

A BIBLICAL STUDY  
of  
THE CHURCH: HER NATURE AND MINISTRY.

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## THE CHURCH: HER NATURE AND MINISTRY

### Introduction

"Whosoever feels urged to reflect on the church... finds himself face to face with a long series of varied questions, all closely linked to the fact that there are so many churches as well as so many differing views of the essence of the church."<sup>1</sup> This statement is convincingly supported and documented by the multitude of writings on this subject.<sup>2</sup> Only a very limited number of books are consulted in this research since the bulk of our investigation rests on Scriptural data alone, for "...only as the church stands under the Word of God can it discover its own nature and calling."<sup>3</sup>

This paper will focus on two basic areas -- the nature of the church and the ministry of the church followed by a conclusion.

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<sup>1</sup>G. C. Berkouwer, "The Church," Study in Dogmatics, Grand Rapids: W. B. Eerdmanns Publ. Co., 1976, p. 7

<sup>2</sup>In the library of Gordon-Conwell Theological Seminary 10 drawers containing 1500 cards each on this subject alone are filed. One can sympathize with R. Schnackenburg when he exclaimed, "fast...unübersehbaren Literatur..." "Die Kirche im Neuen Testament," Quaestiones Disputatae, Vol. 14, ed. K. Rahner and H. Schlier, Basel: Herder, 1961, p. 9, n. 1.

<sup>3</sup>E. P. Clowney, "The Doctrine of the Church," An International Library of Philosophy and Theology, ed. R. L. Raymond, Philadelphia: Presbyterian & Reformed Publ. Co., 1969, p. 2.

## I. THE NATURE OF THE CHURCH

In order to understand properly the nature of the church inquiries must be made concerning the biblical usage of the term church. Stress must rest on biblical usage, for etymology alone though necessary, does not automatically provide the actual meaning of a term as intended by divine revelation.<sup>1</sup> Only a careful study of the Scriptures can keep us from the "...danger of ignoring the rich balance of the biblical revelation, and, in particular of focusing on one figure exclusively."<sup>2</sup>

### A. Definition of the Term Church

The word church is not a scriptural one, rather it "...derives from the Greek kuriakos (belonging to the Lord) but it stands for another Greek word ekklesia (whence ecclesiastical) denoting an assembly."<sup>3</sup>

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<sup>1</sup>Obviously common language is used in Scripture. But it is ultimately the development within the progression of divine revelation (a closed canon now, 66 books) that unfolds the divine intentions and gives therefore the proper interpretations as well. Careful exegesis alone can search out the actual full orb of a term. The ground rule of this science is the question of hermeneutics, best stated in II Peter 1:20-21, or as the Reformers said, Scriptura Scripturae interpres, which Karl Barth rightly calls, "...der Grundsatz aller Hermeneutic..." in "Die Schrift und die Kirche," Theologische Studien, Vol. 22, ed. K. Barth, Evangelischer Verlag A. G., Zurich: Zullikon, 1947, p. 11.

<sup>2</sup>E.P. Clowney, op. cit, p. 10.

<sup>3</sup>Pictorial Bible Dictionary, ed. M. Tenney, Grand Rapids: Zondervan Publishing House, 1963, p. 170.

This word assembly is the key term in our study. Understanding how Scripture uses this concept -- in both the Old and New Testaments -- is crucial if we are to understand from divine perspective the nature of the church and her beginnings.

For sake of clarity and in accord with biblical revelation we shall for the time being abandon the word church<sup>4</sup> and use assembly primarily which is after all the proper interpretation of ἐκκλησία.<sup>5</sup> The Septuagint translated the Hebrew word  $\text{הָאָסֶפֶת}$ <sup>6</sup> in at least 71 places<sup>7</sup> with that Greek word. The remaining accounts are almost exclusively translated by συναγωγή, the almost singular

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<sup>4</sup>Although this term is well established in present terminology and also beautifully and clearly expresses the glorious truth that the assembly now belongs to the Lord Jesus Christ, it nevertheless blurs other aspects which the Old Testament consistently revealed.

<sup>5</sup>This is in our opinion rightly stated by K. L. Schmidt when he argues for a single term because the New Testament always uses the same word even when we usually distinguish between the church and the congregation. Theological Dictionary of the New Testament, ed. G. Kittel, Vol. III, Grand Rapids: W. B. Eerdmans Publ. Co., 1965, pp. 501-536, esp. p. 503.

