


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



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?



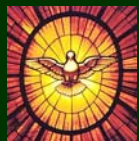
Four Questions

- 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

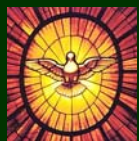


The Case for Selective Cessationism

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

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.”



“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

Problems with the Eschaton View

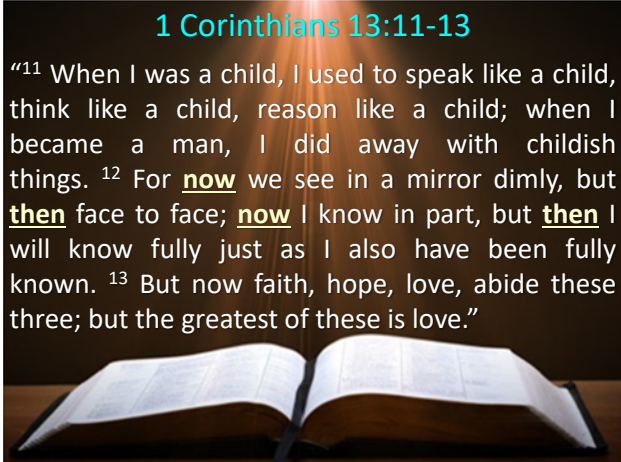
- 1. 'Teleios' never means perfection but maturity
- 2. 'Teleios' never used of Eschatological events
- 3. Perfection (quality) does not provide a suitable antithesis to "in part" [ek meros] of verses 10, 12 (quantitative)
- 4. Eschatological events happen immediately making the analogy of vs. 11 difficult
- 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

- 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

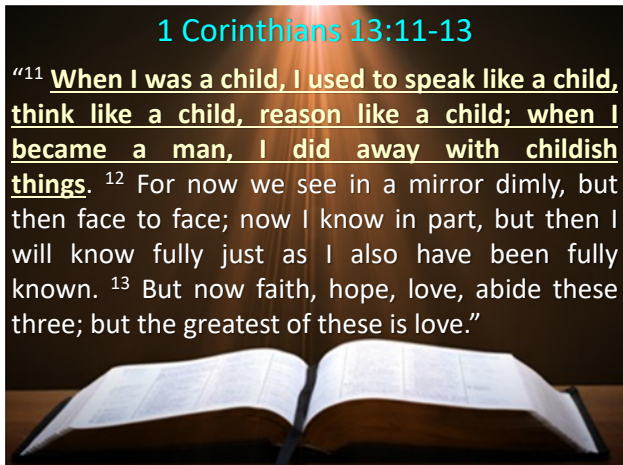


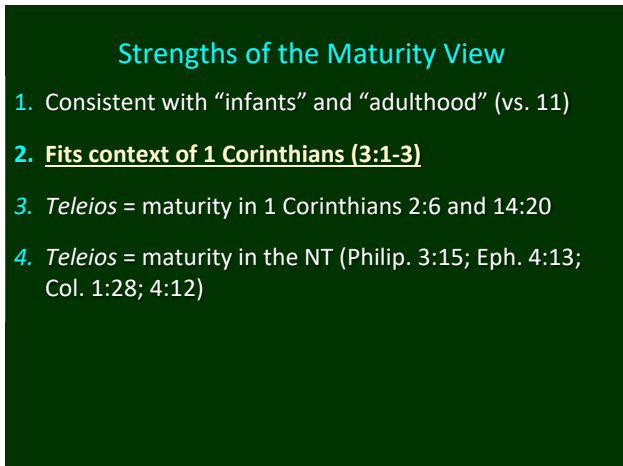
Strengths of the Maturity View

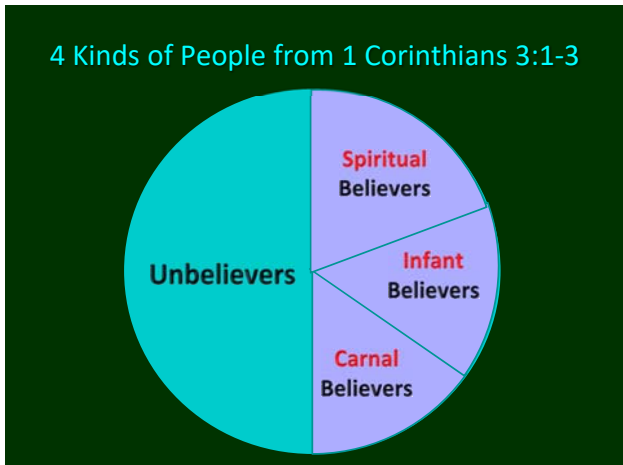
1. Consistent with “infants” and “adulthood” (vs. 11)
2. Fits context of 1 Corinthians (3:1-3)
3. *Teleios* = maturity in 1 Corinthians 2:6 and 14:20
4. *Teleios* = maturity in the NT (Philip. 3:15; Eph. 4:13; Col. 1:28; 4:12)

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 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;”



**“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

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

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."



