

WHY ARE WE HERE?

MEMBERSHIP 101

Belonging To Christ And His Church

SESSION 1 Because The Church Exists For Christ's Purpose

- New Testament Images Of Christ's Church
- Unity in A Community Of The Spirit
- The Early Church And The Apostle's Teaching
- Local Churches (Assemblies)

SESSION 2 Because We Share A Common Purpose

- Historical Influence On 20th Century Church
- Quail Springs' Story
- Quail Springs' Structure (The Purposes of the Church / Church Administration)
- Quail Springs' Strategy (Plan for Spiritual Maturity and Commitment)

SESSION 3 Because Christ Adds Us To His Church

- We Need To Be Saved From Sin
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- We Need God's Grace
- We Need To Respond To God's Grace

SESSION 4 Because We Share A Common Commitment

- Honor
- Unity
- Ministry
- Responsibility
- Testimony



WHY ARE WE HERE?

SESSION 1

BECAUSE THE CHURCH EXISTS FOR CHRIST'S PURPOSE

"And God placed all things under his feet and appointed him to be head over everything for the church,..., the fullness of him who fills everything in every way." (Ephesians 1: 22-23)

- *Bible Images of Christ's Church Tell Why It Exists:*

Images:

Family

"...God's household, which is the church of the living God,... (1 Timothy 3:15)

"The Spirit himself testifies with our spirit that we are God's children." (Romans 8: 16)

Body

"And he is the head of the body, the church..." (Colossians 1:18)

"Now you are the body of Christ, and each one of you is a part of it." (I Corinthians 12:27)

Building

"For we are God's fellow workers; you are God's field, God's building." (I Corinthians 3:9)

"And in him you too are being built together to become a dwelling in which God lives by his Spirit." (Ephesians 2:22)
"And in hi

Flock

“I am the **good shepherd**; I know my sheep and my sheep know me... and I **lay my life down** for the sheep.” (John 10:14-15)

People of God

“But you are a chosen people,..., a people **belonging** to God,...”
(1 Peter 2:9)

- *Church Unity in a Community of the Spirit:*

“...so in Christ we who are many form **one body** and each member **belongs** to the others.”
(Romans 12:5)

See Addendum “A” (Uniformity and Union)

“Now the Lord is the **Spirit...**and we are being transformed into his **likeness...**”
(2 Corinthians 3: 17-18)

“Now the Lord is the **Spirit...**and we are being transformed into his

Therefore we are to :

Forbear

One another in love, and

“...live a life worthy of the calling you have received....**be patient**, Bearing with one another in love.”
(Ephesians 4:1-2)

“Accept one another, then, just as Christ accepted you, in order to bring praise to God.”
(Romans 15:7)

Be **generous** and **humble**
toward each other.

- Because, as believers in Christ,
the Spirit

dwells in **us**

works to make us **holy**.

fortifies us with **power**,

confirms that we **belong**

intercedes in **prayer**

gives us **gifts**

To bless the church and others,

and **causes** us to abound in **hope**

“...being one in spirit and purpose...
Do nothing out of **selfish ambition** or
vain conceit... consider others better
than yourselves.”
(Philippians 2:2-3)

“...your body is a **temple** of the Holy
Spirit, who in you, whom you have re-
ceived from **God**.”
(I Corinthians 6:19)

“you were
(I Corinthians 6:11)

“I pray that...God may strengthen you with
power through his Spirit in your **inner be-
ing...**” (Ephesians 3:16)

“And if anyone does not have the **Spirit of
Christ**, he does not belong to
Christ.” (Romans 8:9b)

“...We do not know what we ought to pray
for, but the Spirit himself intercedes for
us...” (Romans 8:26b)

“...to each on the **presence** of the Spirit is
given...just as he **determines**.”
(I Corinthians 12:7, 11)

“May the **God of hope** fill you with all **joy**
and **peace...**so that

You may **overflow with hope** by the power
of the Holy Spirit.” (Romans 15:13)

The Early Church and the Apostles' Teaching:
"They devoted themselves to the Apostles' teaching and to the fellowship, to the breaking of bread, and to prayer." (Acts 2:42)

**The Apostles were guided by
the Holy Spirit as they:**

- taught the **words of Jesus**,
"But when he, the **Spirit of truth**, comes, he will **guide** you into all truth." (John 16:13)
- Revealed all of life's **necessary things**,
"**His divine power** has given us everything we need for life and godliness through our **knowledge** of him..." (II Peter 1:3)

"All scripture is God-breathed..., so that the man of God may be thoroughly equipped for every good work. (II Timothy 3:16-17)
- And provided a basis for the **nature, purposes, and structure** of the church regarding:
"...we **instructed** you to live in order to please God,...Now we ask you and urge you in the Lord Jesus to **do this more and more**. For you know what instructions we gave you by the **authority** of the Lord Jesus."
(I Thess. 4:1-2)
- Worship practices (**first day of week, Lord's Supper, giving, etc.**)
- Organizational practices (**elders, deacons, evangelists**)
- Church purposes (**membership, maturity, ministry, mission, magnification**)

LOCAL CHURCHES (ASSEMBLIES):

By early example, churches are to have some common characteristics:

Each church was **autonomous**.

“Paul and Barnabas appointed **elders** for them in **each church...**”(Acts 14:23)

They provided **fellowship**.

