

Ecclesiology

Session 29



Dr. Andy Woods

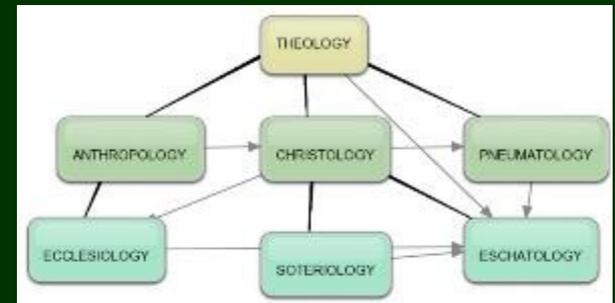
Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

Areas of Systematic Theology

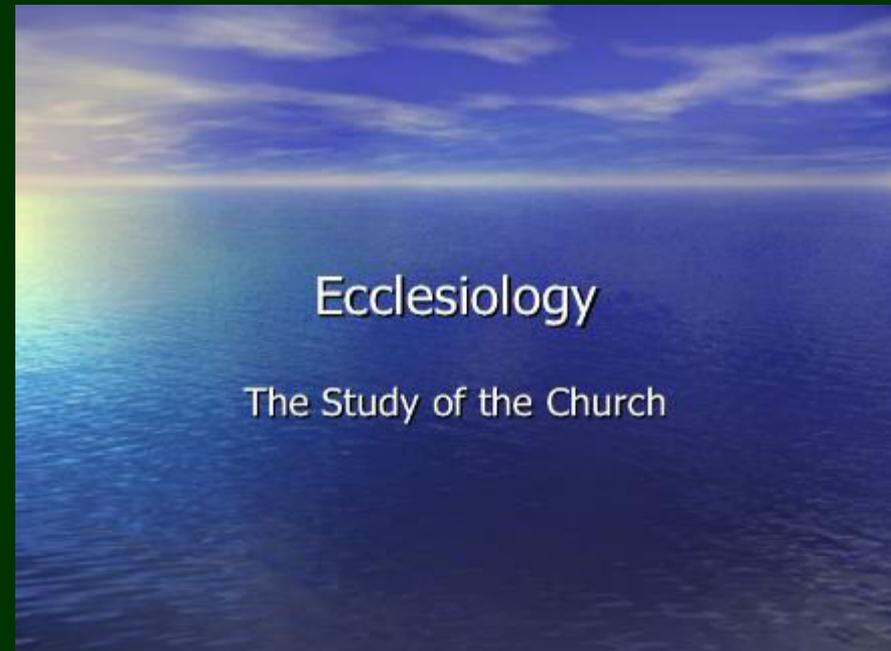
- Prolegomena – Introduction
- Theology – Study of God
- Christology – Study of Christ
- Pneumatology – Study of the Holy Spirit
- Anthropology – Study of Man
- Hamartiology – Study of sin
- Soteriology – Study of salvation
- Angelology – Study of angels
- ■ Ecclesiology – Study of the Church
- Eschatology – Study of the end

Systematic Theology



Ecclesiology Overview

- I. Definition
- II. Universal vs. local
- III. Word pictures
- IV. Origin
- V. Israel – Church differences
- VI. Intercalation
- VII. Purposes**
- VIII. Activities
- IX. Government
- X. Officers
- XI. Ordinances
- XII. Purity

