


Ecclesiology
Session 28



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




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?



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?



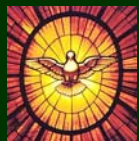
Four Questions

- 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?



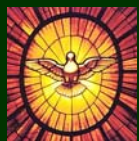
The Case for Selective Cessationism

- 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



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



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.”


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



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




The 7 Disputed Gifts

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




Ephesians 2:20

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



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



The 7 Disputed Gifts

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



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

Apostolic Gift of Healing	Healing Today
No prayer	Prayer
Indirect	Direct
Apostles	Physicians
Instantaneous	Gradual
Common	Less common
Automatic	Non-automatic

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



The 7 Disputed Gifts

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



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)



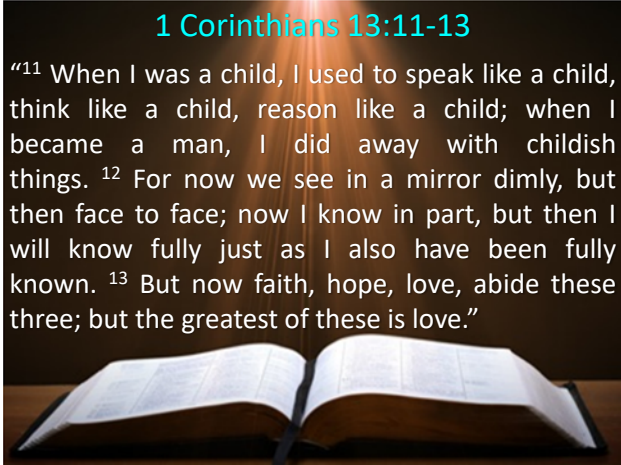
1 Corinthians 13:8-10

“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

“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 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.”



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)

“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

“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

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

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 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.”



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)

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)

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 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."



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)

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)


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

“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 dimly, but then face to face; now I know in part [ek meros], 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.”




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)

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 dimly, but then face to face; now I know in part [ek meros], 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.”



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)

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)**

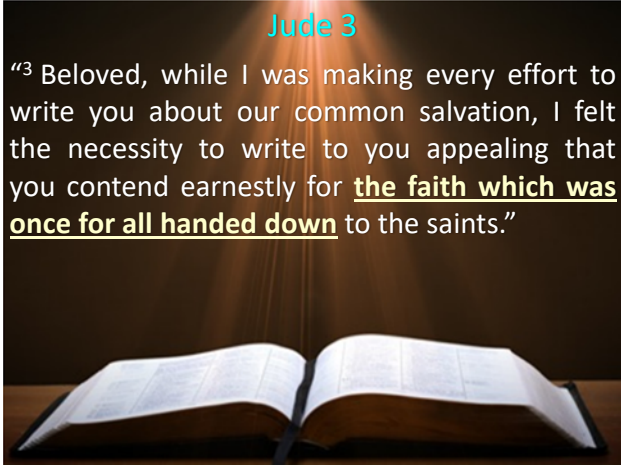
1 Corinthians 13:8-10

"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."



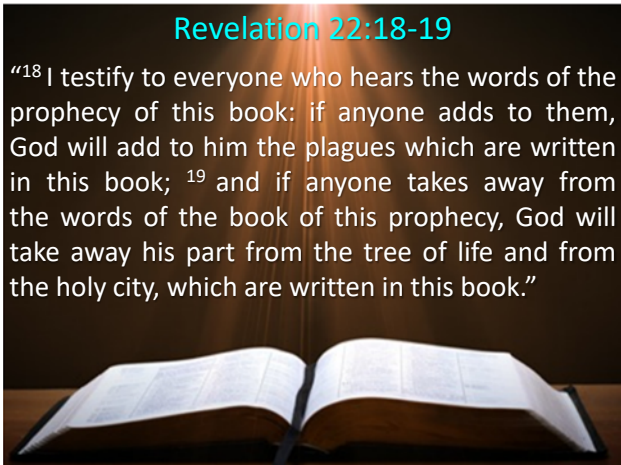
Jude 3

“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.”

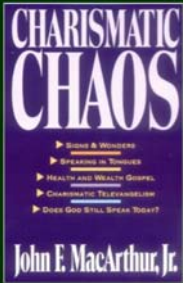


Revelation 22:18-19

“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.”



