



TREEOLOGY
THEOLOGY



According to God's Word, what are a local church's scriptural leaders?

To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons (NASB; Phil. 1:1b).

From Miletus he sent to Ephesus and called to him the elders of the church. . . . Be on guard among yourselves and for all the flock, among whom the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood (NASB; Acts 20:17; 28).

See I Peter 5:1-4 for the ministry of elders.

See Acts 6:1-7 for the early church's first ordination of Spirit-filled men who were not elders, but whose wise ministry it would be to assist the Apostles.

According to God's Word, a local church's scriptural leaders are elders, who oversee and shepherd (pastor), and deacons, who assist them.

An able and faithful ministry, next to the sanctifying operations of the Spirit, is the greatest benefit that can be conferred upon a people (Samuel Miller, in his inaugural address at the founding of Princeton Theological Seminary in 1812).





74

What are the ordinances a local church is to observe?

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit (NASB; Matthew 28:19).

I Corinthians 11:23-26

The ordinances a local church is to observe are baptism and the Lord's table.

An ordinance is a practice ordained by Jesus Christ in which His people are to use physical actions (immersion, eating, and drinking) and materials (water, bread, and the fruit of the vine) both to signify and to identify themselves with the spiritual realities of His redemptive work on their behalf.



What is the ordinance of baptism?

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit (NASB; Matthew 28:19).

But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were baptized, men and women alike (NASB; Acts 8:12).

As they went along the road they came to some water; and the eunuch said, “Look! Water! What prevents me from being baptized?” And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him (NASB; Acts 8:36, 38).

“Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*, can he?” And he ordered them to be baptized in the name of Jesus Christ (NASB; Acts 10:47-48a).

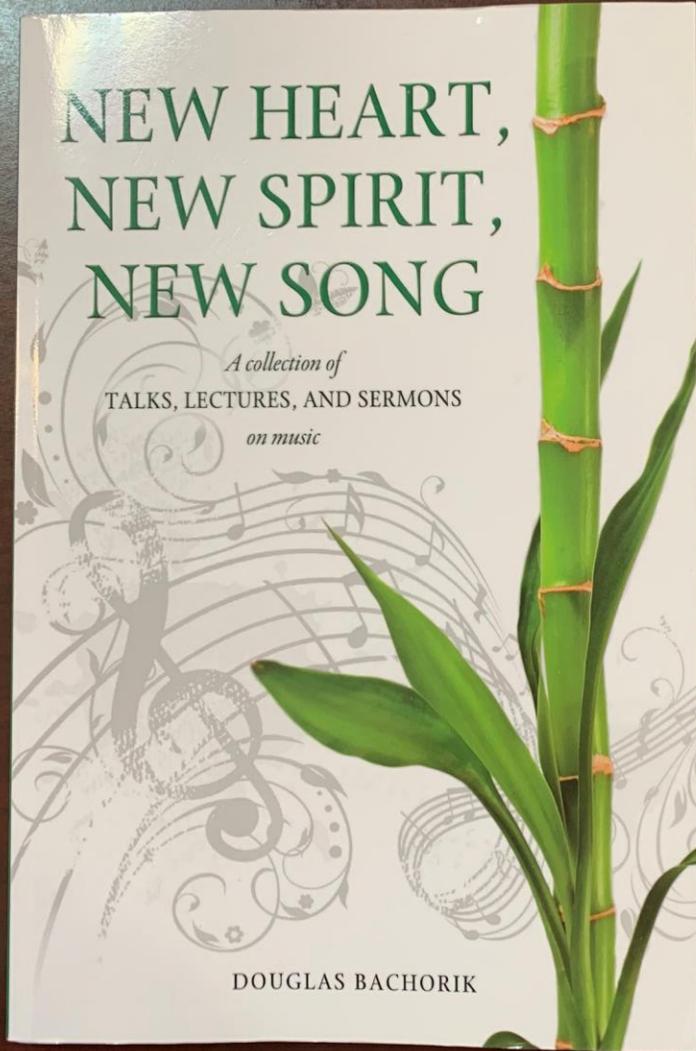
The ordinance of baptism is the immersion in water of a new Christian, in the name of the Father, and the Son, and the Holy Spirit.