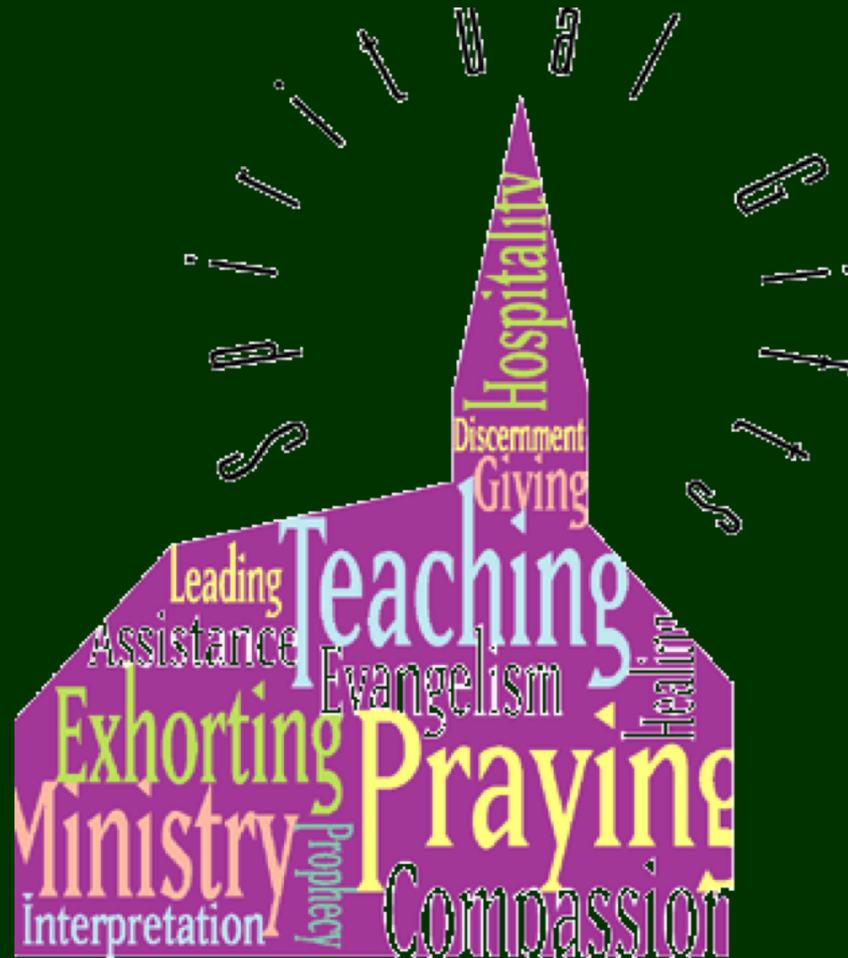


VII. Purposes of the Local Church



- Glorify God (Eph 3:21)
- Edify the saints (Eph 4:11-16)
- Fulfill the Great Commission (Matt 28:18-20)

Spiritual Gifts



Four Questions

1. What are some general observations about spiritual gifts?
2. Are all the spiritual gifts for today?
3. What are the spiritual gifts?
4. How do we discover our own unique area of gifting?



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The Case for Selective Cessationism

- I. Preliminary thoughts
- II. Four categories of gifts
 - A. Foundational (Eph 2:20)
 - B. Confirmatory (Heb 2:3-4)
 - C. Revelatory (Jude 3)
 - D. Edificatory gifts continue (Eph. 4:11-16)
- III. Church history and selective cessationism
- IV. Proper operation of the Sign & Revelatory gifts
- V. True source of the charismatic movement
- VI. Explanation of the Charismatic movement's popularity



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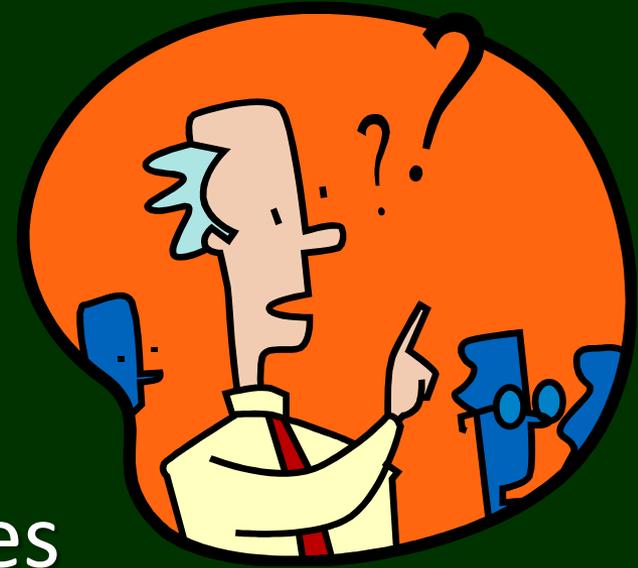
12/12/4/4

- Romans 12
- 1 Corinthians 12
- 1 Peter 4
- Ephesians 4



The 7 Disputed Gifts

1. Apostle
2. Prophet
3. Worker of Miracles
4. Tongues
5. Interpretation of tongues
6. Healing
7. Knowledge



Two Camps

1. Charismatics – All the spiritual gifts are in operation today
2. Cessationists (selective)– Most of the spiritual gifts are in operation today



SLBC Position Statement No. 7

“TEMPORARY SPIRITUAL GIFTS – This church teaches that the miraculous sign gifts, including the gift of tongues, (always the ability to speak in a previously unlearned, known language) along with the gift of healings were temporal gifts, given by the Holy Spirit solely to authenticate both the apostles and their message before the close of the canon of Scripture (1 Cor. 13:8-10). We do not believe that these are active as gifts today. However, we affirm that God is sovereign and may heal and/or give someone the ability to speak in a tongue (foreign language) today. We believe that the majority of what is termed ‘miraculous’ within the contemporary charismatic movement is something other than the Biblical gifts of tongues or healing.”

