

BAPTIST POLITY ETC. MT. 16:13-18; ACTS 2:41-47; 5:1-14

Do you visit churches? Do Baptist have churches?

Strangely enough he didn't know the answer. Even more strange, many Christians struggle with basic questions such as – what is a / the church?

1st Distinction:

Building

People



This is a funny one but can we totally escape the confusion?

- There is the church!
- I am going to church!
- I went to church!
- I love my church!
- I am at church!

Acts 5:11 And great fear came upon **all the church**, **and** upon as many as heard these things. **Acts 5:12** And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

Acts 14:27 And when they were come, **and had gathered the church together**, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. **Acts 14:28** And there they abode long time **with the disciples**.

Romans 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus: **Romans 16:4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. **Romans 16:5** Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, **to the saints which are at Ephesus** (τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ), **and to the faithful in Christ Jesus:**

Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, **to all the saints** (πᾶσιν τοῖς ἁγίοις) **in Christ Jesus which are at Philippi** (τοῖς οὖσιν ἐν Φιλίπποις), **with the bishops** (σὺν ἐπισκόποις) **and deacons** (καὶ διακόνους):

Thought:

1. The church is people.
2. The church is **not** a building.
3. The church **is** **always** **connected** to a place.

This is a place the church gathers together.

4. The church is still the church whether scattered (M-S) or gathered!

2nd Distinction:

OT/NT Church

NT Church



This is fundamental distinction between covenantal & dispensational theology:

- **Covenantal theology (Reformed / Presbyterian) focus on one people of God.**
- **Covenantal Theology looks for and finds the Church primarily in the OT.**
- **Covenantal theology looks for and finds the Kingdome primarily in the NT.**

Which, for a Dispensationalist, makes no sense.

- **The Kingdome then becomes generic and the Church becomes more OT.**

Acts 15:13 And after they had held their peace, **James** answered, saying, Men and brethren, hearken unto me:

Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of (λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ) **them a people for his name.**

Acts 15:15 And to this agree the words of the prophets; as it is written,

Acts 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Acts 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts 15:18 Known unto God are all his works from the beginning of the world.

Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Ephesians 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) **Ephesians**

3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; **Ephesians 3:6** That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Ephesians 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. **Ephesians 3:8** Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

Ephesians 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Ephesians 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord: