


Ecclesiology
Session 31




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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?



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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)
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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



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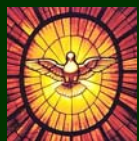
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Ephesians 2:20

“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.”



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

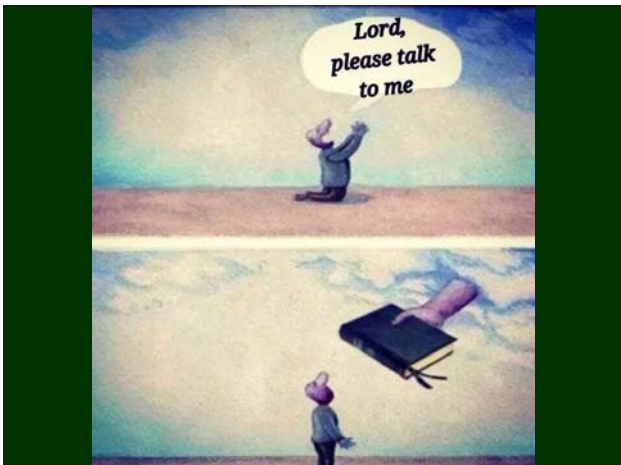
- 1. Eschaton or End
- 2. Maturity of the Church
- 3. Completion of the NT canon

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)
- d. Superseded by a sufficient (2 Tim. 3:17; 2 Pet. 1:3-4) and completed (Jude 3; Rev. 22:18-19) NT canon

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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

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)
- 2. “**Knowing as known**” (vs. 12b) refers not to omniscience but rather to the Spirit’s illumination (John 16:12-15; 1 Cor. 2:9-15)
- 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

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)


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
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Chrysostom (A.D. 345–407)
 Patriarch of Constantinople
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)
 Bishop of Hippo
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
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“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.”

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IV. Proper Operation of the Sign & Revelatory Gifts

- I. Prophecy
- II. Tongues




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I. Proper Rules for Prophecy



A. 100% accuracy (Deut. 18:20-22; Acts 11:28; 21:10-11)

B. 2 to 3 prophets at a time (1 Cor. 14:28)

C. Prophets are in full control of their faculties (1 Cor. 14:32)

D. Listeners are to judge carefully


1. 1 Cor. 14:28
2. Deut. 13:1-5; Isa. 8:20; Acts 17:11; Gal. 1:8-9; 1 Thess. 5:20-21; 1 John 4:1; Rev. 2:2

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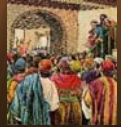
1 Corinthians 12:10 (KJV)

“To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues [*glōssa*]; to another the interpretation of tongues [*glōssa*].”




Acts 2:6

“Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language [*dialektos*].”



The Nations of Pentecost

Pentecost, a Jewish feast also known as the Feast of Weeks, marked the completion of the barley harvest. On this annual holiday about 50 days after the resurrection of Jesus, Jewish people from throughout the Roman Empire were gathered in the city of Jerusalem to observe this great religious holiday. When the Holy Spirit was poured out on the apostles, they began to speak with “other tongues,” and these people from other nations understood them perfectly (Acts 2:5–13). This map shows the different regions of the Roman Empire represented in Jerusalem on the Day of Pentecost.



Revelation 9:11 (KJV)

“And they had a king over them, which is the angel of the bottomless pit, whose name in the *Hebrew tongue* is Abaddon, but in the *Greek tongue* hath his name Apollyon.”



1 Corinthians 14:21-22

"²¹ In the Law it is written, 'BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,' says the Lord. ²² So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe."



1 Corinthians 14:26-27

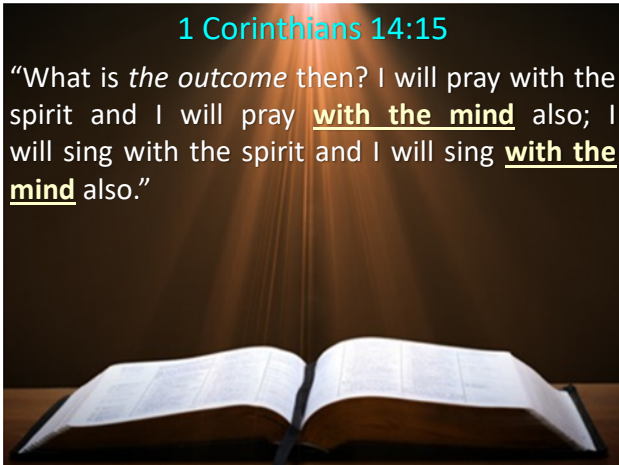
"²⁶ What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. ²⁷ If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret."

