



BIBLE DOCTRINES - *Eight*



Doctrines of



The Church



THE CHURCH

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Ecclesiology, based on the Greek word *ecclesia*, is the doctrine of the Church.

I. THE MEANING OF THE WORD

The word "church" does not mean the building in which the congregation meets; neither is it as the Catholics say, the Papal system. Others contend that it is a kind of organization, club, or company. The word *ecclesia* always means a called-out assembly. In the great majority of cases it refers to the church and nearly always the local church. In some instances however it does not.

A. A Mob.

*When Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself to the theatre. Some therefore cried one thing, and some another: for the assembly [ecclesia: that is a mob, and not believers] was confused; and the more part knew not wherefore they were come together. . . . And when the townclerk had appeased the people, he said. . . . Ye have brought hither these men, which are neither robbers of churches... nor yet blasphemers of your goddess. . . . But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly [this is the same word *ecclesia*, does not mean believers] And when he had thus spoken, he dismissed the assembly [again the word *ecclesia*] (Acts 19:30-32,35,37,39,41).*

B. The Children of Israel.

Certainly the children of Israel were a called-out company from Egypt, but we know that they were not the body of Christ. Christ had not been manifested in the flesh as yet. *This is he, that was in the church [ecclesia] in the wilderness with the angel which spake to him in the mount Sina, and with our fathers who received the lively oracles to give unto us* (Acts 7:38).

C. The Body of Christ.

By this we mean the body of believers in the Lord Jesus Christ. The New Testament abounds with references to the *ecclesia*, the called-out assembly, which has come out of the world to assemble together in Christ. The following are a few: *God hath put all things under his feet, and gave him to be the head over all things to the church [ecclesia, meaning called-out company, or assembly], which is his body, the fulness of him that filleth all in all* (Eph. 1:22, 23). *Husbands, love your wives, even as Christ also loved the church [ecclesia], and gave himself for it. . . . This is a great mystery: but I speak concerning Christ and the church [ecclesia]* (Eph. 5:25,32).

II. THE USE OF THE WORD

Knowing that the word "church" is the term in our language that distinguishes the assembling of believers in Christ from all other kinds of gatherings, we turn our attention to those portions of Scripture dealing with the body of believers. The word *ecclesia* is used in the following ways:

A. A Local Assembly (church).

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians . . . (I Thess. 1:1). Unto the church of God which is at Corinth . . . (I Cor. 1:2).

B. Local Assemblies (churches).

This has reference to several local bodies. *Paul . . . and all the brethren which are with me, unto the churches of Galatia: Grace be to you and peace* (Gal. 1:1-3).

C. The Body of Living Believers (unnumbered).

By this we mean local churches over a given area. *Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it* (Gal. 1:13). Saul (Paul) did not limit his persecution to one certain assembly, or several local assemblies. He went

everywhere, hailing into prison, and voting the death penalty for the early Christians. He considered all Christians as The Church.

D. The Complete Body of Christ.

The complete body of Christ is called the Church, and is composed of all believers from Pentecost to the Rapture. *Husbands, love your wives even as Christ also loved the church, and gave Himself for it* (Eph. 5:25).

III. WHAT THE CHURCH IS NOT

A. The Church Is Not Israel.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God (I Cor. 10:32). Here is revealed that there are three classes of people today: Jew, Gentile and Church. Thereafter, any separation within these classes is broken down when one accepts Christ. *As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus* (Gal. 3:27-29). However, the Church (Body of Christ) is not "spiritual Israel", *He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace* (Eph. 2:14,15). The Body of Christ (Church) is a *new man*, and not Israel, whether spiritual Israel or revived Israel.

B. The Church Is Not the Kingdom.

CHURCH	KINGDOM
1. No heirs of the Church.	1. The Church is heir of the kingdom.
2. No receiver of the Church.	2. The Church is the receiver of the kingdom.
3. There are pastors in the Church.	3. No elders of the kingdom
4. No sons of the Church.	4. Sons of the kingdom.
5. Church called a temple (Eph. 2:21).	5. Kingdom never called a temple.
6. Church is here.	6. Kingdom is not here, for the King is not visibly present (Matt 6:10).
7. Church was not a subject of prophecy (Eph. 3: 5,9).	7. Kingdom is the one subject of prophecy.
8. Church to be built up (Eph. 4:12).	8. Kingdom is to be set up (Acts 15:16).