John MacArthur
Charismatic Chaos, p. 66-84



- ▶ Montanism
- ▶ Roman Catholicism
- ▶ Neo-orthodoxy
- ▶ Mormonism

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

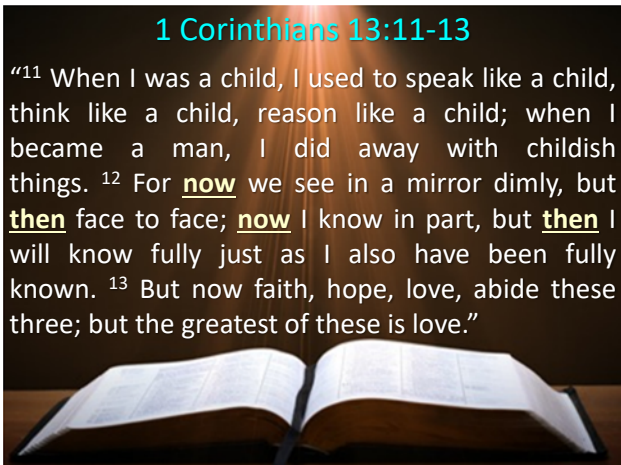
1. Eschaton or End
2. Maturity of the Church
3. Completion of the NT canon

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

“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 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.”



Strengths of the Maturity View

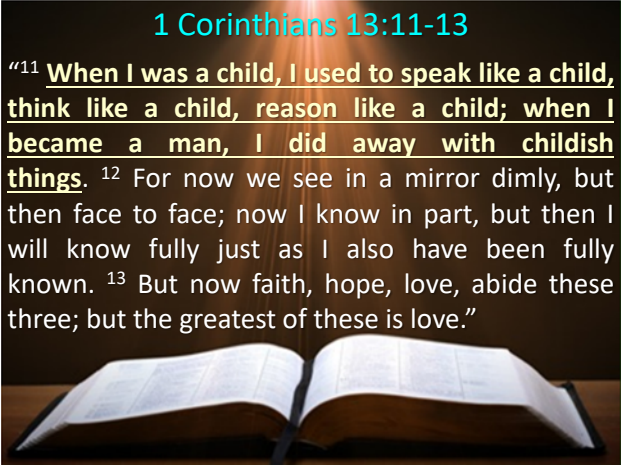
1. Consistent with “infants” and “adulthood” (vs. 11)
2. Fits context of 1 Corinthians (3:1-3)
3. *Teleios* = maturity in 1 Corinthians 2:6 and 14:20
4. *Teleios* = maturity in the NT (Philip. 3:15; Eph. 4:13; Col. 1:28; 4:12)

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)

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 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.”



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)

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*?

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)

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)**

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?
 - b. AD 70 vs. AD 135?
 - c. Church remains immature (1 Cor. 3:3; Eph. 4:11-12)

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?
 - b. AD 70 vs. AD 135?
 - c. Church remains immature (1 Cor. 3:3; Eph. 4:11-12)

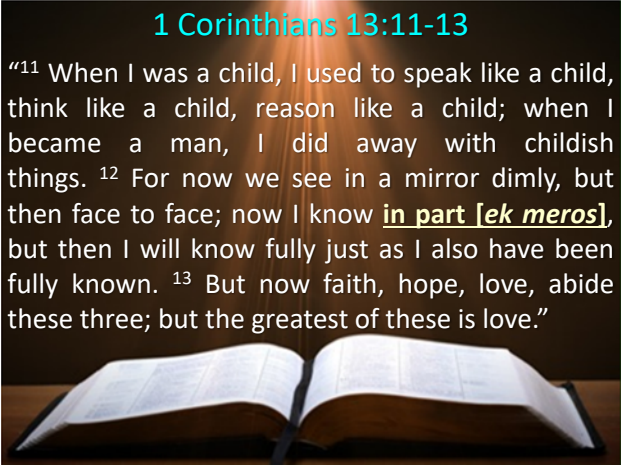
1 Corinthians 13:8-10

"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

"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 dimly, but then face to face; now I know in part [ek meros], 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."



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?
 - b. AD 70 vs. AD 135?
 - c. Church remains immature (1 Cor. 3:3; Eph. 4:11-12)


1 Corinthians 3:1-3 (NKJV)

*"¹And 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?"***



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;"*



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