

FROM YOUR PASTORS

We are excited about your commitment to connect to this local church. Church is our place to learn of Him, serve His kingdom purposes and grow and mature in faith. In the day in which we live, many claim to be born-again Christians even Spirit-filled, but the sad truth is that most believers are not established, rooted and grounded in the faith. Because of this, the world lacks a true example of who Jesus is and the power of the Church's witness has been greatly limited. This Covenant Life Class is designed to establish you in the faith and prepare you to live out His purpose individually and corporately. you apply yourself to learning this body of truth, keep in mind that the Holy Spirit is your Teacher.

His purpose is to give you a full view of your Savior, Jesus Christ and instruct you in following His footsteps. We want our Church to be a genuine reflection of our Lord. To do so, you must fully embrace and understand your life in Christ. This Zoe life, the God kind of life, is one ordained by God and is designed for you to be an overcomer in this world. As a result of this abundant life you will be able to walk in dominion through the power of Jesus Christ. Should you have any question, comments or concerns, please contact us at life@crcheninsula.org.

God Bless,

Pastors Ray & Nakia Johnson

***"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."
II Timothy 2:15***

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CALVARY REVIVAL CHURCH-PENINSULA
STATEMENT OF BELIEFS

We believe in the plenary verbal inspiration of the following accepted canon of the scriptures as originally given: Official canonization of the New Testament Books of the Bible – Council of Carthage, 397 A.D. (II Timothy 3:16; I Corinthians 2:13).

We believe in the eternal Godhead who has revealed Himself as One God existing in three persons: Fathers, Son and Holy Spirit; distinguishable but indivisible (Matt 28:19; II Corinthians 13:14).

We believe in the creation, test and fall of man as recorded in Genesis; his total spiritual depravity and inability to attain to divine righteousness (Romans 5:12,18).

We believe in the Lord Jesus Christ, the Savior of men, conceived of the Holy Spirit, born of the Virgin Mary, very God and very man (Luke 1:26-35; John 1:18; Isaiah 7:14; 9:6).

We believe Christ died for our sins, was buried and rose again the third day, and personally appeared to His disciples (I Corinthians 15:1-4; Romans 4:25).

We believe in the bodily ascension of Jesus to heaven, his exaltation, and personal, literal and bodily coming again the second time for the church. (John 14:21,23; I Thessalonians 4:13-18)

We believe in the salvation of sinners by grace, through repentance and faith in the perfect and sufficient work of the cross of Calvary by which we obtain remission of sins (Ephesians 2:8,9; Hebrew 9:12; Romans 5:11).

We believe in the necessity of water baptism by immersion in the name of the Lord Jesus Christ, the Eternal Godhead, in order to fulfill the command of Christ (Matthew 28:19; Acts 2:34-39; 10:47,48; 19:1-6).

We believe in the infilling work of the Holy Spirit as an experience essential for every believer. We also embrace the phenomena of speaking in tongues as an acceptable manifestation of that experience (Acts 2:1-4; 8:14-17; 10:44-46; Galatians 3:14,15).

We believe in the operation of the gifts of the Spirit as enumerated in I Corinthians 12:1-14, and as manifested in the Early Church

We believe in the Spirit-filled life, a life of separation from the world and the perfecting of holiness in the fear of God as an expression of the Christian Faith (Ephesians 5:8; II Corinthians 6:14; 7:11).

We believe in the healing of the body by divine power, or divine healing in its varied aspects as practiced in the Early Church (Acts 4:30; Romans 8:11; I Corinthians 12:9; James 5:14,15).

We believe in the Lord's Table, commonly called Communion or the Lord's Supper for believers (I Corinthians 11:28-32).

We believe in eternal life for believers (John 3:16; 5:24) and eternal punishment for unbelievers (Mark 9:43-48; II Thessalonians 1:9; Revelation 20:10-15).

We believe in the reality and personality of Satan, and the eternal judgment of Satan and his angels (Matthew 25:41; Revelation 20:10-15)

We believe that the biblical form of church government is theocratic, consisting of a senior minister under apostolic authority, who qualifies on the basis of the call of God, spiritual life, domestic life, character, and ability to rule, along with plurality of eldership. (I Timothy 3).

LESSON ONE: ORIENTATION

THE CHURCH

The purpose of the church is to worship God (Luke 4:8; John 4:23; Rev. 4:10), study His Word (2 Tim. 2:15; 1 Cor. 4:6), pray (Acts 2:42), love one another (John 13:35; Phil. 1:1-4), help each other (Gal. 6:2), partake of baptism and the Lord's supper (Luke 22:19-20), to learn how to live as godly people (Titus 2:11-12), and to be equipped to evangelize the world (Eph. 4:12; Matt. 28:18-20). It is not a social club. It is God's house, the body of Christ, a place of learning, growing and expression of God's presence in the earth. Christians are to be apart of the local church and take heed to Hebrews 10:25 *Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.* When you are properly connected to a local church you will learn, serve and grow in Christ. We encourage you to be a faithful follower of Christ and a committed member of CRC-Peninsula.

NEW LIFE MINISTRY

(CONNECTING TO GOD)

Salvation (*accepting Christ as your Lord and savior*) is the first step to discovering life at Calvary. When we repent (*turn away*) from our sins and accept Christ's life and sacrifice for us, he will save us. This is only the beginning. New Life Ministry will meet you at the point of salvation to further explain the discipleship process. Whether through group classes or one on one sessions, New Life Classes are vital to understanding and building your life in Christ. If you have never taken a new life class, it is highly recommended. Not only will you leave strengthened but you will be able to lead others into "new life" as well.

COVENANT LIFE MINISTRY

(CONNECTING TO HIS CHURCH)

The next step is connecting to the local church. Every believer should connect to a local church. It is God's plan that we learn, grow and serve together as the body of Christ. Covenant Life Ministry will help you understand the purpose, structure and doctrines of the church and how to grow through our connection. Covenant Life is mandatory for new believers so that we can be in one the faith and on one accord in our purpose.

LIFE TRANSFORMATION GROUPS (LTG)

(CONNECTING TO BE DISCIPLED)

These groups are designed to connect people with similar interest to learn, grow and serve. As a result of their impact, peninsula communities will become a better place to live, work and raise a family. All members should be apart of a life group. LTG group leaders are your pastoral care contact in the ministry. LTG's meet every second Saturday in various locations. Please contact/connect with the LTG Leader (in parentheses) for more information.

Fruitful Families (Deacons Alvin & Recy Hargraves): This family focused group will teach parents how to build strong, stable and fun homes that glorify God. There will be enrichment activities for children.

Financially Fit (Deacons Lorenzo & Jackie Johnson): This group will teach God's purpose and plan for money. Earn it, manage it, grow it and use it to glorify God. This group meets on the second Tues.

Missions & Outreach (Deacons Michael & Shirley Ojujoh): With a heart for evangelism, this LTG focuses on how to be an effective soul winner. They also organize prayer walks, serve the homeless, and conduct prison ministry.

Senior Circle (Sis Diane Orie): Empowers Srs 50+ to pursue God's will for their lives in this season of their lives. The Sr. Circle serves the needs of those in need as well plan social enrichment opportunities for the mature saint.

Signs of Life (Lavern Johnson): This group brings together the hearing, interpreters and hearing impaired members to grow in the word and serve the special needs of the deaf community. This team provides training to the congregation and ministers during regular services in ASL

Beware:

Member who are not apart of life groups, bible studies, and ministry service teams will often feel disconnected, left out and are easily distracted, They can become easily discouraged when not properly planted in the local church (as directed in the word). Do not let this happen to you. There is power in connection!

SERVING IN THE LOCAL CHURCH

It is an honor to serve in the house of the Lord. There are so many opportunities to serve at Calvary. God has empowered us to be “life givers” and he will use you to make it happen. As a member, we hope that you will get connected and serve in God’s house. Your God given gifts, talents and desire to help others is needed to advance God’s purposes in the earth. Here are a few ministries teams that you can connect to.