<sup>6</sup>Englishman's Hebrew & Chaldee Concordance, Grand Rapids: Zondervan Publ. House, 19 , pp. 1094-95 lists the word  $\text{הָאָסֶפֶת}$  in 122 places. See Appendix A.

<sup>7</sup>A. Pieters, The Seed of Abraham, Grand Rapids: W. B. Eerdmans Publ. Co., 1950 gives also approximately this figure by stating "used more than 70 times," p. 86. K. L. Schmidt, op. cit., mentions the figure of about 100, p. 537. Most likely he included the Apocrypha. The four usages in Jeremiah 26:17, 31:8, 44:15 and 50:9 as well as the occurrence in I Kings 12:3 could not be found by me in the Septuagint.

translation of the Hebrew word  $\text{קָדְשׁ}$ .<sup>8</sup> The term  $\text{קָדְשׁ}$  was never translated  $\text{ἐκκλησία}$  in the Septuagint.

It is at once obvious that the New Testament employed a term which was a well-known and established concept. Not a novelty<sup>9</sup> or in the words of Fenton Hort, "... $\text{ἐκκλησία}$ ...is a word which had already a history of its own, and which was associated with the whole history of Israel."<sup>10</sup>

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<sup>8</sup>Englishman's Hebrew & Chaldee Concordance, op. cit., p. 903 lists 147 occurrences of the word  $\text{קָדְשׁ}$ . See Appendix B.

<sup>9</sup>This is the key issue in dispensational theology. "Indeed, ecclesiology, or the doctrine of the Church, is the touchstone of dispensationalism." C. C. Ryrie, Dispensationalism Today, Chicago: Moody Press, 1965, p. 132.. He goes on to say that a distinction between the earthly people of God (Israel) and the heavenly people of God (the Church, or New Testament Christianity) is probably the most basic theological test of whether or not a man is a dispensationalist and it is undoubtedly the most practical and conclusive," [pp. 45-46]. This kind of theology comes not from the principles of Scriptura Scripturae interpres, but from what he calls a "...literal interpretation...the sine qua non of dispensationalism is the matter of plain hermeneutics," [p. 45]. For a good critique and overview of this system and its origin see Clarence Bass, Backgrounds to Dispensationalism, Grand Rapids: Baker Book House, 1960. This very lucid and sound work is to be all the more appreciated by virtue of the author's willingness to change his views. See, "When I began a doctoral program of research on J. N. Darby's doctrine of the church I was a confirmed dispensationalist," p. 9.

<sup>10</sup>Fenton J. A Hort, The Christian Ecclesia, London: MacMillan & Co., 1898, p. 8. See also P. Fairbairn, Hermeneutical Manual, Philadelphia, Smith, English & Co, 1859 on p. 137 rightly observes that, "...the New Testament... borrows the terms it employs from the Old Testament or makes use only of such as are common to the Septuagint and the writings of Hellenic authors."

## B. The Meaning and Development of לָקַח

A verse by verse study of this term in the Torah is our first step, for in these books are basically all the beginnings either in type or promise.

### 1. לָקַח in the book of Genesis

In 28:3 לָקַח appears for the first time. In context Isaac charges Jacob not to take a wife from the Canaanites, but from the house of Laban. For this venture Isaac invokes the blessing from God Almighty with a strong emphasis on fruitfulness and to become a multitude of people (וְהָיָה לְךָ עַם כָּתוֹר).<sup>11</sup> God confirms this wish of Isaac in Genesis 35:11 directly to Jacob charging him, "...be fruitful and multiply..." Further God assures Jacob that "...a nation and a company of nations (וְהָיוּ לְךָ גּוֹי וְחֵיל גּוֹיִם) shall be of thee..."<sup>12</sup> This promise Jacob did not forget and in his dying day(s) he rehearsed this divine promise to his son Joseph in chapter 48:4, again mentioning "the multitude of people (וְהָיוּ לְךָ עַם כָּתוֹר)". When Jacob finally gives his prophetic deathbed blessings to his sons, the term לָקַח ap-

<sup>11</sup>Considering the pre-birth oracle of God to Rebecca in Genesis 25:23 it is possible that Isaac realized the promise given to his father Abraham and sees the fulfillment of this special people coming out of Jacob.

