

The Church

- Nature of the church
- The kingdom and the church
- Mission of the church
- Membership in the church
- Ordinances and sacraments
- Church organization
- Leadership in the church

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Nature of the Church

- Grenz's definitions:
 - People who “had been called out of the world by the proclamation of the gospel for the purpose of belonging to God through Christ” (208).
 - “This is our identity: we are the pioneer community of God, the people who by the Spirit within us participate together in the fellowship of the Triune God” (217).
- How are we the pioneer community?

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Nature of the Church

- *Ekklesia* = *ek* (“out”) + *kaleo* (“to call”).
 - Results in church = “called out ones.”
 - NT: assembly of people, church, mob.
- Church is *people*, not building, organization.

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Nature of the Church

- Uses of *ekklesia* for church in NT.
 - Group of believers in a city (1 Cor. 1:2).
 - Believers meeting in a home (Rom. 16:5).
 - Believers in broad geographical area (Acts 9:31).
 - Universal church (Eph. 5:32).
- Each congregation is the church - independence.
- All congregations together are the church - interdependence.

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Nature of the Church

- Most important biblical images of the church correspond with the Trinity:
 - People of God
 - Body of Christ
 - Temple of the Holy Spirit

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Nature of the Church

- What characterizes the church as the people of God? (1 Pet. 2:9-10)

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Nature of the Church

- What characterizes the church as the body of Christ? (1 Cor. 12:12-16)

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Nature of the Church

- What characterizes the church as the temple of the Holy Spirit? (1 Cor. 3:16-17)

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Nature of the Church

- Relevance of these models for counseling?

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Nature of the Church

- These models reflect the fact that the church is a community.
- How can the church reflect God's nature?
 - Church grows up to the stature of the fullness of Christ (Eph. 4:13).
 - Community of redemptive love that reflects the social Trinity.
 - The church is the best model of the Trinity we have!

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Nature of the Church

- How is the idea of the church as community important for counseling?

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The Kingdom and the Church

- Kingdom of God = reign of God (Mk. 1:15)
 - Some OT passages say that God is king.
 - Others say that God will become king.
- Grenz: *de jure* and *de facto* sovereignty.
 - God is king *de jure* (in principle).
 - God will be king *de facto* (in fact).
 - At conversion, we are transferred from Satan's kingdom to Christ's (Col. 1:13-14).

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The Kingdom and the Church

- Kingdom = already/not yet eschatology.
 - Inaugurated in Jesus’ ministry.
 - Present in church and believers’ lives.
 - Coming in fullness at Jesus’ return.
- The kingdom is bigger than the church.
- Grenz: church is a sign of the kingdom.
 - Lives under the reign of God.
 - Called into existence by the kingdom.
 - Lives by kingdom principles as a witness.

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The Kingdom and the Church

- Counseling is kingdom work.
 - Kingdom reminds us that God’s work takes place outside the church.
 - Already/not yet kingdom explains both the brokenness and the possibilities for healing.
 - By being agents of reconciliation and healing, you are helping to extend God’s kingdom.

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Mission of the Church

- Mission of the church:
 - To glorify God.
 - Reflect his character and carry on his ministry.
- Revealed most fully in Christ.
 - Jesus sent us as Father sent him (John 17:18; 20:21).
 - We will do “greater works” (John 14:12).
 - He has given us the ministry of reconciliation (2 Cor. 5:18-20).

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Mission of the Church

- Grenz identifies the church's threefold task:
 - Worship: acknowledging the worthiness of God in praise, teaching, music, Scripture, prayer, symbolic acts.
 - Edification: building one another up to maturity in Christ; being accountable to one another; acting as a "community of memory and hope."
 - Outreach: evangelism and service inside and outside the church.

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Mission of the Church

- How does counseling fit in this task?

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Membership

- Two views of membership:
 - Pure membership view.
 - Must make a personal profession of faith.
 - Church is composed of believers only.
 - Believer baptism.
 - Mixed membership view.
 - Members may be believers or not.
 - Infant baptism.
 - Members are everyone in the territory, members plus their children, everyone baptized as infant, etc.

