

I. What does the Bible mean by the word church?

A. The word church has a history through various languages. The 1975 editions of *Webster's New Collegiate Dictionary* traces the history of word church from a Middle English word *chirche* which is derived from the an old German word *kirihha* which is derived from the late Greek *kyriakon* meaning "pertaining to the Lord." The Greek word for Lord is *kyrios*.

B. The Greek *Ekklesia* [ἐκκλησία] is from *ek* [εκ] meaning out and *kaleo* [καλεω] to call. Together they meant to call out. G. Abbot-Smith's *Manual Greek Lexicon of the New Testament* pp. 138-139 recognizes the three uses of the word ἐκκλησία.

1. *An assembly* of citizens regularly convened.

2. *The assembly, congregation, community* of Israel.

3. In the N. T. especially of an assembly or company of Christians, *a (the) church*.

C. The resulting definition of ἐκκλησία should reflect the original meaning of the word.

1. While the English word "church" has common usage its history doesn't reflect the true nature of ἐκκλησία.

2. Gathering, meeting or assembly better reflect the true meaning of ἐκκλησία.

D. The New Testament uses of ἐκκλησία can therefore be broken into technical uses and nontechnical uses.

1. The nontechnical uses have two primary references.

a) It is used of people or citizens assembled for a meeting, such as the people of Ephesus assembled against Paul and christianity (Acts 19:32, 39, 41).

b) It is used of Israel gathered to meet. In this way it is a translation of the Hebrew word *קהל* [qahel] which mean a gathering or assembling.

(1) If one had a problem with a brother, he was to bring it before the assembly, in this case of fellow Jews (Matthew 18:17).

(2) Steven called the assembly of Israel, upon leaving Egypt, the assembly in the wilderness (Acts 7:38).

(3) This Hebrew word is more frequently translated by the Greek word for "synagogue" than by the *ekklesia*. God's choice of a new word seems to indicate a distinction from the Old Testament gathering of Israel. In the Septuagint [Greek translation of the Old Testament] the word synagogue is used over twice as often as *ekkesia*.

2. The technical uses are used of what is commonly known as the church. These examples are exclusively with reference to the New Testament Church.

a) Acts 2:47 - Luke used ἐκκλησία in a technical sense though it is doubtful that the believers in Acts 2 would have thought of themselves as the special assembly we know so well. Luke looked back at an on going historical event [imperfect tense v. 44].

b) Acts 12:5 - By this time, the believers gathered may have begun to call themselves the assembly. Luke views them gathered as the Church.

- c) Acts 15:3,4 - Here we have a reference to a group outside the one in Jerusalem, which Luke views as the Church apparently in that community. Verse 4 has a Church in Jerusalem
- d) Colossians 4:15 - A church met in the house of Nymphas in Laodocia.
- e) 3 John 6, 9 - John wrote to a church, probably in the region around Ephesus.

E. Essential adjectives were used with the word *ἐκκλησία* until believers came to use the word normally of themselves without any special description.

1. Paul's first four letters were most likely 1 & 2 Thessalonians and 1 & 2 Corinthians.

2. Paul specially described the assembly of believers in Thessalonica as "the assembly of the Thessalonians in God the Father and in the Lord Jesus Christ."

a) This description is used in both letters (1:1).

b) This description distinguished this assembly of saints from any general assembly of Thessalonian citizens.

3. Paul described the assembly of Corinthian believers as "the assembly of God being in Corinth." (1:2; 1:1 respectively).

4. Paul no longer used these detailed descriptions once the believers began to commonly use the word *ἐκκλησία* of themselves. Simply, they could say "assembly" as normally other saints would understand it to refer to an assembly of saints not a general assembly of citizens in a local community.

F. The word *ἐκκλησία* used specifically of believers, has two possible uses.

1. *Εκκλησία* is used of the *universal* church.

a) The word *universal* is not used in Scripture. It is a theological term to more fully describe one of the meanings of the word *ἐκκλησία*.

b) The word *universal* describes the Assembly of all believers past, present and future in all places on the earth seen as one assembly. Past, present and future refers to the whole time during which the Church has existed. We will consider this later.

c) The word distinguishes all these believers from local assemblies in a specific towns or cities.

d) Ephesians 1:22-23 reveals the nature of the *universal* Church.

(1) Christ is the head of the Church (v. 22).

(2) The Church is the body of Christ (vv. 22b-23a).

(3) The Church is the fullness of Christ (v. 23).

e) Colossians 1:18 and 24 reveal this also.

(1) Christ is the head of the body (v. 18).

(2) The body is the Church (v. 18).

(3) The body is the Church (v. 24).

f) Ephesians 4:4 reveals that there is only one body.

