


**Ecclesiology**  
Session 5



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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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### Definition of Ecclesiology

- Ekklēsia (ἐκκλησία)
- ěk (ἐκ) / kaleo (καλέω)
- Acts 15:14
- Logos
- 1 Cor 10:32

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### 1 Corinthians 10:32

“Give no offense either to Jews or to Greeks or to the church of God.”




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### The Definition of the Church

- a. All (both Jew & Gentile) who have trusted in the very Messiah rejected by first-century national Israel (Gal. 3:28; Rom. 10:19; Eph. 2:14)
- b. Intercalation
- c. Does not fulfill Israel's purposes




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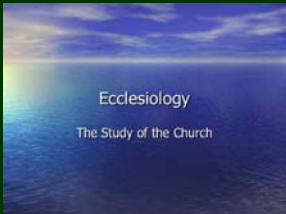
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The Universal vs. Local Church		
	Universal	Local
<b>Number</b>	One	Many
<b>Members</b>	All believers from Pentecost to the Rapture	Local gathering
<b>Spiritual status</b>	Believers only	Believers and unbelievers
<b>Living or dead</b>	Living and dead	Living only
<b>Assembly</b>	Cannot assemble at one place and time	Can assemble at one place and time
<b>Visibility</b>	Invisible	Visible
<b>NT Material</b>	Minority	Majority
<b>Joining</b>	Faith alone	Unique requirements
<b>Denomination</b>	All believers	Specific denomination

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**Universal Church Word Pictures**

1. Shepherd/sheep – John 10:16; Acts 20:28; Heb 13:20; 1 Pet 5:2-4
2. Head/body – Rom 12:5; 1 Cor 12:12-13; Eph 1:22-23
3. Bride/groom – Eph 5:22-33; 2 Cor 11:2-3
4. Temple – 1 Cor 3:16-17; Eph 2:19-22; Gal 6:10
5. High priest/priesthood – Heb 4:14-15; 1 Pet 2:5-9; Rev 1:6
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7. Vine and branches – John 15:1-8

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Jewish Marriage Analogy		
1. Marriage covenant	Groom initiated; Covenant established upon payment for bride; drank same cup	Christ initiated; Christ's sacrificial death (1 Cor. 6:19-20; 11:25)
2. Bride set apart	Bride set apart exclusively for groom	Church's positionally sanctified (1 Cor. 1:2; 6:9-11)
3. Bridal chamber prepared	Groom separates from bride and returns to his father's house to prepare bridal chamber	Christ's 2000 year separation from church; Ascension; return to heaven to prepare dwellings (John 14:2; Acts 1:9-11)
4. Betrothal period	Loyalty test	Reward determined by orthodoxy and orthopraxy (Jas. 4:4)
5. Bride retrieved	Groom returns at unknown time preceded by a shout with escorts to retrieve bride	Rapture at unknown time (John 14:3; 1 Thess. 4:16-17)
Showers, <i>Maranatha Our Lord, Come!</i> , 164-69.		

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Jewish Marriage Analogy		
6. Bride and groom hidden in Father's house for seven days	Hidden in the Father's house for seven days: three events transpire	Church hidden from world during Daniel's 70 <sup>th</sup> Week
7. Bride cleansed	Bride undergoes ritual cleansing prior to wedding ceremony	Bema Seat Judgment 1 Cor 3:10-15; 2 Cor 5:10)
8. Wedding ceremony	Meeting with the Father's assembled wedding guests; Private wedding ceremony	Meeting with OT saints; Rev 19:7
9. Consummation	Bride and groom consummate the marriage	Eph 5:27
10. Marriage feast	Public presentation; Bride unveiled; marriage feast	Col 3:3-4; Rev 19:9
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- ### ISRAEL'S FOUR TEMPLES
- A. Solomon's pre exilic temple (966 BC, Kings and Chronicles)
  - B. Zerubbabel's post exilic temple (Ezra 1-6; John 2:20)
  - C. Antichrist's temple (Dan 9:27; Matt 24:15; 2 Thess 2:4; Rev 11:1-2)
  - D. Millennial temple (Ezek 40-48)

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### Spiritual Sacrifices

- Body – Rom 12:1
- Praise – Heb 13:15
- Good works – Philip 2:17
- Financial giving – Heb 13:16

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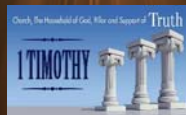
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### 1 Timothy 3:15

“but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, **the pillar and support of the truth.**”




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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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“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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“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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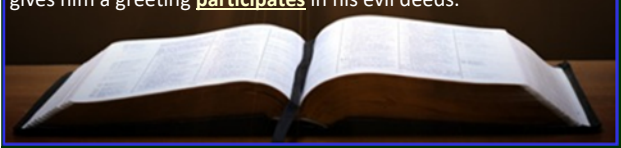
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**2 John 9-11**

"7 For 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. 8 Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. 9 Anyone 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. 10 If anyone comes to you and does not bring this teaching, **do not receive him into your house**, and do not give him a greeting; 11 for the one who gives him a greeting **participates** in his evil deeds."




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**CONCLUSION**

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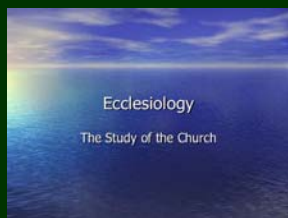
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