

Bible Training Institute

To proactively accelerate the spiritual growth of Grace Bible Church for the purpose of knowing God more intimately and becoming more effective servants of God in the world

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Ecclesiology 3: Ordinances (Sacraments), Part 2 Israel and the Church

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Baptism

- Water language of the New Covenant
 - Isaiah 44:3; Ezek 36:25 - 27; Joel 2:28
- Roots in John's baptism and Jewish proselyte baptism
- Greek = *baptizo*—to immerse
- Part of the Great Commission (Matt 28:18-20)
- Practiced by early church (Acts 2:38, 41; 8:12, 36-38; 9:18; 10:47; 16:14-15, 33; 18:8; 19:5).

3

Significance of Baptism

- Identification with Christ. Baptism is “in the name of Jesus Christ” (Acts 2:38; 8:16).
- Washing away of sin (Acts 22:16; Heb. 10:22; 1 Cor. 6:11).
- Death of the old life and resurrection Christ (Rom. 6:4; Col. 2:12).
- Identification with the church (Acts 2:41; 1 Cor. 12:12; cf. Rom. 12:4-5).
- Every baptism in Acts took place almost immediately following one’s confession of faith in Christ --(Acts 8:36; 10:47; 16:33).

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The Lord’s Supper

- Instituted by Christ (Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; and 1 Cor. 11:23-26).
- Practiced by the early church (Acts 2:42, 46; 20:7, 11).
- Primary meaning: Remembrance of Christ (Luke 22:19; 1 Cor 11:24-25)
- Prerequisites for the Lord’s Supper
 - Salvation
 - Baptism (or immediate intention thereof)
 - Heart preparation/examination (1 Cor 11:28)
- Proclamation of the Lord’s Death (1 Cor 11:26)
- Rallying point of worship of the church

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Israel and the Church



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Points of Continuity between Israel and the Church

- Metaphor and imagery for Israel/Church
 - People of God (Rom. 9:24-26; 1 Pet 2:9-10)
 - Temple (1 Cor. 3:16-17)
 - Circumcision (Phil. 3:3)
- Church is related to the Covenants of Israel
 - Abrahamic Covenant (Gal 3:8 - 9)
 - New Covenant (Heb 8:8 - 13)
 - See also Eph 2:12 - 13
- Along with believing Jews, Gentile Christians now comprise the “one new man” (Eph. 2:15).

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Points of *DIS*continuity between Israel and the Church

- Church is never called Israel in NT
 - NT clearly distinguishes between the two
 - Title “Israel” = 73x in NT—always speaks of ethnic Jews
 - NT refers to national Israel as “Israel” even after establishment of the Church
 - Promises for national Israel still viewed as Israel’s possession (Rom 9:3 -4)
 - Acts maintains distinction between Israel and Church

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Points of *DIS*continuity between Israel and the Church

- Gal 6:16--*And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.*
 - Does not identify Gentile believers as “Israel”
 - Context is to Christian Jews
 - No other passages identify church as “Israel”
 - Final benediction of letter—unlikely that this is a major doctrinal statement

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Points of *DIS*continuity between Israel and the Church

- Romans 9:6 *But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel*
 - Does not identify the church as Israel
 - Saying that believing Jews are the true Israel
 - True Israel made up of saved Jews

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Points of *DIS*continuity between Israel and the Church

- NT affirms a future for the nation of Israel; therefore, the Church cannot be the new/true Israel
 - Jesus expected a restoration of national Israel—Matt 19:28; Luke 22:30; Matt 23:37-39; Luke 13:34-35; Luke 21:24
 - Significant: Acts 1:6-7—the apostles expected a restoration and Jesus affirmed this

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Points of *DIS*continuity between Israel and the Church

- NT Reaffirms that the Covenants and Promises still belong to national Israel
 - Romans 9:3 - 4
 - If Israel permanently superseded by Church, the statement of Rom 9:3 - 4 makes no sense *after* the inauguration of the Church
- Doctrine of Election ensures Israel's continuing role in God's plan
 - Deut 7:6 - 8
 - Rom 11:1 - 2
- Rom 11:26 affirms future for Israel

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Points of *DIS*continuity between Israel and the Church

- What about Christians as “sons of Abraham?” (Gal 3:7, 29)
 - NT portrays Abraham as the father of Israel **AND** the father of Gentile believers—Abraham was a believer by faith **BEFORE** he was circumcised—**BEFORE** he was recognized as a “Hebrew.”
 - Abraham is simply the father of all who believe by faith

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Why Does Israel and the Church Matter?

- Hermeneutics
 - To arrive at Israel's demise, we must change the meaning of the OT
- Ethical Implications
- Uniformity of the Doctrine of Election
- Character of God -- Gen 12:3; 15:7

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