



Statement of Faith & Principles of the Local Church

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STATEMENT OF FAITH AND PRINCIPLES OF SALEM HEIGHTS CHURCH Salem, Oregon

OUR IDENTITY

We are a group of people who have placed our faith in the Lord Jesus Christ as our personal Savior. In trusting Jesus as Savior, we have identified with Him in His death, burial and resurrection by public witness and baptism. Now, as ambassadors, we desire to be a pure representation of the “universal body of believers in Christ,” which is His beloved bride. We hold that every member is equally a priest before God and shares in the responsibility for the total ministry of Salem Heights Church. We welcome all who seek to know and serve God and who desire fellowship with the other believers in Christ, based upon the principles and practices of the New Testament church.
I Corinthians 12:12

We exist to:

1. CELEBRATE THE LIVING GOD

Through the awareness of and response to God’s presence in adoration and worship. (Eph. 3:20-21; Rev. 1:5-6; 4:11; Acts 2:46; John 4:24; I Cor. 1:31)

Through communion and commitment to Christ.
(I Cor. 11:25-26; Col. 1:17-20)

Through oneness and praise in the Holy Spirit.
(Rom. 15:5-6, 13)

2. CULTIVATE PERSONAL GROWTH IN CHRIST

Through study of Bible doctrine.
(Eph. 4:11, 13; Matt. 28:20; II Tim. 2:2; Acts 2:42)

Through application of Biblical principles of life.
(Acts 4:13; Rom. 12:2)

Through development of mature Christians who reflect the character of Christ.
(Eph. 4:12-15)

3. CARE ABOUT ONE ANOTHER IN CHRIST

Through sharing the joys, growth and needs of one another.
(Rom. 12:4-6; 15:5-7; I John 1:3, 7; Acts 2:42, 46-47; Gal. 6:2)

Through recognition, development, and use of the gifts of the Spirit by every believer. (Rom. 12:5-8; I Cor. 12:25-26)

Through service and sacrifice to meet each other's needs.
(Acts 2:44-45; I Cor. 12:25-26)

4. COMMUNICATE CHRIST TO THE WORLD

Through penetration of society.

(Matt. 28:18-19; Acts 2:47; 8; 1-4; I Peter 3:15-17)

Through reproducing our life in Christ by evangelism.

(Mark 16:15-16; Acts 1:7-8)

Through disciplining by celebration, cultivation and caring.

(Matt. 28:20)

We believe that the Word of God is the sole authority for the faith and practice for New Testament believers. Believing this, the following guide is presented in three major sections which are:

STATEMENT OF FAITH

This section contains our Biblical beliefs in major theological divisions of Scripture.

PRINCIPLES OF THE LOCAL CHURCH

This section presents the Biblical development of doctrine of the local church.

STATEMENT OF FAITH SECTION 1 – The Scriptures (Bibliology)

We believe

The Scriptures teach that the Old and New Testament are the Divine revelation of God, and therefore they constitute the Word of God. Certain men, chosen by God, wrote the Bible under the guidance and enabling of the Holy Spirit (II Peter 1:21; I Cor. 2:9-13). Since Scripture is “God-breathed” (II Tim. 3:16) and God is the source, every word of the entire original documents was inspired. This is commonly known as Verbal Plenary Inspiration, and as a result, Scripture is inerrant (John 3:33; Rom. 3:4; Titus 1:2), infallible (Matt. 5:17-19; John 10:33-36) and complete (II Tim. 3:17; II Peter 2:2-4; John 20:30-31).

Therefore, the entire Word of God is authoritative for the faith of every believer. Those sections of the New Testament dealing directly with the church are authoritative for the practice of every believer (II Tim. 3:16; I Cor. 10:6-12; I Tim. 3:14-15).

SECTION 2 – The Godhead (Theology Proper)

We believe

The Scriptures teach that there is one living and true God, who is infinite, self-existent, Spirit, and unchangeable in His nature. His attributes are omniscience, holiness, righteousness, goodness, love and truth. (James 1:3, 17; John 4:24; I John 1:5-7; 4:8, 16; Ps. 139:1-16.).

God exists eternally in three distinct persons (yet inseparable) known in Scripture as the Father, Son and Holy Spirit (Ps. 2:2, 7; Isa. 63:10; Heb. 1:12).