<sup>12</sup>The promise of the land is also included here which is a central part of the covenant made with Abraham. Some attention will be given to this matter below in our preliminary conclusion, since this also bears on our study. The English quotations are from the KJV unless otherwise stated.

pears for the last time in this book, chapter 49:6. The meaning of  $\text{לְאֻרֵּי}$  still defines a group of people, only in this context the  $\text{לְאֻרֵּי}$  is limited to the assemblies of Simeon and Levi. The usage here perhaps gave rise to the statement that "All tribes together are called  $\text{לְאֻרֵּי}$ , every tribe for itself is called  $\text{לְאֻרֵּי}$ ."<sup>13</sup> This is certainly true of the use of  $\text{ἐκκλησία}$  in the New Testament as the local assembly or the church universal. See pp. 22 ff.

#### Preliminary Conclusion

In Genesis  $\text{לְאֻרֵּי}$  describes in a general way a group or number of people. In a special sense however, this word identifies a people who came directly from the lineage of Abraham. The usual translation of multitude(s) for  $\text{לְאֻרֵּי}$  is somewhat unfortunate.<sup>14</sup> To be sure it does express the sense of a large number of people, but it fails to show the significance of this people in contrast to other people. For this  $\text{לְאֻרֵּי}$  arises from the sovereign promise of God to Abraham, and these people are destined for a special relationship with God. We are now forced to ask the question: What else is involved to identify this  $\text{לְאֻרֵּי}$  or what other features belong to this group?

<sup>13</sup>J. Johnston, The Doctrine of the Church in the New Testament, Cambridge; Cambridge, 1943 quotes this from the Zadokite Fragments on p. 36 in footnote #2.

<sup>14</sup>Robert B. Girdlestone, Synonyms of the Old Testament, W. B. Eerdmans Publ. Co., 1973, p. 229 agrees with our sentiments.

At this point we must return to the original promise and covenant that God made with Abraham in which the  $\text{זרע}$  is actually the seed in its beginning, moving toward fulfillment. The promise came first to Abraham in Genesis 12:1-3 where a great nation ( $\text{גוי גדול}$ ) is to come out of Abraham. This whole happening is not just by natural procreation but is actually God's doing, for He said, "I will make of you..." In verse 7 of the same chapter an additional element is introduced, namely that the land of Canaan would be given also to Abraham's seed. God reaffirmed the promise of the land and the innumerable number of the seed of Abraham in Genesis 13:14-17. It is not until later, chapter 15:18 where God actually put all of His promises into the  $\text{ברית}$ <sup>15</sup> or covenant. A detailed

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<sup>15</sup>The word  $\text{ברית}$  means covenant, treaty, alliance or league (1. between men, 2. between God and men, 3. covenants in general). W. Gesenius, A Hebrew and English Lexicon of the Old Testament, trans. E. Robinson, Oxford: Clarendon Press, pp. 136 f. See also W. L. Holiday, A Concise Hebrew and Aramaic Lexicon of the Old Testament, Grand Rapids, 1974, pp. 48 f. For a detailed research of the word  $\text{ברית}$  see Theological Dictionary of the Old Testament, Vol. II, ed. G. J. Botterweck and H. Ringgren, trans. by J. T. Willis, Grand Rapids: W. B. Eerdmans Publ. Co., pp. 253-279. For a detailed study of the covenant principles in ancient and biblical times see J. D. McCarty, "Treaty and Covenant," Analecta Biblica, Vol. 21. Concerning the various opinions on this subject, see Old Testament Covenant, Oxford: Basil Blackwell, 1972. For the covenant theme particular in relation to biblical studies see M. G. Kline, Treaty of the Great King, Grand Rapids: W. B. Eerdmans, 1963, esp. pp. 67 ff, also his other works The Structure of Biblical Authority, Grand Rapids: W. B. Eerdmans, 1978 and By Oath Consigned, Grand Rapids: W. B. Eerdmans, 1975.



study on the whole concept of the  $\text{לְאֵלֹהִים}$  lies beyond the scope of this paper. However we need to recognize and point out at this juncture that the covenant is a central and inseparable aspect of the  $\text{לְאֵלֹהִים}$ . The whole  $\text{לְאֵלֹהִים}$  is in covenant relationship with God, both in conditional and unconditional elements. M. G. Kline addressed this subject in a pithy manner when he remarked:

"And because the cultic and cultural structures of Israel which were the immediate Sitz im Leben of the various parts of the Old Testament were thus so thoroughly covenantalized it follows that all the inspired literature deriving from and related to that cult (ritual legislation and hymns) and associated with that culture [civil laws, national history, diplomatic messages of prophets, and instructions of sages] served the covenant and inevitably bore its stamp."<sup>16</sup>

Furthermore the whole development from its very early beginnings, in promise and precepts, truly proves that, "Covenant history alone is prophetic. It alone can see history as a movement toward a goal."<sup>17</sup> This will become increasingly more evident in the discussion below.