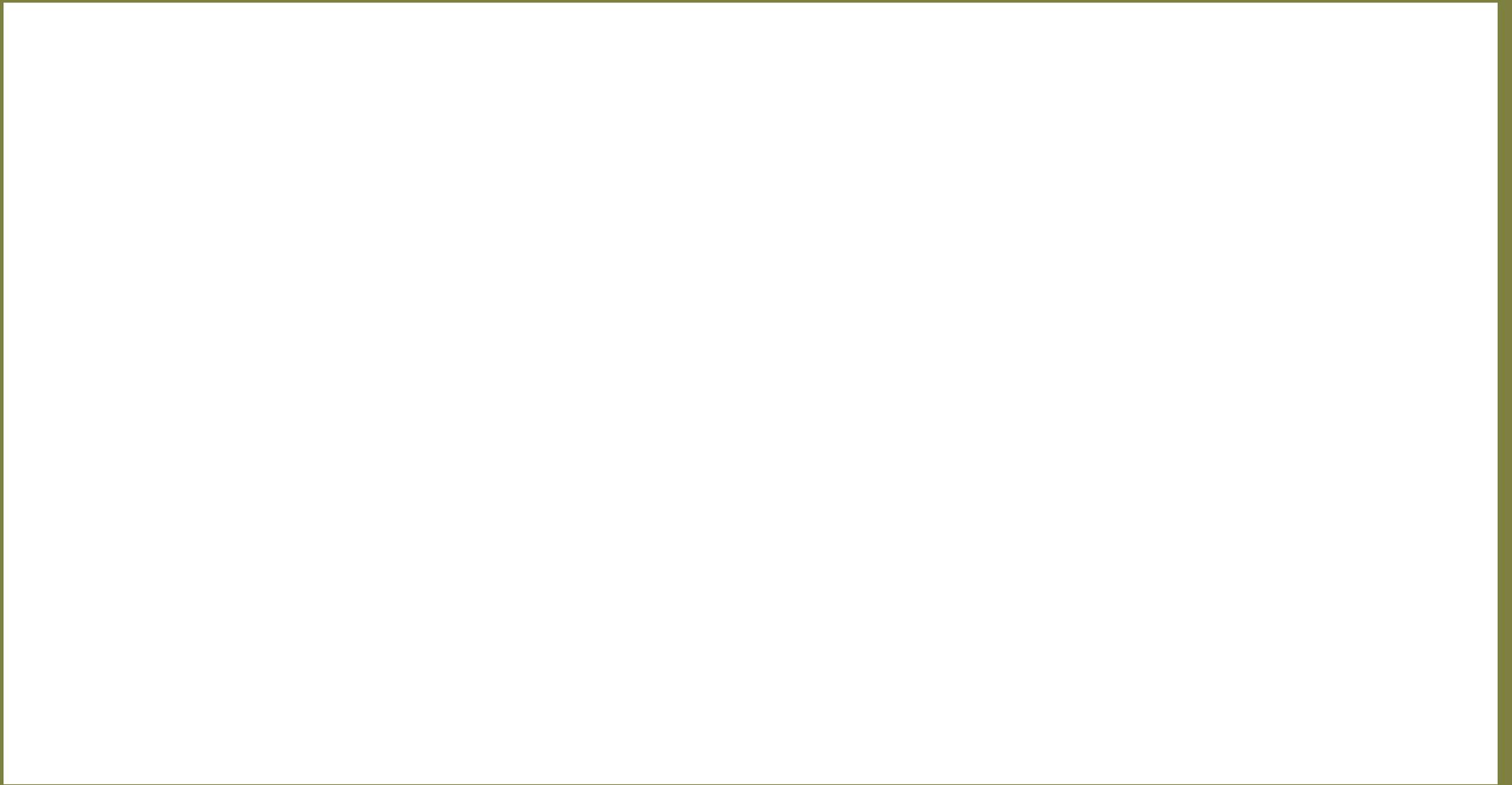
NEW HEART, NEW SPIRIT, NEW SONG

A collection of
TALKS, LECTURES, AND SERMONS
on music

DOUGLAS BACHORIK



Music Communicates [messages].



Music Communicates [messages].

Concretely (through the sound alone)

Music Communicates [messages].

Concretely (through the sound alone)

**Contextually (through our perceptions of
that sound)**

Music Communicates [messages].

Music Ministry is for Discipling. . . unto God's Glory.

Music Communicates [messages].

Music Ministry is for Discipling. . . unto God's Glory.

***Music adds the appropriate emotional impact
to the truth.***

Music Communicates [messages].

Music Ministry is for Discipling. . . unto God's Glory.

Music adds the appropriate emotional impact to the truth.

Music can hinder that discipling.

Music Communicates [messages].

Music Ministry is for Discipling. . . unto God's Glory.

Music Services tend toward being for. . .