These three are one as to their Nature (sum total of the essence and the attributes), essence (who God is --- the basis of existence), and attributes (distinguishing characteristics which constitute the basis for various actions). (Deut. 6:4; Matt. 28:19; Mark 12:29)

Each person of the Godhead is equally worthy of worship, trust and obedience (II Cor. 13:14). Each of these divine persons has a distinct function in the execution of the eternal purpose of the Godhead (John 15:26, 16:7; I Cor. 8:6).

God is absolutely separate from, and above the world as its Creator, yet everywhere present in the world as the upholder of all things.

SECTION 3 – The Father (Theology Proper)

We believe

The Scriptures teach that God the Father is the ultimate source of all things (I Cor. 8:6), and that He began to assume a new expression of His Fatherhood relationship to the eternal Son in the council of the Godhead prior to creation and time. (Ps. 2:7-10).

God the Father is referred to as the first Person of the Trinity, yet His Fatherhood relationship to the Son denotes their equality of nature, and at the same time expresses the subordination of the Son to the Father in the execution of the divine purpose (John 1:1-2, 7:18).

God the Father also has a Fatherhood relationship to Spirit beings, thus expressing His authoritative headship (Job 1:6; Heb. 12:9).

God the Father is not the Father of all mankind (John 8:41-44; I John 3:9-10), but forgives the sins of believers, entering a Fatherhood relationship with them through their spiritual birth. He also indwells them, making them partakers of the divine nature and calling them His born ones (Eph. 4:6; II Peter 1:4; I John 3:9). The Father, as the one to

whom the Saints' prayers are addressed, answers those requests which are in keeping with His will (John 16:23-26; I John 5:14-15).

The uniqueness of the Father is seen in that He is the one who sent the Son as His gift into the world (John 3:16). He, also in the partnership with the Son, sent the Holy Spirit to be resident in the world on the Day of Pentecost (John 14:26; 15:26). Unlike the other persons of the Godhead, He is the sender and is not sent.

SECTION 4 – The Son (Christology)

We believe

The Scriptures teach that the second Person of the Trinity is the Eternal Son, the Logos, the I Am, who as the incarnate one became the Lord Jesus Christ (John 1:1-2; Rom. 9:5; II Peter 1:1). As the pre-incarnate Son, He planned and made the ages (Isa. 9:6; Heb. 1:2, 13:3). As the Logos, He was the agent of creation and therefore all things came into being by, through, and for Him (John 1:1-3; Col. 1:16-19).

In the incarnation He became a man through the miracle of His divine conception and virgin birth (John 1:14; Luke 1:31-35; I Tim. 3:16; Heb. 2:14), without change in His deity (Phil. 2:6-8; Matt. 1:20; John 1:14).

He is unique in the Godhead because of His incarnation, possessing both a divine and a human nature. Jesus Christ indwells believers of this dispensation imputing His life, which constitutes their possession of eternal life (Col. 1:4; I John 5:11-12).

While on earth He lives a sinless life, died a substitutionary death for all men, was buried, and arose bodily from the grave the third day (I Cor. 15:1-4; II Cor. 5:14-15; Heb. 4:15). After His resurrection, He then ascended bodily into heaven and is presently fulfilling His intercessory and mediatorial ministries (Acts 1:9-11; Heb. 4:14, 7:25; Rom. 8:34).

He has promised to rapture the church prior to the seventieth week of Daniel (Rev. 3:10). After the tribulation, He will return with the Saints to earth and institute His millennial Davidic reign (Matt. 24:29-31; Luke 1:35; Rev. 20:4). After the millennial reign, He will turn the kingdom over to the Father. In the Father's kingdom the authority of the Godhead will again be equalized so that the Son will also reign into the ages of ages (I Cor. 15:24-28; Rev. 11:15).

SECTION 5 – The Holy Spirit (Pneumatology)

We believe

The Scriptures teach that the Holy Spirit is the third Person of the Trinity, co-eternal and co-equal with the Father and the Son (Matt. 28:19; Acts 5:3-4; Heb. 9:14). The Holy Spirit was a co-agent in the creation (Job 26:13) and exercised a sovereign filling

ministry upon certain Old Testament believers (Ps. 51:11; I Peter 1:11). He was also the divine agent in the supernatural conception of the humanity of the Son (Matt. 1:18; Luke 1:35; II Peter 1:21).

