

# OUTLINES OF SYSTEMATIC THEOLOGY

by Berlin Hisel

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*Hisel's systematic theology covering fundamental Christian doctrines from a Baptist perspective, including detailed treatment of scriptural baptism with its four essential components: proper administrator, proper mode of immersion, proper candidate, and proper design.*

5 Chapters

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## 01 - The Organization of a Church

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1. The Organization of a Church Colossians 1:18 and Ephesians 1:22-23 By Berlin Hisel I. JESUS CHRIST IS THE HEAD OF EACH CHURCH.

A. Each Church Is a Sovereignty, Recognizing No King and No Ruler, But Christ.

1. All New Testament churches sustain the same relationship to Christ.

2. As it is the duty of the human body to obey every impulse of the head, so it is in the church's relationship with Christ (1 Corinthians 12:12-31).

B. The New Testament Church Is Christ-Centered.

1. Christ alone is the Head of the church (Colossians 1:18 and Ephesians 1:22-23).

2. Christ alone is our Advocate with God (1 John 2:1).

3. Christ alone is our Mediator (1 Timothy 2:5).

4. Christ alone is our High Priest Intercessor (Hebrews 7:25) 5. Christ alone is the church's Foundation (1 Corinthians 3:11) II. THE HOLY GHOST IS THE ADMINISTRATOR OR MANAGER OF EACH CHURCH.

A. Each Church Settles All Matters Under the Direction of the Holy Ghost, Without Interference From Other Churches.

B. The New Testament Plainly Teaches the Work of the Holy Spirit.

1. He directs and leads (Romans 8:14).

2. He calls to special service (Acts 13:2-4).

3. He guides in service (Acts 8:26-29).

4. He equips for service. a.He illuminates (1 Corinthians 2:12-14). b.He instructs (John 16:13-14). c.He empowers (1 Thessalonians 1:5).

Note: All of the work of the Holy Ghost is in agreement with the Bible, the Word of God. No deviation from the Word of God is of God.

III. THE PASTOR IS THE OVERSEER OR SUPERINTENDENT IN CHARGE OF THE WORK.

Note: Only four (4) general officers are mentioned in the structural organization of the church. These are found in Ephesians 4:11. They are:

(1) Apostles, Prophets, Evangelists, and Pastors who are teachers.

(2) The work of the Apostles and Prophets has been completed.

(3) Thus, today, we have only two actively in the church. The Evangelist is what we know as a "Missionary" who goes about extending the work of Jesus, either near or far building churches, and the Pastor-Teacher.

A. Note the Pastor. In the New Testament, the office of Pastor was described by five words, each signifying a peculiar aspect of the office and a particular duty of the Pastor. These are:

1. The Pastor is called "Elder" in 1 Timothy 5:17 and Acts 11:30 - This title refers to the position of the Pastor as leader in the aspect of conducting business.

2. The Pastor is called "Bishop." This term is used five times in the New Testament.

[p. 218] a. This title comes from the word episkopos and it means "a superintendent; officer in charge of or the overseer of a working force" (Titus 1:7 and 1 Peter 2:25). b. By comparing Scripture with Scripture, it is obvious that both Elder and Bishop designated the same office (1 Timothy 3:1-2, Titus 1:5-7 and Acts 20:28-29).

3. The Pastor is called the Shepherd of a flock in 1 Peter 5:2-4 because this title implies that the Pastor is to have the same relationship to his congregation as the Shepherd does to the flock.

4. The Pastor is called the "Preacher" in 1 Timothy 2:1-15, 2 Timothy 1:11 and 2 Peter 2:5 because the Pastor is to proclaim God's Word, through preaching.

5. The Pastor is called the "Teacher" in 1 Corinthians 12:2 and Ephesians 4:11 because the Pastor is to teach the whole counsel of God as the Spirit leads and according to the need He leads.

Note: The qualifications for Pastor are given in 1 Timothy 3:1-7 and Titus 1:5-8.