One other fact needs to be recognized. The term  $\text{לְאֵלֹהִים}$  is descriptive of the total group of people, even the ones who would not be included in the election of God as the Ishmaelites and the Edomites. The term  $\text{לְאֵלֹהִים}$  is in that

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<sup>16</sup>M. G. Kline, The Structure of Biblical Authority, op. cit., p. 47.

<sup>17</sup>W. R. Roehrs, "Conquest of Canaan According to Joshua and Judges," Concordia Theological Monthly, (D 1960) p. 751.

sense not only universal, but is restricted to a definite smaller number within the  $\text{לְקָרָא}$  eg., the deathbed blessing of Jacob identifies just two tribes as a  $\text{לְקָרָא}$ .

## 2. $\text{לְקָרָא}$ in the Book of Exodus

This account uses  $\text{לְקָרָא}$  only twice. In 12:6 we read of "all the assembly of the congregation of Israel" ( $\text{לְקָרָא}$  ( $\text{לְקָרָא יִשְׂרָאֵל}$ ). This is the first time where the compound phrase  $\text{לְקָרָא יִשְׂרָאֵל}$  appears.<sup>18</sup> The designation  $\text{לְקָרָא}$  is applied to all the people of Israel which have greatly increased in number<sup>19</sup> according to the promise of God made originally to Abraham. In our context a specific action is demanded of this  $\text{לְקָרָא}$ ---an act not requested by any other people, but this people only. Israel is to kill the passover lamb and mark the doorposts with its blood. This is required of the  $\text{לְקָרָא}$  by God Himself and is redemptive in nature<sup>20</sup> and expresses the special dealings and relationships that God has with this people.

In chapter 16:3 Israel identifies herself now in toto

<sup>18</sup>For specific remarks concerning the term  $\text{לְקָרָא}$  see pp15-16,f.n. 27.

<sup>19</sup>In Numbers 1:46 only 2 years after the Exodus, the number of fighting men 20 years and over total is 603,550. This figure does not include the tribe of Levi nor the women and children.

<sup>20</sup>Not eternally redemptive, nor to possess the promised land for all of this  $\text{לְקָרָא}$ , see Numbers 14:22-39, Joshua 5:4-6, I Corinthians 10:1-5 and Hebrews 3:17. However a temporary deliverance was obtained, namely freedom from Egypt's bondage.

as all this assembly (  $\text{כָּל־עַמְּךָ־הַזֶּה}$  ). Although this statement is made in a sinful setting, nevertheless the people understood and saw themselves as the  $\text{עַמְּךָ}$ .

### Preliminary Conclusion

We can safely say, that the  $\text{עַמְּךָ}$  in Exodus is all the people of Israel<sup>21</sup> whether charged by God for a specific action or even in self-identification. This  $\text{עַמְּךָ־יִשְׂרָאֵל}$  is a special people and stands in a special relationship to God. They are the covenant people, or Abraham's seed (Genesis 17:4-8). Not all of Abraham's offspring are included here. The nations of Ishmael and Esau are excluded and the line of Isaac alone (Genesis 17:21) is established. As we stated earlier covenant history is prophetic, moving toward a goal: developmental and progressive.<sup>22</sup> Therefore we need to recognize other elements introduced that identify the  $\text{עַמְּךָ}$  even further. For this we must return to the covenant-making word of God at Mount Sinai as recorded in Exodus chapter 19 and especially verses 4-6. Here God says, "I brought you unto myself." Covenant stipulations are

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<sup>21</sup> Basically limited to the seed of Jacob now, but a mixed multitude is also included in their  $\text{עַמְּךָ}$  see Exodus 13:38.