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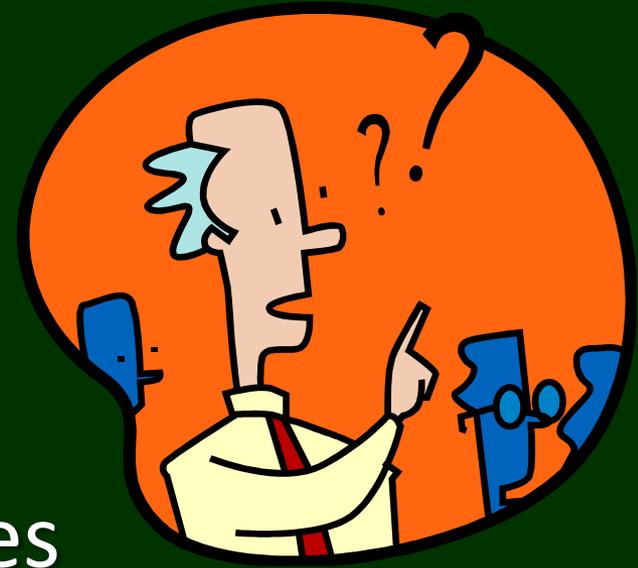
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Ephesians 2:20

“having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,”



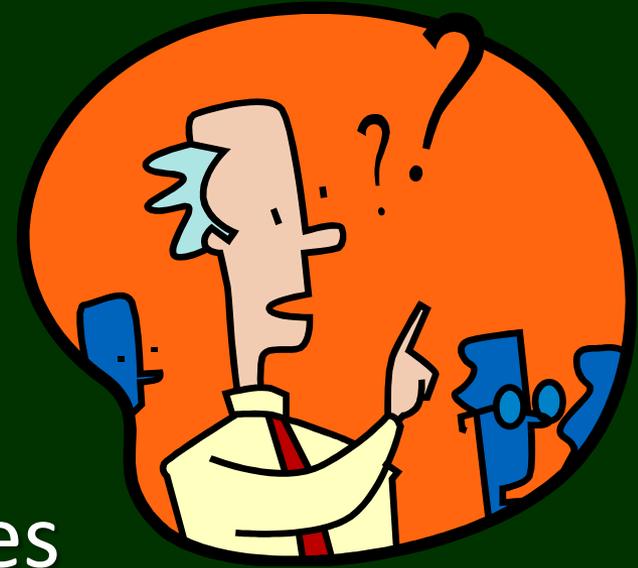
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Miracle Clusters In Scripture

NUM.	ERA	AUTHENTICATION
1.	Moses	Law
2.	Joshua	Conquest
3.	Elijah-Elisha	Prophet
4.	Christ	Kingdom offer
5.	Apostles	Church
6.	Tribulation & Millennium	Kingdom establishment

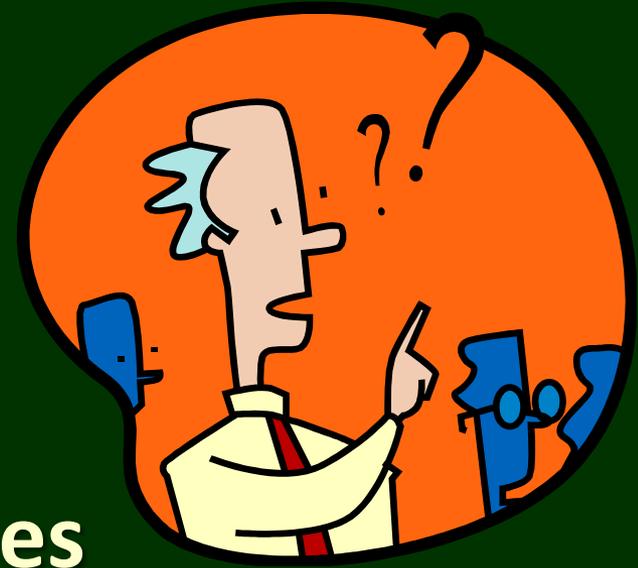
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The Revelatory Gifts

1. Prophet (Deut. 18:18; 2 Pet. 1:20-21; Eph. 3:5; 1 Cor. 14:29-30; Acts 11:28; 21:10-11)
2. Knowledge (1 Cor. 13:2, 8-9; 14:6)
3. Tongues & Interpretation of tongues (1 Cor. 14:21-22 vs. 26-27)

b. Love Emphasis (1 Cor. 13)

1. Necessity of love (13:1-3)
2. Nature of love (13:4-7)
3. Endurance of love (13:8-13)



1 Corinthians 13:8-10

“⁸ Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. ⁹ For we know in part and we prophesy in part; ¹⁰ but when the perfect [teleios] comes, the partial will be done away.”