Note: The duties of the Pastor are given in 1 Peter 5:2-3, Titus 1:9, Acts 6:4, 2 Timothy 4:2, James 5:1-20:14, and 2 Timothy 4:5, The duties of the Pastor are numerous and varied.

6. Note the church's duty to the Pastor: a. The church should love and pray for the Pastor, b. The church should support him (1 Corinthians 9:7-14 and 1 Timothy 5:18). c. The church should respect him (1 Timothy 5:19). d. The church should remember him (Hebrews 13:7). e. The church should obey him (Hebrews 13:17).

B. Note the Office of the Deacons. This is the only other office of ordination in the New Testament church.

1. The origin of Deacons (Acts 6:1-7). At first, the Pastors handled all the affairs in administering relief to the poor and other temporal duties. This became too much of a task, taking too much time from the more needful duties, They were no longer able to pray and study as they should. Seven men were appointed to care for the relief of the poor. These were the first Deacons.

2. The meaning of the word Deacon is from Diakonos meaning "an attendant or a table waiter, a servant."

3. The qualifications for a Deacon is not much different than that of the Pastor.

4. Note the duties of a Deacon (Acts 6:2-3). a.The only duties given in the Scriptures for Deacons is found here, (1)They were appointed over the task of administering relief.

(2)They were to make the Pastor's work easier by relieving him. b. Other duties have been assumed or given by the various churches, but no other Scriptural duty is found. c. All New Testament Deacons were soul winners and great men of God.

5.Note what Deacons are not. a.They are not "church directors, nor a board of directors." b.They are not just a figurehead, but to be elected for service or we don't need them. c.The office of Deacon is not an honorary office. d.The Deacon is not a "church boss" or a "Pastor's boss." e.The Deacon is not to be chosen because of social or financial position. The Deacon should be the most trusted and. Spiritual man in the church.

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Note: "There is not one example in Scripture in support of the 'Board of Deacons.' There is not one verse in Scripture in all the Word of God to indicate that the Deacons of the New Testament churches ever met as a body for anything. And it is absolutely certain that they never met to give instructions to the Pastor. They recognized that he should get his orders from the Lord and deliver them, whether they pleased the Deacons or anybody else. A church should have several men who would qualify for Deacon" (J. H. Melton).

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## 02 - Scriptural Baptism

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### 2. Scriptural Baptism

Acts 19:3 By Berlin Hisel

Introduction: Baptism Is An Important Subject. Should One Really Concern Himself To Perform It As It Was In the Bible? We Think So. Moses Was Told of God To Make the Tabernacle After the Pattern Given In the Holy Mount. God's Children Should Observe Baptism After the Pattern Given In the Holy Book. Four Things Are Necessary To Have Scriptural Baptism.

#### I. FOR SCRIPTURAL BAPTISM, THERE MUST BE A PROPER ADMINISTRATOR.

A. Jesus Himself Sought Proper Authority (Mark 1:9) B. The Disciples Were Baptized of John.

C. We Find Only the New Testament Church Baptising In the Bible.

D. If There Were No Need of Authority, Then Anyone Could Baptise.

E. Christ Gave Authority To the Baptist Church, Read the Commission in Matthew 28:1-20.

#### II. FOR SCRIPTURAL BAPTISM, THERE MUST BE THE PROPER MODE.

A. Some Say the Proper Mode of Baptism Is Either Sprinkling Or Pouring.

B. The Bible Identifies the Proper Mode of Baptism As Immersion.

1. Look at the Word used in Mark 1:9. a. It cannot mean to pour. b. It cannot mean to sprinkle. c. It can only mean to Immerse.