IV. WHAT THE CHURCH IS

A. It Is a Mystery.

By revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 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; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel . . . 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 (Eph. 3:3-6,9). A "mystery" in Scripture means a truth revealed for the first time. In the above verses, the Holy Spirit shows us that *The Church* (Body of Christ) was first revealed to the Apostle Paul, and that it was not known by the Old Testament prophets. The truth of The Church was not hidden in Old Testament writings, but was hid in God.

B. It Is the Body of Which Christ Is the Head.

As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. . . . That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular (I Cor. 12:12-14,25-27).

The Body is composed of many members. All members do not have the same function. The Church is not a physical body, but a spiritual body. Believers in Christ are made members of that spiritual body by the Spirit's baptism. There are those who hold that I Corinthians 12:13 is speaking of water baptism, but this argument can easily be refuted by another Scripture. I Corinthians 12:13 says that we are made members of the Body by *baptism* (Spirit's), while Ephesians 3:6 declares we are made members of that Body by the *Gospel*. Both are correct. If I Corinthians 12:13 speaks of water baptism, then water baptism is an essential part of the Gospel of Ephesians 3:6. We know, however, that water baptism is not part of the Gospel message of salvation. The Gospel is belief in the death, burial and resurrection of Jesus Christ (I Cor.15:1-4).

As is true of the physical body, so it is of the spiritual Body; when one member of the Body suffers, the other members suffer with it. When Christians suffer persecution other believers will feel this. When the Body suffers, the Head also suffers. When we are persecuted, Christ is also persecuted: *Saul, Saul, why persecutest thou me?* (Acts 9:4).

Remember, believers are the Body of Christ and must be considered as such. A building, for example, can be repaired by replacing old doors and windows, and the like, with new ones, but when part of a body is removed, such as an arm, leg, eye, and the like, the part can never be replaced. If it were possible for a member of the Body of Christ to lose his salvation, then the Body of Christ would be mutilated, and this could never happen. The following are four characteristics of the Body of Christ:

1. Oneness. A body is one, a complete whole, an organic unity. So is the Body of Christ.

2. Deathlessness. The Body of Christ will never die, for it is connected with a living Head.

3. Manifestation. The one purpose of the Body of Christ is to manifest, or reveal Christ. *To me to live is Christ, and to die is gain* (Phil. 1:21). *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me* (Gal 2:20).

4. Service. The thoughts and the plans of the head are to be carried out by the body. Likewise, the Body of Christ is to carry out the will of its Head, the Lord Jesus Christ. What He commands we must do. His will shall govern our steps.

C. It Is a Building.

Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit (Eph. 2:19-22).

The apostles and New Testament prophets are the foundation of the Building (Church). They were the first ones to believe in the Lord Jesus, and they were the first ones to proclaim the Lord Jesus.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I Peter 2:5). We believers are living stones of this new building of God. When the temple of old was erected, there was no sound of hammer, chisel, or saw. All materials were formed beforehand. So the believer was upon the heart of God from before the foundation of the earth. The inside stones of the temple could not be seen, for they were covered with cedar wood and gold. Only the gold could be seen. We, the living stones of the Building of God, are not to be seen. Christ only is to be seen.

The building was erected of different coloured stones; even so the Building of God is composed of black, red, yellow and white races. God dwelt in the temple, and He abides in us.

D. It Is the Bride.

Some have contended that the Bride of Christ is the same as the Wife of Jehovah, who is Israel. However, there is one Scripture which disproves this theory, and that is Revelation 22:17: *The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely.* This passage declares that the Spirit and the Bride are extending the invitation to sinners to believe in the Lord Jesus Christ. If the Bride is Israel, then it is the Spirit and Israel extending the invitation. We know that is not true, for the greater part of Israel is in unbelief today. Who is inviting, or urging people to accept Christ? It is the Church, not Israel. Therefore, the Bride is the Church, the Body of believers.

Ephesians 5:25-32 clearly points to the fact that husband and wife have the same relationship as that of Christ and His Bride, the Church. Especially we see this in verses 28-30: *So ought men to love their own wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it even as the Lord the Church: For we are members of his body, of his flesh, and of his bones.*

1. The Bride Is Purchased By Christ. *Husbands, love your wives, even as Christ also loved the church, and gave himself for it (Eph. 5:25).* See also I Corinthians 6:19,20. In the Orient men purchased their wives; the price became her dowry. Christ bought His Church with His own precious blood. His blood is her dowry forever!

