

**First instance of the word “church”: Matthew 16:18**

**From Wikipedia.org**—The Greek word *ekklēsia*, literally "called out" or "called forth", is the New Testament term referring to the Christian Church (either a particular local congregation or the whole body of the faithful). In the Septuagint, the Greek word "ἐκκλησία" is used to translate the Hebrew "קהל" (qahal).

The English language word "church" is from the Old English word *cirice* (cheer-IH-chay), derived from West Germanic *kirika*, which in turn comes from the Greek *κυριακή kuriakē* (keer-ee-AH-kee), meaning "of the Lord" (possessive form of *κύριος kurios* "ruler" or "lord"). Some grammarians and scholars say that the word has uncertain roots and may derive from the Anglo-Saxon "kirke" from the Latin "circus\*\*" and the Greek "kuklos" for "circle", which shape is the form in which many religious groups met and gathered (think Stonehenge). Christian churches were sometimes called *κυριακόν kuriakon* (adjective meaning "of the Lord") in Greek starting in the fourth century, but *ekklēsia* and *βασιλική basilikē* were more common.

\*\*Early Christian writer Tertullian claimed that the first circus games were staged by the goddess *circe* in honor of her father *helios*, the sun god.

**From Wickedshepherds.com**—“Church” was employed by the King James translators to protect their own interests and to keep its readers from a proper understanding of the will of God. They were happy to let the people live in ignorance and superstition, so long as the church was able to keep its position of privilege. This word has created many false ideas, causing much confusion and division among religious people, even among those who are striving conscientiously to serve the great God of Heaven. The word "church" is not of God. It is the product of man's own theological imagination and abject bias. It is in a class with "Purgatory," "Easter," "Christmas," "Transubstantiation," "Eucharist," etc. For that matter, the same can be said of "Bishop" and "Deacon."

During the 15th and 16th centuries, some Godly men knew of the evil that had been already perpetuated. In the 16th century, men of God like William Tyndale knew that the word "ecclesia" did NOT translate as "church." In his translation of the Scriptures, instead of using the word "church," Tyndale used the word "congregation" to place emphasis upon the congregation of God or the community of God's people who assemble ONLY under the guidance of the Holy Spirit. He wanted to rid the Bible of the ecclesiastical words set in by a powerful clergy system and move the unscriptural focus from a building to the people.

**From Petergoeman.com**—When King James commissioned the King James Version, he approved 15 principles of translation which were instituted by Richard Bancroft, the bishop of London in 1604. These translation principles are as follows:

**#3. *The Old Ecclesiastical Words to be kept, viz. (namely) the Word Church not to be translated Congregation etc.***

**From Britannica.com**--The fact that many Christians hold nominal (in name only) beliefs and do not act like followers of Christ has been noted since the 4th century, when the church ceased to be persecuted. [...] Evangelical Christians believe that for church unity to come to pass, fidelity to apostolic doctrine and practice must be restored. In 1948, the ecumenical World Council of Churches (WCC) was founded as “a fellowship of Churches which accept Jesus Christ our Lord as God and Saviour” in order to foster the unity and renewal of the Christian denomination.

*Is this what God intends for His body of believers?*

**1. How is the word *ekklēsia* used throughout the Scriptures?**

<b>Matthew 16:18</b>	Ekklesia G1577, “ek”-out of, “kaleo”-to call, a calling out; equivalent of qahal H6951, or “assembly” or “congregation”
<b>“Ekklesia” as it is used in the Septuagint (Written 3<sup>rd</sup> century BCE)</b>	

<b>Deuteronomy 9:10; 18:16</b>	What happened in the “day of the assembly”? The people entered in covenant with the LORD, and the Torah was given.
<b>Deuteronomy 31:30</b>	These words were given to the assembly of Israel; <b>32:43</b> —The Gentiles are to rejoice WITH His people
<b>1 Kings 8:55</b>	<b>Read v.55-61</b> —Solomon charges the assembly keep the commandments in order to show the world that there is ONE God (literally haelohim—THE God); v.56-promised—diber H1696, which is spoke; promise and word—davar H1697
<b>1 Chronicles 28:8</b>	<b>Read v.6-9</b> —Israel = The assembly of the LORD, which means they are to keep His commandments; v.10-forsake—azav H5800 → <b>Jeremiah 16:11</b>
<b>Nehemiah 8:2</b>	<b>Read v.1-3, 8</b> —The Torah was read in front of the Water Gate. What is significant about the Water Gate? It is part of the Simchat Beit Hashoevah ceremony. From Chabad.org— <i>Fresh water was drawn from a wellspring called Mayan Hashiloach (Pool of Siloam), just outside Jerusalem. As the flasks of water were ushered in through the Water Gate of the Temple, trumpets sounded and fanfare ensued.</i> What else happened during this ceremony? <b>John 7:37-39</b> . Ezra and Yeshua were both offering words of life to all who would hear and accept. However, the Pharisees, who were supposed to help the people understand the word ( <b>Nehemiah 8:8</b> ), rejected the word.
<b>2 Chronicles 30:25</b>	<b>Read v.23-25</b> —The entire assembly and the strangers (gerim) within Israel all kept the feast.
<b>Psalms 22:25; 40:9</b>	The great assembly are those who fear Him ( <b>22:25</b> ) and the ones to whom the good news (gospel) is proclaimed ( <b>40:9</b> ).
<b>Psalms 89:5</b>	The assembly of the saints (k’doshim H6918)— <b>Revelation 14:12</b>
<b>Joel 2:16</b>	Who answers the call for repentance? The congregation, who is also the bride.
<b>“Ekklesia” as it is used in the New Testament</b>	
<b>Acts 2:47</b>	The LORD added to the assembly were those being saved (present participle)
<b>Acts 7:38</b>	Congregation = ekklesia; “living”-zao G2198 is a present participle; “oracles”-logion G3051, TGL— <i>words or utterances of God, or the contents of the Mosaic Law</i> ; in other words, the living words of God that were given to Moses and the congregation in the wilderness continue today— <b>2 Timothy 3:16-17</b>
<b>Acts 19:32, 39, 41</b>	Assembly = ekklesia
<b>Part 2</b> <b>Romans 16:5</b>	The assemblies met in houses, such as Priscilla and Aquilla’s house
<b>Hebrews 2:12</b>	My brethren = The assembly— <b>Psalms 22:22</b>
<b>Hebrews 12:23</b>	“General assembly”-panegyris (pan-uh-GOO-ris) G3831, used for moed and atzerah in the OT