C. Jesus Came Up Out of the Water (Mark 1:10).

D. The Eunuch Came Up Out of the Water (Acts 8:38).

E. All Scholars Agree That In the New Testament the Word Baptize Means Immerse.

1. Some say God has given them authority to change the mode.

2. Some say God wouldn't object for the sake of convenience.

#### III. FOR SCRIPTURAL BAPTISM, THERE MUST BE A PROPER CANDIDATE.

A. Only Someone Who Has Been Saved Is a Proper Baptismal Candidate.

1. Note the eunuch (Acts 8:36-39).

2. Note Paul (Acts 9:17-18).

3. Note the disciples of John (Acts 19:1-5).

4. Note the people on Pentecost (Acts 2:1-47).

5. Note Lydia (Acts 16:14-15).

B. Anyone Who Has Not Been Saved and Is Dipped Is Still Lost. The disciples of John in Acts 19:1-5 prove this.

#### IV. FOR SCRIPTURAL BAPTISM, THERE MUST BE A PROPER DESIGN.

A. Baptism Is Not To Obtain Salvation. See Acts 2:38, Mark 16:16, and 1 Peter 3:21. Note the phrase "like figure."

B. The Like Figure Is Found In Romans 6:3-4.

C. The Only Condition For Salvation Is Found In Acts 16:31.

D. Baptism Is a Commandment of the Lord.

E. It Is Necessary To Church Membership.

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## 03 - The Lord's Supper

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3. The Lord's Supper Matthew 26:26-30 Introduction: The Church Has Two Ordinances: Namely, Baptism and the Lord's Supper.

### I. NOTE THE SPECIFIC NATURE OF THIS ORDINANCE.

A. The Lord's Supper Is Not a Sacrament. A sacrament is considered to be a visible means of bestowing grace, The Catholics have seven sacraments. Grace is a gift of God!

B. The Lord's Supper Is a Symbolic Ordinance. This denies two things:

1. The body and blood of Christ are present in the bread and wine. a. The Catholics misinterpret John 6:53. b. The true meaning is in John 6:63.

2. The celebration of the Lord's Supper constitutes a repetition of the sacrifice of Christ. a. See definition. "Now in the Mass, a real sacrifice is offered to God, for our Blessed Lord's humanity, by being placed under the forms of bread and wine, is reduced to the equivalency of a lifeless state of a victim offered to the Eternal Father by the Priest." b. Hebrews 9:28 - "Christ was offered once".

### II. NOTE THE SYMBOLIC SIGNIFICANCE OF THE LORD'S SUPPER.

A. The Lord's Supper Is a Commemoration of the Lord's Death (1 Corinthians 11:24).

B. The Lord's Supper Is a Proclamation of His Death (1 Corinthians 11:26). By this we preach.

C. The Lord's Supper Is a Reminder of Christ's Second Coming (1 Corinthians 11:26).

D. The Lord's Supper Symbolizes That We Are Saved By Feeding On Christ. We partake of Christ by faith.

E. The Lord's Supper Pictures the Necessity of Continually Partaking of Christ.

F. The Lord's Supper Points Out the Unity of Our Church (1 Corinthians 10:16-17).

### III. THERE ARE TWO ELEMENTS IN THE LORD'S SUPPER.

A. The First Element Is Unleavened Bread, 1. This pictures the sinless body of Christ.

2. This pictures sincerity of heart in which we should partake of the Lord's Supper (1 Corinthians 5:8).

3. This pictures the need of purging the church (1 Corinthians 5:7-8).

B. The Second Element is the Fruit of the Vine.

### IV. WHEN SHOULD A CHURCH OBSERVE THE LORD'S SUPPER? (1 Corinthians 11:26).

### V. CLOSE COMMUNION IS VINDICATED IN THE SCRIPTURES.

A. Christ Instituted Close Communion, He waited until Judas had gone out. He did not invite His mother or brothers to partake of the Supper.

B. Note the Right Order On Pentecost (Acts 2:41-42) - Faith, Baptism, Church Membership, and the Lord's Supper.

C. The Emphasis On Church Discipline Demand Close Communion (1 Corinthians 5:7-13).

D. It is Not Possible To Observe Communion If Open Communion is Practiced (1 Corinthians 11:19-20).

VI. THE LORD'S SUPPER CARRIES WITH IT AN ELEMENT OF SELF-EXAMINATION (1 Corinthians 11:27-32).

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## 04 - The Lord's Supper

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4. The Lord's Supper 1 Corinthians 11:17-34 By Berlin Hisel Introduction: Why Should Baptists Preach Upon the Subject of the Lord's Supper?