1 Corinthians 13:11-13

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“The Perfect” [teleios] in 1 Cor. 13:10

Three Interpretations

1. Eschaton or End
2. Maturity of the Church
3. Completion of the NT canon

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1. “The Perfect” [*teleios*] in 1 Cor. 13:10 = The Eschaton or End

- a) Something ideal, perfect, unblemished
- b) Death, rapture, 2nd advent, eternal state
(vs. 12; Rev. 22:4)
- c) “Now” (vs. 12) = revelatory gifts continuing
until the end
- d) “Then” (vs. 12) = revelatory gifts ceasing
after the end
- e) Most popular view

Problems with the Eschaton View

1. *'Teleios'* never means perfection but maturity
2. *'Teleios'* never used of Eschatological events
3. Perfection (quality) does not provide a suitable antithesis to "in part" [*ek meros*] of verses 10, 12 (quantitative)
4. Eschatological events happen immediately making the analogy of vs. 11 difficult
5. *'Teleios'* is neuter while the personal coming of Christ would require a masculine adjective
6. Allows an open canon (Jude 3; Rev. 22:18-19)

“The Perfect” [teleios] in 1 Cor. 13:10

Three Interpretations

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- 2. Maturity of the Church**
3. Completion of the NT canon

2. “The Perfect” [teleios] in 1 Cor. 13:10 = Church’s Maturity

- a) Canon, unity, independence, death of the apostles, AD 70
- b) “Now” (vs. 12) = revelatory gifts continuing until end of first century
- c) “Then” (vs. 12) = revelatory gifts cease in the second century
- d) Closer to the truth than the Eschaton view

1 Corinthians 13:11-13

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Strengths of the Maturity View

1. Consistent with “infants” and “adulthood” (vs. 11)
2. Fits context of 1 Corinthians (3:1-3)
3. *Teleios* = maturity in 1 Corinthians 2:6 and 14:20
4. *Teleios* = maturity in the NT (Philip. 3:15; Eph. 4:13; Col. 1:28; 4:12)

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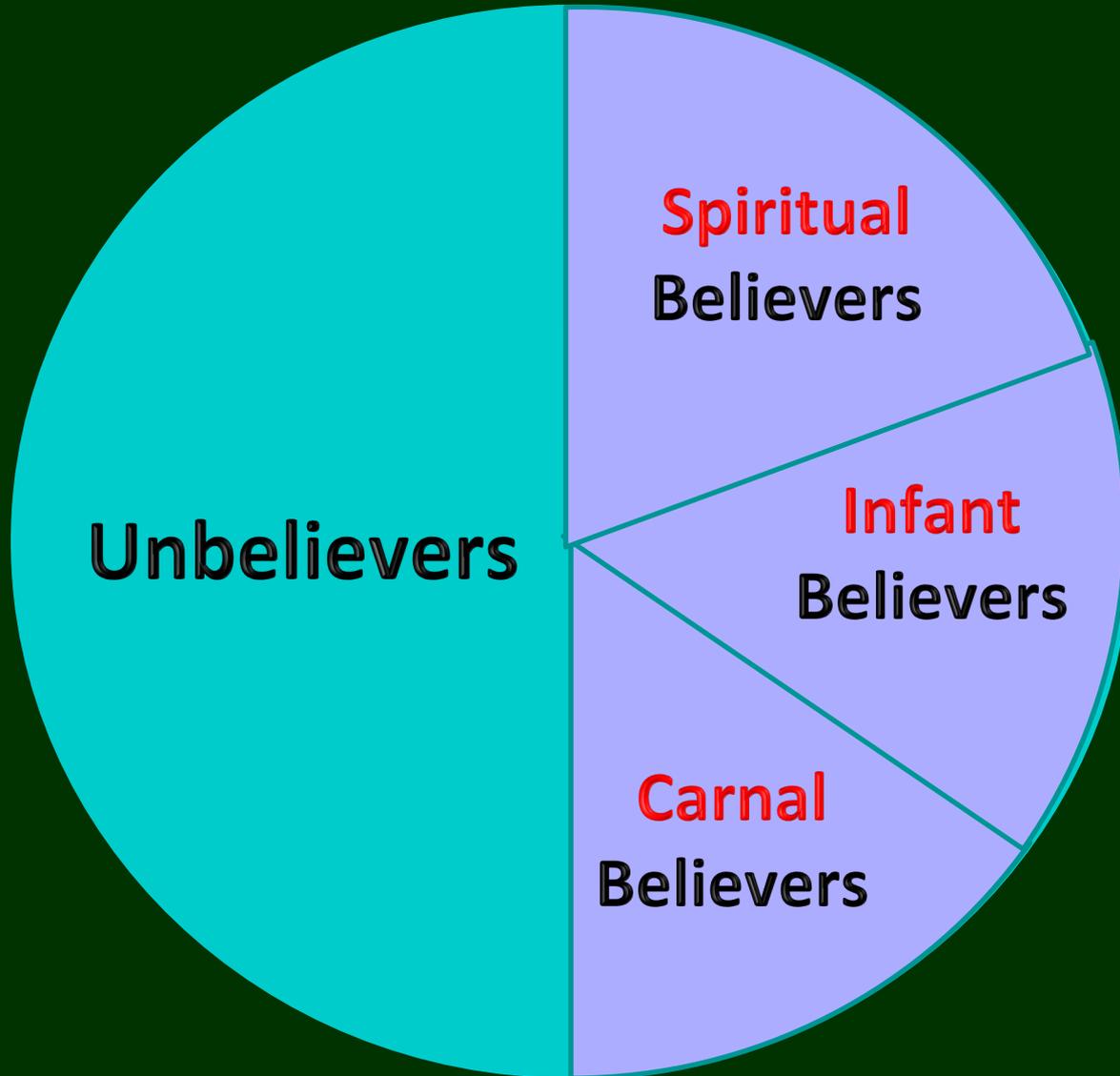
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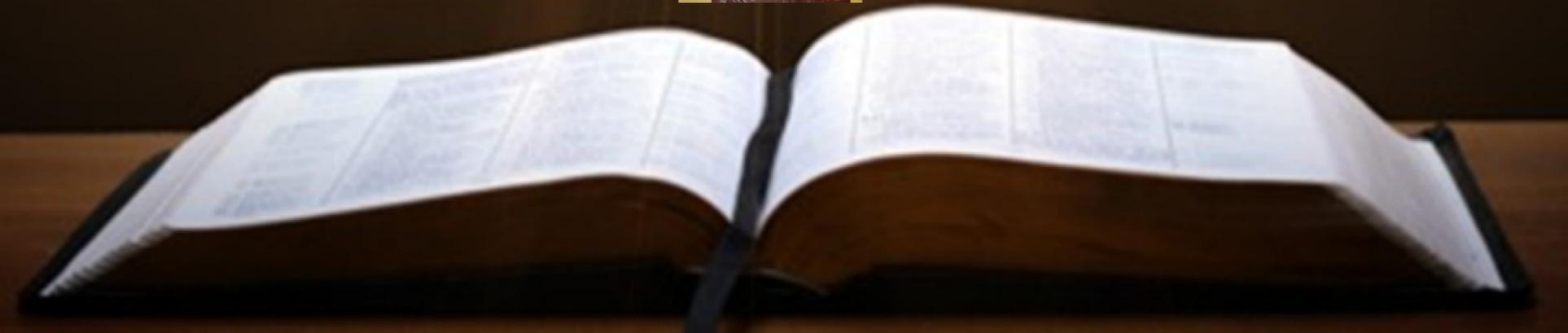
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4 Kinds of People from 1 Corinthians 3:1-3