CRC- P INTERNAL MINISTRIES

USHERS & SECURITY <i>Deac. Wesley White</i>	HOSPITALITY & GREETERS <i>Sandre Lewis & Deac. Ollie Jordan</i>	PRAISE & WORSHIP <i>Autem Clay & Nate Cintron</i> ARTS <i>Lacyendra Young</i>	AUDIO/VISUAL <i>Candy King</i>
CALVARY CONNECT- FOLLOW UP <i>Deac. Lorenzo & Deac. Jackie Johnson</i>	CHRISTIAN EDUCATION <i>Min Leonard Sledge & Deac. Tiffanye Sledge</i>	COVENANT KEEPERS <i>Marriage Enrichment</i> <i>Min. Carlton & Min Karen Campbell</i>	DOMINION MAN & WOMAN <i>Deac. Lorenzo Johnson & Linda Hudson</i>
COVENANT LIFE <i>Min. Ari & Deac. Shakira Munden</i>	NEW LIFE MINISTRY <i>Deac. Micheal Ojijoh/Deac Shombe</i>	CALVARY EVENTS Sacha Walton	NEHEMIAH NOOK <i>Keenan & Linda Johnson/Ortega Elliott</i>

All ministry team have specialized guidelines and/or additional criteria for volunteers. Please contact ministry leaders for more information. Also, ministry interest forms are available in the main church hallway (in front of the bookstore) and on the church website whenever updates are necessary.

QUICK DIRECTORY

- **Main Church Office Telephone Number: (757) 245-1747**
- **Church Email Address: life@crcpeninsula.org**
- **Church Website: www.crcpeninsula.org**

Please contact your life transformation group or ministry team leader for assistance. You can also contact the church office for all other Pastoral Care request i.e. Baptisms/Baby Dedications, Condolences, Hospital Visitation etc.

LESSON TWO: DOCTRINE OF CHRIST, REPENTANCE, & FAITH TOWARDS GOD

THE DOCTRINE OF CHRIST (Hebrews 6:1)

I. Who is Jesus Christ?

A. On earth, he was both God and Man

1. His Humanity

a. Born of a woman (Is. 7:14; Rom. 1:3; Gal. 4:4).

b. Christ had human development (Luke 2:40).

c. Christ had the essential elements of human nature. He had a human body (Matt 26:12; Luke 24:39; John 2:21; Heb 10:10).

d. Christ had human names. He was called the Son of Man over 80 times in the New Testament. (Matt. 1:1; Acts 7:56; Rev 1:13)

e. Christ had the sinless infirmities of humanity; hunger, weariness, thirst, sleep, etc. (Mt. 4:2; 8:24; John 4:6; 19:28)

f. Christ was repeatedly called a man. Even by himself. (John 1:30; 4:9; Acts 2:22; 1 Cor. 15:21; 47; Phil. 2:8; 1 Tim. 2:5)

B. Why was He a man?

1. To be a proper mediator between man and God.

a. It involves an equal dignity with God, and at the same time a perfect sympathy with man. (Heb. 2:14-18; 4:15, 16)

b. Being man, He can make atonement; being God, His atonement is of infinite value.

2. It was necessary to accomplish redemption for humanity.

a. To identify with us by experiencing weakness, temptations and death. (John 1:14; Acts 2:22; Romans 8:2, 3; Heb. 2:11-14)

b. To die for our sin, not His own. His death was vicarious (substitutionary) for our benefit and in our stead. (Romans 14:9; Col. 1:18, 21, 22, Heb. 10:10-12)

C. He is God: His Deity (Divinity)

1. Immortal - He is Eternal. (Micah 5:2; John 8:58; 17:5; 24; Heb. 7:3; Rev. 1:8, 22:13)

2. Immutable - He never changes (Heb. 13:8)

3. Pre-existence - He existed before taking human form.

a. Because of prophetic pictures.

1. The Slain Lamb (Ex. 12; John 1:29; 1 Cor. 5:7; Rev 5:12; 12:11, 13:8)

2. The obedient servant (Ex. 21:2-6; Ps. 40:6-8; Luke 22:27; Heb. 10:5-10)

b. Because of His work in Creation. (John 1:3; Col. 1:16; Heb. 1:2)

c. Because of His Old Testament appearing. (Gen. 16:10-13; 22:11, 15; Ex. 23:20-25; 33:21-23; Joshua 5:13-15; Judges 13:3-20; Is. 63:9; 8-10; Daniel 3:25; Zech. 1:11-12; Mal. 3:1)

4. He is Lord over...

a. The church- His body (Eph. 1:22, 5:23, Col. 1:18)

b. Angels (Heb. 1:4; 1 Peter 3:22)

c. All men, dead and living (Rom. 14:9; 1 Tim. 6:15; Heb. 3:3; Rev. 17:14; 19:16)

d. All (Zech. 9:10; Matt. 8:27; John 3:31; Acts 2:36)

5. His words (Luke 22:66-71; John 8:1; 14; 18a: 10:30, 37, 38)

6. His Father's words. (Matt. 3:17, 17:5; John 8:18b; 1 John 5:9)

7. The Holy Spirit (John 15:26)

8. The Old Testament (John 5:39)

9. The Disciples & New Testament (Matt. 16:16; John 1:1,2; Romans 1:4, Col. 2:9; 1 Tim. 3:16; 6:15; Heb. 1:3, etc)

10. The Virgin Birth (Is. 7:14; Matt 1:23)

II. Why Did Jesus Come? (His purpose – Lamb Sacrifice)

A. To be our Savior. (Luke 2:11; John 3:17; 1 Tim 1:15; Heb. 7:25)

B. To be our Substitute: (Is. 53:5-6; Romans 5:8; Heb. 2:9; 1 Peter 3:18; 1 John 2:2; 3:16, 4:10)

C. To bear our sins (Is. 53:12; Heb. 9:28; 1 Pet. 2:24, 2 Cor. 5:21 - Became sin for us.

D. To heal our sicknesses (Is. 53:4; 5, 10; Matt. 8:16-17; 1 Pet. 2:24)

III. Why do we need him now? (His purpose -High Priest, Mediator)

A. To be our Mediator.

1. As a Man (1 Tim 2:5)

2. As a High Priest (Heb. 7:11- 28)

B. To justify us now.

1. Romans 5:8-11

2. 2 Cor. 5:21

C. That grace may reign.

1. Romans 5:21

2. 1 John 2:1

IV. **THINGS TO REMEMBER:**

A. Jesus was a Man, so He understands our faults, failures and needs.

B. Jesus was and is God, so He can make atonement meeting our needs.

C. Jesus was and is our Savior, Substitute and Healer (The Lamb Sacrifice)

D. Jesus is our Mediator and High Priest.

Memory Verse: I Timothy 2:5

DOCTRINE OF REPENTANCE

(Hebrews 6:1)

I. "The foundation of repentance from dead works."

A. Foundation:

1. The substance upon which the structure is built.
2. Repentance (a turning away) is the first step in building a solid foundation.
3. Repentance is absolutely essential for salvation (Acts. 17:30) no options (Mark 1:15; Luke 5:32, 13:3, 5; 2 Peter 3:9)

B. Repentance:

1. A change of direction; a complete turnabout (Is. 55:7; Ezekiel 18:21;33:11; Daniel 4:27; Zech. 1:3)
2. A change of heart and attitude (Ezekiel 18:31; 36:25-28)
Change your mind and way you think about your current lifestyle
(Romans 12:2)
3. We enter into a New Covenant (relationship) with new convictions (Jer.31:31-34; example: Paul - Acts 9:1, 20)

II. Because of Sin

A. Sin separates us from God and interrupts fellowship with Him. Who has sinned? (Is. 53:6; Romans 3:10-12, 23)

1. How did it begin?

- a. God's first command to man (Genesis 2:16, 17)
- b. Man's disobedience (Gen.3:1-6; Romans 6:23)
- c. Sin through one man (Romans 5:6-12)
- d. The Answer: one Man (Romans 5:15-19)

B. The price He paid (the payment for sin); the Blood.

1. No remission without the blood
 - a. Redemption through His blood (Eph. 1:7; Col. 1:14)
 - b. Atonement by the blood (Lev.17:11)
2. Passover typifies the blood covering
 - a. The death angel (Ex. 12:7, 13)
 - b. The Passover Lamb (Ex. 12; 1 Cor. 5:7)
3. Difference between atonement and redemption
 - a. Atonement (Heb. "Kaphar") to cover
 - b. Redeem (Heb. "gaal") to buy back, to deliver by purchase, ransom.
 - c. Redemption: we are purchased (Acts 20:28) reconciled (Eph. 2:13-17) and redeemed (1 Pet.1:18-20) by the blood

III. What are Dead Works?

A. Legalistic man-made laws (that have little or no scriptural support) to be performed in order to gain grace and approval in God's eyes) (Gal. 2:16,21, 3:11, 12, 21-25) Example: Matt. 15:1-9; Mark 7:7-9

