


Ecclesiology
Session 48



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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



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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



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Purity of the Church


- Ecclesiastical separation
- Church discipline



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Ecclesiastical Separation

- A. Why separate?
- B. Biblical basis for separation
- C. What to separate from?



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A. Why Separate?

1. Not hatred
2. Gives world a false sense of security
3. Loss of distinctiveness and power



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B. Biblical Basis for Separation?


1. 2 Thess. 3:6, 14
2. 1 Cor. 5:11
3. 2 Cor. 6:14-18
4. Rom. 16:17
5. Eph. 5:11
6. Titus 3:9-11
7. 2 John 9-11




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2 John 9-11

"⁷For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist. ⁸Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. ⁹Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, **do not receive him into your house**, and do not give him a greeting; ¹¹for the one who gives him a greeting **participates** in his evil deeds."




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D. Martyn Lloyd-Jones
Knowing the Times (Carlisle, PA: The Banner of Truth Trust, 1989; reprint, 2001), 161-62.

“To regard a church, or a council of churches, as a forum in which fundamental matters can be debated and discussed, or as an opportunity for witness-bearing, is sheer confusion and muddled thinking. There is to be no discussion about ‘the foundation’, as we have seen. If men do not accept that, they are not brethren and we can have no dialogue with them. We are to preach to such and to evangelize them. Discussion takes place among the brethren who share the same life and subscribe to the same essential truths. It is right and good that brethren should discuss together matters which are not essential to salvation and about which there is, and always has been, and always will be, legitimate differences of opinion. We can do no better at that point than quote the old adage, ‘In things essential, unity, in things indifferent liberty, in all things charity.’”


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D. Martyn Lloyd-Jones
Knowing the Times (Carlisle, PA: The Banner of Truth Trust, 1989; reprint, 2001), 161-62.

“Before there can be any real discussion and dialogue and exchange there must be agreement concerning primary and fundamental matters. Without the acceptance of certain axioms and propositions in geometry, for example, it is idle to attempt to solve any problem. If certain people refuse to accept the axioms, and are constantly querying and disputing them, clearly there is no point of contact between them and those who do accept them. It is precisely the same in the realm of the church. Those who question and query, let alone deny, the great cardinal truths that have been accepted throughout the centuries do not belong to the church, and to regard them as brethren is to betray the truth. As we have already reminded ourselves, the apostle Paul tells us clearly what our attitude to them should be: ‘A man that is a heretic after the first and second admonition reject’ (Tit. 3:10).”

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D. Martyn Lloyd-Jones
Knowing the Times (Carlisle, PA: The Banner of Truth Trust, 1989; reprint, 2001), 161-62.

“They are to be regarded as unbelievers and need to be called to repentance and acceptance of the truth as it is in Christ Jesus. To give the impression that they are Christians with whom other Christians disagree about certain matters is to confuse the genuine seeker and enquirer who is outside. But such is the position prevailing today. **It is based upon a failure to understand the nature of the New Testament church which is ‘the pillar and ground of the truth’ (1 Tim. 3:15).** In the same way it is a sheer waste of time to discuss or debate the implications of Christianity with people who are not agreed as to what Christianity is. Failure to realize this constitutes the very essence of the modern confusion.”

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Ecclesiastical Separation

- A. Why separate?
- B. Biblical basis for separation
- C. What to separate from?

 A small image of a book cover titled "SIN IN THE CAMP" is located at the bottom of the slide. The cover features a golden, abstract shape resembling a cross or a flame against a dark background.

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C. What to Separate From?


1. False doctrine – 1 Tim. 4:16; Titus 1:9
2. Divisive persons – Rom. 16:17; Titus 3:9-11
3. Immorality – 1 Cor. 5:9-11; Eph. 5:11
4. General disobedience to Scripture – 2 Thess. 3:6, 14

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Fundamentals of the Faith


1. Creation/fall – Rom. 5:14
2. Inspiration/inerrancy of the Scripture – Matt. 5:18; John 17:17; 2 Tim. 3:16; 2 Pet. 1:20-21
3. Salvation by faith alone
4. Eternal existence of heaven/hell – Dan. 12:2; Matt. 25:46
5. Trinity
6. Virgin birth of Christ
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8. Atoning death of Christ – Isa. 53:3-6; 1 Pet. 2:24
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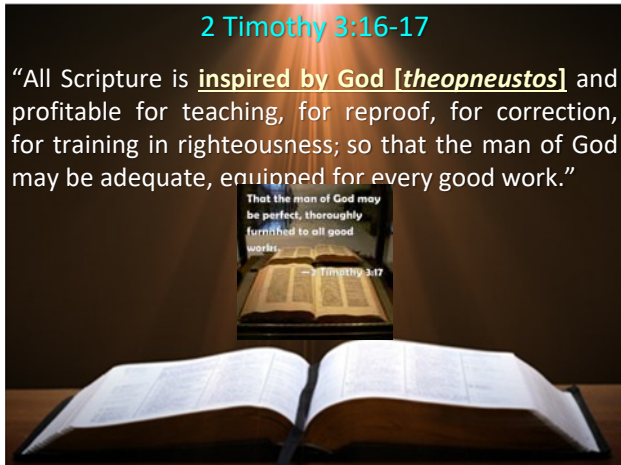
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2 Timothy 3:16-17