“All the believers were **together...**,they gave to anyone as he had need...They broke bread in their homes and **ate together** with glad and sincere

Assemblies **encouraged**

“Let us consider how we may **spur** one another on toward **love** and **good works**. (Hebrews 10:24)

And **edified** each other.

They **reached out** to the lost.

“Those who had been scattered **preached** the word **wherever** they went.” (Acts 8:4)

They **demonstrated** God’s love.

“...let us do good **to all people**, especially to those who belong to the family of believers.”
(Galations 6:10)



The church exists as an extension of Christ’s life and ministry. It is his family, his body still living and active, his fellow-laborers, his flock, his own special people. The local congregation is our support group to facilitate encouragement, love, building up and equipping us, and for the carrying on of the work which Christ himself began.

WHY ARE WE HERE?

Session 2

BECAUSE WE SHARE A COMMON PURPOSE

“For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting, and urging you to live lives worthy of God...”

- *History’s Influence on the 20th Century Church:*

The emphasis on restoring or building one’s doctrines and practices of the church on scriptural authority has had its advocates throughout history.

**See addendum “B”:
(Reformers in the Church)**

Reformation themes:

Unity

encouraged Christians to drop their **denominational** names.

freedom from **clergy**

proclaimed that every Christian is a **priest**.
(I Peter 2:9)

importance of **Bible knowledge**

Emphasized that people must now learn the **content** of the Bible.

congregational **autonomy**

Focused on the idea that each local assembly is free to **follow its own course** under the leadership of its own elders (bishops, shepherds)

The Quail Springs Story:



The search for the truth is an unending one and we are open to follow the Leadership of God as He directs us.

In 1953 , with the help of elders and preachers of the 12th & Drexel and Britton congregations, approximately 25 families were contacted in the Village area of Oklahoma City, The Village Church of Christ began meeting in July of that year in the home of Ivan Evans. Succeeding meeting places were Stan Ramsey Printing Shop, the old Britton church building, and John Marshall High School until the new building on Britton Road was completed.

Preachers have included: Joe Spaulding, Tom Dexon, David Roper, Jim Kinney, Howard Horton, Mac Layton, James Cail, Don Vinzant, and Ronnie White. White, after entering his 23rd year at Quail in 1998, left to become the pulpit minister at the Golf Course Road Church of Christ in Midland, Texas. While the leadership was searching for a permanent pulpit minister. Don Hebbard, who is on the teaching staff of Oklahoma Christian University (and a member of Quail Springs Church), served as the interim pulpit minister for nearly one year. Effective

October 3, 1999, Mark Henderson became the pulpit minister at Quail.

The present 20 acre site was purchased in 1978 and building completed in 1980, Additional classrooms were built in 1982.

The Quail Springs congregation (assembly) is serious about following the Bible and its teaching. This does not mean that our accountability before God depends on **perfect theology** or **character**. Our salvation is based on **what God did** and continues to do through Christ Jesus. This **grace** motivates us to be diligent in our efforts to follow what God instructs us to do with the help of **His Spirit**. Our obligation is to learn, practice, and teach **truth, not to condemn**.



The Quail Springs Structure:

Our response to God's grace is to attempt to do things which are pleasing to him...just like Jesus did.

The biblical purposes of Christ's church

- **Membership** is another way of saying that we are saved and belong to Christ and his family the church. “He who loves me will be **loved** by my Father, and I too will love him...” (John 14: 21b)

At Quail Springs, membership includes commitment to the Lordship of Christ and cooperating in fellowship (partnership) with other members and elders of the church.

- **Maturity** is the process of committing oneself to know God and His Son Jesus Christ. “Now this is eternal life: that they may know you, the **only true God, Son, and, Jesus Christ**, whom you have sent.” (John 17: 3)

Bible curriculum is provided to help mature people in Christ and equip them for ministry. Small groups (called “Connections”) are offered to all of our members for the purpose of encouragement, instruction, prayer, and sharing.

- **Ministry** is the employment of individual talents and gifts that serve the church family and community. “If a man's gift is...let him use it in **proportion to his faith**.” (Romans 12:6-8)

All members are encouraged to see themselves as ministers (servants) with talents and gifts.

Mission is the objective of sharing your faith in Jesus with others.

“...set apart **Christ as Lord**. Always be prepared to give **an answer** to everyone who asks you to give the reason for the hope you have.” (I Peter 3:15)

At Quail, the mission of Christ is a major focus: “to seek and save the lost.” Each member is encouraged to share his/her faith in any way possible.

Magnification is what Christians do to bring honor and glory to God; I.e., how we worship him and live our lives. (Luke 1:46)

“Be very careful, then, how you live... be **filled with the Spirit**. Speak to one another with psalms, hymns, and spiritual songs. Sing and make music in your heart to the Lord, always **giving thanks to God** the Father for everything...” (Ephesians 5:15, 18-20)

*The first century church expressed worship in the following ways: **singing, praying, preaching, giving** of their money and time and communion (Lord’s Supper). We use a capella” (without musical instruments) singing as our musical expression. We share the Lord’s Supper each Sunday to celebrate the message of the cross and his resurrection.*

SEE ADDENDUM “C” “The Lord’s Supper”

Our structure has also retained the biblical model for a local church's organization and leadership:

administration is how the local assembly (church) keeps its focus on matters pertinent to God, church membership, and the community .

Please note scripture references from: Titus 1:5-9 and I Timothy 3:1-7.