Music Communicates [messages].

Music Ministry is for Discipling. . . unto God's Glory.

Music Services tend toward being for. . .

expressing/experiencing something.

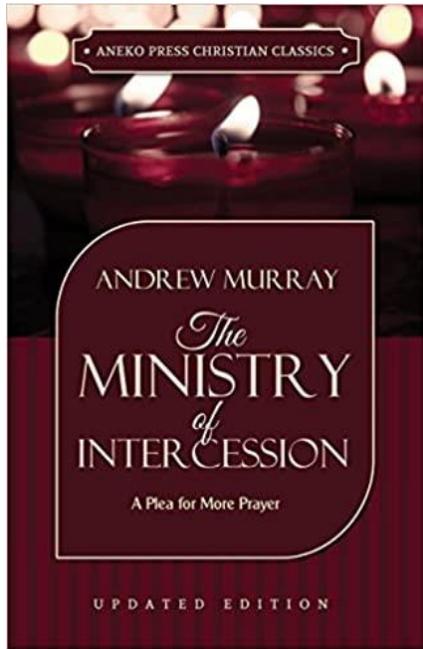
Music Communicates [messages].

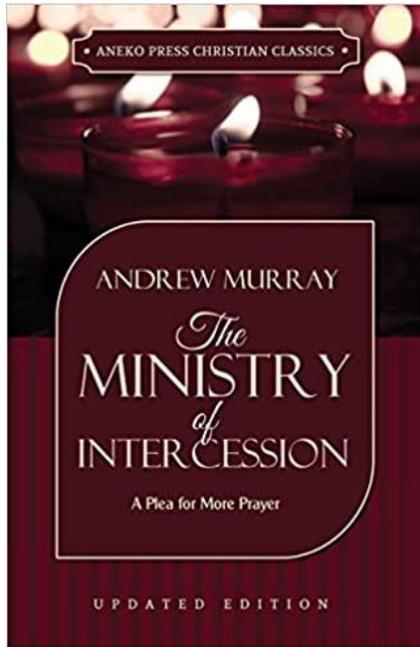
Music Ministry is for Discipling. . . unto God's Glory.

Music Services tend toward being for. . .

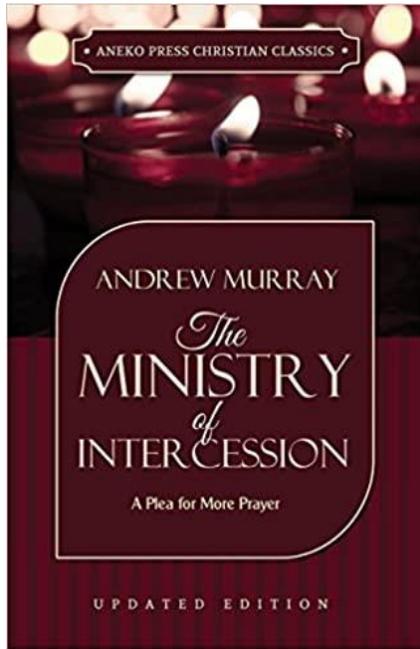
expressing/experiencing something.

forming/offering something.

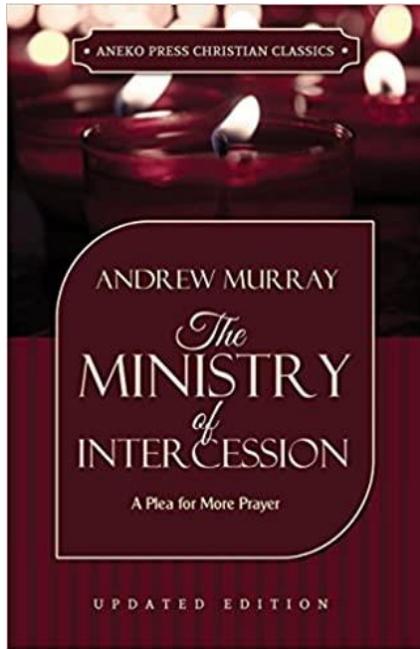




To speak specifically of the lack of prayer. . . how many are the difficulties to be met! We have so often resolved to pray more and better, and have failed. We have not the strength of will some have, with one resolve to turn round and change our habits.



The press of duty is as great as ever it was; it is so difficult to find time for more prayer. . . [and] our prayers, instead of being a joy and a strength, are a source of continual self-condemnation and doubt.



We have at times mourned and confessed and resolved; but to tell the honest truth, we do not expect, for we do not see the way to any great change.

