

DOCTRINE OF THE CHURCH

- I. Vocabulary, definition, etymology and distinctions.
 - A. The only Greek term translated “church” is ἐκκλησία – ekklesia, which term is used 114x.
 - B. It is derived from the compound “ek – out from” and “klesis from καλέω – to call” with the root meaning “to call out from”.
 - C. Its basic meaning in Greek culture was a gathering of citizens for a meeting or assembly gathered to discuss the affairs of state and used 3x this way in the N.T. (cf.Act.19:32,39,41).
 - D. It is used in the LXX to designate the gathering of Israel, summoned for any definite purpose, or a gathering regarded as representative of the whole nation (e.g.Deu.4:10; 9:10; et al).
 - E. It is used of Israel in this vein in the N.T. translated “congregation” in the NAS in Act.7:38.
 - F. With the formation of the early Church, the term took on a more technical meaning to define Christians in contrast to the Jewish congregations assembled in synagogues and/or other civil assemblies.
 - G. The remaining 110 uses in the N.T. it is translated “church(es)” illustrating the dominate meaning it assumed in transition.
 - H. It must further be understood that the use of the term “Church” can be construed in one of two ways, the Universal Church (UC) or the local church.
 - I. The UC is the compiled believers of the entire CA dispensation beginning with the Day of Pentecost, ending with the rapture and irrespective to geography or time in CA history.
 - J. Clear references in this respect include Mat.16:18; Act.5:11; 12:1,5; 20:28; Eph.1:22; 3:10,21; 5:23,24,25,27,29,32; Col.1:18,24; etc.
 - K. A distinctive mark setting apart the CA from the Age of Israel is the indwelling ministry of the H.S. Cf.Joh.14:16-17
 - L. The phenomenon was initiated in the upper room on the day of Pentecost as recorded in Act.2:1ff.
 - M. The dominate use of the term church in the N.T. is with reference to the local church, used some 92x in this vein.
 - N. This clearly demonstrates that the primary emphasis in the N.T. is on the local church, not the UC.
 - O. As the UC grew from its founding roots in Jerusalem (cf.Act.1:41-42 cp.8:1b), it spread out into independent local geographic locations forming a plethora of local churches. Act.9:31
 - P. The differentiation between the Church/church is important in light of vast confusion today undermining the importance of the local church.
 - Q. While the importance of the UC cannot be overstated, it is neither honest scholarship nor sound Biblical exegesis to suggest that God’s working method in the world has not been, and is not currently, rooted in the local church.
 - R. Believers that assume that simply because they are believers and are part of the UC and hence, they are fulfilling God’s plan for their lives, are misguided or deceived.

- S. Failure to understand this has led people to question the validity of the local church, suggesting that it is simply a man-made organization, with man-made law, and with no Scriptural sanction.
- T. However, the UC is clearly operative in the world in the form of local churches that are physical organizations, with physical relationships, and definite physical responsibilities in differing geographic locales.
- U. A careful study of N.T. revelation will demonstrate that the local church holds a position of prime importance in the thinking of God; further, it is the only biblically authorized organization that has been sanctioned by God to fulfill the particulars of teaching and maturing believers.
- V. When Christ revealed the Revelation to John, He addressed it to 7 local churches. Rev.1:11; 2-3
- W. Therefore, by definition, other organizations, no matter how well intentioned, do not have Scriptural sanction; they are not designed to do the work that God has assigned to the local church.
- X. While *ekklesia* is the dominate term used for the church, the Church/church is further recognized with terminology such as:
 - 1. “*Household of the faith*/τοὺς οἰκείους τῆς πίστεως” in Gal.6:10.
 - 2. “*Household of God*/οἶκω θεοῦ” in 1Tim.3:15. Cp.Eph.2:19; 1Pet.4:17
 - 3. “*Body*/σῶμα “ and/or “*Body in/of Christ*”. Cf.Rom.12:5; 1Cor.12:13; Eph.3:6; 4:12; 5:23; Col.3:15