The Holy Spirit became resident in the world on the Day of Pentecost as a result of being sent by the Father and the Son (John 14:26, 15:26). Since that time He is the co-witness through the believer concerning Christ; He takes the things of Christ, then regenerates, baptizes, indwells and seals those who responds by believing (John 3:5, 16:9-11; Rom. 8:9; I Cor. 6:19, 12:13; Eph. 4:30).

Whenever the believer meets the Scriptural conditions (Eph. 4:30; I Thes. 5:19; Rom. 6:13; I John 1:9; Gal. 5:16, 25), the Holy Spirit fills (makes up the deficiency) the believer in his attitudes and behavior by the internal production of Christ-like qualities (Eph. 5:18; Gal. 5:22-23) and illumines the believer's understanding of Scriptural truths (I Cor. 2:9-16).

The Holy Spirit is the anointer, or divine teacher, of the believer whom He seeks to lead into spiritual maturity through the knowledge of Christ, and to empower through His filling ministry (Eph. 5:18; I John 2:20, 27).

The Holy Spirit is presently hindering a full expression of lawlessness in the world until Christ's removal of the church from the earth to heaven (II Thes. 2:7).

SECTION 6 – Spirit Beings (Angelology)

We believe

The Scriptures teach that prior to the creation of the material universe, God created a great host of Spirit beings (Job 38:4-7; Col. 1:16-17); Cherubim, who directed affairs of the earth and the universe (Ezek. 1:10); Seraphim, designed for reverence and worship of God (Isa. 6:1-3); and Angels, who have the office of messenger (Heb. 1:7). These beings are innumerable and have superhuman powers (Heb. 12:22, II Peter 2:11; Acts 12:6-10, 23; II Sam. 14:20; Dan. 9:21).

Lucifer (Satan), the highest of the Cherubim, fell by sinning against the Most High God (Ezek. 28:14-15; Isa. 14:12-14) and took with him a large number of angels (Matt. 25:41; Rev. 12:7; Isa. 14:12-17). Satan is the author of sin and the one who brought about the fall of Adam and Eve (Gen. 3:5). Satan is the enemy of God, the accuser of God's people and is constantly active in opposing the works and people of God (I Peter 5:8; Rev. 12:11). Satan was judged at the cross, and his ultimate destiny is the Lake of Fire (John 12:31, 16:11; Rev. 20:7, 10).

Satan is now the prince of the cosmos (John 16:11), the world system. He will not be bound until the end of the tribulation period (Rev. 20:2).

SECTION 7 – Man (Anthropology)

We believe

The Scriptures teach that Adam was created in the image and likeness of God immediately and apart from any process of evolution (Gen. 1:26-27, 2:7). Adam, by personal disobedience to the will of God, became a sinner (Gen. 3:5-7) and became depraved in nature and subject to Satan's power (II Cor. 4:3-4; Eph. 2:2-3). This sin nature and depravity has been transmitted to the entire human race so that man is a sinner by nature, choice and practice. Therefore, mankind is guilty before God, possessing within himself no means of recovery or salvation (Ps. 5:6; Rom. 3:10-12, 5:19).

Man is a three-part being, consisting of body, soul and spirit (I Thes. 5:23; Heb. 4:12). He was originally created with the divine intention that he should glorify God, enjoy His fellowship, and fulfill His will and purposes on the earth (Gen. 1:26-30; Isa. 43:7; Col. 1:16).

SECTION 8 – Salvation (Soteriology)

We believe

The Scriptures teach that salvation is by the grace of God through His free gift - which is neither merited nor secured in part or whole by any virtue or work of man (Eph. 2:8-9).

Salvation is deliverance from depravity. Christ in a vicarious (I Cor. 15:3), obedient (Phil. 2:8), and righteous act (Rom. 5:18-19), died a spiritual and physical death upon the cross. Therefore, the sole ground or basis of salvation is the death of our Lord Jesus Christ on the cross. He became personally separated from the Father when the Father made the Son's soul an offering for sin. The Father's outraged holiness against man's sin nature was propitiated (Isa. 53:10; Rom. 6:10; I John 2:2). Because of Christ's infinite character, His blood was sufficient redemption for all mankind (Rom. 3:24; II Peter 2:1).