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Membership

- In the first century baptism = membership.
 - Early practice: immediate believer baptism.
 - Later: catechetical period before baptism.
 - Later: infant baptism with later confirmation.
- Formal church membership developed as a result of denominations.

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Membership

- Grenz: importance of covenant.
 - Vertical covenant between individuals and God.
 - Horizontal covenant between individuals.
 - Jesus institutes the church, Spirit constitutes it.
- Pros and cons
 - Emphasizes importance of commitment.
 - But it could encourage individualism.
 - As Christians, we are members of one another by God's doing; an act of the Holy Spirit.

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Ordinances and Sacraments

- *Sacramentum* = soldier's loyalty oath or good faith money.
 - Both could be called a pledge.
 - Soon overshadowed by idea of conveying grace.
 - This change resulted in definition of sacrament as "an outward, visible sign of an inward, spiritual grace."

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Ordinances and Sacraments

- Catholic church recognizes seven.
 - Baptism, Eucharist, confirmation, penance
 - Marriage, holy orders, extreme unction (anointing of the sick)
- Most Protestants: baptism and communion.
- Some Protestants: none (Salvation Army, some Quakers/Friends).

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Ordinances and Sacraments

- People use “sacrament” to suggest that these acts are means of grace.
 - Usually done by a properly ordained minister.
 - Orthodox, Catholic, Anglican, Methodist.
- People use “ordinance” to emphasize our obedience to Christ’s command.
 - We’re blessed because of our obedience.
 - Anabaptists, Baptists, Mennonites, Brethren.
 - Ordinances can be occasions of grace.

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Ordinances and Sacraments

- Grenz: ordinances - we do them out of obedience.
- But concept of *sacramentum* has value.
 - We pledge our loyalty to Christ.
 - They strengthen our faith.
- They help form our identity as God’s people.
 - Baptism seals our identity as God’s people.
 - Communion reaffirms our identity.

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Ordinances and Sacraments

- Baptism is commanded by Christ.
 - Associated with repentance and faith.
 - Closely connected with salvation.
 - Part of a composite conversion event.
 - Symbolizes union with Christ.
 - Represents forgiveness of sin.
 - Connected with receiving the Holy Spirit.
 - An act of commitment.
 - Entrance into the church; way of servanthood.

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Ordinances and Sacraments

- Baptismal regeneration (sacramental view)
 - The act of baptism brings regeneration.
 - Washes away sins, including original sin.
 - Catholic, Orthodox, Anglican, Episcopalian, Lutheran.
 - Disciples/Churches of Christ: the event at which God grants new life.

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Ordinances and Sacraments

- Baptism as the sign of the covenant
 - Reformed, Presbyterians.
 - Sign of covenant in OT is circumcision.
 - Sign of covenant in NT is baptism.
 - Both are to be given to infants.
 - Main meaning not forgiveness but purification.

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Ordinances and Sacraments

- Baptism as a symbol of salvation
 - Outward token of what has already taken place inwardly (regeneration).
 - Public testimony to one’s faith in Christ.
 - This view practices believer baptism only.
 - Those who can confess their faith.
 - Not the same as adult baptism.
 - Baptists, Mennonites, Brethren, Pentecostals.

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Ordinances and Sacraments

- Methodists seem to be in the middle.
 - Infant baptism as means of prevenient grace.
 - Individual must later accept salvation.
- Analogy of wedding.
 - Sign of a relationship that already exists.
 - Pledge of lifelong commitment.
 - Makes the relationship more “real.”
 - Community support and accountability.

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Ordinances and Sacraments

- Infant baptism vs. believer baptism
 - Infant baptism = pedobaptism = applied to infants who can’t confess their faith.
 - Believer baptism = applied only to those who can confess their faith.
- Early church: believer baptism, followed by chrismation or confirmation.

