Ecclesiology

Session 43



Dr. Andy Woods

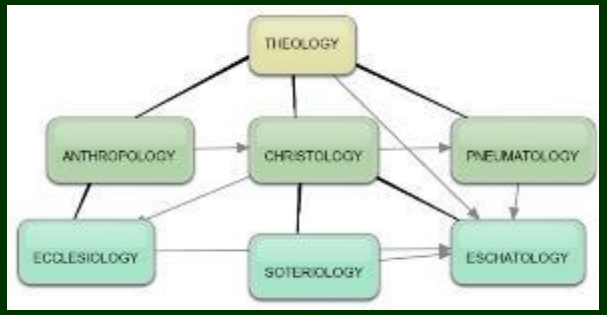
Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

Areas of Systematic Theology

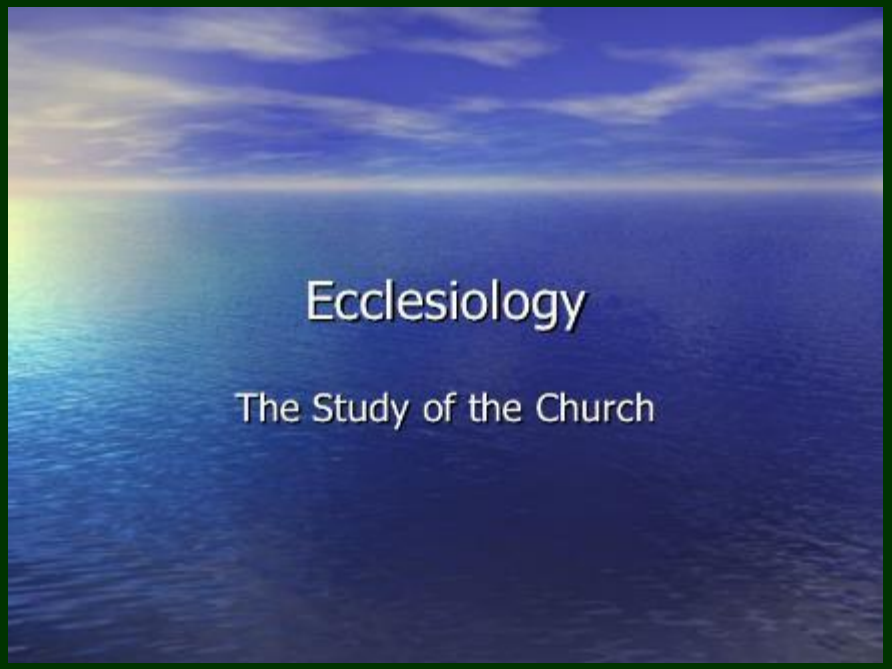


- Prolegomena – Introduction
- Theology – Study of God
- Christology – Study of Christ
- Pneumatology – Study of the Holy Spirit
- Anthropology – Study of Man
- Hamartiology – Study of sin
- Soteriology – Study of salvation
- Angelology – Study of angels
- **Ecclesiology – Study of the Church**
- Eschatology – 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