II. Figurative language pertaining to the Church/church.

A. The body metaphor.

- 1. The UC comprises the complete body of Christ by virtue of positional truth. Rom.12:5; 1Cor.12:13; etc.
- 2. The body analogy is further used to depict the functioning ministries of a local church via spiritual gifts. 1Cor.12:1ff, cf.vs.12
- 3. This teaches that a local body of Christ is designed to have the necessary spiritual gifts in order to function as a corporate body towards one another and in witness to those outside the church as representative of the UC.
- 4. Jesus Christ is the superior Head of the body and ultimate authority. Eph.1:22; 5:23; Col.1:18
- 5. Via the ministry of the H.S. administering spiritual gifts (1Cor.12:11), Christ commissions certain communicative gifts to function on His behalf for the edification of the local church. Eph.4:11-13
- 6. These communicative gifts hold the highest rank of human authority within the local church. 1Cor.12:28
- 7. The extant authoritative communicative gift/office today is that of the Pastor-Teacher/Evangelist.
- 8. The figure of a body with its head immediately suggests one P-T to each local church.
- 9. His authority is further evident in the term “overseer/ἐπίσκοπος – episkopos” indicating the man in charge of management over the body. 1Tim.3:1,2; Tit.1:7

B. The husband/wife analogy. Eph.5:23-24

1. This teaches the authoritative/submissive role of P-T/congregation.
 2. Both parties are ultimately responsible to Christ for their attitudes and actions.
 3. Christ is the pattern the P-T is to emulate in his role of authority in service and sacrifice on behalf of the church.
 4. It teaches against the P-T being a transient figure, always looking for a better woman, greener pastures i.e., a better ministry.
 5. The congregation is to respect the authority of the P-T recognizing he is acting on behalf of God in matters concerning the congregation.
 6. It further supports the principle right P-T/right congregation.
 7. It eliminates the notion of a competitive relationship looking rather to that of harmony and unity as one.
- C. The building metaphor of 1Cor.3:10-16 cp. Eph.4:11-13.
1. The commissioned communicator is the construction superintendent. 1Cor.3:10; Eph.4:11
 2. His goal is to ensure that the POG is followed completely and accurately for the edification of the church in order that it may become mature. Eph.4:13
 3. This demands first and foremost that Ph₁ doctrine is accurate. 1Cor.3:11
 4. It then is determined based on the purity of Ph₂ BD described as “gold, silver, precious stones, versus. wood, hay, straw”. 1Cor.3:12
 5. This comparison illustrates the difference and importance of Divine viewpoint and human viewpoint in application.
 6. The evidence of structural integrity will be revealed at the Bema seat where the materials are translated into SG₃ or flammable and worthless human good. 1Cor.3:13-15 *See Doctrine of Surpassing Grace/SG₃*
 7. The foolish P-T engages in construction using human viewpoint not effectively benefitting those he teaches. Cp.Rev.3:15-18
- D. The shepherding and sheep analogies.
1. As the Head of the body, Christ is “the” Shepherd (1Pet.2:25), the “Good” Shepherd (Joh.10:11,14), the “Chief” Shepherd (1Pet.5:4), the paradoxical “Lamb/Shepherd” (Rev.7:17), the “Great” Shepherd (Heb.13:20) and the singular Shepherd of the UC (Joh.10:16).
 2. Commissioned communicators are designated “under-shepherds” assigned to oversee the local church. Joh.10:1-6 cf.vs.7 where Jesus is the “door” in the analogy; Joh.21:15-17; Act.20:28; 1Pet.5:2-3
 3. The shepherding metaphor suggests all that would apply in a pastoral setting of a shepherd and his flock (herding, feeding, protecting).
 4. Just as in pastoral life, there are many shepherds/P-Ts and many sheep/local churches.
 5. There are certain characteristics attributed to adjusted local churches in this regard.
 - a. Only believers can be legitimate shepherds. Joh.10:2
 - b. The H.S. brings together the shepherd with his sheep. Joh.10:3; Act.20:28
 - c. God allots particular believers to the charge of the P-T. 1Pet.5:3