<sup>22</sup> Again we must stress that the progressive revelation ceased with the New Testament, for unto us has come the end of the age (I Corinthians 10:11) the final and new covenant of which Jesus is the mediator (Hebrews 8:6-13).

made by Jehovah in verse 5, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:" Verse 6, "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which you shall speak unto the children of Israel." All the people of Israel acknowledged this (verse 8) and promised obedience. God continued to reveal Himself mightily unto the  $\text{לְקָרְנֵי}$ . This is seen in the giving of the Ten Commandments, the ordinances and laws.

God's relationship to the church will be examined more fully in the section of the ministry of the church. In this section our focus is to establish who and what makes up this assembly- $\text{לְקָרְנֵי}$  which in our day is called the church.

### 3. $\text{לְקָרְנֵי}$ in the Book of Leviticus

In this record we find  $\text{לְקָרְנֵי}$  five times. Again the context is strictly covenantal or theological. The issue every time at hand is failure towards God and atonement for sin. In chapter 4 our word appears three times in that framework. In verse 13 we read, "And if the whole congregation of Israel ( $\text{כָּל־בְּנֵי־יִשְׂרָאֵל}$ ) sin through ignorance, and the thing be hid from the eyes of the assembly ( $\text{וְהַדָּבָר־נִסְתָּר־מִן־עֵינֵי־הַקָּהָל}$ )... then verse 14, "...the congregation ( $\text{הַקָּהָל}$ ) shall offer a young bullock for the sin..." In verse 21

this issue is again picked up and is called "... a sin offering for the congregation (לְקַח־לְעֹלָתִי מִן־הַקְּהִלָּה). In chapter 17:17 and 33 the phrases "...all the congregation of Israel (לְכָל־בְּנֵי־יִשְׂרָאֵל: לְקַח־לְעֹלָתִי)" and "...all the people of the congregation (לְכָל־הָעָם מִן־הַקְּהִלָּה)" identify the לְקַח in the performance of atonement as illustrated by Aaron the high priest.

#### Preliminary Conclusion

The usage of לְקַח in this particular book expresses most clearly and convincingly the singular relationship which exists between Jehovah and the לְקַח. The meaning of our term here is pregnant with theological concepts. We see the practical response of the covenant people of God who are to be a holy nation before their covenant God, but fail to be so and must use the provisions made in the covenant to atone for their sins.

#### 4. לְקַח in the Book of Numbers

This particular account uses the word לְקַח more than any other book in the Pentateuch, namely twelve times. In 10:7 the gathered congregation (לְכָל־בְּנֵי־יִשְׂרָאֵל מִן־הַקְּהִלָּה) does so as a covenant community for various reasons: verse 9 to fight, 10 to be glad, to worship and to keep appointed feasts. Chapter 14:5 identifies in a compound phrase the people, "...all the assembly of the congregation of the children of Israel (לְכָל־בְּנֵי־יִשְׂרָאֵל מִן־הַקְּהִלָּה)". In chapter 15:15 the לְקַח is described by one statue for all the members in the covenant community, whether Israelites

or aliens. The other occurrences shed no particular new insight on our concept.

#### Preliminary Conclusion

The term  $\text{הָאָהָל}$  is now all encompassing of the total group of people and is a proper name for them.<sup>23</sup> Even other nations as Moab and Median identify or address the people of Israel as a  $\text{הָאָהָל}$  in chapter 22:4.

#### 5. $\text{הָאָהָל}$ in the Book of Deuteronomy

With eleven appearances Deuteronomy has the second highest usage of our term in the Pentateuch. In chapters 9:10, 10:4 and 18:16 the gathering of the people at the mountain in Horeb is called "...in the day of the assembly ( $\text{הַיּוֹם הַהוּא} \text{ הָאָהָל} \text{ בְּיָדַי} \text{ בְּהַר} \text{ הַשֵּׁנִי}$ )." There is no new dimension in this book for the term  $\text{הָאָהָל}$ , it only reaffirms all our prior findings. Of particular interest it is to be observed that in the Septuagint in 9:10 for the first time  $\text{הָאָהָל}$  is translated into  $\text{ἐκκλησία}$ . From that verse on  $\text{ἐκκλησία}$  is used consistently throughout the rest of the book.<sup>24</sup>

<sup>23</sup>This is rightly stated by Hort, *op. cit.*, p. 3. However this is not just because of the Septuagint rendering, but actually the Masoretic text demands that also. We believe Barr is correct in saying, "gahal is treated rather like a proper name, a designation specific to Israel and implying all the theological characteristics of Israel, and those ways in which gahal is similar to our 'the meeting' are obscured. The 'gahal' becomes something which was founded or established: it is 'the community' seen under a specially significant aspect. Israel is 'the' gahal." The Semantics of Biblical Language, Oxford: Oxford University Press, 1962

<sup>24</sup>All the other occurrences of  $\text{הָאָהָל}$  so far were translated by the word  $\text{συναγωγή}$ .