(1) Since the Church is the body and there is only one body, then there is only one Church in the sense which Paul used the word *ἐκκλησία* in Ephesians 1:22.

(2) Since Paul's letters to the Corinthians and Thessalonians, as well as other letters, revealed that a church existed in each city, then many churches exist.

(3) Since one church exists and many churches exist, Paul is using the word *ἐκκλησία* with two different referents (points of reference).

(a) The one is all believers together.

(b) The second is any assembly of believers in a specific location.

g) The word is used by Paul to cover all believer whom he persecuted. "I persecuted the Church" and Paul is not referring to one specific town. (Acts 8:3; 1 Corinthians 15:9; Galatians 1:23; Philippians 3:6).

h) The word is used in a singular sense encompassing all believers not just those in a local assembly. These passages do not make sense of a local assembly is meant.

(1) God will get glory by the Church into all the ages (Ephesians 3:21). He won't get glory by one local church but by the Church as a whole.

(2) Christ will present the Church to Himself (Ephesians 5:27). He will not present a local assembly to Himself but the whole Church.

2. *ἐκκλησία* is used of *the local* church.

a) The word *local* is not used in Scripture. It too is a theological term to more fully describe one of the meanings of the word *ἐκκλησία*.

b) The word *local* describes the believers in a given city when they are assembled.

(1) Acts 8:1 speaks of the Church which was at Jerusalem. It was a local assembly of believers meeting or assembling in the city of Jerusalem. See also Acts 11:22.

(2) Acts 9:31 refers to churches in Judea and Galilee. As believers multiplied and spread out, they formed assemblies in the cities in which they settled.

(3) Several cities are mentioned as having individual assemblies.

(a) Antioch (Acts 13:1).

(b) Caesarea (Acts 18:22).

(c) Ephesus (Acts 20:17).

(4) Churches are mentioned in the plural.

(a) Churches (Acts 15:41; 16:5).

(b) The churches of the Gentiles (Romans 16:4).

(c) The churches of Christ (Romans 16:16).

(d) The churches of Galatia (a region) (Galatians 1:2).

(5) Church is used with adjectives indicating plurality.

(a) Paul carried out certain common ministries "in every Church" (Acts 14:23; 1 Corinthians 4:17).

(b) Paul wrote of all the churches of the saints (1 Corinthians 14:33).

(c) Paul carried upon himself the care of all the Churches (2 Corinthians 11:25).

II. The Church - Its Beginning -

A. Introductory notes

1. Not all Bible students agree as to when the Church began.

a) Louis Berkhoff wrote in favor of the view that the Church existed before the day of Pentecost. "The representation given in the preceding proceeds on the assumption that the Church existed in the old dispensation as well as in the new, and was *essentially* the same in both, in spite of acknowledged institutional and administrative differences." [*Systematic Theology*, p. 571].

He bases his view on the fact that the term *ekklesia* is used in the Greek translation of the Old Testament of the *qhl* [lhq] or assembly of Israel and both Steven and Jesus used the term in this way (Matthew 18:17; Acts 7:38). He also points out that we call the Church "the temple of God" and "Jerusalem" which are Old Testament names used for Israel. However, "the temple of God" is not used of Israel. They had a temple but were not a temple. The Church is never called "Jerusalem."

b) Wayne Grudem taking this same position states, "Paul says, "Christ loved *the church* and gave himself up for her" (Eph. 5:25). here the term "the church" is used to apply to all those whom Christ died to redeem, all those who are saved by the death of Christ. But that must include all true believers for all time, both believers in the New Testament age and believers in the Old Testament age as well." *Systematic Theology* p. 853. He then goes on to use the same reasoning of Louis Berkhoff.

c) Charles Caldwell Ryrie writes from the position that the Church is far more limited than the above definitions. "The church stands distinct from Israel and did not begin until the Day of Pentecost, and thus did not exist in the Old Testament." *Basic Theology*, p. 399.

d) Charles Baker confines the church even further, "Evidence has been presented that it did not begin at Pentecost or before that time, and that it did begin with Paul's ministry." *Dispensational Theology*, p. 505. "This separation definitely occurred in Acts 13." Others believe the church didn't begin until after the book of Acts.

2. We should assume that we can know when the Church began, that it is not a mysterious or hidden truth.

3. We need to know when the church began because it will affect how we, the church, are to live, what we should expect for our future, and what is our very nature as an assembly.