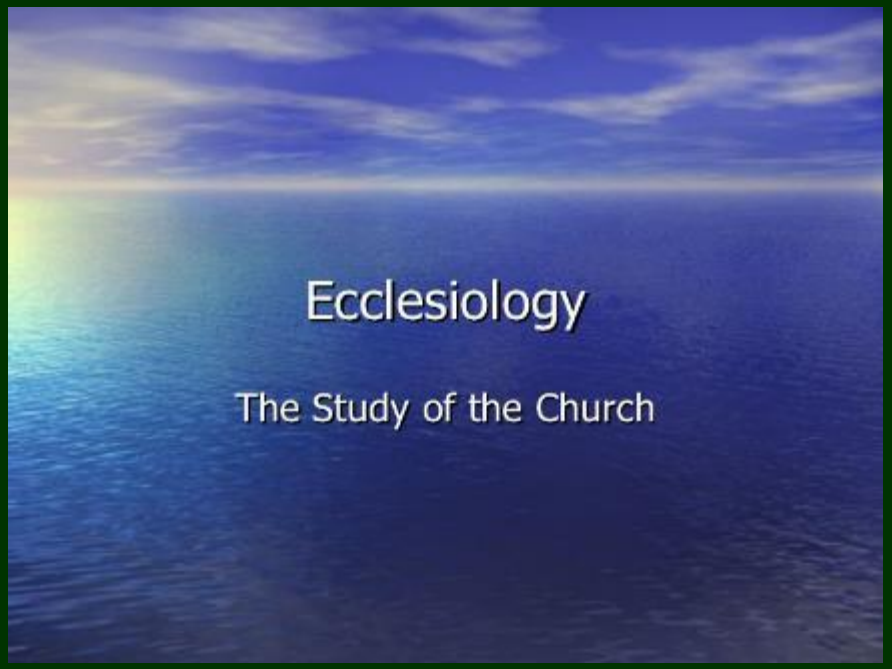


Activities of the Local Church
(Acts 2:41-47)

1. Doctrine (Acts 2:42)
2. Ordinances (Acts 2:41-42, 46)
3. Prayer (Acts 2:42)
4. Evangelism (Acts 2:47)
5. Worship (Acts 2:47)
6. Benevolence (Acts 2:44-45)
7. Fellowship (Acts 2:42, 46-47)

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Local Church Government

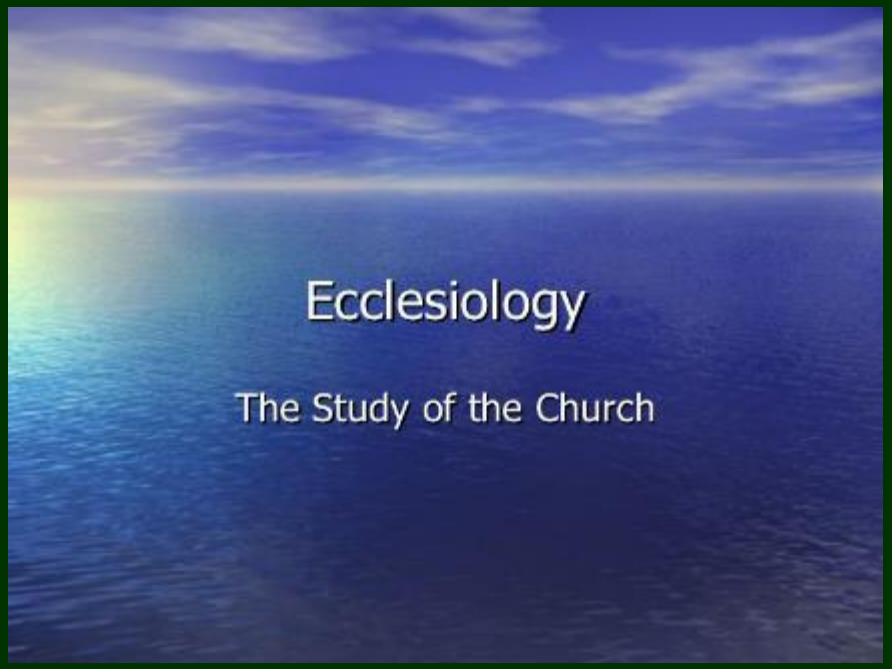
- Episcopalian/bishop rule – Acts 15:2, 6
- Congregational rule – Acts 6:1-7
- Presbyterian/elder rule – Acts 20:28; 1 Tim 5:17; 4:14

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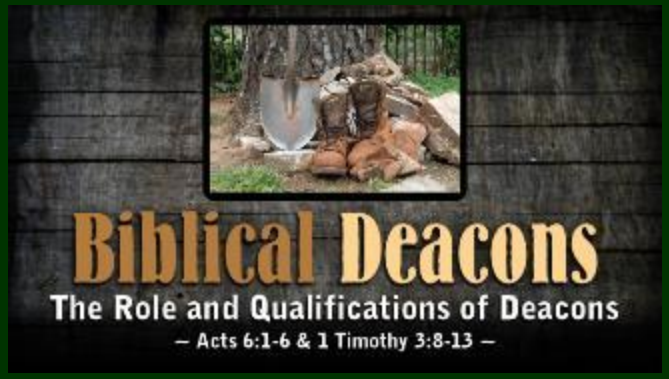