- d. The relationship with the shepherd and sheep is on an individual and personal basis. Joh.10:3
 - e. The sheep identify with their right pastor's voice. Joh.10:3-4
 - f. It is the primary purpose of the shepherd to lead the sheep to pasture, indicating the supreme importance of teaching BD. Joh.21:15-17
 - g. Adjusted sheep rely only on the teaching of their pastor for spiritual guidance and instruction. Joh.10:5
 - h. This further substantiates the principle of one P-T per congregation.
 - i. Further, it closes the door on the "revolving" church syndrome often practiced by maladjusted believers.
 - j. The adjusted shepherd performs his duties willingly and not with STA motivation. 1Pet.5:2
 - k. He is not to exercise abuse upon the sheep. 1Pet.5:3
 - l. It is the pastor's job to protect the sheep from both external and internal predators. Act.20:28; 2Tim.4:14-15; Tit.1:10-14
 - m. Hirelings are "wannabe" pastors that run in the face of antagonism or adversity. Joh.10:12-13
 - n. The shepherd relied on the sheep for his livelihood illustrating that believers are responsible to physically support the P-T. Cp.Gal.6:6; 1Tim.5:17; 2Tim.2:6
- E.** The parent-child analogy. Gal.4:19; 1The.2:7,11
1. Just as the parent is the authority over their children and responsible for their well-being, so the P-T and the congregation's spiritual well-being.
 2. The adjusted P-T raises his children on the diet of sound BD, seeing to it that they get milk (basic doctrine) and meat (more sophisticated doctrine). 1Pet.2:2; Heb.5:13-14
 3. Normal children have both a father and mother and the P-T is to fulfill both roles by being direct and firm as a father as well as employing gentleness as a mother. 1The.2:7,11
 4. Like children, the congregation is expected to obey their spiritual parent giving all respect to his authority. Cf.Eph.6:1
 5. The P-T is to practice long-suffering and patience in his teaching recognizing the various phases of development in the congregation's trek to maturity. 2Tim.2:24; 4:2
- F.** The household motif.
1. This designation teaches that believers living in the CA are all part of the Royal Family (1Pet.2:9) and citizens of the kingdom of God. Eph.2:19.
 2. Believers should recognize that the Church/church is destined for suffering and judgment. 1Pet.4:16,17
 3. Each microcosm of the Royal Family has a responsibility to apply good to all men, but especially to those that assemble under sound BD. Gal.6:10
 4. Part of the P-T's godliness code is management of his own household as evidence of ability to manage a local church. 1Tim.3:5
 5. Each local church is to follow the proper code of conduct stipulated by the WOG as a witness to the truth. 1Tim.3:15

- a. The local church as a “pillar” emphasizes the infrastructure of the local church built on sound BD.
 - b. The local church as a “support” emphasizes the application of the doctrine.
- G.** The military analogy. 2Tim.2:3
- 1. That the P-T is likened to a soldier illustrates the role of the local church in arming the saints for spiritual warfare. Eph.6:12
 - 2. The communicator is viewed as the drill instructor whose job it is to prepare other soldiers for combat in the A/C.
 - 3. He is to identify the enemies and instruct his sheep on the proper methods for dealing with them.
 - a. The internal enemy: The STA. Rom.7:23
 - b. The invisible enemies: Satan and his demons. Eph.6:12
 - c. The visible enemy: The cosmic system. Rom.12:2; 1Joh.2:15-17
 - d. –V including reversionistic believers. 1Tim.1:18-19; 2Tim.2:17; Jam.4:4
 - 4. He is to educate them on their weapons and proper use of them in battle. 2Cor.10:1-4; Eph.6:13-17; 2Tim.2:2
 - 5. His goal is to train believers to protect themselves so they do not become POW’s to the STA, casualties to the cosmic system or desert to the deceptions of false teachers and/or human viewpoint of other –V.
 - 6. Training is to be the number one priority of the believer to stay in top condition and that demands regiment to the call for bible class. Heb.10:25