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Ordinances and Sacraments

- Infant baptism introduced after 2nd century.
 - Became standard under Constantine.
 - Confirmation separated from infant baptism; event at which person made own commitment.
- Theology of baptism determines your view.
 - Baptismal regeneration can baptize infants.
 - Baptism as sign of salvation = believers only.
- Most traditions see need for two events.
- Age of accountability for children?

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Ordinances and Sacraments

- Three primary modes:
 - Immersion (fully submerged in water)
 - Affusion (pouring)
 - Aspersio (sprinkling)
- Believer baptism can be done all 3 ways, although immersion is most common.
- Most common mode for infant baptism is sprinkling, but Orthodox immerse.

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Ordinances and Sacraments

- Immersion
 - *Baptizo* means to dip or plunge under water.
 - Descriptions in NT suggest this.
 - Represents death and resurrection with Christ.
- Affusion (pouring)
 - Associated with coming of Holy Spirit.
 - Earliest pictures show pouring.
- Aspersio (sprinkling) associated with cleansing from sin (OT rituals).

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Ordinances and Sacraments

- Mass
 - Roman Catholic, Anglican
 - May derive from *ite, missa est* (go, you're dismissed) to catechumens before Eucharist.
- Lord's Supper (1 Cor. 11:20)
 - Meal of fellowship shared with disciples.
 - Church originally had a meal with Eucharist.

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Ordinances and Sacraments

- Eucharist
 - Means "to make thanks."
 - Giving thanks for what Christ has done.
- Communion - fellowship with Christ and one another.

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Ordinances and Sacraments

- Controversy over the real presence of Christ.
 - Whether, and in what sense, Christ is present when the Lord's Supper is celebrated.
 - How to understand the words of institution: "This is my body given for you; do this in remembrance of me" (Luke 22:19).

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Ordinances and Sacraments

- Roman Catholicism: transubstantiation.
 - Elements become body and blood of Christ.
 - Requires ordained priest and proper ritual.
- Lutheranism: consubstantiation.
 - Christ is present “in, with, and under” elements.
 - Still a sacrament (we receive forgiveness of sins and confirmation of faith).

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Ordinances and Sacraments

- Reformed (Zwingli): memorial view.
 - Lord’s supper is a commemoration of Christ’s sacrifice (“Do this in remembrance of me”).
 - Elements symbolize Christ’s body and blood.
- Reformed (Calvin): spiritual presence.
 - Christ is present in the elements through the Holy Spirit.
 - Participants are spiritually nourished and brought into closer communion with Christ.

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Ordinances and Sacraments

- Anabaptists: presence in the community.
 - Christ was spiritually present in the church.
 - Remember the sacrifice of Christ.
 - Emphasized community aspect (1 Cor. 10:17).
 - Pledge themselves anew to Christ as Lord and to one another in the body of Christ.

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Ordinances and Sacraments

- Words of institution must be symbolic.
 - Could be prophetic or proleptic.
 - Reinterpreting the Passover celebration.
- Act of obedience to Christ's command.
- Reminder of Christ's table fellowship, a sign of the inbreaking kingdom of God.
- Memorial of Christ's work for us.
- Proclamation of the gospel.

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Ordinances and Sacraments

- Looks forward to Christ's return.
- A community act (one loaf, one body).
- A participation or sharing in Christ.

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Ordinances and Sacraments

- Has past, present, future dimensions.
 - Past: Christ's death and resurrection.
 - Present: celebrate our fellowship with him and with one another; reaffirm our commitments; proclaim the gospel.
 - Future: look forward to messianic banquet, marriage feast of the Lamb.
- How could baptism or communion serve as resources in counseling?

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Church Organization

- Polity = church government.
- Issues = where in the church does authority reside (under God) and how is that authority to be exercised? How are decisions made? How is leadership chosen?
- Protestant principle: priesthood of all believers.