1 Corinthians 3:1-3 (NKJV)

¹ And I, brethren, could not speak to you as to **spiritual people** but as to **carnal**, as to **babes** in Christ. ² I fed you with milk and not with solid food; for until now you were not able *to receive it*, and even now you are still not able; ³ **for you are still carnal**. For where *there are* envy, strife, and divisions among you, **are you not carnal** and behaving like *mere men*?



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Problems with the Maturity View

1. Maturity (quality) does not provide a suitable antithesis to “in part” [*ek meros*] of verses 10, 12 (quantitative)
2. Criteria for depicting the church’s maturity is arbitrary
 - a. Canon, unity, independence, death of the apostles?
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Ephesians 4:13-14

“¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. ¹⁴ As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;”



“The Perfect” [teleios] in 1 Cor. 13:10

Three Interpretations

1. Eschaton or End
2. Maturity of the Church
3. Completion of the NT canon

3. “The Perfect” [*teleios*] in 1 Cor. 13:10 = The Completed Canon

- a. “Now” (vs. 12) = revelatory gifts continuing throughout the apostolic and pre-NT canon era
- b. “Then” (vs. 12) = revelatory gifts cease in the post-apostolic and post-NT canon era
- c. 1st century revelatory gifts were “in part” [*ek meros*] (vs. 10, 12)
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2 Timothy 3:16-17

¹⁶ “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.”



2 Peter 1:3-4

³ “Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. ⁴ For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust.”



Jude 3

“³ Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.”



Revelation 22:18-19

“¹⁸ I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; ¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.”



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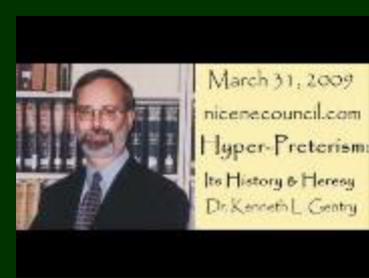




Robert Dean

Robert Dean, “Three Arguments for the Cessation of Tongues”
(paper, Conservative Theological Society, Fort Worth, TX, 2002), 9.

“[T]he child represents the incomplete knowledge available to the infant, pre-canon church. Just as a child has inadequate knowledge to live as a mature adult, so the pre-canon church lacked a sufficient canon and doctrine to lead the spiritual life of the new Church Age. An adult reaches maturity when he is complete with the knowledge and skills necessary for life. So, too the post canon church has the completed canon of Scripture which is sufficient for every need, every problem, every difficulty in life. Through the learning of the doctrines of the Word under the filling of the Holy Spirit the believer is able to pursue spiritual maturity.”