*The Quail Springs church has **elders**, also called overseers (or bishops, shepherds, pastors) selected by the congregation. **Deacons** (or servants) also administer various ministries along with other **ministry leaders**. (See Acts 6:1-6 and I Timothy 3:8-10) An **evangelist** is one who proclaims the word of God. He and other ministers **teach, serve** and help **equip** members for service. We attempt to concentrate our efforts on **ministry** as opposed to “**maintenance**.”*

The Quail Springs Strategy:

Quail Springs has a plan to help you mature in Christ, identify your ministry, and find a place to serve.

Like Jesus taught his disciples, we want to carry out the mission of the kingdom of God:

Using our **hearts** as well as our **minds** to

“I am sending you out like sheep among wolves. Therefore be as **shrewd** as **snakes** and as **innocent** as **doves**. “ (Matthew 10:16)

find people who do

“...go **make disciples** of all nations, **baptizing** them in the name of Father and of the Son and of the Holy Spirit. (Matthew 28:19)

not know **Christ** and

then help them **mature**.

Speaking the **truth** in love, we will in all things **grow up** into him who is the Head, that is Christ.” (Eph. 4:15)
See Addendum “D” “Quail Springs Strategy”

Christ guided his apostles, through the Spirit, in bringing into existence and structuring his church. It is of divine origin. We go back to to the source, God’s word, to determine the nature and purposes he intended for the church. He calls upon us, with help from the Spirit, to discern what is the most expedient way to carry out those purposes.

WHY ARE WE HERE?

Session

BECAUSE CHRIST ADDS US TO HIS CHURCH

“And the Lord added to their number daily those who were being saved.” (Acts 2:47b)

- We Need To be Saved from Sin:

“For the wages of **sin is death**,...”

Typical Sins:

ignoring God

“The wrath of God is being revealed from heaven against...men who **suppress the truth** by their wickedness, since what may be known about God is **plain to them**,...his eternal power and divine **nature**— have been **clearly seen**..., so that men are without **excuse**.” (Romans 1:21)

ingratitude

“For although they knew God, they neither **glorified** him as God nor **gave thanks** to him,...” (Romans 1:21)

self absorption

“But mark this: There will be terrible times....People will be lovers of **themselves**, lovers of **money**, **boastful**, **proud**...” (II Timothy 3: 1-2)

perverse will

“They have become **filled** with every kind of **wickedness**...Although they know God’s righteous decree...they not only continue to do these things, but also **approve** of those who practice them.” (Romans 1:29-32)

What Sin Involves:

pride

"God **opposes** the proud, but gives **grace** to the humble." (Proverbs 3:34)

sins of "omission"

"Anyone, then, who **knows** the good he ought to do and **doesn't** do it, sins."
(James 4:17)

unbelief

"When he comes, he will convict the world of guilt in regard to sin,... because men **do not believe in me...**" (John 16.9)

• *We Need a Savior:*

To free us from **guilt**

"There is no one **righteous**, not even one... All have **turned away**." (Romans 3:10-12a)

To free us from sin's
power

"...everyone who sins is a **slave** to sin." (John 8:34)

• *We Need God's Grace:*

Because
we can't save ourselves.

"This **righteousness from God** comes through faith in Jesus Christ to all who believe." (Romans 3:22)

"You see, at just the right time, when we were still **powerless**, Christ died for the ungodly." (Romans 5:6)

To become
children of God

"You are all **sons of God** through faith in Christ Jesus." (Galatians 3:26)

- *We Need to Respond to God's Grace:*

"It is God's will that you should be sanctified:..."(1 Thess. 4:3a)

Because...

We are **saved** by grace
through faith

"For it is by grace that you are saved, through faith,...it is the **gift** of God." (Ephesians 2:8)

"Unless you **repent**, you will all perish." (Luke 13:3)

A faith that **turns** us
toward God,

"Whoever **acknowledges** me before men, I will also acknowledge him before **my Father in heaven.**" (Matthew 10:32)

confesses Jesus before
others,

"God presented him as a **sacrifice of atonement**, through faith in his blood."

trusts in the blood of
Christ,

"...all of us who were **baptized** into Christ Jesus were baptized into his **death...therefore buried with him...in** order that, just as Christ was raised from the dead...we too may live a new life."

And is buried **with him in baptism.**

SEE ADDENDUM E" (BAPTISM)

Then we will receive:

Salvation from sin,

“Repent and be baptized, everyone of you,
in the name of Jesus for **the forgiveness of
your sins.**” (Acts 2:38a)

membership in
Christ’s church,

“And the **Lord added** to their number daily
those who were being **saved.**” (Acts 2:47b)

And the gift of the indwelling,
Holy Spirit,

“Because you are sons, God sent the Spirit
of his Son **into our hearts.**” (Galatians 4:6)

• *along with*

Clear conscience (Rom. 8:1)

Life and peace (Rom. 8:6)

Help with weakness (Rom. 8:26)

Confidence (Rom. 8:31)

Power (Phil. 4:13)

Fulfillment (Phil. 4:19)

Freedom (John 8: 32,36)

Security (Rom. 8:39)

- Then I strive to **please God** by:

growing in the likeness of Jesus

“But grow in the **grace** and **knowledge** of our Lord and Savior Jesus Christ.”
(II Peter 3:18)

reflecting gratitude for my salvation

“Whatever happens, **conduct** yourselves in a manner **worthy** of the gospel of Christ .”(Phil. 1:27a)

demonstrating faith by good works

“In the same way, faith **by itself**, if it is not accompanied by action, is **dead**...I will show you

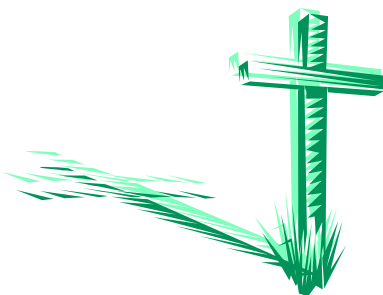
utilizing the Spirit’s resources

“So I say, live by the **Spirit**, and you will not gratify the desires of the **sinful nature**.” (Galatians 5:16)

knowing that Christ and his Church are **inseparable**.