Local Church Officers

- Elder
  - Qualifications (1 Tim 3:1-7; Titus 1:5-9)
  - Number (Jas 5:14)
  - Distinction among elders (1 Tim 5:17)
  - Duties
  - Removal (1 Tim 5:19)
- Deacon
  - Definition (Acts 6:1-7)
  - Qualifications (1 Tim 3:8-13)

Deacon Qualifications

1 Tim. 3:8-13



- Men of dignity
- Not double-tongued
- Not addicted to much wine
- Not fond of sordid gain
- Holding to the mystery of the faith with a clear conscience
- First tested
- Beyond reproach
- Husband of one wife
- Good managers of their children & household

Gender Restrictions

- Women are the backbone of the church
- Trinitarian example
- Gender restrictions
  - Elder: 1 Tim 3:1-2; Titus 1:6 (2x); 1 Tim 2:11-14
  - Deacon
    - Yes: Acts 6:3; 1 Tim. 3:8, 10, 12
    - No: Rom. 16:1; 1 Tim. 3:11

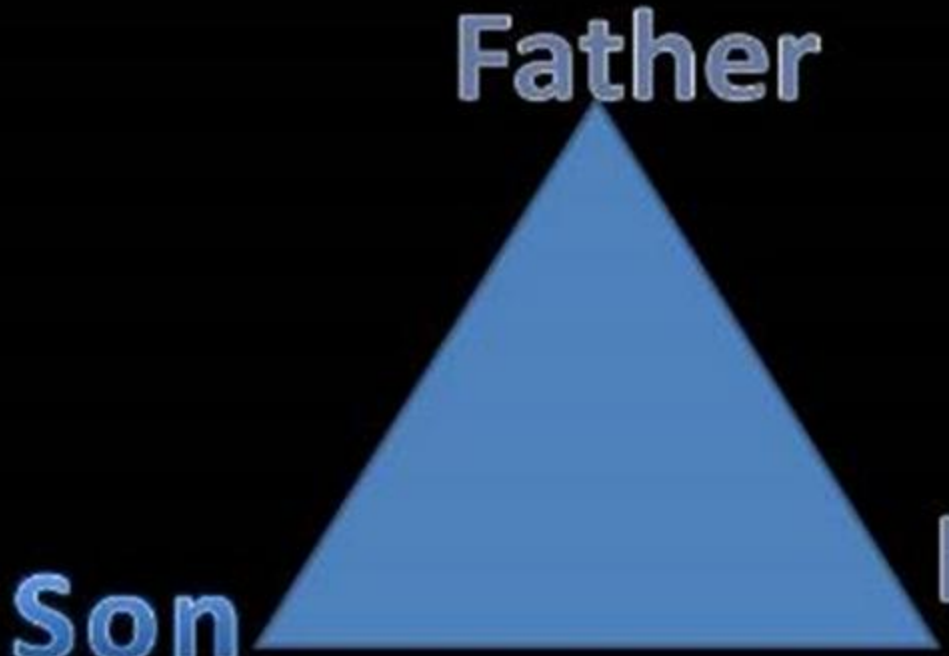
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Trinity



Genesis 1:26-28

[26] Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” [27] God created man in His own image, **in the image of God He created him; male and female He created them**. [28] God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”



1 Peter 3:7

"You husbands in the same way, live with your wives in an understanding way, as with someone **weaker**, since she is a woman; and show her **honor as a fellow heir** of the grace of life, so that your prayers will not be hindered."



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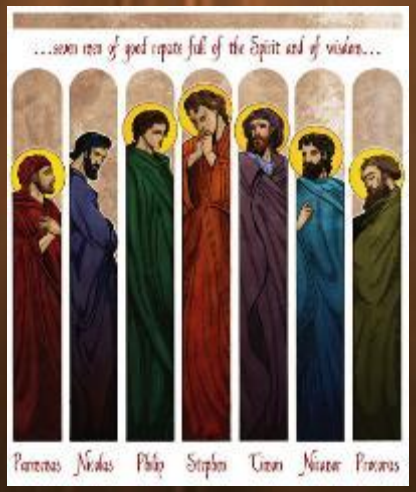
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Acts 6:3

"Therefore, brethren, select from among you seven **men** of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task."