Kenneth Gentry

Robert Dean, "Three Arguments for the Cessation of Tongues"
(paper, Conservative Theological Society, Fort Worth, TX, 2002), 9.

“When Paul was in his childhood, he thought as a child was expected to think. But when he became a mature man, he naturally put away childish thought modes. Similarly, when the church was in her infancy, she operated by means of bit by bit piecemeal revelation. But when she grew older, she operated by means of finalized Scripture. Thus, tongues were related to the Church in her infancy stage (cp. 1 Cor. 14:19, 20).”

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**Lord,
please talk
to me**



Strengths of the Completed NT Canon View

1. Completed NT canon (quantitative) provides a suitable antithesis to “in part” [*ek meros*] of verses 10, 12 (quantitative)
2. *Teleios* is used in James (AD 44–47) for Scripture (1:25)
3. The canon view handles well the mirror [*esoptron*] analogy of verse 12 (Jas. 1:23) since Scripture furnishes us with realistic self assessment (Gal. 3:24; Rom. 5:20; 7:7; Jas. 1:23-25)
4. The canon view handles well the immediate “now” [*arti*] of verse 12 and the distant “non” [*nyni*] of verse 13

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A Completed NT Canon is a Suitable Antithesis to Revelation “In Part”

“Is it possible to determine the nature of the partial gifts of prophecy, tongues, and knowledge? Yes. The answer is that they are revelational in quality. Since this is so, then ‘the perfect’ must also be revelational.”

A Completed NT Canon is a Suitable Antithesis to Revelation “In Part”

“‘That which is complete’ should logically be of the same kind as ‘that which is partial’ and is therefore most naturally understood as a reference to the completion of revelation for the Church Age.”

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James 1:25

“But one who looks intently at the perfect [teleios] law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.”

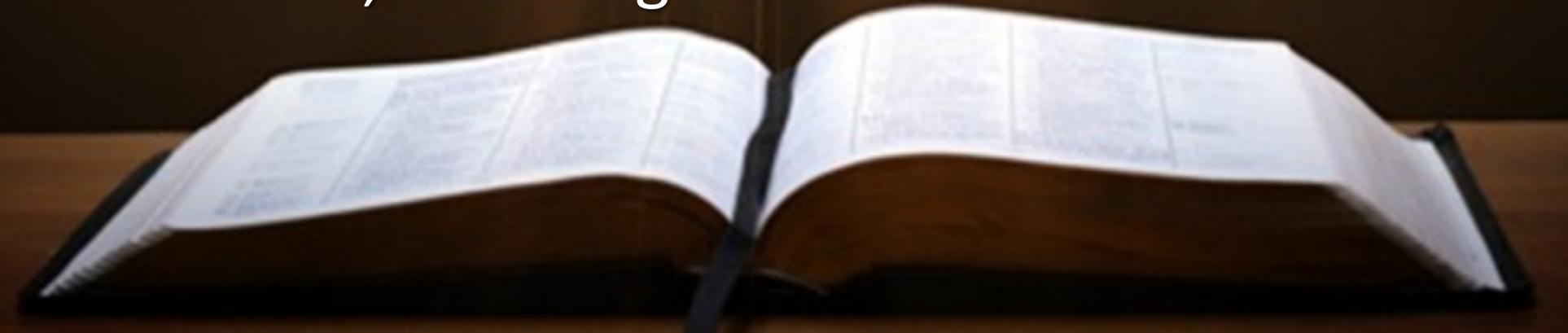


Strengths of the Completed NT Canon View

1. Completed NT canon (quantitative) provides a suitable antithesis to “in part” [*ek meros*] of verses 10, 12 (quantitative)
2. *Teleios* is used in James (AD 44–47) for Scripture (1:25)
3. The canon view handles well the mirror [*esoptron*] analogy of verse 12 (Jas. 1:23) since Scripture furnishes us with realistic self assessment (Gal. 3:24; Rom. 5:20; 7:7; Jas. 1:23-25)
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1 Corinthians 13:11-13

“¹¹ When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. ¹² For now we see in a mirror [*esoptron*] dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. ¹³ But now faith, hope, love, abide these three; but the greatest of these is love.”



James 1:22-23

“²² But prove yourselves doers of the word, and not merely hearers who delude themselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror [esoptron].”



Mirrors at Corinth

“Corinth was famous as the producer of some of the finest bronze mirrors in antiquity.”...“But even the best mirrors reflected images imperfectly.”



Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Grove, IL: Inter Varsity Press, 1993), 480; Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT, ed. F. F. Bruce (Grand Rapids: Eerdmans, 1987), 647-48.



Robert Dean

Robert Dean, “Three Arguments for the Cessation of Tongues”
(paper, Conservative Theological Society, Fort Worth, TX, 2002), 11.