“Husbands, love your wives as Christ **loved** the church...After all no one ever hated his own body, but he **feeds** and **cares** for it, just as Christ does the Church.”

Christ and his church are inseparable. To be saved is to belong to Christ and his church, and to enjoy the blessings of both. My response to God’s saving grace is to praise, serve, and share his goodness through the church.



WHY ARE WE HERE?

SESSION

4

BECAUSE WE SHARE A COMMON COMMITMENT

*“And we,...are being transformed into his likeness with ever-increasing glory,.....”
(11 Corinthians 3:18)*

- *What You Can Do For Your Church:*

Being a member at Quail Springs means:

honoring Christ

Church membership involves serious responsibilities given to us by Christ himself.

“Whatever happens, **conduct** yourselves in a manner **worthy** of the gospel of Christ.”

“So I say, live by the **Spirit**, and you will not gratify the desires of the sinful nature....Since we live by the Spirit, let us **keep in step** with the Spirit.”

guarding our unity

“...love one another **deeply, from the heart**. (I Peter 1:22b)

“Obey your leaders and **submit** to their authority....Obey them so that their work will be a **joy**, not a burden, for that would be of no advantage to you.” (Hebrews 13:17)

sharing in the ministries.

Each one should use whatever **gift** he has received to **serve** others, faithfully administering God’s grace in its various forms. (I Peter 4:10)

“**Each one** of you should look not only to your own interests, but also **to the interests** of others.: (Phil. 2:4)

assuming my part
of the responsibilities.

“And let us consider how we may spur one another on toward **love** and **good deeds**. Let us not give up on **meeting together**...but let us **encourage** one another. (Hebrews 10: 24-25)

“On the **first day** of every week, each one of you should set aside **a sum of money** in keeping with his **income**, saving it up...” Corinthians 16:2)

“Devote yourselves to **prayer**, being **watchful** and **thankful**.” (Colossians 4:2)

and being a testimony for
Christ in my community.

“...be **subject** to rulers and authorities,...be **obedient**, ... be ready to do whatever is **good**,...**slander** no one,...be **peaceable** and **considerate**, and....show true **humility** toward all men.” (Titus 3: 1-2)



As a member at Quail Springs you: (1) belong to Christ, (2) are in God's family, (3) are a part of Christ's body, (4) are a partner with fellow Christians, and (5) are Christ's representative in a lost world.

Addendum “A”: Unity, Uniformity, and Union



The “Peace saying” may be useful in the context of this study. It is traced back to a German Lutheran theologian, Peter Meiderlin, who coined the phrase during the early 17th century. The disciples in the American restoration movement utilized it during the controversy over instrumental music. The saying : “In faith, unity; in opinion, liberty; in all things, charity (love).”

The matters of faith or core essentials will be few for some, several for others. Determining matters of opinion or liberty is the ground of controversy and division. Paul’s instruction in Romans 14 appears appropriate here since it deals with a matter of opinion. In all things, love must reign.

To maintain unity, every topic must ultimately be related to Christ, responding to the Spirit in the bond of peace. It may helpfully be contrasted with two concepts that stand on either side of it. **Uniformity** means everything or every one alike. Members of the military, a band, or athletic team wear a uniform. The result is that they all look alike; there are few or no differences. Some people think of Christian unity in these terms: everybody must look, think and sound alike. There is a certain core of beliefs and practices in which there is uniformity, although even these may often have variations in expressions at different times and places; but to expect a large degree of uniformity is to deny individuality, uniqueness of personality and levels of maturity.

On the other side, many hope only for a loose sense of **union** in which people or groups come together in their diversity for limited objectives and a limited degree of unity. Members of a trade union keep their individuality but unite to achieve certain economic goals of common benefit. The American colonies in the eighteenth century came together to create a federal government, “to form a more perfect union,” in order to achieve certain political purposes, but the intention was to maintain a high degree of autonomy for the participating states. The term “union” may fairly describe many organizational expressions of the ecumenical movement. Participating bodies may grow closer together, but the most that is achieved, by and large, is a loose federation of churches.



Unity may share some aspects of union (a coming together for common purposes) and uniformity (certain things held or observed “identically”) but its essential quality is elsewhere. Unity requires solidarity and loyalty. Even where there are differences, there is a commitment to remain together. There is a sense of being “one people,” who share a loyalty to the same principles and to one another.

There is room within unity for a diversity that seeks to maintain unity; there is no place for diversity born of a party spirit. Division is a denial of salvation, since the goal in Ephesians 1:10 is uniting all in Christ. Saying that these things are not enough to unite people is a denial of the fundamentals of Christianity.