III. Further defining the local church and its function.

- A.** A succinct definition given for the function of a local church is that as a “pillar and support of the truth”. 1Tim.3:15
- B.** While this sets the parameters of why the local church exists (dissemination of BD and application), it does not define what it is nor give other particulars.
- C.** Although the N.T. does not provide a formal definition in this vein, it does describe adequate features that put together provides an accurate description.
- D.** Definition: A local church is an assembly (Heb.10:25) of believers in Christ (1Cor.1:2), in a specific geographic locale (e.g. Corinth, Ephesus, Galatia, et al) that have banded together under the biblical leadership provided by the Holy Spirit (Act.20:28), to fulfill God’s will via the intake and application of doctrine (1Tim.3:15) and providing an evangelistic witness to God and His plan (Gal.6:10).
 - 1. There must be a profession of faith; the Church is built on Christ (Mat.16:18) and therefore one must hear and believe the gospel to make up a legitimate local body. Cf.Act.2:41
 - 2. This does not demand that believers are otherwise adjusted Ph₂ as the books of Corinthians and Galatians reveal.
 - 3. The place for assembly of a local church is moot. Act.8:3; Rom.16:3,5; 1Cor.16:19; Col.4:15; Phile.1:2
 - 4. Churches in the Bible were always organized as soon as possible, indicating the need for sound, legitimate leadership. Act.14:23 Tit.1:5

5. This assembled organization is for the purpose of doing God's will, expressed in many ways, assembling and learning, observing the ordinances, financially supporting the P-T, bona fide witnessing and providing an environment for the maturation of believers and function of spiritual gifts.
 6. Believers that remain outside of the assembled environment are not only out of step with God, they are at odds with His revealed plan. Heb.10:25 cp.Joh.3:20-21
- E.** While the function of the local church is succinct, it is also abstract.
- F.** This allows for flexibility as to the format of worship, though certain constants are expected.
1. Worship is to revolve around the filling of the H.S. and sound BD. Joh.4:23,24; Phi.3:3
 2. While it does not specify what form worship services are to take or how often services are required, the presentation of the Bible in book format provides the natural outline and a regimented repetition of assembly is expected (Heb.10:25).
 3. The goal of services is to proclaim the entire counsel of the POG and all that is profitable for spiritual well-being. Act.20:20,27
 4. The P-T as overseer is to have charge over how and when services are to be conducted and the protocol to be followed. Act.20:28
 5. His primary duty is to study/teach. Cf.1Tim.3:2
 6. It allows for deacons to assist the P-T physically and logistically according to the needs of a local church. Cf.Phi.1:1; 1Tim.5:17
 7. The primary duty of the congregation in worship is to be "quick to hear, slow to speak and slow to anger" (Jam.1:19)..
 8. The teaching of BD is designed for the edification of the saints and their spiritual advance to maturity. Eph.4:11-13; 2Pet.3:18
- G.** The church's function includes the provision of certain ministries revolving around the spiritual gifts. 1Cor.12:5 *See Doctrine of Spiritual Gifts*
1. The extant spiritual gifts today include: Helps, teachers, administrators, exhortation, giving, mercy and evangelism.
 2. This would expect ministries of the same sort revolving around the gift's function:
 - a. Helps ministry to include mercy, logistical needs, exhortation.
 - b. Prep-school, seminary, P-T, pastor candidating/evangelism.
 - c. Living grace.
 - d. Outside support as appropriate.
 3. Other ministries are possible, but those that do not appeal to a spiritual gift(s) are bogus.
 4. Part of the ministry is to provide opportunity and means for observance of the Lord's Table and water baptism. Cf.Mat.28:19; 1Cor.11:24,25
- H.** All para-church Christian organizations do not qualify either as a local church or ministry of such, as they are not devoted to the principles of sound doctrine that are inherent within an adjusted local church.