“Paul envisioned a time, yet future when believers would have the entire realm of mystery doctrine to objectively know themselves as never before and be spiritually self sustaining. Only God has a complete knowledge of the believer and only with a complete canon can the believer have sufficient, objective knowledge of himself. Through learning and applying doctrine from the completed and sufficient Scripture a mirror is constructed in his soul. This mirror of truth enables the believer to accurately and objectively evaluate his own life and circumstances from the divine viewpoint. Prior to the completed canon the believer could only have an incomplete understanding of who he is and what he possesses as a member of the royal family of God, and all the vast assets that God has provided for him. It is the completed Word of God that provides this sufficient, perspicuous understanding of ourselves as we truly are. Prior to the revelation of the mystery doctrine the believer looked into the mirror of God’s Word dimly and saw a riddle, due to incomplete revelation.”



Myron J. Houghton

“A Reexamination of 1 Corinthians 13:8–13,” *BibSac* 153 (July-September 1996): 353.

“Because believers today possess complete revelation, they are able to understand what God’s Word teaches about themselves, their potential, their limitations, and the means that God has made available for them to obtain victory over sin in a clear and detailed manner that was not possible before the completion of the canon. The Scriptures equip a believer for every good work by being profitable for teaching, reproving, correcting, and training (2 Tim 3:16–17).”

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Endurance of Love Emphasis (1 Cor. 13:8-13)

- a. Unlike Love, the revelatory gifts will cease (8-10)
- b. Two illustrations (11-12)
 - 1) Immaturity to maturity (11)
 - 2) Limited to full sight (12)
- c. Unlike love, Faith (2 Cor. 5:7) and Hope (Rom. 8:24) will cease (13)

Matthew 4:4

⁴ “But He answered and said, ‘It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.’”



Matthew 5:18

¹⁸ “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”



1 Corinthians 13:11-13

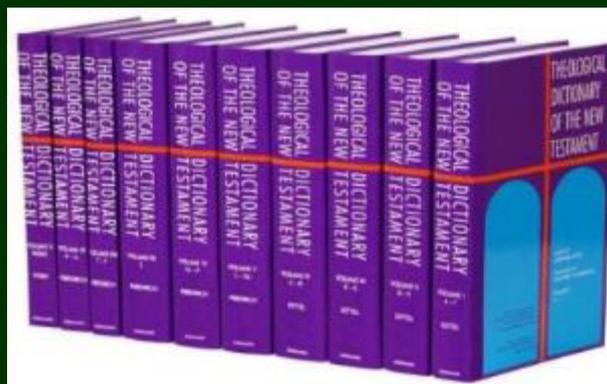
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Theological Dictionary of the New Testament (TDNT)

G. Stählin, “Nyn (arti),” in Theological Dictionary of the New Testament, ed. G. Kittel, trans. G.W. Bromiley (Grand Rapids: Eerdmans, 1967), 4:1107 n. 8, and p.111

“How closely ἄρτι and νῦν approximate may be seen from a whole series of expressions which have their roots in either the one or the other. ...On the other hand, in the koine ἄρτι may, with νῦν, denote the present strictly as a pt. of time..or as a period of time, e.g., 1 C. 13:12...The most important and frequent use of νῦν in this way is for the period between the comings...it embraces in its fulness the whole of the period.”



Problems with the Canon View Answered

1. **“Face to face”** (vs. 12a) refers not to fellowship with God (Judges 6:22) but rather revelation from God (Num. 12:6-8) allowing honest self assessment (Jas. 1:23)
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3. **Completed NT canon is in the immediate context** since Paul understood the notion of an OT canon & was also aware of a limited body of NT inspired writings (1 Tim. 1:12, 14; 6:20; 2 Tim. 4:13; 2 Pet. 3:15)
4. **Whole chapter not for us?** All Scripture is for us (Rom. 15:4; 2 Tim. 3:16) but not directly about us

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James 1:22-23

“²² But prove yourselves doers of *the word*, and not merely hearers who delude themselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a *mirror [esoptron]*.”



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D. Martyn Lloyd-Jones

D. Martyn Lloyd Jones, *Prove All Things*, ed. Christopher Catherwood
(Eastbourne, England: Kingsway, 1985), 32–33.

“It means that you and I, who have the Scriptures open before us, know much more than the apostle Paul of Gods truth...It means that we are altogether superior...even to the apostles themselves, including the apostle Paul! It means that we are now in a position which . . . ‘we know, even as we are known’ by God . . . indeed, there is only one word to describe such a view, it is nonsense.”

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2 Timothy 3:16-17

¹⁶ “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.”



Romans 15:4

“For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.”



1 Corinthians 13:8-10

“⁸ Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. ⁹ For we know in part and we prophesy in part; ¹⁰ but when the perfect [teleios] comes, the partial will be done away.”