- (1) It Is Every Pastor's Duty To Instruct His People In Doctrine.
- (2) True, Earnest Christians, Have a Right To Know the Truth.
- (3) Pastors Should Want To Deliver Their Churches From the Charge of Bigotry.
- (4) Close Communion Is Necessary To the Perpetuity of Baptist Churches.

### I. LET US OBSERVE WHAT THE LORD'S SUPPER IS.

A. It Is Not a Sacrament.

1. "A formal religious act instituted by Jesus Christ as a means of grace."
2. In no way is there any saving virtue in the Lord's Supper.

B. It Is a Memorial Supper.

1. This supper is observed in memory of Christ (1 Corinthians 11:25).
2. If it is observed otherwise, it is wrong.

C. It is a Church Ordinance and not a Christian Ordinance.

1. The church must act in an organized capacity. a. At Corinth, they were observing the Lord's Supper in groups. b. Paul told them to tarry one for another (1 Corinthians 11:33).
2. The church must assemble together (Acts 2:42, Luke 2:46 and Luke 22:19-20).

### II. NEXT, LET US ASK, WHO IS TO COME TO THE TABLE?

A. Anyone Coming Must Be Saved. No one denies this.

B. One Must Be Baptised. All Christians agree that baptism must precede the Lord's Supper.

C. One Must Have Church Membership.

1. This is logical since it is a church ordinance.
2. As to what is necessary to church membership, Baptists are divided with the rest of Christianity.

D. There Must Be Self-Examination (1 Corinthians 11:28-32).

### III. WHY IS THE LORD'S SUPPER TO BE OBSERVED?

A. It Is a Command of Christ (1 Corinthians 11:25 and Matthew 26:1-75). Most folk do not observe it for various reasons (i.e., feeling of unworthiness, etc.). Confession of sin is provided for

(I John 1:9).

B. It Is a Picture To Help Remember His Shed Blood. Most all of us have pictures of a loved one who is deceased. Servicemen have pictures of their wife, children. The Lord's Supper is a picture of Christ in His death.

#### IV. HOW IS THE LORD'S SUPPER TO BE OBSERVED?

A. It Is To Be Done Worthily.

1. This has nothing to do with personal worthiness, but rather a worthy manner.
2. It is to be done with reverence and not a mockery.

B. What Is Involved In a Worthy Manner of Observing the Lord's Supper?

1. The memory must work. Look back, not to mother nor anyone except Christ. a. Remember Christ on the Cross, dying for sin. b. This does not involve remembering Christ in a cradle.
2. Faith must be exercised. It discerns His body (1 Corinthians 11:27-29). a. Partaking of the elements symbolize faith. b. Faith is appropriating the benefits of His broken body and His shed blood.
3. The hope is exercised. a. We show His death till He comes! b. We look back to His death and forward to the future, c. Justification and glorification are pictured.

Conclusions: Communion is not with each other; it is with the Lord. We fail an important part of our worship when we fail to attend communion services at our church.

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## 05 - The Lord's Supper (Close Communion)

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5. The Lord's Supper (Close Communion) 1 Corinthians 10:16-21 and 1 Corinthians 11:17-34 By Berlin Hisel

Introduction:

I. This Age Is Characterized By the Neglect of the "Local Church."

A. Open Communion Is Another Way the Truth of the Local Church Is Neglected.

B. The Proper Observance of the Lord's Supper Emphasises the Importance of the "Local Church."

C. Baptists Are Recipients of Much Abuse and Unjust Criticism Because of the Practice of "Close Communion."

II. "Close Communion" Is Not Out of Line of Good Thinking.

A. Every Church Teaches "Close Communion" of Some Sort.

1. Baptism Or Sprinkling Is Required By All Kinds of Churches Before the Right To the Lord's Supper Is Given.

2. All Draw a Line Somewhere, So We Should Draw the Line In the Right Place.

B. Baptists Expect Everyone That Partakes With Us To Submit To the Same Things We Do.

1. Suppose a Coach Gave a Supper For His Basketball Players. I Heard of It and Went. They Would Say To Me, "You Can't Eat Here". Then I Would Cry, "Unfair — Bigots". They Would Tell Me, "You Go Try Out and If You Make the Team You Can Come Next Year". Would I Be Justified To Say They Didn't Love Me, Etc.? Of Course Not.