B. Not in the Old Testament

C. At Pentecost

1. The beginning of the Church is based on understanding that the Church is the body of Christ (Ephesians 1:22b-23).
 - a) The body is connected with Christ's ascension to the third heaven (vv. 21-22).
 - b) The body is formed by believers being placed into [baptized] the body, in Christ (1 Corinthians 12:13). The Holy Spirit placed believers into the body!
 - c) Jesus told the disciples that they would be baptized by the Holy Spirit in a few days following His ascension (Acts 1:5). Therefore, the Spirit wasn't putting people into Christ and was not forming the body prior to this work.
 - d) John the baptizer said that Jesus would baptize by the Holy Spirit (John 1:33).
 - (1) L.S. Chafer confused this with the coming of the Spirit and therefore, taught that two different baptisms of the Holy Spirit are present: one in which the Spirit comes to the believer and the other in which the Spirit places believers into Christ. *Systematic Theology Vol. VI, Pneumatology*, p. 141.
 - (2) It is better to understand that Jesus baptizes by the work of the Holy Spirit. This is similar to John 4:1-2 where Jesus was baptizing but not He Himself but His disciples were doing it on His behalf. cf Mark 1:8. If this baptism meant the coming of the Holy Spirit, the word baptism doesn't make sense. The coming of the Spirit would be that seen in 1 Corinthians 12:13 "...we all were caused to drink one Spirit." This pictures the Spirit's coming in or indwelling! "Baptizing" does not picture this!
 - e) Christ created in Himself one new man (Ephesians 2:15).
 - (1) He created this new man in Himself by the baptizing work of the Spirit.
 - (2) He created a whole new kind of man. This is the emphasis of the Greek word "new" [καινος].
 - (3) He created this new man taking some people who were Jews and others who were Gentiles and joining them together into a whole new entity.
 - (4) He created this entity in **one body** (v. 16).
 - f) Andronicus and Junias were "in Christ" before Paul was in Christ (Romans 16:7).
2. The beginning of the Church is based on the foundation of the Church (Ephesians 2:20-22).
 - a) The Church is built upon a foundation which was laid by the apostles and prophets [New Testament prophets].
 - b) Paul was a master builder who laid foundation upon which other believers build (1 Corinthians 3).
 - (1) In the Greek, "foundation" does not have the definite article.

(2) Paul was speaking of foundation as a quality, because he alone did not lay the foundation but was assisted by the apostles and prophets (see below).

c) Ephesians 2:20 - Christ is the chief cornerstone.

(1) He is the chief cornerstone in the foundation

(2) Acts 4:11 - The Jews rejected and crucified Him but God raised Him and He has become the head of the corner! The Psalm to which Peter referred is quoted four other times and each is identical. Yet here, the Spirit moved Peter to make to changes.

(a) Christ was despised not just rejected [εξουθεω versus απεδοκιμαζω].

(b) Christ became of His own, the head of the corner. This is a middle voice versus a passive voice of the verb "become."

(3) Christ had already become the chief corner stone in the resurrection.

(a) Peter paraphrased Psalm 118:22.

(b) Peter referred this to the resurrection which is found in Psalm 118:24.

(4) Christ had promised to build His Church. This Future tense could mean, that "I will go on building" but because the foundation of that Church is Christ, it doesn't fit (Matthew 16:18).

d) The beginning of the Church is based on Christ giving gifts (Ephesians 4:7-11).

(1) Christ gave a gift of grace for each believer (v. 7).

(2) Christ ascended and gave gifts (v. 8).

(3) Christ gave four gifts for the outfitting of the church (vv. 10-11).

(a) He gave apostles.

(b) He gave prophets.

(c) He gave evangelists.

(d) He gave pastors even teachers.

e) The beginning of the Church is based on its distinction from Israel.

(1) The Scriptures distinguish the Church from Israel.

(a) Three groups are distinguished: the Jew, the Gentile, the Church of God in 1 Corinthians 10:32.

(b) Jews and Gentiles are not in the body of Christ, such identity is lost in Christ (Galatians 3:28; Colossians 3:11). The body can not be Israel and at the same time the people who make up that body not be Jews or Gentiles.

(c) Those who walk according to the rule of the new creation are distinguished from the Israel of God (Galatians 6:15-16).

i) Grammatically, the Israel of God is separated and receives mercy while those walking properly receive peace.

(1) και οσοι τω κανονι τουτω στοιχησουσιν
and as many by the rule this one walk
carefully ειρηνη επ αυτου και ελεό και επι
τον peace upon them and mercy
also upon the ισραηλ του ψευου Galatians
6:16. Israel of the God.

The unique repetition of the και once as a
continuative “and” and once as adjunctive
“also” sets the two groups apart.

(2) The Israel of God may be a reference to
physical Jews.

(3) The Israel of God may be a tongue in
cheek reference to those believers who are
trying to live by law and in this way
constitute themselves the Israel but they need
mercy.

