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**THE DOCTRINE OF THE CHURCH**

**The Church from a Positive Viewpoint:**

**Introduction:** We’ve considered a brief description of some ten things the church is not and hopefully cleared up some confusion. Now we need to distinguish the differences from the positive perspective and three distinct positions:

1. **THE FIRST POSITION:** The Ekklesia of the New Testament is a \_\_\_\_\_\_\_1 - \_\_\_\_\_\_\_\_\_2 - \_\_\_\_\_\_\_\_\_\_\_\_3 - \_\_\_\_\_\_\_\_\_\_\_\_4.
2. \_\_\_\_\_\_\_\_5 = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ .
3. \_\_\_\_\_\_\_\_\_6 = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. \_\_\_\_\_\_\_\_\_\_\_7 = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. \_\_\_\_\_\_\_\_\_\_\_8 = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**NOTE:** The unique element of this is who \_\_\_\_\_\_\_\_\_9 as the church. The biblical qualifications are \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_10, the new birth is essential. Being born again allows for \_\_\_\_\_\_\_\_\_\_11 into \_\_\_\_\_\_\_\_\_\_\_\_12, as scripture declares believers to be “the sons of God” and “joint heirs with Jesus Christ” and refers to believers as “sons of our heavenly father”, declaring the believer is in God’s family. That in itself is an entity with its own identify. It is eternal, it is not local but universal. It is both physical and invisible, it is automatic, it is relational, positional, and scriptural. Believers are \_\_\_\_\_\_\_\_\_\_13 the family of God and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_14 the church.

The New Testament churches were fully functional, local, visible assemblies of believers who met together to fulfill, by Biblical design, the duties of its members which comprise the body of Christ.

1. **THE SECOND POSITION:** The Ekklesia of the New Testament refers to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_15 composed of all \_\_\_\_\_\_\_\_\_\_16, saved from the day of Pentecost (birth or beginning) of the church to the rapture of the church. When the “church” began as an invisible non-entity confuses its identity and who is or isn’t’ included. How does a non-entity function? Is a congregation different than a church, is “church” singular or plural in its contextual usage? If believers from Pentecost forward, what about the disciples converted prior to Pentecost?

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**NOTE:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_17/a friend of a bridegroom (Jn. 3:28‑30) Old Testament prophet (Mt. 3:1-3). Jesus confirms it (Mt. 11:9-11). The old passes, the new arrives (Deut. 18:15), prophesy. Stephen (Acts 7:37) Messiah – prophet – Jesus. Our Lord was called a prophet numerous times (Jn. 4:19; Lk. 24:19) even by Himself (Mt. 13:57). There are other New Testament prophets, Agabus (Acts 21:10), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_18 in (I Cor. 12:28) refers to different types of prophets, unique purpose. In the Old Testament the prophets prophesied and pointed people to the Messiah, just as John the Baptist did.

**The danger of this view is** it is “\_\_\_\_\_\_\_\_\_\_\_\_\_\_”19 and “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”20. It can be non-essential, easily substituting functional for factual, Doctrines – Distinctives – Ordinances; offices, positions, practices… Closer to God in the mountains, wherever two are together, house, churches, cell, groups or non-groups, swimming pool baptisms, open public communion, independence, individualism, dialoguing instead of Doctrinal preaching…

1. **THE THIRD POSITION:** The Ekklesia of the New Testament is both the total \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_21 fully functioning body of Christ (living and departed) and the \_\_\_\_\_\_\_\_\_\_22 universal church in its entirety. Compromising both positions does not ensure accuracy or authority.

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**Who comprises the body of Christ on earth?** \_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_.23

**What comprises the body of Christ on earth?** The Biblical definition and functioning authority.

1. \_\_\_\_\_\_\_\_\_\_24 (Mt. 16:18)

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1. 26

\_\_\_\_\_\_\_\_\_\_\_\_27

1. 28

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1. 32

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