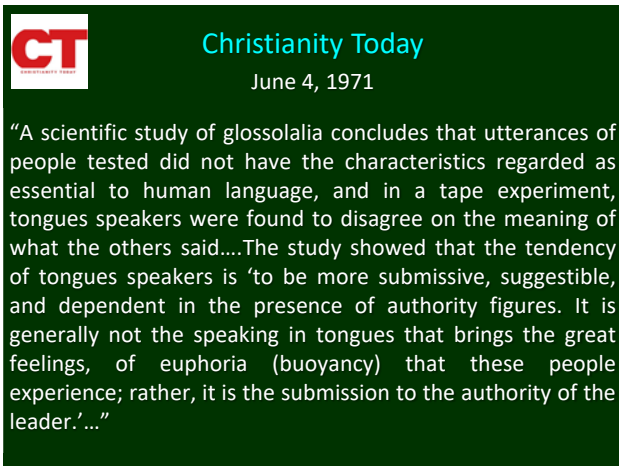


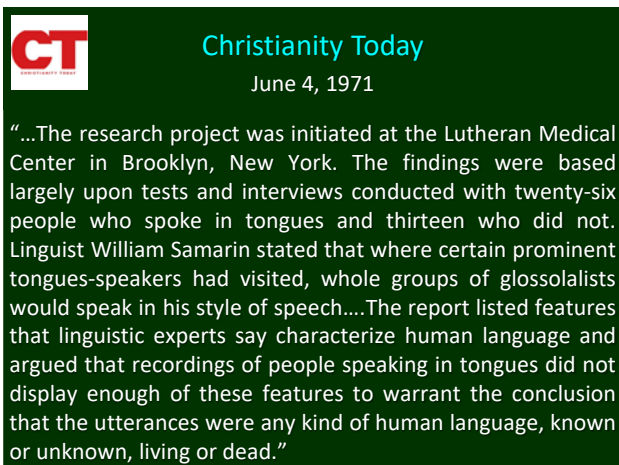
Mathew 6:7

"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words."









Virgil, 1st century B.C. commenting of the priestess on the Isle of Delos.

“She attained her ecstatic state and speech in a haunted cave where drafts and winds made weird sounds and music. When she became united in spirit with the god Apollo, she began to speak in tongues, sometimes understood, sometimes incoherent.”

Cited by John Miles, The Subject of Tongues, an Introduction to Christian Doctrine: An Outline Course, (Grand Rapids, Grand Rapids School of the Bible and Music, 1974), p. 2.

National Geographic on the Priestess at Delphi.

“In a trance, perhaps induced by narcotic herbs, she sat on a tripod and raved. Priests enriched themselves by translating her incoherent cries into rhymed prophecies.”

Greece and Rome: Builders of Our World, National Geographic Society, 1968), p. 171.

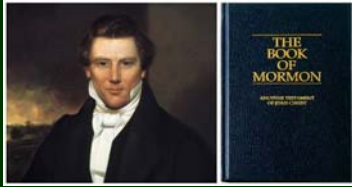
Chrysostom, a 4th Century Christian on Delphi.

“...This same Pythoness then is said to be female, to sit at times upon the tripod of Apollos astride, and thus the evil spirit ascending from beneath and entering the lower part of her body, fills the woman with madness, and she with disheveled hair begins to play the bacchanal and to foam at the mouth, and thus being in frenzy to utter the words of her madness.”

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Joseph Smith's Command

"Arise upon your feet, speak or make some sound, continue to make sounds of some kind, and the Lord will make a language or tongue of it."



Joseph Dillow, Speaking in Tongues (Grand Rapids: Zondervan Publishing House, 1975), p. 173.

Brigham Young

"Shouting, jerks, and dancing were common in their services, and Brigham Young not only spoke in unknown tongues but interpreted his messages to his hearers."