(4) The Scottish writer of the 19th Century,
John Eadie noted, “Israel is used eleven times
in Romans, but in all the instances it refers to
Israel proper; and so do it and *Israelites* in
every other portion of the New Testament.”
Commentary on the Epistle to the Galatians,
p. 470-471.

ii) In the new creation, the old things have passed
away and all things are become new (how we relate
to believers) (2 Corinthians 5:17).

iii) In the new creation there is no Jew or Gentile but
one new man (Ephesians 2:15-16).

(d) The use of Israel and Israelite in the Acts and Epistles is
never equal with all believers or with the Church.

i) Christ chose Paul to carry His name before Gentiles
and the sons of Israel (Acts 9;15).

(1) These two groups are unbelievers before
whom Paul would go.

(2) Israel is not used of a saved group in this
passage.

ii) Israel is distinguished from the Gentiles as
branches grafted into a root (Romans 11:25).

(1) Some of Israel has been blinded. If
“Israel” is the church, then some of the
church is blinded.

(2) Some of Israel is not blinded and are
therefore, in the body of Christ.

(3) The same exists until the full number of Gentiles comes into the situation.

iii) Paul called himself an Israelite with reference to his past (Philippians 3:5).

(1) This claim is made among a list of areas in which Paul as a man might have confidence (vv. 4-6).

(2) This claim is one of many which Paul counted to be nothing, gain which he counted loss for the excellency of knowing Christ (v. 7). Certainly, Paul does not use "Israel" in the sense of being in the body or people of God.

(e) The use of Jew and Judaism in the Acts and Epistles is never equal with all believers or with the Church.

i) When the believers went out they preached the gospel only to the Jews (Acts 11:19). If the term Jew is used of believers, then why were they preaching this gospel to them?

ii) Luke distinguished three groups who listened to Paul, the Gentiles, the Jews and the religious proselytes (Acts 13:42-43).

iii) A multitude who believed were made up of Jews and Gentiles (Acts 14:1) and were distinguished from the unbelieving Jews (14:2).

iv) Paul persuaded Jews and Greeks (Acts 18:4). Both groups were unbelievers.

v) Paul testified of the necessity of repentance towards God and faith towards Jesus Christ to both Jews and Gentiles (Acts 20:21).

vi) James pointed out to Paul that thousands of Jews believed (Acts 21:20).

vii) The Jewish believers heard that Paul was teaching the Jews out among the Gentiles to not keep the law of Moses (Acts 21:21).

viii) Paul taught that God is the God of both Jew and Gentile (Romans 3:29). He is not exclusively for one group or the other.

ix) God makes no distinction between Jew and Gentile for both need salvation (Romans 10:12).

x) Paul distinguished the Jewish believers from the Gentiles believers with whom they ate (Galatians 2:13). Paul is not state that such a distinction is valid in Christ but distinguishing them based on nationality

and how the Jewish believers acted toward the Gentiles.

xi) These are just a sample to demonstrate that the term Jew is never used to point out “one who is saved” or “one who is in the body of Christ.” The term is always used to point out one’s nationality

(2) Wayne Grudem believes the Church to be the *new Israel*, “Both Protestant and Catholic theologians outside of the dispensational position have said that the church includes both Old Testament believers and New Testament believers in one church or one body of Christ.” *Systematic Theology*, p. 861. In support of this position he notes, “many New Testament verses ... understand the church as the “new Israel” or new “people of God.” He then cites several passages. We will deal with each of these passages.

(a) “Christ loved *the church* and gave himself up for her” (Eph. 5:25).

i) Nothing here equate the church and Israel.

ii) Giving Himself for the church doesn’t exclude His giving Himself for others. Mr. Grudem is implying that Christ can only give Himself for one group of people.

(b) “For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. *He is a Jew who is one inwardly*, and real circumcision is a matter of the heart, spiritual and not literal” (Rom. 2:28-29).

i) Paul is only explaining that being a Jew by birth didn’t guarantee anyone salvation.

ii) Paul was pointing out that what was true within, a circumcision of the heart, was ultimately what counted. He is arguing with Jews who had confidence based upon their nationality without any reference to their heart.

iii) Paul never in this context states that a believing Gentile becomes a Jew.

(c) Abraham is “*the father of all who believe* without being circumcised ... our father Abraham had” (Rom. 4:11-12; cf. vv. 16, 18).

i) This is true.

ii) This does not make a believing Gentile a Jew or spiritual Israel. Paul never states such.