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If believers will concentrate on that which unites, then work out from this to other clear matters, and not be too quick to draw lines of fellowship or division in the fringe areas that are disputable matters, perhaps some clarity of perspective will be achieved. And if, in particular, an emphasis is given to the attitudes and qualities of life associated with the “way of Christ” then divisive matters will not injure personal relationships.

The above material is borrowed and adapted from a study by Everett Ferguson in his book, The Church of Christ, Erdmans, 1996



Addendum "B": Reformers in the Church

The emphasis on restoring or building one's doctrines and practices of the church on scriptural authority has had its advocates throughout history, Swiss reformers like Calvin and Zwingli (1484-1531) "highlighted the purification of the church by the proclamation of the word of God: (G.W. Bromiley, Zwingli and Bullinger, 1963)> Puritan reformers in England from the time of Henry VIII (1491-1547) "launched an attack on the church of England, especially regarding the details of worship; i.e., vestments title, ornaments, organs, etc. They demanded scriptural warrant for all such matters believing that without authority for them, they were idolatrous, popish, and superstitious." (Thomas Olbricht, Hearing God's Voice, 1996).

The Scottish restoration movement, dating back to the 1700's, involved Thomas and Alexander Campbell. The Campbells came to this country with that movement's spirit of independence and joined some others, including Barton Stone, in the early 1800's in New England, Pennsylvania, and the Ohio Valley in the American restoration movement.

Alexander Campbell took a courageous stand to view the Bible without the colored glasses of tradition and culture. As he and his peers discovered biblical truths, they obediently followed the truth they had discovered. Campbell wrote: "I have endeavored to read the scriptures as though no one had read them before me and I am as much on my guard against reading them today, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority, or system whatever."

This movement encouraged Christians to drop their denominational names. Leaders of the movement believed that by rational approach it would be possible to discover the pattern of the church of the first century and then duplicate it here and now. Their cry

One of the constant themes of their message was that the average person on the pew could read and understand the Bible. The "Clergy" were denounced as "tyrannical oppressors." Just as Americans had learned that "a nation could exist without a king on its throne, so they could see that a church could exist without a clergyman at his sacred desk." Every Christian is a priest. (I Peter 2:9)





They insisted that people must not simply respect the Bible—they must learn its contents, following the Bereans who were cited by the apostle Paul in the New Testament because they “received the message with great eagerness and examined the scriptures every day to see if what Paul said was true.” (Acts 17:11)

Since there is no central office or headquarters, each congregation was free to follow its own course under the headship of Christ and the congregation’s own elders (bishops, shepherds).

Soon after the Civil War, the movement began to show signs of division. That division became a reality in the early 20th century, resulting in three major factions: (1) The Disciples of Christ, concentrated in the North, (2) The Christian Church which decided to use instrumental musical accompaniment in the worship assembly, and (3) The Church of Christ which continued to use the a cappella music style of the first century church.

(Parts of the above material regarding Stone-Campbell movement were borrowed or adapted from a similar course taught by Max Lucado at the Oak Hills Church of Christ in San Antonio, Texas)

Addendum “C”: The Lord’s Supper

Background. The Lord’s Supper was instituted by Jesus during the Passover meal that he shared with his disciples the night before he was crucified (Mt. 26:14-29; Mk. 14:12-25; Lk. 22:7-38, John 13-14). The Passover was a very important Jewish festival. It celebrates the deliverance of Israel from Egyptian slavery (Exodus 11-14z). Jesus presents himself as the sacrificial lamb. He used the unleavened bread of the Passover meal to represent his body and the wine as a symbol of his blood.

Meaning and significance. It is impossible to cover everything that should be said on such an important topic. Paul outlines some of the key elements in I Corinthians 11:23-29. Ideas associated with the supper are expressed by the terminology used in the New Testament and in Christian history to refer to this activity. Each aspect has special reference to Christ.