Thomas R. Edgar, Miraculous Gifts, (Neptune, New Jersey, Loizeaux Brothers, 1983), p. 255.

Tongues and the Unsaved

"Now before you sit down and write me a letter telling me how real your experience with tongues is, let me tell you about mine. I've spoken in tongues on several occasions. I've walked down aisles, I've prayed through at the altar, I've followed the instructions of the spiritual leaders who were telling me how to speak in tongues, and I spoke in tongues. It was very real. It happened. There was nothing unreal about it. But it was not of the Holy Spirit! How do I know? I wasn't even saved at the time. That's how I know. I became convinced by the preaching I heard that I must speak in tongues to be right with God. I was determined to do it, and I did it."

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1 Corinthians 12:28-30

*"²⁸ And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. ²⁹ All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? ³⁰ All do not have gifts of healings, do they? **All do not speak with tongues, do they? All do not interpret, do they?**"*

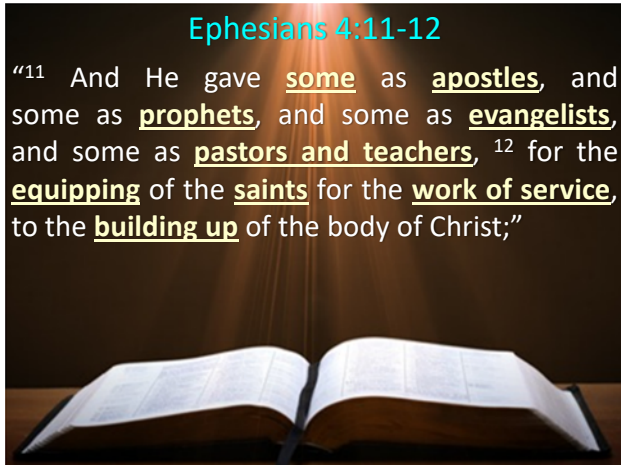


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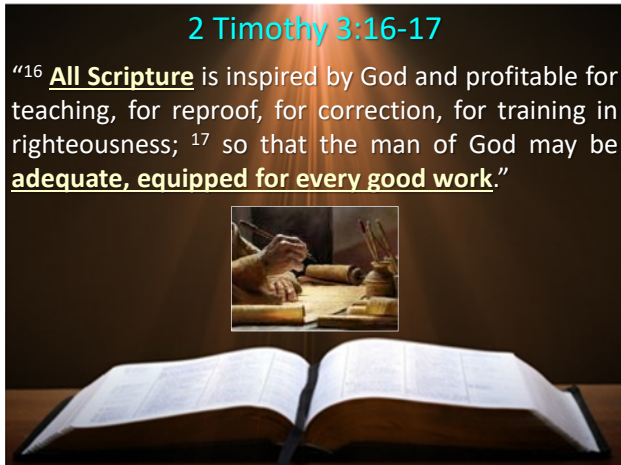
Ephesians 4:11-12


“¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, ¹² for the equipping of the saints for the work of service, to the building up of the body of Christ;”




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.”



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- E. **Only 2 to 3 tongue speakers at a time (1 Cor. 14:27)**
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1 Corinthians 14:26-27

²⁶ What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. ²⁷ **If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret.**




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1 Corinthians 12:28-30

“²⁸ And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *various* kinds of tongues. ²⁹ All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of miracles*, are they? ³⁰ All do not have gifts of healings, do they? **All do not speak with tongues, do they? All do not interpret, do they?**”



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Spiritual Gifts: Observation #2

- God sovereignly bestows all the Spiritual gifts (1 Cor 12:11; Heb 2:4)



1 Corinthians 12:31

“³⁰ All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? ³¹ But earnestly desire (zēloō) the greater gifts. And I show you a still more excellent way.”