2. The Bride Is Espoused to Christ. *I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ (II Cor.11:2).* The Oriental marriage differs greatly from marriage as we know it. The Eastern custom of marriage took place after the following manner: First the bride was bought (we have been bought by Christ); second, the ceremony was performed, inaugurating the espousal period, which lasted about a year. During this time the bride was considered the wife of her husband, yet they did not live together. The one-year waiting period was a protection of the future home. If there were any blemishes against the character and conduct of the bride, they would come to light during this time.

The Bride of Christ is now in her espousal period. During this interval the blemishes of the Bride, if any, will certainly manifest themselves. History has proved that there have been many who have had the form of godliness, but have denied the power thereof. There are many today who name the Name of Christ but who are not true believers. This will be manifested before the consummation of the marriage.

3. The Bride Is Married to Christ. *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints* (Rev. 19:7,8). This is the consummation of Christ's marriage to His Church. The espousal period is over; she is now with her husband, and so shall she ever be with Him (I Thess. 4:17).

V. THE GIFTS TO THE BODY

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When He ascended up on high, he led captivity captive, and gave gifts unto men...And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers (Eph. 4:7,8,11).

A. Apostles.

This was the first gift to the Church (Body). Upon the Apostles was built the early Church. *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone* (Eph. 2:20). To them were give the special sign gifts, including the raising of the dead. *Truly the signs of an apostle were wrought among you* (II Cor. 12:12). As the apostles and prophets were the *foundation* of the church and not the *superstructure*, these two offices ceased after the early church was established.

B. Prophets.

To these men God gave His revelations. At the first, the Church did not have the New Testament, yet it needed to know the doctrines of God; therefore, God gave to men His unwritten Word; these in turn gave it to the people. The Church has no prophets today for we have God's complete revealed truth, the New Testament.

C. Evangelists.

Another gift to the Church was evangelists. These men fervently heralded the Gospel. They were men of humility, burdened for the lost. The pastor is told to do the work of an evangelist (II Tim. 4:5). The day of the evangelist is not over and will not be until Christ comes to reign upon the earth.

D. Pastors and Teachers.

The word "pastor" means "shepherd." It comes from a word which means *to feed*. The pastor feeds, watches over and guides the sheep. He does not, however, *lord over* the sheep. He feeds but does not *fleece* the sheep. *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock* (I Pet. 5:2,3). Every pastor, while doing the work of an evangelist, which is to reach the lost, should also be one who is able to teach the Word to his flock.

Some distinguish between the pastor and the teacher, believing that there are those who are called only to be teachers. This may be so, but we know that all pastors are to be teachers also. All teachers may not be pastors, but all pastors must be teachers.

VI. THE LOCAL CHURCH

While we believe that the body of Christ is composed of all believers from Pentecost to the Rapture, we do stress the emphasis the Bible places upon the local church. The local assembly is the physical body by and through which the spiritual Body of Christ is manifested. God stresses the importance of the local church by giving it officers and ordinances. A Biblical Believer will be one who places emphasis upon what God in His Word places emphasis. One who disdains the need to be active in a sound Bible believing local church should ponder the fact that the

local church is referred to more than one hundred times in the New Testament. The local church, as well as the Body of Christ, were both established at Pentecost.

A. Its Organization.

The Scriptures indicate that there was some basic organization, but not of the highly structured kind that we often see today. Nor was the early church as some claim patterned after the Jewish synagogue. As Philippians 1:1 shows there are two basic officers in the local church: *to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.*

B. Its Officers.

1. Deacons. I Timothy 3:8-13 gives the requirements for deacons. The deacons minister and aid in the ministration of the local church.

2. Bishops, Elders and Pastors. That these are three terms for different aspects of the same office can be seen from the following passages: *And from Miletus he sent to Ephesus, and called the elders of the church...Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts 20:17,28).*

“Feed” is based on the word for *pastor* or *shepherd*; and “overseer” is elsewhere translated *bishop*. *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind (I Pet. 5:1,2). For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre (Titus 1:5-7).

These three terms denote one and the same office. “Bishop” refers to the oversight that is to be given, “pastor” to the feeding and caring, and “elder” to the man’s spiritual maturity. Their number in a local church was very likely dictated by the size of the congregation.

