\_\_\_ he was. He was the

God-man. He was both fully God (the second person of the Godhead) and at the same time he is fully a man having a human mother. He is not part one and part the other. He is both fully and completely. His blood represents \_\_\_\_\_ he did for us. He died in our place or for us (Rom. 5:8). He, of course, was sinless. Observing the Lord's Supper is something we are to do as a \_\_\_\_\_ of what he did for us (1 Cor. 11:24-26).