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

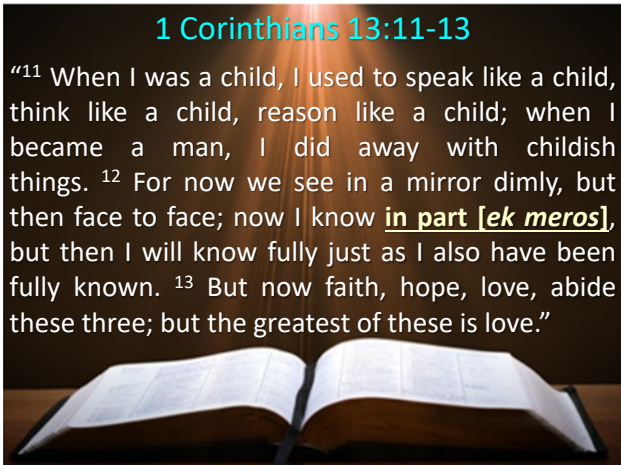
1 Corinthians 13:8-10

“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.”



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

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.”



1 Corinthians 13:8-11


“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 comes, the partial will be done away. “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.”





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)."

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."



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

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

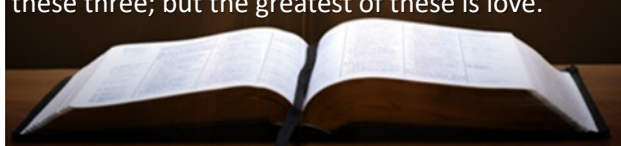
1 Corinthians 13:8-10


“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.”





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.”

Myron J. Houghton, “A Reexamination of 1 Corinthians 13:8–13,” BibSac 153 (July–September 1996): 350.

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.”

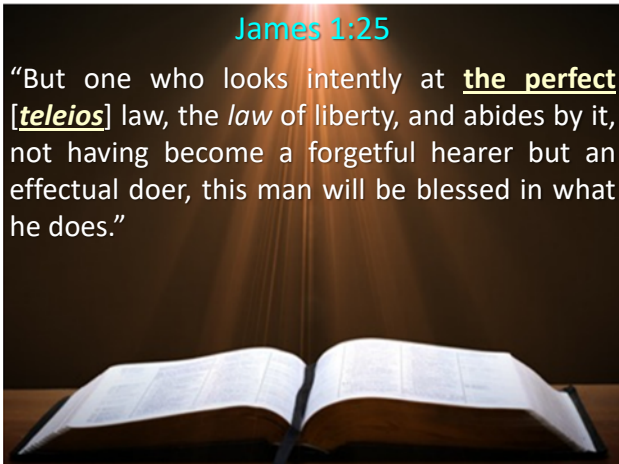
Charles R. Smith, *Tongues in Biblical Perspective* (Winona Lake, IN: BMH, 1972), 75.

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" [nyini] of verse 13

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)
- 4. The canon view handles well the immediate "now" [arti] of verse 12 and the distant "non" [nyini] of verse 13

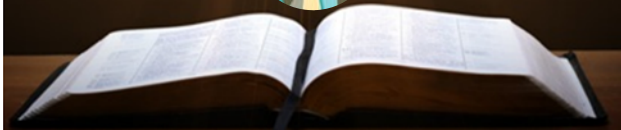
1 Corinthians 13:11-13

"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."

Horizontal lines for notes



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)."

Horizontal lines for notes

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


Horizontal lines for notes

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)

1 Corinthians 13:11-13

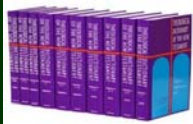
“¹¹ When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. ¹² For **now [arti]** we see in a mirror dimly, but then face to face; **now [arti]** I know in part, but then I will know fully just as I also have been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



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.”



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