- I. That a local church is comprised of a “body” of believers deflates the idea that anywhere 2 or 3 believers are gathered is a functioning local church (cf. Mat. 18:20 presupposes the existence of a local church cp. vs. 17).
- IV. Organization of a local church.**
- A. Obviously, there must be a sufficient number of believers to constitute a local “body” and willingness to assemble.
 - B. In turn, they should be made aware of the necessary applications to financially and logistically support the ministry of a local church, to include a P-T as the number one financial support. 2Tim.2:6
 - C. It is clear in the N.T. that the apostles were quickly placed into the position of organizing the church in Jerusalem when they were compelled to establish the office of deacon. Act.6:1ff
 - D. Paul thought that leadership was so important that he insisted that qualified leaders be put in place as soon as possible. Act.14:23; Tit.1:5
 - E. 2 offices comprised the leadership of a local church – the overseer/P-T and the deacons. *See Doctrines of...*
 - F. It is noted that terms for the P-T are consistently found in the singular and the term for deacons consistently found in the plural. E.g., 1Tim.3:2 cp.3:8
 - G. The letters written to the 7 churches of Revelation address each church via the singular “messenger” assigned to communicate the book. Rev.2:1,8,12,18; 3:1,7,14
 - H. The principle is reinforced that there is to be one P-T per local church with the number of deacons dependent upon the logistical demands of serving tables otherwise.
 - I. This leadership with the remaining body is necessary for an organized functioning local church.
 - J. In addition, the local church is to abide by the civil laws of society. Rom.13:1-7
 - K. While not mandatory, it makes sense for a local church to have established rules for membership and general function as we are to do all things “*properly and in an orderly manner*”. 1Cor.14:40
 - L. This may include by-laws or constitution, which should meet all doctrinal guidelines otherwise.
 - M. The local church is to remain aloof from political interaction corporately and other activities that would compromise its doctrinal integrity. Cf. 1Tim.2:2
 - N. A misperception for church membership is that one needs to be water baptized.
 - O. While it should be an application for the adjusted believer Ph₂, the only requirement for membership is membership in the UC – faith in Christ.
- V. Government of the local church.**
- A. As noted, the local church must have leadership and some organization to qualify as a local church to include the offices of P-T and deacons.
 - B. The P-T.

1. The P-T in a local church cannot simply assume this office; there must be the spiritual appointment by the H.S, as well as recognition of this fact by the believers in a particular geographic locale. Acts 20:28, 14:23
 2. This further demands the necessary training under the Timothy principle. 2Tim. 2:2
 3. This involves the academic preparation of learning the disciplines of Greek and Hebrew, Bible history (isagogics), and the systematic study of theology.
 4. It also involves the inculcation of the theological grid of an existing ministry, sitting in Bible class, growing spiritually, and absorbing the sound doctrine taught by an adjusted P-T.
 5. During the time of his training, he is to be observed by his P-T, and other leaders in the church to establish the fact that he meets the qualifications for the office. 1Tim.3:1ff; Tit.1:6-9
 - a. Following his formal training, the P-T candidate must then wait until such time as the H.S. brings him together with his right congregation.
 - b. When this happens, the human element becomes quite apparent, since the group of believers will have to decide if he is indeed the man that God has for them. Acts 14:23 The Greek term *“appointed/ceirotone,w – cheirotonew”* literally means , *“to stretch out the hand”* indicating that the elders were not forced on the congregations; they approved wholeheartedly, and demonstrated that fact by voting their leaders into office.
 - c. Assuming that a group calls a man to be the P-T, he should be formally ordained either by his previous church or elected church.
 - d. At this time, he becomes his own P-T, establishing a new church family in the geographic region of those who called him as their pastor.
- C. The deacons.
1. Unlike the P-T that is appointed to his office by the H.S. via his spiritual gift, the deacon is a purely voluntary position of leadership.
 2. Many of the same standards for the P-T apply to the deacon, with the exception of being able to teach. 1Tim.3:8ff
 3. The origin of the office of deacon makes it quite clear that their primary function is to alleviate the pressure on the communicator by administrating the physical functions necessary to the local church. Act.6:1ff
 4. Since his office is voluntary, he may serve as long as he desires to do so, assuming that he has the confidence of the congregation.
 5. Like the P-T, the deacon is initially confirmed in his office by the congregation that recognizes that this man is qualified, willing, and desirous of serving them. Act.14:23
 6. Deacons are not to assume the office, nor are they to be placed there without a period of observation and testing, similar to that of an aspiring P-T. 1Tim.3:10 (note: both offices of P-T and deacons are for males only)
- D. Again, these two offices constitute the leadership that must be in place for any organization to accurately identify itself as a local church.