SLBC Position Statement No. 7

“TEMPORARY SPIRITUAL GIFTS – This church teaches that the miraculous sign gifts, including the gift of tongues, (always the ability to speak in a previously unlearned, known language) along with the gift of healings were temporal gifts, given by the Holy Spirit solely to authenticate both the apostles and their message **before the close of the canon of Scripture (1 Cor. 13:8-10)**. We do not believe that these are active as gifts today. However, we affirm that God is sovereign and may heal and/or give someone the ability to speak in a tongue (foreign language) today. We believe that the majority of what is termed ‘miraculous’ within the contemporary charismatic movement is something other than the Biblical gifts of tongues or healing.”

Problems with Cessationism Answered

- 1. Prophets are predicted in the future** (Joel 2:28-32; Rev. 11:3-13)? Israel-Church distinction
- 2. Leaves the church without the ability to understand and proclaim Scripture?** These revelatory gifts transitioned into edificatory gifts
- 3. Cessationists are anti- super-naturalists?** Today God miraculously intervenes directly
- 4. You are putting God in a box?** God's work is limited based upon the parameters that God Himself has already set (Isa. 64:6: Heb. 6:18)

Apostolic Gift of Healing

Healing Today

No prayer

Prayer

Indirect

Direct

Apostles

Physicians

Instantaneous

Gradual

Common

Less common

Automatic

Non-automatic

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The Case for Selective Cessationism

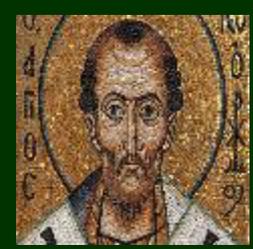
- I. Preliminary thoughts
- II. Four categories of gifts**
 - A. Foundational (Eph 2:20)
 - B. Confirmatory (Heb 2:3-4)
 - C. Revelatory (Jude 3)
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- III. Church history and selective cessationism
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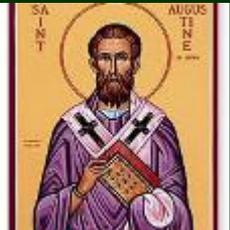




Chrysostom (A.D. 345–407)

Chrysostom, Homily 29 on First Corinthians.

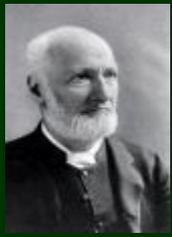
“This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity has produced us again another question: namely, why did they then happen, and now do so no more?”



Augustine (A.D. 354–430)

Augustine, *Homily 6:10 on the First Epistle of John*.

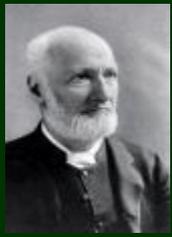
“In the earliest times, the Holy Ghost fell upon them that believed: and they spoke with tongues, which they had not learned, as the Spirit gave them utterance. Acts 2:4 These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away. . . . If then the witness of the presence of the Holy Ghost be not now given through these miracles, by what is it given, by what does one get to know that he has received the Holy Ghost?”



Philip Schaff

History of the Christian Church, vol. 1 , p. 236-37.

“We do not know how long the glossolalia, as thus described by Paul, continued. It passed away gradually with the other extraordinary or strictly supernatural gifts of the apostolic age. It is not mentioned in the Pastoral, nor in the Catholic Epistles. We have but a few allusions to it at the close of the second century. Irenæus (Adv. Haer. 1. v. c. 6 § 1,) speaks of ‘many brethren’ whom he heard in the church having the gift of prophecy and of speaking in ‘diverse tongues’ (παντοδαπαῖς γλώσσαις), bringing the hidden things of men (τὰ κρύφια τῶν ἀνθρώπων) to light and expounding the mysteries of God (τὰ μυστήρια τοῦ θεοῦ). It is not clear whether by the term ‘diverse,’ which does not elsewhere occur, he means a speaking in foreign languages, or in diversities of tongues altogether peculiar, like those meant by Paul.”



Philip Schaff

History of the Christian Church, vol. 1 , p. 236-37.

“The latter is more probable. Irenæus himself had to learn the language of Gaul. Tertullian (Adv. Marc. V. 8; comp. De Anima, c. 9) obscurely speaks of the spiritual gifts, including the gift of tongues, as being still manifest among the Montanists to whom he belonged. At the time of Chrysostom it had entirely disappeared; at least he accounts for the obscurity of the gift from our ignorance of the fact. From that time on the glossolalia was usually misunderstood as a miraculous and permanent gift of foreign languages for missionary purposes. But the whole history of missions furnishes no clear example of such a gift for such a purpose.”

Conclusion

Ecclesiology Overview

- I. Definition
- II. Universal vs. local
- III. Word pictures
- IV. Origin
- V. Israel – Church differences
- VI. Intercalation
- VII. Purposes
- VIII. Activities**
- IX. Government
- X. Officers
- XI. Ordinances
- XII. Purity