Since the death of Christ was sufficient for all the world, the world is now positionally reconciled to God (II Cor. 5:18-19).

God, therefore, invites all men to be reconciled unto Him (II Cor. 5:20). The single condition whereby the value of these propitiatory, redemptive and reconciliatory works of the cross may be applied to the individual is by a personal faith in the crucified and risen Son of God (Acts 16:31; Eph. 2:8-9).

In salvation, the believer is called, regenerated, forgiven of all sin, justified, sanctified, made eternally secure and endowed with every spiritual blessing (Rom. 3:24, 5:1; Eph.

1:3, 13-14; Titus 3:5; I Cor. 1:30). Positionally, the believer is glorified and seated in the heavenlies in Christ (Rom. 8:29-30; Eph. 2:6-7).

Salvation is based upon the elective grace of God (Eph. 1:4) and should be seen in an individual's life through the proper evidence of righteous living and good works.

SECTION 9 – The Church (Ecclesiology)

We believe

The Scriptures teach that the church is the body of Christ begun on the Day of Pentecost, into which all true believers of this dispensation are baptized by the Holy Spirit (Acts 1:4; 15-17; I Cor. 12:13). Accompanying this baptism (being placed into) is the giving of spiritual gifts which are used for the edification of the church (I Cor. 12:1-14; Eph. 4:7-13).

The exalted Christ is the only head of the church (Eph. 1:22, 5:23-24).

The church, the body of Christ, is made up of only believers in Christ, and all other identities are lost, such as Jew, Gentiles, etc. (Eph. 2:13-15).

The local expression of this church is a company of baptized believers in a local church, independent in character and autonomous in function, which has fellowship with other churches of like faith and order (I Cor. 5:4).

To these churches is committed the ordinances of Baptism and the Lord's Supper (I Cor. 1:23-24). Baptism, obligatory upon every believer, is by immersion in water in the name of the Father and of the Son and of the Holy Spirit, as a sign of identification with Christ in His death, burial and resurrection (Matt. 28:19; Acts 8:35-39).

The Lord's Supper is a commemoration of the person of Christ; His body which was sacrificed at Calvary, His body which is the church, and the new covenant by His blood (I Cor. 10:16-22, 1:23-29).

The officers of the local church are Pastors (the term is interchangeable with Elder and Bishop – Acts 20:28) and Deacons (I Tim. 3:1-13; Titus 1:6-9). The local churches have the responsibility of worship, discipline, and self-edification by teaching and equipping each Saint unto a work of ministry, to exhort and stimulate each to love and good works and to use his spiritual gift (Matt. 28:20; Eph. 4:1-16; Heb. 10:26).

SECTION 10 – Spiritual Gifts (Ecclesiology)

We believe

The Scriptures teach that every believer since the beginning of the church at Pentecost receives a spiritual gift (I Cor. 12:7, 1, 18, 19). These gifts are a result of the Spirit baptizing the believer into the body of Christ, and correspond to the functions of members of the body (I Cor. 12:12-13). These gifts were given for the edification and good of the local church, and not the individual recipient (I Cor. 12:15-25; Eph. 4:11-13). In the beginning of the church some gifts were given which were of a temporary nature, and are thus no longer given (I Cor. 13:8-12; Heb. 2:2-3). Some of these temporary gifts were revelatory, providing oral revelation while the New Testament was being completed (I Cor. 14:25-26). These are the gifts of the apostle, the discerning of spirits, tongues, interpretation of tongues, word of knowledge, word of wisdom and prophecy. Others were confirmatory sign gifts, vindicating the spokesman of God while the New Testament was incomplete (I Cor. 14:22; Heb. 2:2-3). These were tongues, healing miracles and faith (I Cor. 14:22). However, all other gifts mentioned in the New Testament should be operative in the local church today (Rom. 12:7-8; I Cor. 12:9, 28; Eph. 4:11). These are pastor/teacher, evangelist, teacher, helps, ministry, exhortation, mercy, giving, administration and organization.

As a New Testament believer, we are never told to seek or choose out a spiritual gift, but rather to function in the realm of our already assigned gift as we walk by means of the Spirit.