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Spiritual Gifts: Observation #6

- Spiritual gifts are given in order to edify the church (1 Cor 12:7; 14:12, 26; Eph 4:11-12; 1 Pet 4:10)



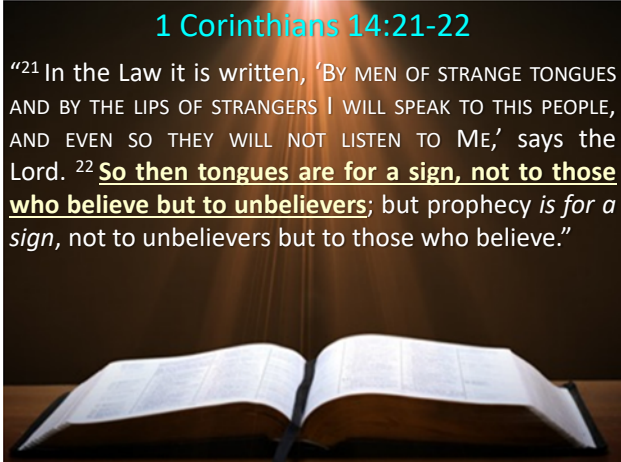
1 Corinthians 14:26-27

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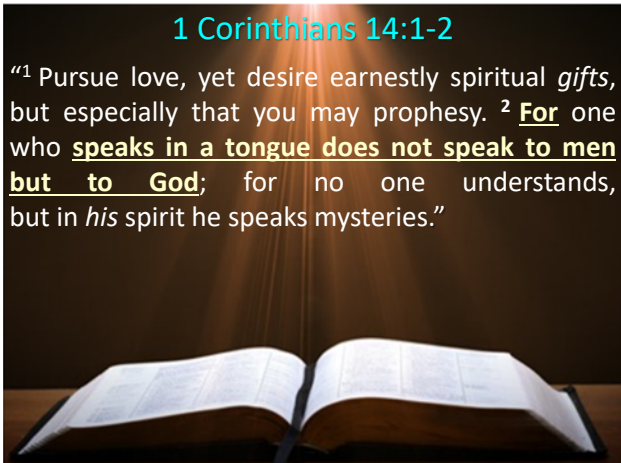
1 Corinthians 14:21-22

"²¹In the Law it is written, 'BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,' says the Lord. ²²So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy *is for a sign*, not to unbelievers but to those who believe."



1 Corinthians 14:1-2

"¹Pursue love, yet desire earnestly spiritual *gifts*, but especially that you may prophesy. ²For one who speaks in a tongue does not speak to men but to God; for no one understands, but in *his* spirit he speaks mysteries."

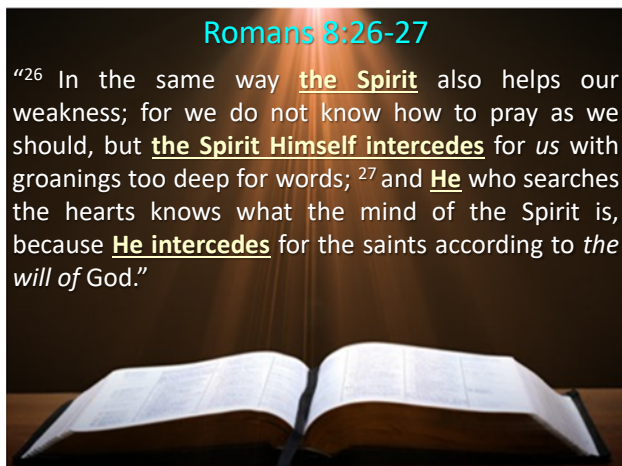


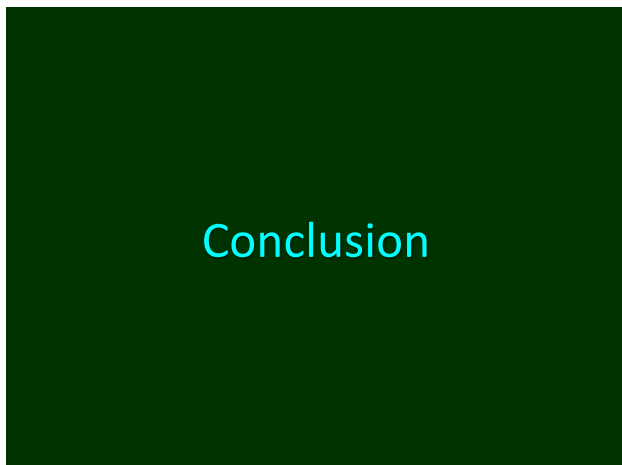
1 Corinthians 14:4

"One who speaks in a tongue edifies himself; but one who prophesies edifies the church."









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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