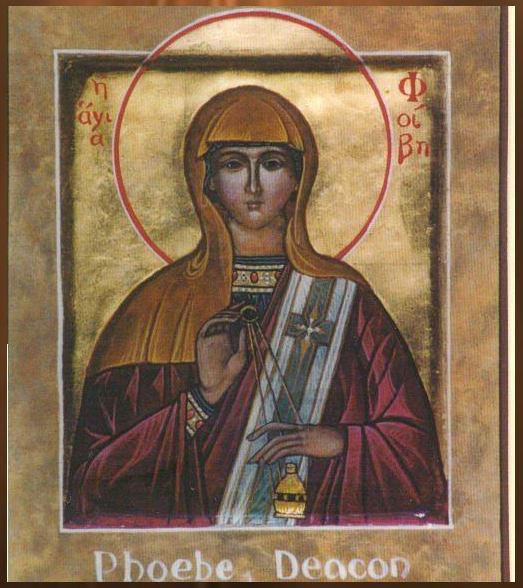


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Romans 16:1

"I commend to you **our sister Phoebe**, who is a **servant** [διάκονος (*diakonos*)] **of the church** which is at Cenchrea."



The New English Translation (NET) Bible

Romans 16:1

"Or 'deaconess.' It is debated whether διάκονος (diakonos) here refers to a specific office within the church. One contextual argument used to support this view is that Phoebe is associated with a particular church, Cenchrea, and as such would therefore be a deacon of that church. In the NT some who are called διάκονος are related to a particular church, yet the scholarly consensus is that such individuals are not deacons, but 'servants' or 'ministers' (other viable translations for διάκονος)."

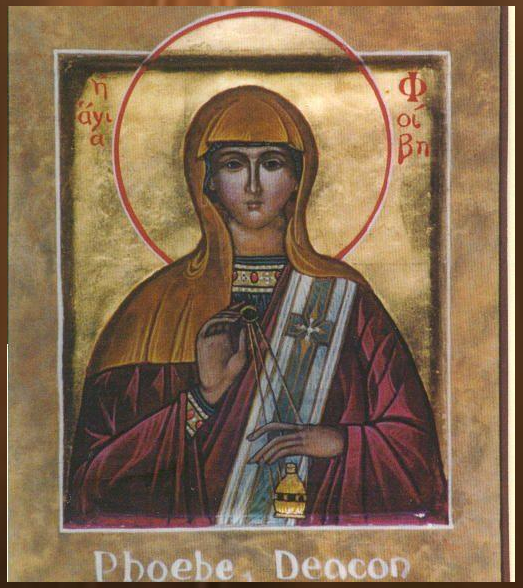
The New English Translation (NET) Bible

Romans 16:1

“For example, Epaphras is associated with the church in Colossians and is called a διάκονος in Col 1:7, but no contemporary translation regards him as a deacon. In 1 Tim 4:6 Paul calls Timothy a διάκονος; Timothy was associated with the church in Ephesus, but he obviously was not a deacon. In addition, the lexical evidence leans away from this view: Within the NT, the διακον- word group rarely functions with a technical nuance. In any case, the evidence is not compelling either way. The view accepted in the translation above is that Phoebe was a servant of the church, not a deaconess, although this conclusion should be regarded as tentative.”

1 Timothy 3:11

"**<u>Women</u>** [*gynē*] *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things."



Meaning of *gynē* in 1 Tim. 3:11

1 TIM. 3:11	WIFE OF DEACON	DEACONESS
Example	"Wife": Eph. 5:22	"Woman": Matt. 9:20
Advocate	Charles C. Ryrie	Thomas L. Constable
Problem	No corresponding requirement for elder's wife (1 Tim. 3:1-7)	Disruption of the train of thought



Charles Ryrie

The Ryrie Study Bible

"**3:11 *Women***. Most likely a reference to the wives of the deacons, rather than to a separate office of deaconess, since the qualifications for deacons are continued in verse 12. If he had a different group in mind, it would seem more natural for Paul to have finished the qualifications for deacons before introducing the office of deaconess."

Conclusion

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