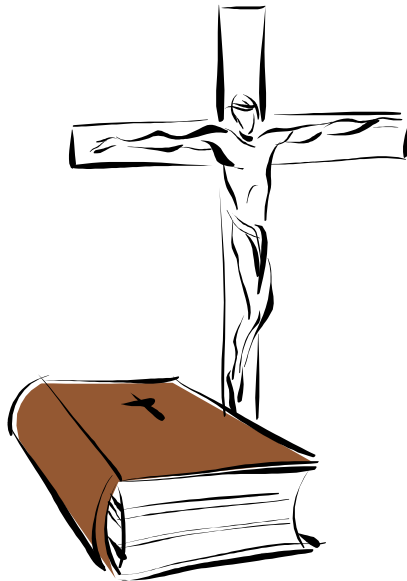
1. ***Thanksgiving or eucharist.*** The prayer for the bread and cup was the great moment of the church's thanksgiving for the salvation brought by the death and resurrection of Jesus. Eucharist was a common term in the early church for the supper. The verb *eucharisteo* "give thanks" is used in all four of the institution accounts (Mt. 26:27; Mk. 14:23; Lk. 22:17, 19; I Cor. 11:24). The basis of thanksgiving is the **salvation that brought the church into existence.**
2. ***The Lord's Supper*** has been the most common term in modern usage. In I Corinthians 11:20, it refers to the context of a meal which was the occasion for the disorders in the church at Corinth. The Lord's supper is a reminder that this is an activity that is peculiarly the Lord's. It is His supper (I Cor. 11:20) in contrast to one's own supper (I Corinthians 11:21). He sets a table for his people, invites them to it, and presides at the gathering. The eating and drinking are done in his honor.
3. ***Communion or koinonia.*** Communion translates the Greek Koinonia, fellowship, partnership or communion. (I Corinthians 10:16-17). This passage points out that eating at idol temples established a communion with demons. Likewise eating of the sacrificial offerings in Judaism made the participants partners of the altar. When Christians eat the bread and drink the cup, they are sharing in Christ's sacrifice and its benefits. They are participating in his body and blood, that is, they are identifying with his life and death. The Lord promised to be with his disciples always (Mt. 28:20). The supper is a pledge of that continuing presence. "Breaking bread" calls attention to the fellowship aspect of the supper as a sharing of food together.
4. ***Memorial,*** Paul's record of Jesus' words of institution contains the command, "Do this in remembrance of me" (I Corinthians 11:23,26). Paul further says that performing this memorial of Jesus "proclaims his death" (I Corinthians 11:26). In the supper there is a showing forth, a reenactment.
5. ***Anticipation of the messianic banquet.*** The proclaiming of the Lord's death in the memorial is "until he comes" (I Corinthians 11:16). There is a future reference in the sharing of the bread and wine. The crucified Christ is also a living Lord, and the present fellowship is a guarantee and anticipation of a fuller fellowship yet to be enjoyed. Heaven is symbolized as a banquet (Matthew 8:11; Revelations 19:9).
6. ***Covenant meal.*** All four institution accounts speak of a "new covenant" in reference to the blood of Christ. The sacrifice of Christ brought a new covenant based on forgiveness. For Christians, the eating of the bread and drinking from the cup is an act of renewing covenant allegiance to the Lord. This is a relationship that excludes all other religious loyalties (I Corinthians 10:21).

Frequency: From inferences in the New Testament (Acts 20:7) it is most probable that the early Christians observed the Lord's supper every Sunday. The Supper is associated with the resurrection day and what apparently came to be called "The Lord's Day" (Revelations 1:10) Early church history supports this practice as well.

Participation: The instructions in I Corinthians mention that we are to "do this in remembrance of him." This implies that we are to have some degree of knowledge and trust in regard to his death, burial, and resurrection. Normally, baptized believers partake of the communion. Young children who have not made a commitment to Christ and have not been baptized do not partake of the communion.

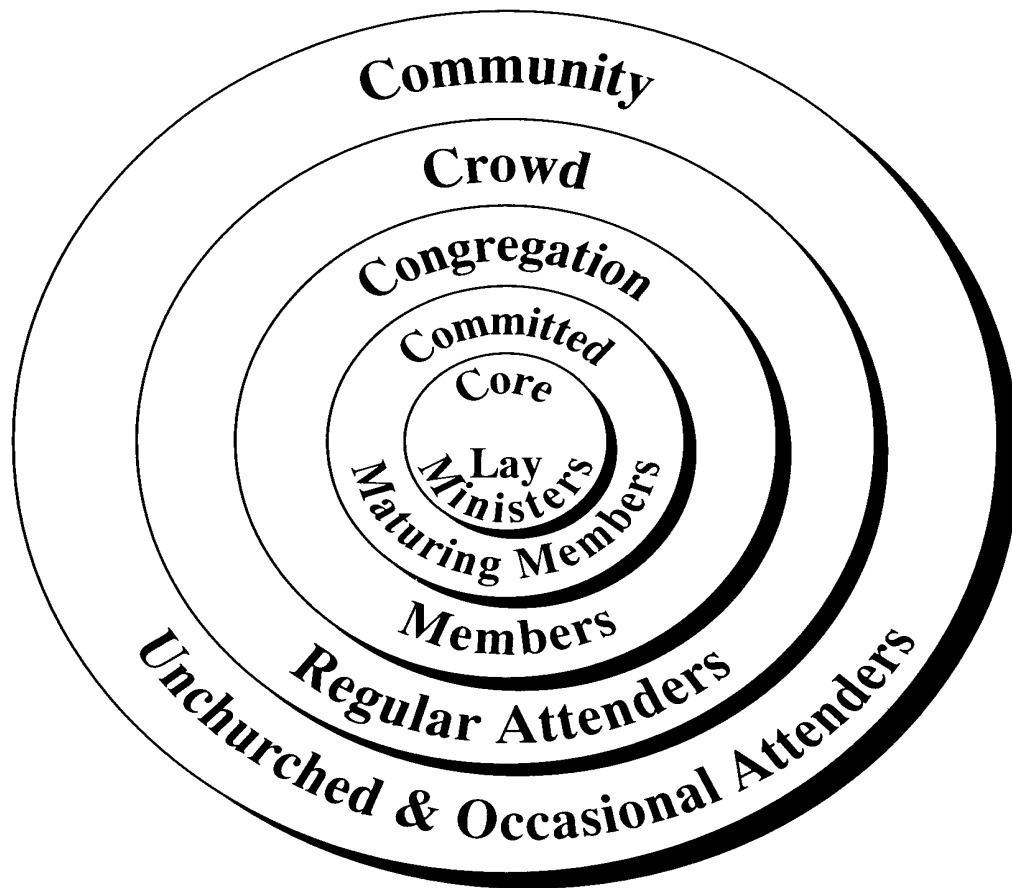
Part of the material in this addendum is adapted from a similar study guide by the Oak Hills church in San Antonio where Max Lucado teaches.