- E.** Types of government within local churches.
1. Centralized form of church government involves a central council that has much (often total) authority over the running and ordinances of the local congregation. This is typical of denominational mainline churches where the pastor is appointed and regulated by the directions and rules of the central council.
 2. Presbyterian form of church government occurs where the local church is governed by a board of elders that has final authority over every aspect of the church, including the appointment and work of the pastor. The pastor may or may not be a member of this board.
 3. The congregational form of government is where the majority rules; this democratic style of government allows the people to elect their pastor and the church board. In theory, all decisions, doctrinal and otherwise are made by majority rule. These can be independent churches, but often end up with schisms and factions competing for final control of the church.
 4. The Royal Chain-of-Command (RCOC) indicates that Christ (BD) is the final authority with the P-T assuming the highest physical authority after he has been assigned his canon by the H.S. The board of deacons operates in a co-laboring sub-authoritative capacity with the P-T. These combined authorities are to ensure that the Sovereign authority of Christ rules in the matters of the church (1Tim.5:17). The pastor is directly accountable to God in all spiritual matters and is to direct the ministry according to an accurate teaching and understanding of God and His plan. Authority is further delegated to the congregation or certain other members as appropriate. This type of government of necessity functions as an independent church.
- F.** The first two forms of church government are easily rejected, since central councils and appointed boards are not observed in the N.T. pattern. The one exception was the Jerusalem Council; however, they offered no mandate on the matter of organization and government and appealed to the final authority of BD for resolution otherwise.
- G.** Neither is the congregational form of government found in the N.T., but has arisen over time as the idea of democracy has become a buzzword in many cultures. It should be noted that these first 3 forms of government relegate the P-T to the position of a hireling; he can be hired and fired at will by a board, a church council, or even a disgruntled faction within the local church.
- H.** The RCOC best satisfies local church government under Biblical guidelines.
- I.** We might refer to it as a “doctrinal monarchy” in which all members of the body are culpable to BD with certain men having authority over others in the management and administration of BD in the church corporately. Not in any case is the authority of men to usurp the authority of BD.
- J.** Each local church is to be independent of every other local church; each standing and falling on its own merits, as seen in the seven churches of Asia. Rev.2-3
- K.** Note that all the seven churches of Asia were represented as lampstands. The actions or decisions of one church were not imposed on another congregation.

Therefore, this forms one very important justification for all local churches to be independent.