(d) “Not all who are descended from Israel belong to Israel ... it is not the children of the flesh who are the children of God,

but the children of the promise are reckoned as descendants” (Rom. 9:6-8).

i) This is similar to Paul’s statement in chapter 2, that simply being an Israelite by nationality did not make one a child from God.

ii) Paul points out that only those who came from Isaac were the children from God, who were promised (v. 8).

iii) Paul is not stating that a gentile believer becomes a true Israelite.

iv) Paul will later state that Gentiles have attained to a righteousness which Israel failed to reach (vv. 31-32). Gentile and Israel are not the same.

(e) “My people” Rom. 9:25.

i) Israel had been God’s people.

ii) The church today is God’s people.

iii) “My people” is not synonymous with “Israel.” Mr. Grudem, however, believes that since the church is God’s chosen people, that a future return of Israel can not constitute a separate people of God. However, no Scripture indicates this.

(f) “Grafted back *into their own olive tree*” (Rom. 11:24).

i) The Olive tree root stock is a metaphor of where God works.

(1) This is not the Church!

(2) This is where the gospel is primarily announced.

ii) When the Church began, it focused on the Jews.

iii) When the nation of Israel persistently refused the good news, most of those branches who were originally in the root, were removed and Gentiles were grafted in.

(1) Paul turned to the Gentiles (Acts 13:46; 28:28).

(2) Gentiles now are the primary focus of the gospel message.

iv) When the Gentiles persist in unbelief (vv. 19-21).

(1) This can not be the church or Paul would be indicating that unsaved Jews and Gentiles are in the Church.

(2) This can not be the church or Paul is indicating that people are removed from the

Church because they don't believe. You can't be in the church apart from faith.

(g) "And if you are Christ's, then you are Abraham's offspring, heirs according to promise." (Gal. 3:29).

i) Paul does not call us, Israel.

ii) Paul only relates us to Abraham as seed and that because we are part of "the Christ."

(h) We are the "true circumcision" (Phil. 3:3).

i) Paul is contrasting believers to Jews.

ii) Paul will claim to be an Israelite in 3:5 but will make no claim that this has any benefit for him now!
iii) Paul is speaking about a spiritual circumcision in Christ, in whom the believer is cut off from his body of sin (Colossians 2:11-12).

(i) We Gentiles were alienated but are now "brought near" and are "fellow heirs, members of the same body"

(Ephesians 2:12, 13; 3:6).

i) We were alienated from Israel and Israel's promises.

ii) We are made near in Christ (v. 13).

iii) We are made part of a whole new man in Christ (v. 15).

iv) We are not made part of Israel.

v) We are made partakers of the promises and of the same body in Christ (3:6).

(1) The promise is singular.

(2) The promise is access to God by one Spirit in 2:18.

(3) The promise is the basis of hope and then faith.

(4) The promise is access in confidence (freedom of speech) through faith in 3:12.

(5) This promise was never made to Israel.

(6) This promise is unique to the present time and to the body of Christ, the new man.

(j) He believes that the covenant of Jeremiah 31:31-34 is applied to the Church in Hebrews 8.

i) At no times it the quoted covenant ever applied to us.

ii) The covenant is quoted only to prove that even during the time of the old covenant God had planned to replace it (vv. 7, 13).

(k)“James can write a general letter to many early Christian churches and say that he is writing “To the twelve tribes in the Dispersion” (James 1:1)” Grudem, p. 862.

i)James wrote to the whole church.

ii)James wrote only the Jewish believers.

iii)James wrote to Jews in response to the decision of Acts 15. Gentiles didn’t have to keep the Law but the Jews should continue to look out for each other.

(l)He believes that Peter applies Old Testament promises and imagery to the Church (1 Peter 2:4-10).

i)Peter made claims about the Church which were never true of Israel. It is wrongly assumed by many that Israel was these things.

(1)Israel was never spiritual stones (v. 5).

(2)Israel never became a spiritual house (v. 5).

(3)Israel never became a priesthood (v. 5).

(4)Israel never offered spiritual sacrifices (v. 5).

(5)These realities only exist in Christ, a position which has only existed since the Spirit began place people into Christ.

ii)Peter used the same terminology that Paul uses in Ephesians 2 to describe our relationship in Christ.

(m) The Transition

III. The Church - the body of Christ

A. The biblical images of the Church

1. The head and body - 1 Corinthians 12:12; Ephesians 1:22-23

2. The shepherd and sheep - John 10; Acts 20; 1 Peter 5

3. The Groom and the Bride - Ephesians 5:26; 2 Corinthians 12:1

a)The absence of the bride in the Gospels.

b)The friends and guest of the wedding in the Gospels.