B. This cannot be done (Luke 18:12; Romans 10:3; Gal. 4:9, 10; 5:4 Titus 3:5)

C. True good works should not be confused with dead works.

1. Good works are inspired by the Holy Ghost and ordained by God (not man-made precepts) Ephesians 2:8-10.

2. Good works are fruitful (John 15, 2,5, 8; Gal.5:22-25; Col. 1:10)

3. Good works are not performed in order to receive salvation (Eph. 2:8,)

IV. THINGS TO REMEMBER

A. To truly have repented, one must believe and confess that Jesus is Lord and turn from sin.

B. This foundation gives us a basis for fellowship with all the household of God. (Eph. 2:19, 20)

C. All have sinned.

D. The Blood of Jesus is the only source of redemption and change today.

E. We are saved by grace, not works (Eph. 2:8)

F. We have been ordained to be fruitful (John 15:2,5,8) and to walk in good works (Col. 1:10)

Memory Verse: Ephesians 2:8-9

DOCTRINE OF FAITH TOWARDS GOD

(Hebrews 6:1)

I. Faith towards God.

A. What is bible faith and how does it grow?

1. Hebrews 11:1: Faith is the substance of things hope for the evidence of things not seen.
2. Romans 10:17: Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.
3. God's will cannot be accomplished in the flesh but by faith. (Rom 8:3a; Phil. 3:3)

B. Why have faith towards God?

1. He condemned and overcame sin. (Romans 8:3b)
2. He is our sufficiency. (2 Cor. 3:5)
3. He is our justification and righteousness (Rom 3:20-28; 2 Cor. 5:21)

II. What is Justification?

A. Justified: Just as if I'd never sinned!

1. A change in our standing before God.
2. God acquits us. Not on the grounds of our innocence (as man-made courts do) but on the basis of His own Son's sacrifice by His grace and mercy! (Romans 5:8)

B. How are we justified?

1. By His death and resurrection, our guilt transferred onto Jesus and our forgiveness was then made possible. (Rom. 4:23-25)
2. By grace through the blood of Jesus. (Rom. 3:24-26; 5:9; 10)
3. By faith in His love, His Word and His grace. (Phil. 3:9; Heb. 10:38; Hab. 2:4; Eph. 2:8)

III. How do we build our faith?

A. By receiving the Word of God:

1. Through hearing (Romans 10:8, 14, 15, 17)
2. Through reading (1 Pet. 2:2; Prov. 6:23)
3. Through revelation
 - a. By prayer (Jer. 33:3) Example: Acts 10:4, 9)
 - b. By visions and dreams (Acts 10:3, 2:16-17) Example: Acts 18:9-10 by prophecy (through human agent or audible voice of God)
 - c. Acts 13:2; 9:4-6

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B. Praying in the Holy Ghost (1 Cor. 14:6, 13-15; Jude 20)

IV. THINGS TO REMEMBER

A. He is able to keep us. (2 Tim. 1:12, Ps. 116:8)

B. We are justified by faith towards God, not by the work of the flesh (Eph. 2:8)

C. Daily study in the Word of God builds our faith (2 Tim. 3:15)

D. We should live above sin (Rom. 6:12-14). If we do sin, we simply ask to be forgiven and cleansed and keep going on! (1 John 1:8-9)

Memory Verse: Romans 10:17

LESSON THREE: FELLOWSHIP & STEWARDSHIP

THE BIBLICAL MEANING OF FELLOWSHIP

As we go back into history and dig deep into the original languages of the Bible, we will discover seven significant facts that help us to understand God's intended meaning of the word, fellowship.

The first fact concerns the meaning of the Greek root. Our English word, "fellowship" is the translation of the Greek word, "*koinonia*." This Greek word is derived from the root, "*koinos*," which was a prefix in ancient Greek. If you were to add this prefix to words meaning "living," "owning a purse," "a dispute," and "mother," you would get words meaning "living in community together," "owning a purse in common," "a public dispute," and "having a mother in common." So we see that the root of the word, "fellowship," means "to hold something in common."

Our second fact relates to the usage of the word, "fellowship." The Greek word, "*koinonia*," was used to describe corporations, labor guilds, partners in a law firm, and the most intimate of marriage relationships. From the usage of the word, we can conclude that fellowship is a word denoting a relationship that is dependent on more than one individual. It is an interdependent relationship.

A third fact is that "fellowship" was never used to describe man's relationship to God before the coming of the Holy Spirit to indwell the church. It is an exclusively post-Pentecost relationship.

A fourth fact about the meaning of "fellowship" can be gleaned by comparing it to its New Testament synonyms. These are words, which have overlapping but not the identical meaning of *koinonia*. The four synonyms of *koinonia* in the New Testament are *philos*, which means "related by love for outward characteristics"; *hetairos*, meaning a sharer in a common enterprise; *sunergos*, meaning a fellow-worker; and *metochos*, a participant. Each of these words denotes a unity which is expressed outwardly. This is true of fellowship but by contrast, fellowship is also an inner unity. This inner aspect of fellowship may be seen in verses such as 1 Corinthians 1:9:

God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

Here, fellowship primarily focuses on our spiritual unity with Christ, an inner relationship. I suspect that Philemon.6, 2 Corinthians 13:14 and Philippians 2:1 also emphasize the inner relationship which is at the root of fellowship.

Fifth, however, we must note that fellowship does not stop with being an inner unity for it is primarily an action word! *Koinonia* is used nineteen times in the New Testament and in addition to being translated as "fellowship" it is also translated by the words, "contribution," "sharing," and "participation." A close study of the usage of this word shows that action is always included in its meaning. Fellowship, you see, is not just being together, it is doing together! This is a point almost universally ignored by Christian groups today.

Our sixth observation concerning the meaning of "fellowship" is that it is a unique relationship with Christ. We have a relationship of being "in Christ." We also have a relationship of being "a part of Christ's body." Fellowship is neither. It is not "being in" or "being part" but it is "doing with" Christ. It is our partnership with Christ in fulfilling God's will.

Our final observation may be gleaned from the last and it is this: that fellowship is not just doing anything together. It is only doing God's will together. Quite obviously, our fellowship with others is only as good as our fellowship with Christ, our unity. And we can only participate with Him in doing God's will, for that is all He ever does! For this reason we must quit thinking of Christian fellowship as primarily doing things such as having potluck dinners or watching football or playing basketball with other believers. These have their place but they are only fellowship to the extent that rest, exercise, and eating are doing the work of the Lord. Fellowship involves actively doing God's will. The things we usually think of as fellowship are certainly not the primary meaning of the word!

Now, with these seven observations, we should be able to give a biblical definition to the word, “fellowship.” We can say that: “Fellowship is a relationship of inner unity among believers that expresses itself in outer co-participation with Christ and one another in accomplishing God’s will on earth.”

So, we have seen that fellowship in its New Testament sense is an inner unity expressed outwardly. It is not just being together but doing together. It is not just doing anything together but it is working together to accomplish God’s will. Now we must ask, “Why is it so important to the church?” I think we shall see as we continue that:

**FELLOWSHIP IS GOD’S WAY OF
ACCOMPLISHING HIS PLAN OF GLORIFYING CHRIST**

1. The importance of fellowship to the church can be seen first in the fact that fellowship occurred naturally as a result of the establishment of the church.

Nobody had to come to the disciples and other new believers on the day of Pentecost and say, “You need to practice fellowship.” The Holy Spirit had come upon these people and formed an inner unity and their natural inclination was to exercise it outwardly. Acts 2:44-47 says this.

And all those who had believed were together, and had all things in common; 45 and they began selling their property and possessions, and were sharing them with all, as anyone might have need. 46 And day-by-day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, 47 praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

This working together to accomplish God’s will continued in the church with the practice of a multiplicity of leadership, diversification of activities, giving to the needy, exercise of different spiritual gifts, support of missionaries, calls to different mission fields, corporate prayer, group worship, and in other ways.

But the importance of fellowship to the church does not rest solely upon the fact that it was the natural result of the coming of the Holy Spirit. Rather, its primary importance stems from the fact that:

2. Fellowship is the indispensable means of accomplishing the God-given purpose of the church.

Let’s read together Ephesians 3:8-11.

To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; 10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 11 This was in accordance with the eternal purpose, which He carried out in Christ Jesus our Lord, ...

We see in this passage that God has an eternal plan. The church has a part in accomplishing that plan. The phrase “through the church” in vs. 10 shows that the church is to be God’s instrument in accomplishing His plan. The purpose of the church as stated in vs. 10 is to show to the world the manifold or in Greek, the many-faceted wisdom of God. So then, the purpose of the church is to hold God up to the world and display every glorious aspect of His being for all to see.