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Church Organization

- Grenz identifies two principles.
 - Independency and interdependency.
 - See his Baptist perspective in emphasis on congregational autonomy.
 - NT has stronger emphasis on unity of all believers everywhere in Christ.
- No form is mandated in the NT.
- All forms of polity have some basis in NT.

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Church Organization

- Episcopal
 - From *episkopos*, bishop.
 - Catholic, Orthodox, Episcopal, Methodist.
 - Bishops have greater authority.
 - Supervise other clergy.
 - Pastoral placement and discipline.
 - Ordination.
 - Catholic and Anglican: apostolic succession.

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Church Organization

- Presbyterian
 - From *presbuteros*, elder.
 - Teaching elders (clergy) vs. ruling elders (lay).
 - Reformed, Presbyterian.
 - Series of representative assemblies whose decisions are binding on those below them.

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Church Organization

- Congregational (“independent”)
 - Authority in congregation; self-governing.
 - Baptists, Congregationalists, most Lutherans.
 - Every member has a voice in decisions.
 - Congregation calls pastor, elects officers.
 - Any cooperation with outside groups is voluntary.
 - Independent congregations can organize themselves internally in any way they choose.

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Church Organization

- These forms correspond to political models.
 - Episcopal = monarchy.
 - Presbyterian = republic.
 - Congregational = democracy.

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Leadership in the Church

- Many leadership functions in the NT.
 - Apostle (from “to send”): sent to preach gospel, found churches.
 - Bishop/overseer and elder: leadership and oversight of local congregations.
 - Bishop = supervisory role.
 - Elder = leadership, spiritual oversight (older people).
 - Plural eldership in NT.

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Leadership in the Church

- Leaders in NT: “apostles and elders.”
- Deacons
 - Service to and/or leadership of churches.
 - Not clear how they differed from elders.
 - Serve variety of functions today.
- Also prophets, evangelists, pastors, teachers in NT.
 - Apostles, prophets, deacons were female.
 - Perhaps female heads of household were elders.

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Leadership in the Church

- Leadership structures in NT are flexible.
 - People called to variety of functions.
 - More emphasis on function than on office.
 - Based on gifts, calling, character.

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Leadership in the Church

- Ordination = formally setting someone apart for leadership in the community.
 - “Ordination is that act whereby the church sets apart persons whom the sovereign Spirit has selected and endowed for the fulfillment of special leadership tasks in service to the people of God” (Grenz 249).
 - Done with prayer and laying on of hands.
 - Involves divine call, community confirmation.

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Leadership in the Church

- Women in leadership (Boyd & Eddy)
 - Some theologians teach that women bear the divine image only secondarily and in a derivative sense. Men are the primary image bearers.
 - The term “complementarian” is deceptive.
 - In Genesis, *ezer* does not mean subordinate.
 - Hierarchy in the Trinity would generally be regarded as heterodox in the Western church.

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Mary believes that she has received a call from God to pastoral ministry. The women in her Bible study have affirmed her gifts in teaching and counseling. She is an accomplished public speaker in her job as a financial consultant. She is well respected in her church as a person of Christian maturity and wisdom. Her husband supports her calling. However, the pastor and elders of her church do not support women in pastoral ministry. Her pastor has said that she must be mistaken about her call. One of the elders has told her that the role of a pastor is to represent Christ, just as the apostles did. Since all the apostles were men, it's clear that a woman cannot be a pastor. Furthermore, the responsibility of preaching the word and administering the sacraments gives a pastor a special spiritual authority that the Bible would prohibit to women. Mary is torn. This situation is causing her great distress. Why does the church that has nurtured her all her life refuse to recognize her calling? What is her responsibility to her church, and what is her responsibility to God? What theological framework will you need in order to help her?

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Case Study

- What are the theological issues?
- What about the nature and purpose of the church is relevant to this situation?
- What about leadership and ministry in the church is relevant to this situation?
- What about the polity of the church is relevant to this situation?
- What about the nature of salvation is relevant to this situation?

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