4. The foundation and the stones. Ephesians 2:20-22; 1 Peter 2:5-10

5. The creator and the new creation. Galatians 6:15; 2 Corinthians 5:17; Ephesians 2:15

6. The High Priest and the priests. (See Dave’s notes)

a)Christ is the good shepherd - John 10:11, 14

b)Christ is the great shepherd - Hebrews 13:20

c)Christ is the chief shepherd - 1 Peter 5:4

IV. The Local Church

A. It is not the body.

1. It is never called the body.
 2. If it is the body, then Christ has multiple bodies connected to one head.
- B. It is not a body.
1. It is never called a body.
- C. It is an expression of the body.
1. By its relationship to Christ.
 - a) The Church is the body of Christ. Ephesians 1:22-23
 - b) A Church in a locale should be an expression of the body of Christ.
 2. By the relationship of its members.
 - a) The body of Christ is made up of many members - 1 Corinthians 12:12
 - b) A church in a locale also has members which are part of the body of Christ.
 3. By the relationship of the gifts.
- D. It is made up of believers.
1. It is to reflect the character of the Church the body of Christ.
 - a) The body of Christ is comprised only of believers in Christ.
 - b) The local assembly will also be comprised only of believers.
 2. It is the norm, that when people are saved, they will join themselves with other believers. This is evidence of their salvation, that they have this desire to join with saints.
 - a) Paul attempted to join the disciples in Jerusalem (Acts 9:26).
 - b) After Cornelius and his household believed, they asked Peter to remain (continue) with them for some days (Acts 10:48).
 - c) In Pisidian Antioch, those who believed followed Paul and Barnabas (Acts 13:43).
 - (1) They didn't go with the other Jews when the synagogue ended.
 - (2) They went with Paul and Barnabas.
 - d) In Iconium, the city was divided over Paul's message (Acts 14:1-4).
 - (1) Some were with the Jews who opposed Paul (v. 4).
 - (2) Some were with the apostles (v. 4).
 - e) After Lydia and her household believed, she exerted pressure upon Paul and his companions to stay with her in her home (Acts 16:15).
 - f) When the Jailer and his household believed, he took Paul and Silas home and fed them (Acts 16:34).
 - g) Those who believed in Thessalonica, were thrown in with Paul (Acts 17:4).
 - h) Those who believed in Athens closely joined themselves to Paul (Acts 17:24).
 3. It is not the norm for unbelievers to join or regularly assemble with believers.
 - a) God's chastening of Ananias and Saphira caused the others, the nonbelievers, to not dare to join themselves with them (Acts 5:13).

b) Most of the above passages also demonstrate a stark difference between those who believe and those who do not! Those who don't believe were normally opposed to the believers and message of the gospel.

c) Paul separated the disciples from the synagogue in Ephesus because of the arguments and hardness of those in the synagogue (Acts 19:9). He did remain and argue with the unsaved.

d) Paul considered it to be possible but not normal that an unsaved person might come into an assembly (1 Corinthians 14:23-24).

(1) Paul used the conditional particle *εαν* [*ean*] with Subjunctive verbs to consider a possible situation though not reality or the norm.

(2) Paul instructed them to practice in the church those things which were for believers (v. 22). To carry on activity which was intended for the unbeliever within the confines of the church, is not God's purpose.

e) John explained that the antichrists had left the assemblies because they were not part of the believers (1 John 2:18-19)

(1) Many antichrists existed at that time (v. 18).

(2) They departed [*εκελευθον*] out [*εκ*] from them (v. 19a).

(3) They were not [*εκ*] out of them (19). "Out of" here indicates their source, they didn't come from among the believers. It is similar to saying, "They went out from us but they were not from us.

(4) They would have remained among the believers if they were part of the believers (v. 19).

(5) They left so that it would be plainly visible that they weren't part of the believers (v. 19b).

(6) The little children (spiritually young believers *παιδια*) were uncertain about these antichrists.

(a) They knew the antichrists were teaching something different, which did not agree with the truth (vv. 20-21).

i) The antichrists denied that Jesus was the Christ, the resurrected one (v. 22).

ii) The antichrists denied the Father and Son (vv. 22-23). They denied that Jesus was God!

(b) They were confused as to how these antichrists could teach something so contrary. This implies that the young believers thought that maybe these antichrists were part of the believers.

(c) They could see, by the antichrists' departure, that they were not part of the believers.

E. It assembles around the common needs of the saints.

1. It doesn't assemble because of a covenant.

a) A covenant is a set of rules to which a group would agree.

b) A covenant would put law in place of grace.

- 2.It assembles in honor to her Lord.
- 3.It assembles so that believers can each take part in meeting the needs of other saints.

F.It exercises authority as an assembly.