What is important to see here is that no individual working alone could ever fulfill this plan of showing every perfection of God for all have sinned and fall short of the glory of God. So you see, the very nature of God’s plan

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necessitates the Godly capacities of many individuals added together to show His perfections to the world. You might say that God's plan must be compared not to a solo but to a symphony. Its beauty is impossible to capture in one note no matter how loud. Only by a full orchestra playing together can the beautiful harmony be fully captured. And this is what the Church is, God's orchestra! In order to fully manifest God, each person must not only play his part but must play it together. So in God's symphony—His plan, the score is the Bible which reveals His Son, Jesus Christ. The instruments are our spiritual gifts and natural abilities. And the indispensable means we use to perform is fellowship, our co-participation in accomplishing His purpose. It is only as we work together in this way that it is possible to accomplish God's plan. This is why fellowship is indispensable to the church.

Of course, some people try to do it all themselves. The movie, "Beau Geste" is an example of the way some churches function. In the movie, the Arabs are attacking a foreign legion outpost. There are only four legionnaires left alive in the post. But they want the enemy to think they have lots of strength so they propped up the dead bodies of their comrades in the turrets and the four men ran around the walls shooting the dead men's guns for them. This is the plan of many churches today. They hire a large staff of clergy to prop up the spiritually dead and fire their guns for them. But this will never accomplish God's plan.

There is another group of people who are church-hoppers and non-participants. They think the church can make it without them. However, 1 Corinthians 12 makes it clear that every *single* member of the body is necessary for its proper functioning. Because of the importance of fellowship, no one has the right to amputate themselves from the functioning body of Christ, the local church.

So, then, we see that the practice of fellowship, the outward exercise of our inner unity in doing God's will, is not only natural but indispensable in accomplishing God's purpose for the church. How, then, can we practice fellowship?

PRACTICING FELLOWSHIP

You can practice Fellowship by recognizing our goal and taking an active part where you can best help.

People must recognize our goal. People often do not take part in a church because they see no clear purpose. As previously discussed, our purpose is to show God's glory to the world in all the many ways He has instructed us in the Bible. We participate together seven days a week to glorify God, to do it His way, and to do it together.

You can practice fellowship by taking an active part where you can best help with this goal. You can discover where you can best help by recognizing your spiritual gifts and natural abilities and by knowing the needs of our church. Then help where you can make not just yourself, but the church as a whole, to be the most fruitful. If you do not know your spiritual gift, pitch in where you have a natural ability. As you work with others, your gifts will surface and you'll find places you might function in our church according to your gifts and abilities.

STEWARDSHIP

1Cor. 6:19,20 - "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought with a price. Therefore honor God with your body."

Romans 14: 11,12 - "For we will all stand before God's judgment seat. It is written: 'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess God.' So then, each of us will give an account of himself to God."

1 Timothy 6:18 - "Command them to do good, to be rich in good deeds, and to be generous and willing to share."

1 Chronicles 29:11-14 - "Yours, O Lord, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Lord, is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks, and praise your glorious name. But whom am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand."

I. What is a Steward?

A. The dictionary defines a steward as a "person entrusted with the management of estates or affairs not his own; an administrator." The New Testament word translated "steward" (oikonomos) denotes the same.

B. A steward is an individual who has been delegated authority by an owner to oversee his possessions, property and household affairs.

C. Stewards were common in the Biblical culture. Most wealthy people and rulers had to whom they entrusted the oversight of personnel and property.

1. Abraham had Eliezer (Ge.15:2). He proved to be a faithful Steward by obeying his master and being accountable with his goods. (Ge.24:1-20)

2. Elisha had Gehazi (2 Ki.4:12). He proved to be an unfaithful steward by lying in order to steal another's man's money (2 Ki.5:20-27)

II. Stewardship in the Life of the Believer:

A. God is the owner of all things (Ge.14:19,22; Ps.24:1,50:10-12,68:19, 89:11 Hag. 2;8)

1. The Giver or Source (Jam.1:17; Phil.4:19)

2. The One to whom account is given (Rom.14:12)

3. The Rewarder (Heb.11:6)

B. The Believer is a steward (Mt.25:14-30;Lk.19:11-26)
As a steward, the believer is:

1. Accountable and responsible to the owner (Rom.14:12; Lk.16:2)

2. The one rewarded for faithfulness (Mt.25:21,23)

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III. Stewardship In Practice:

- A. A giving of one's life (1 Cor.6:19,20; Rom.12:1,2; Acts 17:25)
- B. A wise and honorable use of one's time (Ps.90:12; Prov.24:30-34; Ps.39:4)
- C. A proper understanding and use of one's possessions (Mt.6:19-21; Col.3:1,2)
- D. A careful and purposeful use of all finances (1Cor.16:1,2; 2 Cor.9:6-8)
- E. A full understanding and use of one's spiritual gifts (Rom.12:1-8; 1 Cor.12:4-6,12- 31, chs.13-14)

IV. Qualities of a Good Steward

- A. Faithfulness and Loyalty (1 Cor.4:1,2;Mt.21:40,41)
- B. Industrious (Mt.25:14-26; Rom.12:11)
- C. Fruitfulness and Productivity (Mt.25:20; John 15:1-9)

V. Stewardship in Finances (Rom.14:12; 2 Cor.9:6-8)

* Stewardship is the use of God-given resources for the accomplishment of God-given goals.

* To determine what God would have us to do in balancing our priorities require the discipline of spending time with Him.

A. What is Wealth?

- 1. God requires us to work. (Ge.3:19; Prov.10:4)
- 2. Wealth is related to:
 - a. Ownership
 - b. Creative Ability - spreading the gospel
 - c. Credit Ability - spending it frivolously

*Thus money becomes an extension of our personalities

- 3. God's blessing will not bring heartache or stress. Prov.10:22
- 4. God is concerned with your attitude about money:
 - a. Live holy and godly 2 Pet.3:11
 - b. Trust only in God Prov.11:28
 - c. Do not store (horde) your money. Mt.6:19-20; Prov.5:13

B. The Christian's Wealth

- 1. What God says about money and happiness?
 - a. Put your hope in God. (1 Tim.6:17)
 - b. God supplies the needs of His children. (Ps. 17:14)
 - c. Righteousness is more important than wealth. (Prov.11:4)

2. God does not condemn the wealthy. (Ps.8:6; Prov.28:12; 22:4)
 3. We can expect from God:
 - a. Riches and honor, enduring wealth and prosperity (Prov.8:18)
 - b. Long life (Prov.9:11)
 4. Our attitude about finances must be:
 - a. Our trust is in the Lord. (Prov.3:5)
 - b. Seek God's wisdom above riches. (Prov.3:13-19)
 - c. Be self-controlled in your handling of money. (2 Pet.1:6)
 5. God's purpose for our wealth:
 - a. to establish and confirm His covenant (Dt.8:17,18)
 - b. to provide inheritance for our seed (Prov.13:22; 1 Tim.5:8)
- C. God's Will in Finances
1. Tithe
 - a. Holy to the Lord (Lev.27:30)
 - b. A thank-offering (Gen.14:20)
 - c. A memorial to God's blessings (Gen.28:22)
 - d. First fruits of your labor (2 Chron.31:5)
 - e. Proof of God's faithfulness (Mal.3:10)
 2. Liberality in Giving
 - a. Blesses the work of the Lord (Ex.35:20-36:5)
 - b. Signifies our devotion to God (1 Chron.29:1-9)
 - c. Constrains us to give our all (Luke 21:1-4)
 - d. Provides for the Family of God (Acts 4:34, 35)
 3. Examples of Benevolence
 - a. Hebrew slaves (Dt. 15:12-14)
 - b. to your enemies (Prov.25:21;Ecc.11:1)
 - c. To the hungry (Matt.5:42; Luke 12:33)
 - d. to the weak (Acts 20:25)
 - e. to the local church and the ministry (Acts 4:33-35; Phil.4:10-19)
 4. Encouragement to Give (Prov.11:25; 22:9; Isa.58:10; 2 Cor.9:6)
- D. Results of not giving
1. Stinginess:
 - a. brings poverty (Prov.11:24)
 - b. prayers will go unanswered (Prov.21:13)
 - c. brings curses (Prov.28:27)
 - d. brings harm (Ecc.5:13)
 - e. brings death (Acts 5:1-11)
 2. Natural fruits of covetousness
 - a. Oppression (Gen.31:41)

- b. Theft (Josh.7:21)
- c. Disobedience (1 Sam.15:9)
- d. Robbery (1 Kings 20:6)

III . Church Stewardship: Finance

This next area is one important key to successful operation of every local church. The New Testament reveals much information about finances. Many of the parables of Jesus had to do with finance from the parable of the Ten Talents to the story of the Prodigal Son (Matt. 25:14-30; Lk. 15:11-32)

The finances of this local church can be best described under two basic divisions:

A. Ingathering

1. Ingathering is a principle of God's Word. The Old and New Testament Churches were supported by the ingathering of funds for God's work.
2. Primary sources of ingathering are:
 - a. Tithes (the tenth part, holy unto the Lord; (Lev. 27:30)
 - b. Offering (freewill giving to the work of the Lord; Ex. 25:2; I Chron. 29:9)

This is the only Biblical means of support given for a local church in the Word of God.