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



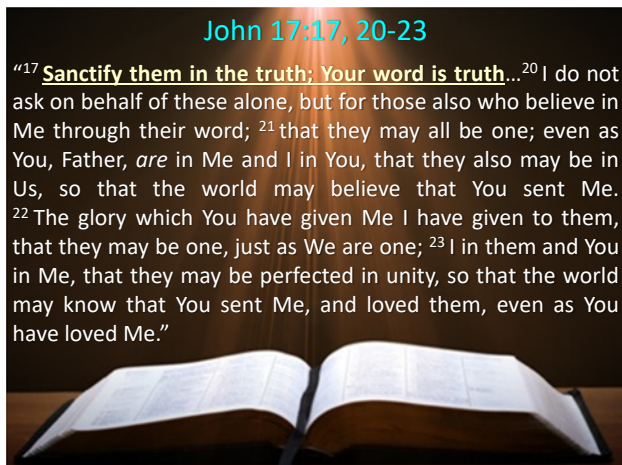
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INSPIRATION OF SCRIPTURE 2 Peter 1:20-21

- Men Wrote as they were inspired by Holy Spirit
“*phero*” = to carry
Acts 27:15,17
- Opposite of Knowledge of False Teachers
 - ◆ Which is their own imagination
 - ◆ Jer. 23:16



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John MacArthur
The Gospel According to Jesus, p. 140

"Eternal life is indeed a free gift (Rom. 6:23). Salvation cannot be earned with good deeds or purchased with money. It has already been bought by Christ, who paid the ransom with His blood. **But that does not mean there is no cost** in terms of salvation's impact on the sinner's life. This paradox may be difficult but it is nevertheless true: **salvation is both free and costly**. Eternal life brings immediate death to self. 'Knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin' (Rom 6:6). Thus in a sense **we pay the ultimate price for salvation** when our sinful self is nailed to a cross. It is a total abandonment of self-will, like the grain of wheat that falls to the ground and dies so that it can bear much fruit (cf. John 12:24). It is an exchange of all that we are for all that Christ is. And **it denotes implicit obedience, full surrender to the lordship of Christ. Nothing less can qualify as saving faith.**"


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John MacArthur
Faith Works, p. 25

"Jesus is Lord of all, and the **faith** He demands involves **unconditional surrender**...He does not **bestow eternal life** on those whose hearts remain set against Him."



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John MacArthur
 Transcription of *The Art of Self-Discipline*, part 2, www.gty.org.

"Self discipline comes when you look back to the covenant of your salvation...that is to say when you remember that at the point of your salvation you made a promise to submit to the Lord. You made a pledge at that time to be obedient to Christ. You confessed Him as Lord...And Lord means that He is above all. It's essential then as believers to remember that we made a covenant of obedience when we confessed Jesus as Lord. We were saved unto obedience which God had before ordained that we should walk...and obedience characterized by good works...and obedience to God's Word. That pledge was inherent in salvation. God at the time you came to Him for salvation promised you forgiveness and eternal life and all the grace necessary to fulfill His will, and the Holy Spirit, and you pledged obedience. And you need to go back and remember that and have the integrity to be faithful to your original promise..."

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Lordship Salvation 7 Problems




- ✓ Changes the gospel
- ✓ Places an impossible burden upon the unsaved
- ✓ Confuses justification with sanctification
- ✓ Confuses the result of with requirement for salvation
- ✓ Fails to make basic dispensational distinctions
- ✓ Ignores the reality of a carnal Christian
- ✓ Destroys the assurance of salvation

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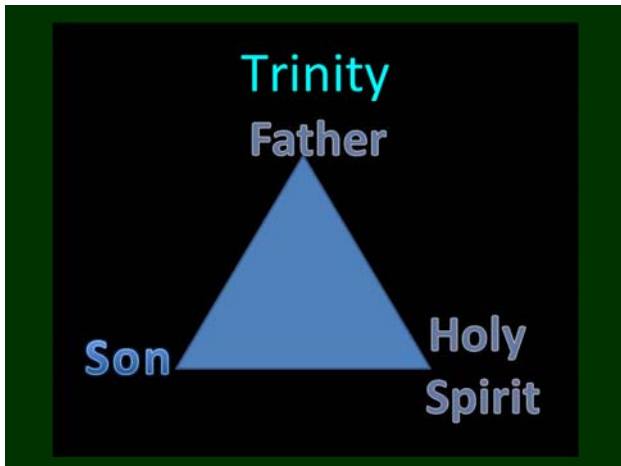
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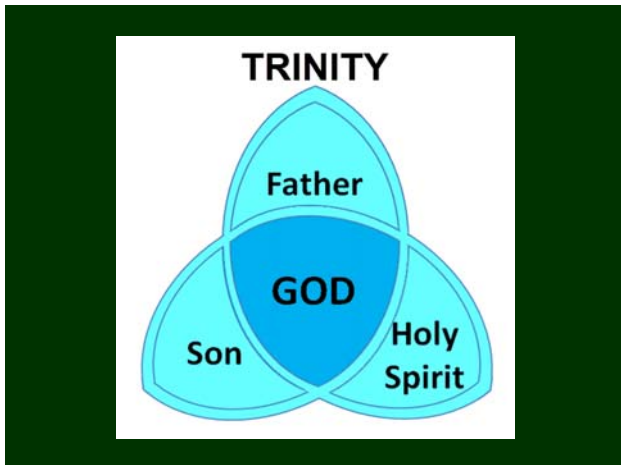
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Why the Virgin Birth?

- ❑ To fulfill OT prophecy
- ❑ To emphasize Christ's humanity and deity
- ❑ To emphasize Christ's eternity
- ❑ To maintain Christ's sinlessness
- ❑ To protect the bodily atonement
- ❑ To circumvent the curse of Jeconiah
- ❑ To vindicate the NT



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Jim Wallis
 Mary Danielson, *The Dangerous Truth About the Social-Justice "Gospel,"* n. 21


"Abomination is a pretty strong word . . . there is a debate and questions over the meaning of the word 'abomination.'" (Referring to Leviticus 18:22; as heard on Moody Christian Radio Network, in Chicago, Feb.19, 2008, when asked about government sanctions on civil unions for gays.)



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