- 1.It appoints its leaders.
- 2.It appoints messengers.
- 3.It appoints deacons.
- 4.It appoints its time and place of meeting.
- 5.It appoints the time for observing the Lord's table.
- 6.It has authority to consider charges against believers.
 - a)against a bishop
 - b)against a member
 - c)between members

V.The Church - Its government

A.Various views -

- 1.monarchy
- 2.presbytery
- 3.democracy - is this the same as congregational rule?
- 4.assembly

B.The Biblical evidence

- 1.The choosing of the first deacons in Acts 6 illustrate a principle.
 - a)The apostles instructed the disciples to look out over for seven men (v. 3).
 - (1)The verb "look" is επισκεπτομαι and most of the time means to "visit." It has the idea to look over. The indication of this verb is that the people would be familiar with these seven men, that they could easily identify those qualified to fill this position.
 - (2)The idea of looking agrees with "witnessed" and "full from the Spirit" and "full from wisdom." You could only know these qualities if you knew these men well, hence, "visit" would agree that these men were well known.
 - b)The apostles would appoint these men to this need, after the people had looked over seven qualified men (v. 3).
 - c)The responsibility is largely that of the assembly.

VI.The Church - Its Biblical Officers

A.The Overseer -

1. His titles defined
 - a)Overseer -
 - b) Elder -
 - c)Pastor-teacher -
 - d)Minister - ?
2. His qualifications defined -
 - a)1 Timothy 3
 - b)Titus 1

- 3.His plurality explained -
- 4.His support defined
5. His authority defined -

B.The Deacon -

- 1.His title defined.
- 2.His qualifications.
 - a)1 Timothy 3

VII.The Church - Its Biblical Ordinances

A.Do we have ordinances or sacraments.

- 1.Sacrament means it is an act of divine grace.
 - a)The word derives from the Latin sacred.
 - b)The word was used to translate the idea of that which was religiously mysterious.
 - c)The word theologically is considered to describe a means of grace.
- 2.Ordinance indicates that it was ordained by Christ.
 - a)An ordinance is not a means of grace.
 - b)An ordinance is a symbol.

B.How many ordinances are the church to keep?

- 1.Roman Catholicism teaches that seven sacraments exist.
 - a)baptism - “Baptism is the sacrament that frees man from original sin and from personal guilt, that makes him a member of Christ and his church.”
 - b)confirmation
 - c)eucharist (holy communion)
 - d)confession
 - e)holy orders is the appointment to the office of bishop, priest or deacon providing the ability to sanctify others.
 - f)matrimony
 - g)anointing the sick (extreme unction) is the anointing with oil of the sick near death to remove the infirmity left by sin which might be an obstacle to being clothed with glory in the resurrection
- 2.Protestant churches recognize only two sacraments.
- 3.Churches which are neither protestant or catholic recognize different ordinances.
 - a)Some recognize “foot washing” as an ordinance based upon a misunderstanding of John 13:12-15. This is generally accepted by Pentecostal churches and some Brethren churches.
 - b)Some recognize praying over and anointing the sick as an ordinance based upon James 5:14. This is generally accepted by Pentecostal churches.
 - c)Some recognize water baptism to be an ordinance based on the custom practiced in Acts.
 - d)Some recognize the Lordian table (communion) to be an ordinance based on Christ’s institution of it in the upper room.

C.Water Baptism -

D.The Lordian Table -

VIII. The Church - Its worship

- A. The Bible presents various forms of worship.
 1. Christ revised the nature of worship for this present time.
 2. Worship will change in the future.
- B. The Bible describes how the church is to worship.
- C. The Bible gives examples of biblical worship.

IX. The Church - Its Ministry to One another

A. The Commission from the Lord - Matthew 28:19-20 - Technically this commission was not given to the church but to men. The apostles were so commissioned.

1. Disciple -

a) Gospels -

- (1) Restricted to men - Matt. 19:29
- (2) Didn't require salvation - John 13:21-30 - Judas - John 6:60-66
- (3) Required works -
- (4) Literally following Christ by:
 - (a) forsaking of family Mark 10:28-30; Luke 14:26
 - (b) leaving all - Matt. 19:27
- (5) bearing your cross
 - (a) the stigma of departing from all - Matt. 10:34-38
 - (b) selling all and giving to the poor - Matt. 19:21

b) Acts - Epistles

Refers only to believers - Acts 6:1, 7; 11:26; 20:1, 30.

2. Baptizing in the name of the Father and of the Son and of the Holy Spirit-

- a) Name - refers to character - e.g. John 17:11
- b) Not Old Testament washings Luke 3:3, 7,8 cp 1 Peter 3:21
- c) An identification with the Lord and the body - 1 Cor. 12:13; Rom. 6:3,4.