SECTION 11 – Future Events (Eschatology)

We believe

The Scriptures teach that at death the spirit and soul of the believer passes instantly into the presence of Christ and remains in conscious joy until the resurrection of the body when Christ comes for His own (I Cor. 15:51-57; II Cor. 5:8).

The blessed hope of the believer is the imminent, personal, pretribulation, premillennial, appearance of Christ to rapture the church (I Thes. 4:14-17; Titus 2:13). His righteous judgments will then be poured out on an unbelieving world during the Tribulation (the seventieth week of Daniel), the last half of which is the Great Tribulation (Matt. 24:21). The climax of this fearful era will be the physical return of Jesus Christ to the earth in great glory to introduce the Davidic kingdom (Rev. 19:11-16). Israel will be saved and restored as a nation (Rom. 11:26-27). Satan will be bound, and the curse will be lifted from the physical creation (Rev. 20:2-3). Following the Millennium, Satan will be cast in the Lake of Fire; the Great White Throne of Judgment will occur, at which time the bodies and souls of the wicked in Hades shall be reunited to a resurrected body and cast into the Lake of Fire (Rev. 20:11-15, 20).

At the end of the millennial period, the present heavens and earth will be consumed by fire and fervent heat (II Peter 3:10). The Day of God commences with the creation of the new heavens and a new earth (II Peter 2:12).

SECTION 12 – DISPENSATIONS AND AGES

A consistent literal interpretation of Scripture results in Dispensationalism. Therefore, Dispensationalism is not an approach to the Bible, nor a view of the Bible, but the result of a consistent literal interpretation.

This same literal method of interpretation distinguishes between ages and dispensations. Ages may exist in eternity past (Eph. 3:9), in time (Gal. 1:4; I Cor. 2:8), or in eternity future (Eph. 2:7). Dispensations can only exist in time (Eph. 1:10, 3:2, 9).

An Age is a phase in the present decree whereby certain events are designed to show God's rational creatures something about Himself by comparison or contrast, (Eph. 2:7, 3:21; Heb. 1:2, 11:3).

A dispensation is a phase in God's program for mankind in which He, through a steward or stewards, imposes on some or all of mankind specific rules to regulate their daily lives (Eph. 1:10, 3:2, 9; Col. 1:25; Gal. 3:10-12; I Tim. 1:4).

Scripture reveals seven such dispensations or stewardships, each of which ends in divine judgment.

Three of these dispensations involve the majority of divine revelations: Law, Grace and the Fullness of the Times (millennial kingdom).

The dispensation of grace is a rule of daily life for church saints and is alone sufficient for them (Eph. 3:1-9; Col. 1:24-29).

CONCLUSION

This doctrinal statement represents the major areas of Scripture that are vital to every Christian's life and belief. However, it is obvious that many important teachings have been omitted because of time and space. It is also very apparent, after this exercise especially, that there is still a great deal in Scripture to be explored and digested. We know that the fulfilling of that in totality will not be completed until we are with our Precious Savior.

We consider something else equally as important as the presentation and defense of this Statement of Faith. That is the **real life application** of these doctrines. To defend these things and not practice them would be a waste. Sound doctrine must be balanced with sound and willing application.

Two verses that are especially meaningful as believers seek to live the Christian life are:

1. II Tim. 2:15 – Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handing accurately the Word of Truth.
2. I Pet. 3:15 – But sanctify Christ as Lord in your hearts, always being ready to make a defense to every one whom asks you to give an account for the hope that is in you, yet with gentleness and reverence.

Our prayer is that both of these aspects will be evident as we minister the Gospel of Jesus Christ.

PRINCIPLES OF THE LOCAL CHURCH

I. THE DEFINITION

A. Terms Used

1. Church

From the Greek “Kuriakos” meaning, The Lordian, i.e. “belonging to the Lord,” cf. I Cor. 11:20 – “The Lord’s Supper”; Rev. 1:10 – “The Lord’s Day”. The German Word “kirche” and the Scotch word “kerk” are the basis for our English word “church”.

2. Ekklesia

In New Testament usage, Ekklesia is from the preposition “ek” out from the verb “kaleo” – to call. It means simply a called out company or group.