- L.** A local church is autonomous in that it is designed to govern itself under Christ and His Word as implemented by an overseer along with the deacons. Act.20:28
- M.** There is no other convention, conference, church council, or organizational hierarchy that binds together or dictates policy to individual local churches.
- N.** The chain of command is to consist of biblically qualified men (and others) that perform their tasks under the leadership of the H.S. in accordance to biblical principles.
- O.** This doctrinally representative form of government with its administrative authorities allows for the orderly function of the church and avoids any prejudice or inequality directed towards the members of the body.
- P.** Further, there is no biblical justification for a false division between clergy and laity.
 - 1.** This false division is primarily promoted among groups that are often not theologically sound in the faith in the first place.
 - 2.** Jesus Christ made it quite clear that those that would aspire to positions of leadership and authority in His plan were to function as the servants of those they led. Luk.22:25-26
 - 3.** The events surrounding the origin of office of deacon demonstrates that serving other believers in a physical way was the primary function.
- Q.** The issue of retaining or dismissing a P-T or deacons remains largely unaddressed in the N.T.
- R.** As for deacons, the general idea is to allow continued service in compliance of their godliness code, confidence of the congregation and/or other regulatory rules deemed necessary for their fulfillment of duties.
- S.** As for P-T's, any flexibility for congregational dismissal should be clearly outlined in church policy. That congregations are allowed to vote an elder in suggests the same right to vote him out (cf.Act.14:23).
- T.** Rev.2:2 suggests a corporate role at Ephesus in dealing with false-teachers.
- U.** Again, BD is to be the final rule and authority in determining these things.

VI. Judicial pejoratives and responsibilities of a local church.

- A.** Paul makes it very clear that the local church has a responsibility to police itself. 1Cor.5:12-13
- B.** In fact, to try and handle conflicts within the local church apart from civil court is preferable (as permitted by law). Cp.1Cor.6:1-7 (what kind of witness is it to the –V cosmos to air our dirty laundry?)
- C.** Each believer has individual responsibility to exhort another within the local church they know are engaged in sin invoking reversionism. Cp.Jam.5:19-20
- D.** Christ in anticipation of the Church, taught the same principle in Mat.18:15.
- E.** Both passages assume real guilt of the offender and both imply upon repentance that the case is to be closed.
- F.** Jesus further gives instruction in the event a resolution is not initially attained. Mat.18:16-17

1. 1 or 2 witnesses are to further address the offender along with the original believer to substantiate all facts.
 2. This is a 2nd opportunity for the offender to pull in their horns so to speak.
 3. If no repentance persists, the issue is to be taken to the church.
 4. Christ assumes the RCOC is in place and the order of proceedings would first appeal to the church board and if still no repentance, the entire body is to be given a voice.
 5. Disciplinary measures is the doctrine of separation.
- G.** Separation is always and the only discipline authorized for the church in the Bible as a means of sentencing.
- H.** Separation can be applied within the spectrum of corporate for gross carnality (1Cor.5:13) or simply social for less violations (2The.3:6 cp.Rom.16:17; 1Cor.5:11).
- I.** Churches that govern correctly have the full support of God. Mat.18:18
- J.** Self-policing does not give believers the right to play STA gestapo and invade the privacy of other believers.
- K.** One should be able to discern from incidental sin versus reversionism and/or gross immorality.
- L.** A P-T has the authority to dismiss any that may cause dissention after 2 warnings. Tit.3:10
- M.** Accusations against elders are not to even be given an ear with less than 2 witnesses to corroborate the accusation. 1Tim.5:19
- N.** In all formal judicial matters, 2 or 3 witness are required to confirm facts and due diligence the practice in finding and confirming facts.
- VII.** Miscellaneous observations.
- A.** Women are to remain silent in the local church as a matter of protocol and witness. 1Cor.14:34-35
- B.** Those believers that can financially care for dependent widows of their household should do so to avoid further financial burden upon the church. 1Tim.5:16
- C.** Each believer shares in the sufferings of Christ which is fulfilled in the universal body. Cp.Col.1:24
- D.** The UC will be presented corporately before Christ in all its perfection at the Bema ceremony. Eph.5:27
- E.** Each local church will be graded according to their adjustment or maladjustment to BD by Christ as seen in the 7 churches of Revelation. Rev.2-3

*“But in case I am delayed, I write so that you may know
how one ought to conduct himself in the household of God,
which is the church of the living God,
the pillar and support of the truth.”*

1Tim.3:15