*The section on "Meaning and Significance" is from the book *The Church of Christ* by Everett Ferguson.*



Addendum "D" The Quail Springs Strategy

5 Circles of Commitment



Addendum "E": Baptism

Baptism is like a precious jewel, set apart by itself, it is nice and appealing but has nothing within to compel. But place baptism against the backdrop of our sin and turn on the light of the cross and the jewel explodes with significance. Baptism at once reveals the beauty of the cross and the darkness of sin. As a stone has many facets, baptism has many sides: cleansing, burial, resurrection, the death of the old, and the birth of the new. Just as the stone has no light within it, baptism has no inherent power. But just as the stone prisms the light into many colors, so baptism reveals the facet of God's grace.

Baptism is the immediate step of obedience by one who has repented and declared his faith to others. So important was this step that, as far as we know, beginning at Pentecost (Acts 2), every single convert in the New Testament was baptized.



1. ***Baptism was part of trusting in the blood of Christ*** just as repenting of sins and confessing the name of Jesus were part of that trust/ (Lk. 13:3, Rom. 10:8-10). Faith that does not commit in this way falls short of trust. (John 12:42, James 2:19) Saving faith, trust, includes all that one does in committing to Christ. When the Philippian jailer believed., it included baptism, (Acts 16:31-34) “Believe in the Lord Jesus, and you will be saved...and the whole family was filled with joy, because they had come to believe in god.” What did believing in God include (see vs. 33)” “At that hour of the night the jailer took them and washed their wounds: then immediately he and all his family were baptized.
2. ***When baptism and salvation were mentioned together, baptism always preceded and was a condition of salvation.***
 - a. “Whoever believes and is baptized will be saved.” (Mark 16:16
 - b. Peter preached baptism for remission of sins in the first gospel sermon. (Acts 2:38-39) “ Repent and be baptized everyone of you in the name for Jesus Christ so that your sins may be forgiven.”
 - c. “...Get up, be baptized and wash your sins away.:(Acts 22:16)
 - d. “...This water symbolizes baptism that now saves you.” (1 Peter 3:21)
3. ***Baptism is an integral part of the gospel.***
 - a. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.
Matthew 28:19
 - b. Peter preached baptism for remission of sins in the first gospel sermon. (Acts 2:28-39) “Repent and be baptized everyone of you in the name of Jesus Christ so that your sins may be forgiven.”
 - c. Philip preached Jesus, which obviously included baptism. (Acts 8:34-36) “Philip...told him the good news about Jesus.” They came to water and the eunuch (who previously didn’t know about Jesus or baptism... vss. 30,31) said, “Look, here is water. Why shouldn’t be baptized?” Philip taught and practiced baptism in water.
 - d. Baptism is a participation in the death of Christ.
(Romans 6:3-4)

4. ***A helpful verse to understanding baptism is 1 Peter 3:21.*** “And that water is like the baptism which now saves you—not the washing of dirt from the body, but the promise made to God from a good conscience. And this is because Jesus Christ was raised from the dead.” This promise is vital. In the New Testament, baptism was no casual custom, no ho-hum ritual. Baptism was, and is, a pledge made to God from a good conscience. Baptism is not to be taken lightly. The event is a willing plunge of the body and soul into the promise and power of Christ. The washing signifies our admission that apart from Christ we are dirty, but in Christ we are pure. The burial says that we are willing to die to sin and self and that we can be made alive again because of him. (Luther referred to baptism as death by drowning.) Baptism effectively seals our salvation, uniting us to him and his body. Christ’s death becomes my death. Christ’s resurrection becomes my resurrection. There is no indication of an unbaptized believer in the New Testament church. Let us now turn our attention to specific questions that have been raised in regard to baptism.

1. **Is it appropriate to baptize babies or people who are not old enough to make a personal decision?** Obviously there are bright, godly people of both persuasions. But it seems clear that in the New Testament, baptism is a willing pledge made by those who are old enough to make a personal decision? Obviously there are bright, godly people of both persuasions. But it seems clear that in the New Testament, baptism is a willing pledge made by those who are old enough to recognize their sin, mature enough to comprehend the significance of the death of Christ, and independent enough to commit themselves to him. It is important to note that there isn’t a clear reference to a baby being baptized in the whole Bible. Almost every time baptism is mentioned, it is preceded by some command for belief or repentance. A good example is Acts 2:38 “Change your hearts and lives and be baptized, each one of you in the name of Jesus Christ for the forgiveness of sins.” This calls for a significant level of maturity.
2. **What if I was baptized as infant? What should I do? I have been baptized but not by immersion.** First, you should be grateful that you had parents who cared enough about you to set you apart for God. Because of their devotion, you have an opportunity to complete their prayers by willingly submitting to adult baptism. Adult baptism is not a sign of disrespect for what your parents did. In fact, it can be seen as a fulfillment of their prayers. Be thankful for the heritage of concerned parents but don’t be negligent of your responsibility as an adult to make your personal pledge toward God in baptism. All the Greek dictionaries of the New Testament define the Greek word baptizo as immersion. Its likeness to the burial and resurrection of Jesus is compelling: just as a person lowers you into the water, Christ lowers you into the pool of his grace, covered from head to foot with God’s love, you are washed clean by the blood of Jesus.