- a. Used of an assembly of Christians in a local church. Cf. Acts 8:1, 3, 11:22, 26; Acts 20:27
- b. Used of assemblies [pl] within a stated providence or Geographical area other than a single city. I Cor. 16:19; Gal. 1:2.
- c. Used of the totality of Christians without reference to locality. Acts 12:1, 26:11, [cf. 9:31]; Rom. 16:16; I Cor. 15:9-11, 16; Gal. 1:13.
- d. Used of the Body of Christ.
 - 1) As positionally complete. Eph. 1:22-23; Col. 1:24; I Cor. 12:13; Rom. 12:4.
 - 2) As prophetic, but continuative and practical. Matt. 16:18; cf. Eph. 4:15-16; Col. 2:19.
 - 3) As culminative and future. Heb. 12:23; Eph. 5:27.

B. A Local Church Defined

1. A local church is a group of baptized, professing believers organized to meet together for the equipping of the saints for their ministry; for the stimulating of one another to love and good works; for exhortation; for the exercising of spiritual gifts; and for the observance of the ordinances. Eph. 4:11-12; Heb. 10:24-25; I Cor. 11:18.

C. The Body of Christ

1. The Body of Christ is already positionally completed in the mind of God (Eph. 1:22-23). This is a positional completion comparable to believers being seated in the heavenlies (Eph. 2:6-7). Or the same concept as God seeing Christ as slain before the foundation of the world (I Pet. 1:18-20). Because the Body is positionally completed, the believer is, thus enabled to function, as a member, in time and space. The position the believer has in

the positionally completed Body determines the area of his spiritual gift and function in the Body of Christ; and thus, into His body from the day of Pentecost until the rapture. Rom. 12:5; I Cor. 12:13; Eph. 1:4-5; Gal. 3:27-28.

II. THE INCEPTION OF THE CHURCH

A. The Church Began at Pentecost

1. Because of the Baptism of the Holy Spirit. Acts 1:4-5; Acts 11:16-17; I Cor. 12:13; Gal. 3:27-28; Rom. 12:5.
2. Because of the indwelling of Christ. John 14:20; Col. 1:7.
3. Because of the position of the Head. Eph. 1:21-22; Eph. 2:6-7.
4. Because of the spiritual gifts. Eph. 4:7-11; I Cor. 12:13, 27; Eph. 2:10.
5. Because of the new creation of a new man. Eph. 2:14-15; II Cor. 5:17.

B. The Church was established by the Body of Christ

1. Because of the ascension. Eph. 1:21-22.
2. Because of Christ's fullness. Eph. 1:23; Col. 2:10.
3. Because of Christ's prayer. John 17:21-24.
4. Because of Christ's anticipation. John 14:20.

III. THE RELATIONSHIP OF THE BODY OF CHRIST TO THE LOCAL CHURCH

- ### **A. The local church is a limited manifestation of the Body of Christ in time and in the earthly sphere; the Body of Christ being the basis of unity in the local church. (I Cor. 12:27; Col. 3:1-5; John 17:21; Eph. 4:1-6)**

IV. THE USE OF SPIRITUAL GIFTS IN THE CHURCH

[All existent gifts are for use in the local church except one, Evangelist.]

A. Permanent Gifts

1. Pastor/teacher. Eph. 4:11
2. Evangelist. Eph. 4:11
3. Teachers. I Cor. 12:28; Rom. 12:7.
4. Helps. I Cor. 12:28.
5. Administration (government). I Cor. 12:28.
6. Organization (rule). Rom. 12:8.
7. Mercy. Rom. 12:8.
8. Giving. Rom. 12:8.
9. Exhortation. Rom. 12:8.
10. Ministry. Rom. 12:8.

B. Non-permanent Gifts or Those Which Were Temporary

1. Word of Knowledge. I Cor. 12:8.
2. Word of Wisdom. I Cor. 12:8.
3. Gift of Healing. I Cor. 12:9, 28.
4. Gift of Miracles. I Cor. 12:10, 28.
5. Gift of Discerning Spirits. I Cor. 12:10.

6. Gift of Tongues. I Cor. 12:10.
7. Gift of Interpretation of Tongues. I Cor. 12:10.
8. Gift of Faith. I Cor. 12:9.
9. Gift of Apostle. Eph. 4:11.
10. Gift of Prophet. Eph. 4:11.