C. Its Purpose.

The purpose of the Church is to glorify God in the building up of the Body of Christ in the holy faith; and to spread the Gospel to the ends of the earth, winning, baptizing, teaching. The local church is to be a *pillar and ground of the truth* (I Tim. 3:16).

VII. DISCIPLINE IN THE LOCAL CHURCH

Even though it is true that the Church is under grace rather than law, the flesh is still in the believer, and the Lord has laid down rules of discipline for His local church. There were three steps in Church discipline, and they are as follows:

A. Judgment By Self.

If we would judge ourselves, we should not be judged (I Cor. 11:31). The believer knows when he has sinned and should immediately confess it to God (I John 1:9). If he confesses that sin, he has judged himself. It is forgiven, and he shall never be judged for it again. Let us stress the word “confess” however. It does not mean merely to “admit it”, but rather “to take one’s stand against it”.

B. Judgment By the Church.

If a sinning brother will not judge himself, then he must be judged by the local church. I Corinthians 5:11,12 says, *I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?* Yes, fellowship in the local church should be

withheld from an erring brother. This, though, should be enforced only after there has been an effort to restore him. *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: Considering thyself, lest thou also be tempted* (Gal. 6:1).

C. Judgment By God.

If the fallen brother does not judge himself, and the Church will not judge him, then God will judge him through chastisement (Heb. 12:5-13).

VIII. ORDINANCES IN THE LOCAL CHURCH

The Church has two ordinances: baptism and the Lord's Supper. Baptism is observed at the beginning of the Christian life; the Lord's Supper is taken all through the Christian life. We emphasize the fact that these are ordinances of the Church and not sacraments.

A. Baptism.

Baptism is from the Greek word *baptizo*, meaning to dip, to plunge, to immerse. It can never mean sprinkling, or pouring.

1. Obligation (Matt 28:18-20). All believers are obliged to be baptized. One does not have to pray about it, or to seek God's will in the matter. The Lord has commanded it

2. Explanation. Baptism is a public declaration of faith in Christ by the believer before man. It is his outward demonstration of an inward act, and is a picture of the death, burial and resurrection of the Lord Jesus Christ; and that His death, burial and resurrection has become our own. In this we show our identification *with* Christ. It is a declaration that we have died in Christ and risen in Him (Romans 6), that we are now dead to sin, dead to self, and dead to the old life. It is also his declaration of being raised with Christ after burying the old life, to walk in newness of life with Him. *It is not a saving ordinance.* We are saved by faith alone. This must occur before baptism.

3. Participation. Who should be baptized? Only the believer! *He that believeth and is baptized shall be saved; but he that believeth not shall be damned* (Mark 16:16). Faith is first, then baptism. Again the question arises, "Does man have to be baptized to be saved?" No, for this Scripture says he that believeth not shall be damned. If water baptism were essential, the Lord would have added these words, "He that is not baptized is damned." The Apostle Paul, in writing to the Corinthians said, *I thank God that I baptized none of you, but Crispus and Gaius...For Christ sent me not to baptize, but to preach the gospel* (I Cor. 1:14,17). If baptism were necessary for salvation, Paul would not have stressed the fact that he had baptized so few. He plainly states that baptism had nothing to do with the Gospel (Rom. 1:16), for Christ had sent him not to baptize, but to preach the Gospel.

It is impossible to baptize an unbeliever, for if he is an unbeliever before he is immersed, he will be an unbeliever when he comes out of the baptismal waters.

Children can be baptised, provided that they understand clearly that Christ has died for their sins and they have received Him as Saviour.

B. The Lord's Supper.

I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the

Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup (I Cor. 11:23-28).

1. Origination. From the above Scriptures it is clear as to Who instituted the Lord's Supper. There is no record of this ordinance being held before the Lord Jesus inaugurated it. We, as it were, take the bread and the cup from His own precious hands. The theory of some that Christ never lived is shown to be false by this ordinance. It is His, and His only.

2. Obligation. The words "this do" are a command of the Lord. The Lords Supper is for all believers.

3. Participation.

a. Who?