3. ***How much do I need to know in order to be baptized?*** You need to realize only that you are a sinner and that Jesus is your Savior. As you grow in Christ, you'll learn more about baptism. You'll learn that embodied in baptism is forgiveness and the gift of the Holy Spirit. (Acts 2:38), commitment to the church (I Cor. 12:13), being clothed with Christ (Gal. 3:26), to name a few.

It is helpful to read the book of Acts and try to determine what the candidates in the first century knew before they were baptized. In each case there was an innocent faith and an immediate response. Let's take a quick look at each of the events:

What did they understand at Pentecost? (Acts 2)

"God has made Jesus—the man you nailed to the cross—both Lord and Christ." (Acts 2:36)

How did they respond?

"Those who accepted the message were baptized and about three thousand people were added to the number of believers that day." (Acts 2:41)

What was the message of Philip to the Ethiopian? (Acts 8)

"Philip began to speak and told him the good news about Jesus" (Acts 8:35)

What was his response?

The officer said, "Look here is water. What is stopping me from being baptized?...Both

What did the jailer understand? (Acts 16)

"(Paul and Silas) said to him, 'Believe in the Lord Jesus and you will be saved, you and all the people in your house.'" (Acts 16:31)

How did he response?

"At that hour of the night the jailer took Paul and Silas and washed their wounds. Then he and all his people were baptized immediately." (Acts 16:33)

What did Saul know before he was baptized? (Acts 9; and 22)

"(Ananias) stood by me and said, 'Brother Saul...the God of our ancestors chose you long ago to know his plan, to see the Righteous One, and to hear words from him... Now why wait any longer? Get up be baptized, and wash your sins away, trusting in him to save you.'" (Acts 22:14-16). "Then Saul got up and was baptized." (Acts 9:18)

Do you see similarities? The message and the response are consistent. The message is Jesus and the response is voluntary. A simple faith in Christ and an immediate response of trust in baptism.

4. **Does it matter where I was baptized?**

No. What is important is that you knew that you were a sinner, that Jesus was your savior, and that trust in him included baptism.

5. **Does baptism, by itself, have the power to save people?**

The answer is “no”; no more than faith by itself or repentance by itself can save. Scripture is abundantly clear that Jesus saves. The work of salvation is a finished work by Christ on the cross. Our faith is not in faith or repentance or baptism but a savior.

6. **What if a person is not baptized. Can he be saved?**

This question may best be answered with a question. Why isn't the person baptized? There are a couple of answers that come to mind:

- **I never understood baptism**

Perhaps you were never instructed to be baptized. Maybe you've never been challenged to consider this important response. That is entirely possible. If this is the case, we urge you to give thought to what God says about baptism. This doesn't negate your faith up to this point. Part of maturity is an openness to understand new areas of the Christian walk.

- **A second reason for not being baptized is, “I don't want to”**

Let's analyze this response for a moment. God humbles himself by leaving heaven and being born in a feed trough. The God of the universe eats human food, feels human feelings, and dies a sinner's death. He is spat upon, beaten and stripped naked, and nailed to a cross. He takes our eternal condemnation on himself in our place. He then offers salvation as a free gift and asks that we say “yes” to him in baptism, but someone responds, “I don't want to.” Such resistance spells trouble of the soul. It reveals a problem of the heart. Such a person does not need a study of baptism. He needs a long hard examination of the soul. The incongruity puzzled even Jesus. “Why do you call me Lord. Lord, and do not do the things I ask?” (Mt. 7:21) True believers not only offer their sins, but they also yield their will to Christ.

Conclusion

Don't allow baptism to be something it is not. Apart from the cross it has no significance, nor does faith, nor repentance. Baptism is trusting in the blood of Christ for redemption. If you are trusting in a plunge in water to save you, you have missed the message of atonement and grace.

Don't prevent baptism from being what God intended. This is no optional command. This is no trivial issue. It is a willing plunge into the power and promise of Christ. If it was important enough for Jesus to command, isn't it important enough for you to obey? And if it was important enough for Jesus to do, isn't it important enough for you to follow?*

In baptism God signs and seals our conversion to him. For all we may not understand about baptism we can be sure of one thing: it is a holy moment.

[illegible]

*Christ's baptism is the foundation of Christian baptism. Several features discussed above are evident in Jesus' baptism. The usual association with the forgiveness of sins in Jesus' baptism. The usual association with the forgiveness of sins (in John's baptism (Mk. 1:4; Lk. 3:3) is implied in John's reluctance to baptize Jesus. (Mt. 3:13, 14) Jesus responded: "It is proper for us in this way to fulfill all righteousness" (Mt. 3:15)

Explicit in the description of his baptism is the association of Jesus' baptism with sonship and the gift of the Holy Spirit. At the baptism of Jesus, the Spirit came upon him and God acknowledged him as his son. (Mt. 3:16,17; Mk. 1:10-11; Lk. 3:21-23) Then he was empowered to begin his ministry.

So for Christians. At baptism, they are acknowledged as children of God (Gal. 3:26,27) and receive the Spirit (Gal. 4:5-7) and then begin a life of service.

After the cross and resurrection Jesus gave a command to his disciples that included the administration of baptism. “All authority in heaven and on earth has been given to me. Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Mk. 28:18-20) His followers perform baptism as part of making more disciples for the Lord.

Part of the material in this addendum is adapted from a position paper on baptism in a similar study guide by the Oak Hills church in San Antonio where Max Lucado teaches. The section on Jesus' baptism is from the book *The Church of Christ* by Everett Ferguson.