3. Teaching them to observe all things, what so ever I have commanded you.-

- a) Christ hadn't commanded. - John 12:47-50; e.g. John 3:34; 8:40
note: imperatives in the Greek language are not to be equated with commands.
- b) Christ did command - John 13:34-35
 - (1) love other believers as Christ loved His disciples John 13:34
 - (2) love so that all of the believers will know you are Christ's disciples John 13:35
 - (3) love as the Father loved Christ John 15:9
 - (4) love so you are at ease in Christ's love John 15:10 & it is matured in you 1 John 4:12
 - (5) love by laying your life down for one another John 15:13; 1 John 3:16-18
 - (6) love so you know God in your experience 1 John 4:7
 - (7) Love is the Law of Christ Galatians 6:1; 1 Corinthians 9:21

B. The Commission in the Epistles

1. To equip the saints for their ministry - Ephesians 4:4-12

- C.The Worship of the Church.
- X.The Church - Its Member's Individual Ministry
- XI.The local Church - Its Fellowship with other local churches.
 - A.The Bible sets principles for fellowship.
 - 1.It is necessary to define fellowship.
 - 2.It is necessary to see the limits or nature of fellowship.
 - B.The Bible opens the degree of fellowship between assemblies.
- XII.The local Church - Its support and giving.
 - A.The church is not supported by a tithe.
 - 1.The tithe was a tax under law.
 - 2.The tithe is not taught in church revelation.
 - B.The church is supported by its members.
 - 1.The church is not supported by those outside the assembly.
 - 2.The church is supported by believers.
 - C.The church is supported as members are led by the Spirit.
 - 1.Spiritual believers are led by the Spirit and are not under law.
 - 2.Spiritual believers are to give as they purpose in their heart.
 - 3.Spiritual believers do not give out of necessity.
 - 4.Spiritual believers do not give out of grief.
 - 5.Spiritual believers give out of cheerfulness.
 - 6.Spiritual believers give themselves first.
 - 7.Spiritual believers give according to the example of God.
 - a)The example of God the Father.
 - b)The example of God the Son.
- XIII.The church and missions.
- XIV.The use of Israel and Israelite in the Acts and Epistles.
 - A.Christ chose Paul to carry His name before Gentiles and the sons of Israel (Acts 9;15).
 - 1.These two groups are unbelievers before whom Paul would go.
 - 2.Israel is not used of a saved group in this passage.
 - B.Israel is distinguished from the Gentiles as branches grafted into a root (Romans 11:25).
 - 1.Some of Israel has been blinded.
 - 2.Some of Israel is not blinded and are therefore, in the body of Christ.
 - 3.The some exists until the full number of Gentiles comes into the situation.
 - C.Paul called himself an Israelite (Philippians 3:5).
 - 1.This claim is made among a list of human confidence one might have (vv. 4-6).
 - 2.This claim is one of many which Paul counted to be nothing, gain which he counted loss for the excellency of knowing Christ (v. 7). Certainly, Paul does not use "Israel" in the sense of being in the body or people of God.
- XV.The use of Jew and Judaism in the Acts and Epistles.
 - A.When the believers went out they preached the gospel but only to the Jews (Acts 11:19). If the term Jew is used of believers, then why were they having this gospel preached to them?

- B. Luke distinguished three groups who listened to Paul, the Gentiles, the Jews and the religious proselytes (Acts 13:42-43).
- C. A multitude who believed were made up of Jews and Gentiles (Acts 14:1) and were distinguished from the unbelieving Jews (14:2).
- D. Paul persuaded Jews and Greeks (Acts 18:4). Both groups were unbelievers.
- E. Paul testified of the necessity of repentance towards God and faith towards Jesus Christ to both Jews and Gentiles (Acts 20:21).
- F. James pointed out to Paul that thousands of Jews believed (Acts 21:20).
- G. The Jewish believers heard that Paul was teaching the Jews out among the Gentiles to not keep the law of Moses (Acts 21:21).
- H. Paul taught that God is the God of both Jew and Gentile (Romans 3:29). He is not exclusively for one group or the other.
- I. God makes no distinction between Jew and Gentile for both need salvation (Romans 10:12).
- J. Paul distinguished the Jewish believers from the Gentiles believers with whom they ate (Galatians 2:13). Paul is not state that such a distinction is valid in Christ but distinguishing them based on nationality and how the Jewish believers acted toward the Gentiles.
- K. These are just a sample to demonstrate that the term Jew is never used to point out “one who is saved” or “one who is in the body of Christ.” The term is always used to point out one’s nationality