B. Budgeting and Control

1. Budget: Every church should have a basic budget to operate under. Our church budget is based on the principle, of being a purpose-driven church. Purpose of a budget is to:
 - a. Gives guidelines for expenditures for department leaders.
 - b. Allows the church to know where we are in expenditures versus income.
2. Control
 - a. The control of finances is in your accounting system.
 - b. The following is a record of our Principles of Church Accounting.
 1. All funds are properly accounted for by the accounting staff under the direction of Church Administrator. Church Audits are done by CPA-Outside Accounting Firm.
 2. Disbursements should be made by check if possible.
 3. All funds should be disbursed to the very purpose for which they were given.
 4. Individual contributions are kept in confidence.
 5. Reports are given monthly to the Board of Elders.
 6. An annual report will be given to the congregation.
 7. Salaries are determined by the Board of Elders.
 8. An independent auditor reviews the churches finances annually.

VI. THINGS TO REMEMBER

A. A steward is one who is given responsibility and authority over God's possessions. (Rom.14:8-12)

B. In the life of the believer, we are accountable to God for how we use what he makes us responsible over. Matt.25:14-26)

C. Qualities of a good steward are faithfulness, loyalty, fruitfulness, productivity and industriousness. (Matt.25:14-26; 1 Cor.4:1,2; John 15;1-9)

D. Regarding finances, a good steward is one who uses God-given resources to accomplish God-given goals.

E. The purpose of wealth is to establish God's kingdom on this planet (Dt.8:18) and to provide an inheritance for our seed. (Prov.13:22)

F. "Ingathering" (Tithes & Offerings) is the Biblical means of support for the local church and the church must handle these funds with integrity and accountability.

Memory Verse: 1 Chron.29:11

LESSON FOUR: VISION, MISSION & VALUES
LOCAL CHURCH GOVERNMENT, ORGANIZATION & ACCOUNTABILITY

VISION OF CALVARY REVIVAL CHURCH - PENINSULA

“Empowering people to Walk in Dominion through the Power of Jesus Christ!”

*Then Peter said, “Silver and gold I do not have, but what I do have I give you:
In the name of Jesus Christ of Nazareth, rise up and walk.” Acts 3:6*

MISSION MANDATE

“Discover Life at Calvary”

MISSION STRATEGY

Our purpose is to **influence** others with the gospel and **instruct** them in the *principles of the Kingdom of God*. We are called to **inspire** people to celebrate Jesus through praise, worship and service. We will **intercede** for others corporately and personally. By fulfilling our purpose we will **impact** the world with a demonstration of *Kingdom Authority*.

Influence- We must evangelize those outside the church

Instruct- We must disciple those to follow Christ

Intercede- We must bring deliverance to our neighborhoods, city, and region through corporate prayer in our local assembly.

Inspire- We must celebrate God and His Goodness through an expression of praise and worship.

Impact- We must empower our communities, region and the world by manifesting the Kingdom of God in the systems of the world.

Empower-to give power or authority to; authorize esp. by legal or official means: I empowered my agent to make the deal for me. The local ordinance empowers the board of health to close unsanitary restaurants. (2) to enable or permit (3) To equip or supply with an ability; enable

CORE VALUES OF THE CHURCH

Values are issues we believe are important in achieving the vision and we are passionate about them. These values make up the culture of CRCP and are what make us a distinctive local body of believers. We believe people can work together in unity when they share similar values.

WE VALUE

Vision- We believe that God has given us a specific vision to accomplish as a church.

Power - We believe the indwelling of the Holy Spirit is necessary for believers to live a life of dominion.

Truth- We value the teaching and application of truth that produces spiritual maturity.

Love We value the display of love by believers and teach that love is the true expression of God’s heart.

Integrity and Accountability- We believe local church leaders and its members should be accountable to a presbytery board of oversight spiritually and financially.

Delegated Authority- We believe organizational operations of the local church should be clearly defined in service provision to people in a local community.

Excellence- We believe in excellent management and administration of the local church. We believe the local should have intentional strategies that maximize the effectiveness and efficiency of its spiritual, financial, and human resources.

Loyalty- We believe members in a local church should remain committed in a covenant relationship to God, Spiritual leaders, and each other.

Memory Verse: Proverbs 29:18

THE LOCAL CHURCH

(Matt. 16:18)

INTRODUCTION

Jesus said, "I will build my church" (Matt. 16:18). four powerful truths are presented in this bold statement of the Savior; 1) "my church": The church belongs to Christ; 2) "will build": The church had to be developed; 3) "I will build": The church will be built to full completion, because; 4) "I": The "I am" is the builder, Jesus is constructing and assembling His church!

It is our conviction that we here at CRCP are part of His church in the earth today. We do not believe that we are the only church in the earth. We do not believe that we are the only God-called ministry in this city. However, we do rejoice in the fact we are part of God's kingdom and a part of God's eternal plan.

It is our purpose in this study of local church government to present the Scriptural pattern by which the local church is to be governed and to explain the administrative structure of CRCP in accordance with the Scriptural Pattern.

It is essential to the unity of the local church fellowship that we agree concerning the leadership of our body of believers and the administration of church policy.

We believe the identity of the Body of Christ on earth is primarily perceived through the local church. We commit ourselves to one another and to God in CRCP, realizing that it is desirable and profitable that our fellowship be instituted to better facilitate the work of God's Kingdom.

THE LOCAL CHURCH

I. The Church Defined:

A. Etymology: The English word, "Church", finds its nearest neighbor and sister in the Scotch "*kirk*" and next to that the German "*kirche*." In the old Saxon it is "*circe*," "*cicice*," or "*cyrae*." All these from the Greek word "*kuriakon*," used by the early Greek Christians to designate the house of worship. It means "that which is the Lord's ;that is, the Lord's place, the Lord's house."

B. Literal Greek *Koine*: The Greek word "*ekklesia*" is most often used in reference to the church in the N.T. (Term "church" used above occurs 90 times in N.T.)

1. Strong's Greek Dictionary of the N.T. defines "church" as: "calling out of; an assembly; meeting; or congregation." This though is expressed well in II Cor. 6:17. "Called out."
2. So we see the church is a congregation of Christians, believers called out of darkness into the marvelous light of the kingdom, and (*Kuriakos*), belonging to the Lord (I Peter 2:9). "Called into."

C. The Foundation of the Church

1. God is the foundation

A. To say Peter is the foundation is in error.

1. Matt. 16:18; to do so ignores the context of this verse.
2. Ignores the use of "Peter" or petros (Grk) which actually means a small stone.

3. Ignores the obvious fact that Peter was used in the founding, but was not the foundation.

B. Paul very emphatically states

1. Jesus is the foundation he laid (I Cor. 3:11)

2. Thus, we see the Apostles laid the foundation, and were not the foundation (I Cor. 3:10).

3. No other foundation can be laid (I Cor. 3:11)

C. The correct context of Matt. 16:15-19:

1. The church is built upon the revelation that Jesus is the Christ, the Son to the living God.

2. To build the church upon vacillating man would be foolish. It would exalt man above the Christ.

2. The Church Belongs to God

a. The church is the Lord's for He calls it "my church" (Matt. 16:18)

b. He purchased it with His blood (Acts 20:28)

c. He is head over it (Eph. 5:23; Col. 1:18)

d. He is the "chief cornerstone" (Eph. 2:20)

D. The Manner of the Founding:

1. Was not the product of man.

2. Was not organized, but born.

3. The Lord alone can baptize with His Holy Spirit (Mark 1:8).

4. He alone can "add to" and "build" His Church (Matt. 16:18; Acts 2:47; 5:14; 11:24).

5. Therefore, the Church was born, not a result of any organization, but by a bond of love, fellowship, doctrine, and cooperation.