No one but a baptized child of God should participate in the Lord's Supper. Those who sat with Christ at the last supper had been baptized. Other New Testament accounts of the Lord's Supper show that those who participate had been baptised. Baptism is the symbol of the commencing of the new life, and the Lord's Supper portrays the sustenance of that life.

b. How often? Some churches observe the Lord's Supper every Sunday; some, once a month; others, four times a year etc. The Bible says, "As often" (I Cor. 11:26). There is no set rule.

c. In What Manner? Some believers become concerned about their fitness to partake of the Lord's Supper after reading I Corinthians 11:27-29. They notice the word "unworthily," and immediately review their past mistakes since becoming a Christian, and fear that they shall be eating and drinking *damnation to themselves* if they partake. Let us point out that the word "unworthily" is an adverb, and modifies the word "drink", which means to drink in an "unworthy manner." As far as being worthy is concerned, which one of us can call himself worthy? No one! This has reference to the act of participation. The context gives the explanation. In the early church love feasts were held; the rich brought their store of food and wine, while the converted slaves brought nothing. As the feast progressed, the rich believer, keeping his food and drink to himself, soon became drunk. The poor slave, of course, had nothing, and remained sober. The Lord's Supper was observed at the conclusion of the feast. The drunken believer could not appreciate the Lord's Supper. In his drunkenness, the cup of the Lord's Supper meant nothing more to him than another drink of wine. He could not discern the Lord's body and blood; and thus, he drank it "unworthily." This led to many untimely deaths in the Corinthian Church: "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30).

This is but one example of drinking in an unworthy manner. It is a time when we draw near and discern the Lord's body and blood, any thing that would distract or divert us from doing this should be avoided.

4. Constitution. The elements of the Lord's Supper are bread, with the drink always being described as the *cup* and the *fruit of the vine*. The bread was unleavened, as it was used in the observance of the Passover, from which the Lord inaugurated the Lord's Supper.

5. Interpretation.

a. Transubstantiation. The Roman Catholic Church holds this interpretation. It declares that by the consecration of the priest the bread and wine cease to remain, as such, and become the actual body and blood of the Lord Jesus Christ. They contend that when the Lord said, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you* (John 6:53), he meant the actual flesh and blood of Christ. Therefore, the Mass is that ritual which turns the bread and wine into the actual flesh and blood of Christ. In answer to this we ask, "How could Christ, while being in His body, hold part of His body in His hand when he said, 'This is my body'?" See John 6:63, which declares that these words are to be taken in a spiritual sense.

b. Consubstantiation. The Lutherans and the Church of England believe that while the bread remains bread, and the wine remains wine, the body and blood *is present* in a spiritual sense; the body and blood are present only at the moment when they are partaken of, and after being taken, cease to be the body and blood of Christ.

c. Symbolism. This is the true interpretation, which states that the bread and wine are only symbols of Christ's body and blood, which were offered upon Calvary's cross for the remission of sins. "This do in remembrance of me"; it is observed in blessed memory, and that is where it ends. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* (I Cor. 10:16).

6. Limitation. How long should the Church continue this observance? Till He comes again. What is our answer to the scoffer who jeers at the Second Coming, and who asks, “Where is the promise of His coming?” We point to the Lord’s Table and reply, “There is the promise of His coming.”

7. Evaluation.

a. Its Value Doctrinally.

(1) The Person of Christ.

(a) His Humanity. His humanity is as real as His Deity. The symbols speak of His actual human body and blood, and it is most essential that it is human, as the atonement must be in the nature of that which sinned (“Christ died for us”).

(b) His Deity. His Deity is expressed in the words “Lord’s Supper.” All titles of Deity are in this one word, “Lord.”

(2) The Work of Christ.

(a) His Death. The elements of the Lord’s Supper portray this fact, for the body and blood are together in life, but separated in death.

(b) His Resurrection and Second Coming. “till I come” does not mean “till I come from the grave”, but “till I come from heaven.”

(3) The Way of Salvation.

(a) It assumes our guilt and helplessness.

(b) It emphasizes substitution. (Broken for you).

(c) It reminds us that salvation is free. (Given for you).

(d) It declares the gift of salvation must be accepted (Take, eat and drink).

b. Its Value Devotionally.

(1) We come with confession

(2) We come with prayer

(3) We come with consecration

(4) We come with humility

(5) We come with thanksgiving

c. Its Value Prophetically.

If the Lord Jesus is not coming the second time, why celebrate the Lord’s Supper? He is coming! Remember, in answer to those who ask, “Where is the promise of His coming?”, we point to the Lord’s Supper.