V. OFFICERS OF THE LOCAL CHURCH

A. Pastor/teacher. Eph. 4:11

1. Also called Elders – indicating spiritual qualification.
2. Also called Bishops – indicating sphere of authority.
3. Never called a minister as such. cf. Eph. 4:12.
4. The reason of approval for a plurality of elders at one New Testament Church. Phil. 1:1; Acts 16:4; Acts 20:17; I Tim. 5:17.
5. His qualifications. I Tim. 3:1-7; Titus 1:5-9.
6. His support.
 - a. A workman is worthy of his hire. I Tim. 5:18.
 - b. Provided for by the Lord. I Tim. 5:8; I Cor. 9:9.
 - c. No worker pays his own way. I Cor. 9:7-10.
 - d. It is reasonable for the worker to expect it. I Cor. 9:10-11; Gal. 6:6.
 - e. Those who preach the Gospel should live from the Gospel. I Cor. 9:14.
 - f. They are worthy of a double honor (wage). I Tim. 5:17.
7. His area of authority.
 - a. Authority to preach from the Word what the Holy Spirit leads. II Tim. 4:2; I Tim. 5:17; Acts 20:28; I Pet. 5:2.
 - b. Authority to set spiritual objectives for the flock. Heb. 13:7, 17.
 - c. Authority to oversee that Scripture is followed in the overall activity of the church. Heb. 13:17; I Tim. 3:5, 6:20-21; II Tim. 2:14-26.
 - d. Authority to warn of false doctrine and spiritual dangers. Acts 20:28; I Tim. 4:1-6.
 - e. Authority to lead by example. I Pet. 5:3.
 - f. No authority to lord it over the flock. I Pet. 5:3.
 - g. Authority to seek a pastorate. I Tim. 3:1.

B. Deacons (Project Managers)

1. The root meaning of term deacon – one who serves.
2. Deacons as special officers of the church as indicated below:
 - a. Not every member. I Tim. 3:10.
 - b. Must qualify. I Tim. 3:8-13.
 - c. Must have specially qualified wife. I Tim. 3:8.
 - d. Must not be a new believer. I Tim. 3:10.
 - e. Service not spelled out, but implied in Acts 6:3-4 to free the pastor, as they did the apostles, from menial tasks.

VI. THE LOCAL CHURCH

- A. The local church is not a building.
- B. The local church is a group of baptized believers who are organized to

meet.

- C. The basis of the organization of this group to meet is:
 - 1. The need to be equipped for their ministry. Eph. 4:11-12.
 - 2. The need to stimulate one another to love and good works.
 - 3. The need to exhort one another to love and good works. Heb. 10:24-25.
 - 4. The need to exercise their spiritual gifts. I Pet. 4:10.
 - 5. The need to observe the ordinances. I Cor. 11:23-24; I Pet. 3:21; Acts 10:47-48.
- D. Support of the Local Church Christian Giving. I Cor. 16:1-3; II Cor. 8-9:15; Phil. 4:10-20; Heb. 13:16.
 - 1. The example
 - a. God the Father. II Cor. 9:15.
 - b. God the Son. II Cor. 8:9.
 - 2. The motive
 - a. Of a willing mind. II Cor. 8:12.
 - b. According to purpose of heart. II Cor. 9:7.
 - c. Not grudgingly. II Cor. 8:3.
 - 3. The method
 - a. First they gave themselves. II Cor. 8:5.
 - b. Proportional and systematic. I Cor. 16:2.
 - c. Voluntary. II Cor. 8:3.
 - 4. Results of Christian giving
 - a. Yields the fruit of righteousness. II Cor. 9:9-10.
 - b. Supplies the wants of the saints. II Cor. 9:12.
 - c. Causes thanksgiving to God. II Cor. 9:12.
 - d. Causes glory to God. II Cor. 9:13
 - e. Is proof of Christian love. II Cor. 8:8, 24.
 - 5. Is part of his priestly ministry
 - a. Every Christian is a priest. I Pet. 2:5, 9; Rev. 1:6.
 - b. Every priest must offer sacrifices. Heb. 5:1
 - c. Christians offer non-bloody or spiritual sacrifices. I Pet. 2:5.
 - 1) His body, Rom. 12:1.
 - 2) Praise of his lips. Heb. 13:15.
 - 3) Confession of lips. Heb. 13:15.
 - 4) Good works (use of gift). Heb. 13:16; Eph. 2:10.
 - 5) His material means. Heb. 13:16; Phil. 4:18.