E. The New Testament Church is:

1. Not a building (Matt. 16:18)

2. Not a denomination, for the Word of God warns against such divisions (I Cor. 1:11-17).

3. Not a continuation of the Old Economy (O.T. order).

a. It is new wine in new wineskins (Mt. 9:14-17)

b. Israel and the Church are not necessarily synonymous, and are distinguished between in Scripture. (I Cor. 10:32; Eph. 2:15; Col. 3:11).

c. Acts 15; The counsel of James at the Jerusalem Council suggests that the Early Church saw itself as different than a continuation of Israel. (They broke from O.T. order in clean and unclean meat and in circumcision).

4. Not a museum for saints but a hospital for sinners (Mt.18:11; Lk. 15:4, 19:10)
 - a. Has sick people in it.
 - b. Serves the sick and suffering.
 - c. Doesn't give up until they do not respond anymore (death).

II. The Church Revealed:

A. The Term Church is used in Two Senses:

1. Universal Sense

- a. the Church consists of all who, in this age, have been born of the Spirit of God and have by that same Spirit been baptized into the Body of Christ (I Cor. 12:1)
- b. Christ spoke of building His Church not churches (Mt. 16:18).
- c. Paul grieved because he had persecuted the Church (I Cor. 15:9; Gal. 1:13; Phil. 3:6).
- d. Invisible.

2. The Local Sense

- a. The word "church" is used of the group of believers in one locality. The local, visible, light, expression and voice of the invisible universal Body of Christ.
- b. Thus, we read of the church in Jerusalem, the church in Ephesus, the Church in Cenchrea, Antioch, and Corinth, etc. (I Cor. 1:2; Gal 1:2; I Thes. 1:1).

B. The Church's Revealed Purpose

1. Assembled in his Name to worship Him (Mt. 18:20; John 4:23-24).
2. Assembled to receive instruction in His gospel (Mt.28:20; Eph. 4:11,12; I Tim. 1:3; II Tim. 2:2; Titus .1:5; 2:1, 15)
3. Assembled to proclaim and demonstrate the Gospel (Eph. 5:1-3,8-10).

C. The Church's Revealed Distinctions

1. Repented and expressed faith toward God.(Romans 10:9,10)
2. Separated lifestyle. (Matt. 18:15-17; II Cor. 6:17 & Eph.5:11)
3. Possesses the oversight of the five-fold ministry. Ephesians 4:8-13)
4. Is in fellowship with other believers. (Heb. 10:25)

D. The Church's Revealed Names

1. Army: Teaching us divine order (Eph. 1:22, 4:11,12; 5:23)
 - a. We have a Captain (Heb. 2:10).

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- b. We are in continual warfare (Eph. 6:11,12)
 - c. We are armed (Eph. 6:13-18; II Cor. 10:3,4; Rev.12:11)
 - d. We are disciplined (II Tim. 2:3,4,15; I Cor. 9:26,27).
 - e. We follow leadership (Col. 2:9,10; I Thes. 5:12,13, Heb.13:7,13:17; I Pet. 5:2,3).
2. Body: Teaching us servanthood (Gal.5:13; I Thes. 5:11- 13; Heb.13:16).
- a. Of Christ; He Himself is the Head of the Body (Eph. 1:22,23; 4:11,12,16).
 - b. With Members; (I Cor. 12:26,27; Eph. 4:16; Col. 2:18-19; Heb. 10:24-25; 12:12-13; 1 Peter 4:10).
3. Bride: Teaching us to be prepared and to please Christ (II Cor. 11:2).
- a. Of Christ; the Bridegroom (Eph. 5:22-32; Rev. 19:7-9).
 - b. Preparation (Matt. 25:1-13; Eph.5:25-27; Rev. 19:7).
 - c. Family (Eph. 3:15; 5:22-32).
4. City: Teaching us of our influence (Matt.5:16; Heb 11:10).
- a. Matt. 5:13-16; the church is the light of the world, a city set on a hill.
 - b. Heb. 11:10; The Church has foundation built by God; Heb:12:22; The Church is the city of God.
5. Sheepfold: Teaching us to listen for His voice (Jn 10:4).
- a. Jesus is the Great Shepherd (Jn. 10:11,14).
 - b. We are not alone (Jn. 10:16).
 - c. Jesus is the Door (Jn. 10:9) and only entrance to the church.
6. Temple: Teaching us the Church is built to last (Mt.16:18)
- a. Jesus is the Chief Cornerstone (Eph. 2:21; I Pet. 2:5).
 - b. The Temples of men decay, but the Church is not a temple of man (II Cor. 6:16-18).
 - 1. Living Stones (I Peter 2:5).
 - 2. Inhabited by God (Eph.2:21&22).
 - c. We are in Him (the body teaches us this). But the Temple teaches us that not only are we in Him, but He is in us!
7. Vineyard: Teaching us to bear fruit. (Jn. 15:8)
- a. Jesus, the True Vine (John 15:1).
 - b. We are the branches (John 15:5).

IV THINGS TO REMEMBER

- A. The church is "called out" of darkness, and "called into" the kingdom.
- B. Jesus is the foundation of the Church, the chief cornerstone, the "ROCK".
- C. Jesus is the Head of the Church.

- D. The church is a hospital for sinners, not a museum for saints.
- E. The local Church is the visible light, expression, and voice of the invisible universal Body of Christ.
- F. The local Church is assembled in his name to worship Him, receive instruction in His word, and to proclaim and demonstrate the Gospel of Jesus Christ.
- G. Calvary Revival Church is a local church, not "the church," but a part of "the church."

Memory Verse: Matthew 16:18

LOCAL CHURCH LEADERSHIP & GOVERNMENT

INTRODUCTION

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1)

"If God ordains all authorities, then He must be the Supreme and Sovereign means simply: "highest, supreme, and absolute." God is the "blessed and only Potentate, the King of Kings, and Lord of Lords." (I Tim. 6:15)

God the Supreme authority, has given men certain responsibilities which carry with them authority. However, God has never given to any man the authority to usurp authority over others. To rule and reign over other men by constraint is unscriptural (I Pet. 5:2,3). We are to lead by example. If you really must rule and reign, then rule your own flesh, reign over your habits, and walk on the devil! You do have that authority. (Gen. 3:15; Mark 16:17; Eph. 6:11,12; James 4:7)

The Bible reveals three basic areas of government in society. They are as follows: 1) The home; 2) The civil government and 3) The church (I Cor. 11:1-3); 12:28; Rom. 13:1-13; Heb. 13:17). We will share this in three basic areas; pastoral authority, placement of officers, and finance. I have included this lesson because of my heartfelt desire to walk in integrity and to be accountable to you, my fellow laborers in Christ.

LOCAL CHURCH LEADERSHIP

I. Proper Motives for Leadership

A. Unselfishness

1. Self-esteem: we need a strong belief in ourselves.
 - a. Poor self-esteem is not humility
 - b. Without confidence that God is with us, we can become fragile, and easily defeated.
2. Selfishness: taking care of self. (Mark 10:42,43)
 - a. "Do nothing from selfishness or empty conceit" (Phil. 2:3 N.A.S.)

B. Service

1. Leaders must first be servants.
 - a. Jesus (Mark 10:45).
 - b. So should we, (Mark 10:44).
2. Leaders must be examples as servants.
 - a. Jesus (John 13:1-15).
 - b. So should we (II Thess. 3:9; Titus 2:7; I Peter 2:21; 5: 2,3)

1. As givers; (John 3:16, II Cor.8:1-8)
2. As forgivers (Psalm 103:1-5; 10-12; Eph. 4:31,32)
3. As forgetters; (Psalm 103:11,12; Phil. 3:13)

C. Love

1. Leaders must love.
 - a. Jesus loved. (John 3:16; 13:1; I John 4:10 & 11)
 - b. So should we. (I Cor. 13:1; I John 3:11,14,16,18; 4:11)
2. Love is more important to the leader than:
 - a. His words. (I Cor. 13:1)
 - b. His knowledge. (I Cor. 13:2)
 - c. His gifts. (I Cor. 13:3)
3. Leaders benefit from proper motives:
 - a. Love makes sacrifice meaningful. (I Cor. 13:3)
 - b. Love increases patience. (I Cor.13:4a)
 - c. Love denies envy & jealousy a place. (I Cor. 13:4b; 5b)
 - d. Love eliminates pride. (I Cor. 13:4c,d)
 - e. Love strengthens character (I Cor.13:5a)
 - f. Love avoids provocation (I Cor.13:5c)
 - g. Love doesn't keep score (I Cor.13:5d)
 - h. Love doesn't pick sides (I Cor. 13:6a)
 - i. Love is not deceitful. (I Cor. 13:6b)
 - j. Love increases determination & stamina (I Cor.13:7a,c)
 - k. Love doesn't give up. (I Cor. 13:7b)

D. Results of Improper Motives in Leadership

1. People adjust to false motives (Jer. 5:31; Isaiah 24:2)
2. Desolation of God's vineyard (Jer. 12:10,11) The desolate vineyard is a description of the church. The Church doesn't bear fruit under leadership with improper motives.
3. Fear (Romans 13:1-3)

II. Biblical Offices of Leadership

A. Why?

1. It is necessary:
 - a. Proper leadership brings peace and joy. (Prov. 29:2; I Tim. 2:2)
 - b. Without government there would be anarchy, disorder, and lawlessness (Judges 17:6; II Thes. 2:4; II Pet.2:10)
2. It is the plan of God.

