

Lesson 19

Part Seven – Ecclesiology: The Doctrine of the Church

- I. Church Government
 - a. Types of Church Government
 - i. Episcopal
 - ii. Presbyterian
 - iii. Congregational
 - b. Evaluation of Church Government
 - i. The Episcopal Form
 - ii. The Presbyterian Form
 - iii. The Congregational Form
- II. Ordinances of the Church
 - a. Lord's Supper
 - i. Transubstantiation

ii. Consubstantiation

iii. Reformed View

iv. Memorial View

b. Baptism

i. Meaning

ii. Views of Baptism

1. A Means of Saving Grace

2. A Sign and Seal of the Covenant

3. A Symbol of Salvation

iii. Mode

1. Pouring or Affusion

2. Sprinkling or Aspersion

3. Immersion

4. Infant Baptism (Paedobaptism)

Charts

Forms of Church Government

Form	Adherents	Authority	Basis
Episcopal	Roman Catholic Orthodox Episcopal Lutheran Methodist	Bishops	Acts 6:6; 14:23 Galatians 1:19; 2:9
Presbyterian	Presbyterian Reformed	Elders	Acts 20:17 1 Timothy 5:17 Titus 1:5
Congregational	Congregational Baptist Mennonite Evangelical Free	Congregation	Acts 15:12, 22-25 Colossians 1:18 1 Peter 2:9

Views on the Lord's Supper

View	Christ and the Elements	Significance
Transubstantiation (Roman Catholic)	Bread and wine literally change to body and blood of Christ.	Recipient partakes of Christ, who is being sacrificed in the Mass to atone for sins.
Consubstantiation (Lutheran)	Bread and wine contain the body and blood of Christ but do not literally change. Christ is actually present "in, with, and under" the elements.	Recipient receives forgiveness of sins and confirmation of one's faith through partaking of the elements, but they must be received through faith.
Reformed (Presbyterian, Reformed)	Christ is not literally present in the elements but there is a spiritual presence of Christ.	Recipient receives grace through partaking of the elements.
Memorial (Baptist, Mennonite)	Christ is not present (in the elements) either physically or spiritually.	Recipient commemorates the death of Christ.