## 2. How is the word *synagoge* used throughout the Scriptures?

<b>Luke 4:16; Acts 17:1</b>	Messiah and Paul’s custom was to go to the synagogue on the Sabbath. Synagogue → synagoge G4864, equivalent of qahal and edah H5712, which is “congregation” or “assembly”
<b>“Synagoge” as it is used in the Septuagint</b>	
<b>Genesis 28:3</b>	“Assembly” → qahal
<b>Genesis 35:11</b>	“Company” → qahal
<b>Genesis 48:4</b>	“Multitude” → qahal
<b>Exodus 12:19</b>	“Congregation” → edah; The congregation of Israel consists of native-born and gerim.
<b>Exodus 16:22</b>	<b>Read v.22-30</b> —“Congregation” → edah; The congregation was expected to keep the LORD’s Sabbaths.
<b>Leviticus 19:2</b>	“Congregation” → edah; <b>Leviticus 11:44-45</b> and <b>1 Peter 1:13-15</b> —The same message
<b>Numbers 16:33</b>	<b>Read v.31-34</b> ; “Assembly” → qahal
<b>Numbers 20:4</b>	“Assembly” → qahal; There is great irony in the people calling themselves “The assembly of the LORD” because to enter the assembly of the LORD, you must have faith— <b>Hebrews 11:6</b>
<b>Psalms 40:10</b>	“Assembly” → qahal
<b>Psalms 74:2</b>	“Congregation” → edah
<b>“Synagoge” as it is used in the New Testament</b>	
<b>Acts 13:42-43</b>	V.42-“Synagogue” and V.43-“Congregation” are the word synagoge

James 2:2	Read v.1-13; “Assembly” → synagoge
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### 3. Wait...doesn't “the church” replace Israel?

Deuteronomy 6:4	There is ONE LORD.
John 10:14-16, 29	Messiah said there is ONE flock, ONE Shepherd, and ONE God.
Jeremiah 31:31-37	So, if the New Covenant is with Israel, and Israel will never be cut off...where do we fit in?
Romans 9:6-9	The Children of Israel are of <u>faith</u> .
Romans 11:13-24	We are grafted into Israel by <u>faith</u> .
Ephesians 2:8-22	We become part of the Commonwealth of Israel/Household of God by <u>faith</u> .
<b>If we are the Children of Israel/Commonwealth of Israel/Household of God, what exactly does that mean?</b>	
Exodus 19:6	<b>Read v.3-6</b> —The Children of Israel = A kingdom of priests and a holy nation— <b>1 Peter 2:9-10</b> → These words are used to describe the “people of God”.
Deuteronomy 4:44	The Torah was set before the Children of Israel because they entered into covenant with God.
Deuteronomy 29:1	<b>Read 29:1, 29; 30:1-6, 11-20</b> —The covenant was renewed with the Children of Israel and the LORD’s desire was for them to enter it because they wanted to (circumcision of the heart)
Psalms 148:14	The Children of Israel = Saints = A people near to Him
Jeremiah 16:14-15; 23:7-8	The Children of Israel are the ones who inherit the land.
Hosea 1:10-11	The number of the Children of Israel will be as the sand of the sea, which is the promise to Abraham. Jezreel has a double meaning: “God scatters” in judgement, but “God sows” when the people repent.
Hosea 3:4-5	The Children of Israel will fear the LORD in the acharit hayamim, or end of days, when they realize that idols and lifestyles of lawlessness do not bring blessing.
Joel 3:16	His people = The Children of Israel; “Shelter”—machaseh H4268→ <b>Isaiah 4:6</b> discusses how the LORD will be a covering and a shelter for His bride.

### 4. Conclusion

Hebrews 10:25	“Forsaking” is a present participle; “Gathering”—episynagoge G1997—We are to continue to gather together and learn the Scriptures, especially as we get closer to the Day of the LORD— <b>1 Thessalonians 5:1-4</b> , so we’re not caught like a “thief in the night”
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