- a. Government is on His shoulders (Isaiah 9:6,7). Whether you realize it or not, you are part of an empire, a kingdom.
- b. Authorities are ordained of God (Romans 13:1-8)

B. Forms of Church Government Revealed in the New Testament.

1. Two offices: Bishops and Deacons (Philippians 1:1)
2. Five-fold Ministries: Apostle, Prophet, Evangelist, Pastor and Teacher (Ephesians 4:11-14)
3. Helps and Governments.

Such supportive structure and administration as is deemed necessary to govern and help better facilitate the vision of the local church; (i.e. Churches with an Outreach Center, Daycare Center or a Bible College will by necessity require helps and governments other local churches without similar visions do not need). (I Cor.12:27-30)

C. Biblical Definitions of the Offices of Bishop, Deacon.

1. Bishop - There are three words in the N.T. that refer to this person. (Acts 20:17,28,29)
 - a. Bishop: (Episkopos) meaning "overseer". This describes the office of the man. (Acts 20:28)
 - b. Pastor: (Poimen) meaning "shepherd". This describes the responsibilities of the office of the man. To feed, protect and instruct. (Ephesians 4:11)
 - c. Elder: (Presbytuos) meaning simply "senior". Most accurately describes the man as no "novice" (I Peter 5:1-5)
 - d. At CRCP we recognize the five-fold ministry of Ephesians 4:9-14 and the eldership ministry of Acts 20:17-28 with oversight responsibility (I Peter 5:1). Each of their titles describe their office and area of oversight in the Body of Christ. Every local church needs the interaction of these ministries. This is why the word for elders in each city is always plural. (Acts 14:19-23; 15:4-23; 16:4; 20:17; 21:17,18 ;I Tim. 5:1; 17-21; Titus 1:5-11; Heb. 13:17; James 5:14; I Peter 5:1)
 - e. The spiritual, moral and domestic qualifications: List of 16 qualifications given in I Tim. 3:1-7; and supported in Titus 1:5-9;2:2.
2. Deacon: There are various terms associated with the word "deacon" in the N.T.
 - a. Minister (Diakanos) found 20 times. (Mark 10:43-45)
 - b. Deacon (Diakanos) found 3 times. (I Tim.3:8; Phil.1:1)
 - c. Servant (Diakanos) found 7 times. (Mark 9:35)
 - d. Diakanos: Greek word composed of Dia meaning "through: and Konis meaning "one who raises dust in his haste to serve, swiftness and diligence in pursuit of a goal or task. One who serves for the very joy of serving. (Matt. 20:26)
 - e. Origin of the office. (Acts 6:1-6)

Qualifications of the office

1. Moral (I Tim. 3:8,10)
2. Domestic (I Tim. 3:12)
3. Spiritual (Acts 6:3; I Tim. 3:8,9)

- g. The appointment and term office.
 - 1. Acts 6:3-6; set apart by the laying on of hands.
 - 2. For no specific term.
 - h. Female Deacons
 - 1. Phoebe; Rom. 16:1,2 2. I Timothy 3:11
 - 2. I Timothy 3:11
 - a. (N.A.S.) "Women must likewise."
 - b. *(AMP) "The women likewise..." the margin of the Amplified Bible reads "Either their wives or the deaconesses, or both."*
 - 3. Female Deacons Have Additional Qualifications;
 - a. Not slanderers.
 - b. Sober (balanced; unexcitable).
 - c. Faithful (in all things).
 - d. Grave or reverent.
 - 4. Serving Well Requires; (I Tim. 3:13)
 - a. Thorough Diligence.
 - b. Faithfulness.
 - c. Sensitivity.
 - d. Sacrifice.
- D. Biblical Definitions of the Five-fold Ministries (Eph.4:11,12).
- 1. Apostle, (a strictly N.T. term) (Gr. "apostolos" one sent forth)
 - a. Chosen by God (Rom. 1:5,6; Gal. 1:1)
 - b. Preaches the Gospel (Acts 2:37-40; Romans 1:1) laying foundation.
 - c. Establishes new churches (Acts 14:21-23; I Cor. 9:1,2).
 - d. Ministry is accompanied by "signs, wonders, and mighty deeds". (II Cor. 12:12)
 - 2. Prophet (an Old and New Testament term) Heb.: "inspired man"; Greek: "propketes" - a foreteller, an inspired speaker; proclaiming a divine message);
 - a. Foretells of future events (Acts 11:27,28)
 - b. Imparts, exhorts, confirms the brethren. (Acts 15:32).
 - c. Counsels brethren with direction in ministry, worship, and or doctrine.(Acts 13:12;15:32 ; I Cor. 14:29-31)
 - 3. Evangelist (Greek: "evangelistes": a messenger of good);
 - a. Has a special ministry to the lost (II Tim. 4:2,5) and the sick (Acts 8:5-8) - Phillip - a deacon with a healing ministry.
 - b. Should be a student of the Word of God (II Tim. 2:15;4:1-5)
 - c. Has a sometimes emotional appeal (Acts 7:57) - Stephen - a deacon with an evangelistic call.
 - d. Has desire to extend the Gospel to unreached areas (Acts 8:1-4, 11:19-21).
 - 4. Pastor (Greek: "Poimen": a shepherd, one who tends or herds flocks, not merely one who feeds them).

- a. Is a shepherd for the local church flock (Eze. 34:12-16);
 1. Watches over (Heb. 13:17).
 2. Feeds (John 21:16; I Peter 5:2-4).
 3. Protects (Acts 20:28-31; Rev. 2:2).
4. Guides (John 10:3,4)
- b. Shepherd is willing to lay down his life for the sheep. (John 10:11-13)
- c. Predicament of false shepherds or Pastors. (Eze 34:1-10; Jer 23:1-4)
5. Teacher (Greek: "didaskalos": a master);
 - a. Pastors must be "apt to teach" (I Tim. 3:3), but Teachers are not necessarily Pastors.
 1. Walk in unity. (Amos 3:3; I Cor. 1:10)
 2. Be motivated to study.
 3. Be obedient to the Word of God. (James 1:22)
 4. Be stabilized. (I Tim. 3:2-6; James 1:21)
 - b. Teachers communicate and clarify the truth. This enables the local church Body to:
 1. Walk in unity. (Amos 3:3; I. Cor. 1:10)
 2. Be motivated to study.
 3. Be obedient to the Word of God,(James 1:22).
 4. Be stabilized (James 1:21)

Summary: Apostles, Prophets, Evangelists, Pastors and Teachers serve the Body of Christ as "elders" (senior ministries; not as novices), with the oversight ministry described in Eph. 4:9-14. Elders are also ministry gifted men within the "local church" body who hold up the arms of their Pastor (Ex. 17:12; Num. 11:16,17).