VII. THE ORDINANCES OF THE CHURCH

- A. Water Baptism
 - 1. Its purpose – a public declaration
 - 2. Its meaning – identify with Christ (His death, burial and resurrection). Rom. 6:1-4.
 - 3. Its administration
 - a. By evangelist. Acts 8:12, 36.
 - b. By apostles. I Cor. 1:13-16; Acts 2:41, 19:4-7.
 - c. By church members. I Cor. 1:13-15; cf. Acts 18-19.

- d. By pastors. cf. I Cor. 16:12; I Cor. 1:12-14; Acts 19:5.
- 4. Its mode
 - a. What does it picture? (death, burial and resurrection).
 - b. What does the word mean? (To immerse).

B. The Lord's Table

- 1. Its purpose
 - a. The cup
 - 1) Fellowship of His Blood. I Cor. 10:16.
 - 2) A picture of the one body. I Cor. 10:12
 - 3) The loaf represents the body of Christ. Luke 22:10.
 - 4) The loaf represents the body of Christ – the church. I Cor. 11:24; cf. I Cor. 10:12.
 - 5) It reminds one of Christ risen. I Cor. 11:24; cf. I Cor. 10:12.
 - 6) It guards against divisions. I Cor 11:17-18; cf. I Cor. 11:27-29.

VIII. MINISTRY OF THE CHURCH

A. To the Saints

- 1. To equip the saints for their ministry. Eph. 4:4-12.
- 2. To edify the saints. Eph. 4:11-12
- 3. To teach the saints. Matt. 28:19-20; I Tim. 3:2; Eph. 4:11.
- 4. To stimulate the saints to love. Heb. 10:24.
- 5. To stimulate the saints to good works. Heb. 10:24.
- 6. To exhort the saints. Heb. 10:25.
- 7. To observe the ordinances. I Cor. 11:17-19, 25, 29.

B. To the Pastors

- 1. To esteem them highly. I Thess. 5:12-13.
- 2. To note their example. I Pet. 5:3.
- 3. To fellowship in material things. I Tim. 4:17-18; Gal. 6:6.
- 4. To follow their lead in spiritual matters. Heb. 13:17.

C. To the World

- 1. To provide a witness through the life of the church. Titus 2:12
- 2. To provide evangelists to evangelize the lost. Acts 8; Eph. 4:11.
- 3. To teach Christians to witness. cf. John 13: 34-35, 17:20-21; Rom. 12:4-8; Eph. 4:11-15.
- 4. To teach Christians to not try to change the world.
 - a. Governments. Rom. 13:1-7
 - b. Slavery. I Cor. 7:20-22; Eph. 6:5-9; Col. 3:22-4:1.
 - c. Social conditions. Heb. 13:5-6; I Cor. 7:20-22; Phil. 4:11-13.
 - d. Racial distinctions. I Cor. 10:32-11:1; Acts. 17:26; I Cor. 9:19-23.
 - e. Moral conditions. Eph. 5:11-17; I Cor. 5:9-12.

IX. ORGANIZATIONAL STRUCTURE OF THE CHURCH

A. The Head

Salem Heights Church recognizes Jesus Christ as the head of His church on

earth and of this local church.

B. The Pastors (Elders)

The ultimate authority of this church rests in Jesus Christ and the authority of the Word of God. The leadership of the church rests in the Pastors. The Senior Pastor is the primary Pastor/Teacher and heads up the Pastoral Team. He is ultimately responsible for all spiritual direction and leadership decisions.

C. The Deacons (Project Managers)

As stated in Acts 6:2-5, the deacons are to undertake with joy those tasks set before them, including care over the material needs of the church, serving the needs of people, or any type of service which enables Pastors to more effectively fulfill their duties. Deacon positions may be added or withdrawn at any time dependent upon existing needs. In accordance with Acts 6:3, a deacon selected and confirmed by the congregation shall be “put in charge of the task.” He shall possess and exercise authority to fulfill the responsibilities of his task.

D. Body Members (Congregation)

Every professing believer that calls Salem Heights Church his/her church home is to be involved in the building up of the body of Christ and faithfully carry out