2. Take Another Example: A Lodge Has Their Initiation Service, I Go To It and I Can't Get In. Why? I Must Submit To the Same Rules and Rituals They Do and Then I Can Participate. Are They Too Good For Me? No, For They Associate With Me In Other Things. Do I Have a Right To Call Them Narrow, Bigots, and Unkind Because of This? NO.

3. These Things One Reasons As Just, But When It Comes To Religion, Men Don't Reason, They Just Cry, "Foul Play". A SCRIPTURAL OBSERVANCE OF THE LORD'S SUPPER.

I. SCRIPTURAL BAPTISM IS ESSENTIAL TO A PROPER OBSERVANCE OF THE LORD'S SUPPER.

A. Note Some Scriptures That Show This To Be True.

1. Acts 2:41-42 — "They" refers to the baptized of Acts 2:41.

2. Acts 20:7 — the distinguishing mark of "disciples" was baptism.

3. The order is: "believe" — "baptism" — "communion".

B. Baptist Baptism Is Different From All Other Baptisms.

1. There must be a proper candidate - saved person (Acts 2:47).

2. There must be a proper mode — immersion. a. Romans 6:1-4 (burial). b. Matthew 3:6 — "In" Jordan, not "by" Jordan or "with" Jordan. c. "In" water, not "with" or "by" water. d. They handled the "person" and not the "water".

3. There must be a proper administrator — church (Matthew 28:18-20).

C. One Might Say There Is Really a "Close" Baptism, A scriptural observance of the Lord's Supper requires a scriptural observance of baptism.

## II. SCRIPTURAL DISCIPLINE OF CHURCH MEMBERS IS ESSENTIAL TO A PROPER OBSERVANCE OF THE LORD'S SUPPER.

A. The Principle of Discipline Has To Be Considered.

1. A church can only judge "those within" (1 Corinthians 5:12).

2. This would eliminate all other churches because one church cannot judge another church's members.

B. Certain Laws Are Needed For the Benefit of the Church.

1. 1 Corinthians 5:9-12 — Both man and church needed the discipline.

2. Matthew 18:17 - This shows excision also.

C. Sin Destroys the Unity of the "One Body."

1. Note the "leaven" of 1 Corinthians 5:1-13; 6-8.

2. Note the "one body" of 1 Corinthians 10:17.

3. Note who the "body" is in 1 Corinthians 12:27.

## III. THERE MUST BE SCRIPTURAL UNITY OF THE CHURCH IF THE LORD'S SUPPER IS PROPERLY OBSERVED.

A. There Is No Unity If a Church Observes the Lord's Supper With the Heathen.

1. The Lord's churches are forbidden to eat the "Lord's Supper" with the heathen (1 Corinthians 10:16-22).

2. These who are heretics are also forbidden in this passage.

B. There Is No Unity If We Observe the Lord's Supper With Sects In the Church.

1. 1 Corinthians 11:17-20 emphasizes factions, sects, not error.

2. 1 Corinthians 1:11-12 shows the kind of divisions.

C. There Is No Unity If a Church Observes the Lord's Supper With Physical Divisions.

1. 1 Corinthians 11:21-22 emphasizes that they didn't wait for one another.
2. This would teach that a church can't take the Lord's Supper in some one's home unless the church meets there.

Conclusion: The Bible says (1 Corinthians 11:2), "keep the ordinances, as I delivered them unto you."

(Adapted from Carl E. Sadler).

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