E. Biblical Definitions for Helps and Government Ministries (I Cor. 12:27,28)

1. The Helps Ministry (I Cor. 12:28);
 - a. Frees the Pastor to study and pray that he might feed the flock (Hos. 4:6; Acts 6:1-4).
 - b. Helps and Helpers:
 1. Helps Ministry - Will seldom have to be told what to do; he will see it himself. He can walk into a church and spot exactly what needs to be done, and do it without being asked.
 2. Every church needs both helpers and helps ministry.
2. Offices Included in Helps and Government Ministries:
 - a. Elders

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1. Took some of the load of Moses. (Ex. 17:12; Num. 11:16)
 2. Pray for and visit the sick. (James 5:14)
 3. Share vision of the Pastor; likeminded (Amos 3:3) Some are ministry minded, "apt to teach"; "take care of the church" (I Tim.3:2,5)
- b. Deacons: "Labor in word and in doctrine. (I Tim.5:17)
1. Special ministry to the needy and neglected (daily administration, Acts 6:1)
 2. Honest men who would never defraud a widow or a child (Acts 6:3).
- c. Helpers: Those who may not fill an office, yet possess a desire to assist in any effort. Those with the gift of helps in their life are invaluable.
- d. Church Administration: Leaders involved in management of the local church policies, programs and ministries as prescribed by the Pastor, in accordance with God's Word.
3. Requirements for Helps and Government Ministries:
- a. The main requirements are very similar to Elders, Deacons, and five-fold ministries.
- b. Summary:
- Faithfulness
 - Character
 - Love for people
 - Humility
 - Teachable
 - Servant's heart

LOCAL CHURCH GOVERNMENT

I. Pastoral Authority

A. His calling: "And he (God) gave some, apostles; and some, prophets; and some, evangelists; and some, Pastor's and teachers." (Eph.4:11)

1. It is a divine appointment.
2. The office is a gift of God.

B. His Responsibilities.

1. To Shepherd (Greek word: "Poimen" for Pastor)

a. Feed the flock (Jn. 21:16; II Tim. 4:2; Titus 2:11; Heb. 13:17; I Pet.5:2-4)

b. Protect the flock (Acts 20:28-31; Titus 1:10-13).

c. Guide the flock (John 10:3,4)

2. To Stand Accountable for the flock to God (Heb. 13:17; II Tim. 4:5-8). Willing to lay down his life (John 10:11-13).

3. To Oversee (Acts 20:28). He has the spiritual and physical oversight of the church.

C. His Qualifications (capabilities, suitability).

The Pastor is a bishop (overseer) and his qualifications are found in 1 Tim.3 and in Titus 1 and 2.

1. Blameless (one who cannot be laid hold upon) (I Tim. 3:2)

- a. In character.
- b. In lifestyle

2. Husband of one wife (I Tim. 3:2).

a. Does not mean a bishop must be married (This would disqualify Jesus the Son of God).

b. Interpretations vary;

1. Some say this verse refers to multiplied wives as in bigamy; ("the husband of but one wife." N.I.V.).

2. This is our understanding. Men who were divorced while one or both partners were unsaved and then remarried as Christians would be considered the husband of but one wife. (Each case must be reviewed individually, to assure scriptural grounds for separation.)

3. He must be vigilant (I Tim. 3:2)(calm, unruffled, circumspect).

- a. Watching that worldliness, heresy, and discouragement do not enter the flock.
 - b. One who would survey the whole of every situation.
4. He must be sober (I Tim. 3:2; Titus 2:2;4,6,12).
 - a. Unexcitable.
 - b. Balanced in judgment.
 - c. Not swayed easily.
 5. Of good behavior (I Tim 3:2)
 - a. Inwardly and outwardly systematic.
 - b. Above reproach in behavior.
 6. He must be hospitable (I Tim. 3:2)
 - a. Opening home for Christians in need.
 - b. Opening home for Christian assembly.
 7. He must be apt to teach (I Tim. 3:2)
 - a. Knowing Bible Doctrine (II Tim. 2:15)
 - b. Skillful in teaching others (II Tim. 2:2; 15; 4:2)
 8. He must not be given to wine (I Cor. 10:31-33; I Tim.3:3).
 - a. Abstain from the use of alcohol.
 - b. Must not sit with those who become quarrelsome or intoxicated.
 9. He must not be a striker (I Tim. 3:3).
 - a. Not combative, pugnacious or violently quarrelsome.
 - b. He should be a peacemaker.
 10. He must not be greedy for filthy lucre (I Tim. 3:3).
 - a. Not a "lover of money." (NIV)
 - b. Not having an insatiable desire for wealth or ready to obtain it by questionable means.
 11. He must be patient (I Tim. 3:3) mild, gentle, yielding.
 - a. A person who does not make a determined stand for personal rights.
 - b. A person who demonstrates Christian character, for patience perfects character.
 12. He must not be a brawler (I Tim. 3:3).
 - a. No chip on his shoulder - easily offended.
 - b. Not contentious, quarrelsome, or of an argumentative spirit.
 - c. Brawler (Gr. Poroinos: "tarrying at wine") Titus 1:7 It seems to tie in with "not given to drink."
 13. He must not be covetous (I Tim. 3:3).

- a. Does not desire the possessions of another.
 - b. Desires a spiritual permanency more than temporal things (I Cor.12:31; Col. 3:1,2)
14. He must rule well his own family (ITim.3:4).
- a. Not other families.
 - b. Misconception of the word "rule", letter translated "manage".
 - c. Misconception of word "subjection" actually means:
 - 1. Obedient.
 - 2. "One that manages his own household well, keeping children under control, with true dignity" (Amp. N.A.S.) "with proper respect" (N.I.V.).
15. He cannot be a novice (I Tim. 3:6)
- a. Not "a new convert" (Amp; N.A.S.; NIV)
 - b. Not newly planted and young in faith.
 - c. Or he may (develop a beclouded and stupid state of mind) as the result of pride; (be blinded conceit, and fall into the same condemnation that the devil once did) (AMP)
16. He must have a good report (I Tim 3:7).
- a. Without -(the unsaved, future new converts).
 - b. Must be a just and honest in his dealings.

II. Placement of Officers

- A. Appointed by the Pastor (If Pastoral office must be filled he is appointed by the General Presbytery).
- B. Approved by the Board of Elders.
- C. Confirmed by the Laying on of hands of the Presbytery.
- D. Who is a presbyter and what is a presbytery?
 - 1. A presbyter is a person with an "overseer" ministry as mentioned in Eph. 4:11.
 - 2. A presbytery of suitable ministers is then summoned by the leadership of the local church when a need for prophetic guidance seems apparent, (Acts 13:1-3 read in KJV and in the Amplified Bible).
 - 3. The current Presbytery for CRC-Peninsula consist of Bishop B. Courtney McBath (CRC-Norfolk) Dr. Joseph Umidi (New Life Ministries) Elder Ernest & Lillie Green, Pastor John Das (BT.Com) Pastor Brian Gullins (Richmond 3:16). CRC-P is also a member of the Calvary Alliance of Churches and Ministries under the leadership of Bishop McBath.
- E. To have elected offices in the local church is not God's pattern. His government is not a democracy. He is the King of His kingdom. God rules His kingdom. Therefore, Offices in the local church, including the Pastor, are appointed, placed, and confirmed in the Body of Christ through the laying on of hands of the Presbytery.
 - 1. Joshua

- a. Joshua is divinely appointed and ordained as successor of Moses (Num.27:18-23).
 - b. Moses gave him a solemn charge before Israel. (Deut. 31:1-8)
 - c. Joshua is divinely installed through the laying on of hands (Num. 27:23; Deut. 34:9).
2. Moses - even Moses himself was divinely called by God.
 3. Levites (Num. 8:10)
 4. David (I Sam. 16:12,13)
 5. Timothy (I Tim. 4:14; 5:22)

IV. THINGS TO REMEMBER

- A. Leaders must have proper motives of unselfishness, a servant's heart, and the love for God.
- B. Improper motives in leadership lead to compromise, desolation, and fear.
- C. The biblical offices of Bishops, Elders, and Deacons are necessary in the Local Church.
- D. Elders consist of both local church elders and the five-fold ministries (which bring input from without the local church on occasion).
- E. The five-fold ministries are oversight ministries and gifts to the Body of Christ.
- F. Deacons serve for the joy of serving and have a heart sensitive to needs.
- G. The helps ministry will see the need, respond, and take care of the need without being asked.
- H. The Pastoral office is not a career choice, but rather a call of God.
- I. The Pastor must shepherd and oversee the flock, as well as stand accountable to God for the flock.
- J. The Pastor must guard his life morally, domestically and socially.
- K. Church offices are appointed by the Pastor, placed by local church leaders, and placed in the Body of Christ through the laying on of hands of the Presbytery.
- L. In the event that a new Pastor is necessary, replacement names are submitted by the previous Pastor to the Board of Elders. A Presbytery of suitable ministers (previously selected by the Pastor and Elder board) is then summoned by the leadership of the local church when a need for leadership seems to be apparent. (Acts 13:1-3)

CONCLUSION

All through this course, we have strived to state and reaffirm one essential point: Accountability. Even Jesus Christ was accountable. He was accountable to the Father. In reference to this, Jesus said, "neither came I of myself, but he (the Father) sent me" (John 8:42) and "I honor my Father; (John 5:43); and again "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please Him" (John 8:29). Jesus Christ could have been or done anything, yet He chose to become accountable, one who became a servant! Our local church (though non-denominational) is very accountable. Let us always do "*those things that please*" the Lord.