

We will start then with "C" - I'll just give you context - under Number 3 - "God's command regarding the local church." Under that "A" was Christians in a locality are expected to associate themselves with the local churches. "B" Christians are commanded to observe orderly procedure. You notice of course what we're trying to do. We are not trying to take a system which we have to date somewhere and go to the Scripture to find evidence to support it. We are trying to see what is in the Scripture, see what the evidence is, where there's considerable, where there's little, and so on. And so our subject now is "God's command regarding the local church". What is definitely commanded? And we find so little commanded that we can't but we try to make clear what is commanded and what is definitely implied. And then we try to make clear what is perhaps given by example to such an extent that we consider whether it is in the category of a command. So that we found that there was this evidence for the establishment of local churches even so the body of Christ is the whole body of true believers. And then we notice "B" that Christians are commanded to observe orderly procedure. We had the specific command in I Corinthians 14:40 - Paul's mentioning government among the gifts given to the church. The appointment of officers assumes orderly procedure and the command to exercise discipline assumes some such procedure. Now "C" is perhaps not specific command but it certainly consists of very, very strong example and an example which throws light in a number of directions. And so we mentioned "C" - Paul ordered Timothy and Titus to appoint elders, and gave them a description of the qualifications for bishops and deacons. Now the fact that Paul ordered Titus to appoint elders is something which I think cannot be questioned. You find it in Titus 1:5 where he says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" and then lest anybody get the idea that this simply means the people in the local church pick their elders and Titus simply comes around as a man who has an authority to put his hand on his head and say, "What these people have said is to be done" - to prove that there's much more to it than that, although I think this verse alone would prove that because he was to "set in order the things that are wanting and to ordain elders" - he is told what kind of men to appoint as elders - "if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be