### Final Conclusion on the Torah

לְאֻמָּה is a term used by Moses<sup>25</sup> to identify or describe a number of people. They are not just any number of people, but a people that come from the seed of Abraham by the sovereign promise of God. Narrowed down it developed to be the elect race who came through Isaac. These people are increasing in number and are the only people in the world who stand in a special relationship with God. They and they alone received the covenant with all the promises and functions entailed. The whole concept of the לְאֻמָּה is thoroughly theological and covenantal in content, extending to every part of even the most ordinary life. Why? They are a peculiar treasure to God, a kingdom of priests, a holy nation (Exodus 19:5-6). They are "...above all people that are on the face of the earth," (Deuteronomy 7:6) because God loves them and has chosen them in keeping with His oath to the fathers, to be their God who keeps the covenant with them with all the mercies and faithfulness of His own being (Deuteronomy 7:7-9). He assures this לְאֻמָּה that His word will be always with them (Deuteronomy 18:15-18) and that He is with them (Deuteronomy 25:22) and will dwell among them (Exodus 25:8). Israel is God's son (Exodus 4:22). The covenant is therefore filial in nature as well.

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<sup>25</sup>Mosaic authorship for the Pentateuch is held by this writer.

Beginning then with Abraham we have the assembly. Small in origin, but according to promise the assembly grew and by the time of the Exodus very possibly totaled well over 2,000,000 people. Further study of the rest of the Old Testament is desirable to discover any other elements important to our understanding of the true nature of the assembly or the people of God.

### הָאָסֶמְבֵּל in the Rest of the Old Testament

The illustrations and interpretations that we gleaned from the Pentateuch are already very comprehensive in nature. What is progressive that further enriches our understanding of the assembly?

In Joshua 8:35 we see Joshua's and the people's obedience to the law of Moses (Deuteronomy 27). They perform all that Moses had commanded them and all the הָאָסֶמְבֵּל of Israel was there, including women and children. There are fifteen uses of אֲסִמְבְּלָא also in Joshua. No explanation can be made in our estimation why the term הָאָסֶמְבֵּל was not used.

The distinction between הָאָסֶמְבֵּל and אֲסִמְבְּלָא as pointed out by others<sup>27</sup> seems to be unwarranted. This appears to be

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<sup>26</sup>We will not elaborate on the administration of the covenant in relation to the failures of the people which brought the curses upon them in loss of privileges and even land, captivity and return. In the section on the ministry of the church we shall address the functional aspect, as it is germane to our discussion of the church.

<sup>27</sup>F. J. A. Hort, op. cit., admits a close connection



particularly true when one considers the 108 usages<sup>28</sup> of  $\text{נִי־לָךְ}$ , beginning in Exodus and ending with the Book of Numbers. In our observation it seems to be correct to say, that no great difference, if any is made between these two terms.

For instance, in Numbers 14:1-15 one situation is recorded. No fine distinctions are possible here. In verse 5 Moses writes  $\text{לִנְיִלְךָ}$  and in verses 1, 2, 5, 7, and 10 he uses  $\text{נִי־לָךְ}$ . Yet this passage identifies one singular situation in the life of the people of Israel.

Jeremiah in chapters 6:18 and 30:20 uses the word  $\text{נִי־לָךְ}$ . This is timewise (approximately 600 BC) the last occurrence of  $\text{נִי־לָךְ}$  in the Old Testament. However on four other occasions the prophet uses the word  $\text{לִנְיִלְךָ}$ .<sup>29</sup> Three of these references clearly refer to Israel. In 50:9 however the context shows that the  $\text{לִנְיִלְךָ}$  here are other nations (Persians and Medes) who will come up against Babylon as a  $\text{לִנְיִלְךָ}$  to spoil them.

From the time of Jeremiah on the term  $\text{נִי־לָךְ}$  ceases and  $\text{לִנְיִלְךָ}$  prevails, which is being used by the post-exilic

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between  $\text{לִנְיִלְךָ}$  and  $\text{נִי־לָךְ}$ , p. 4, but then follows the distinctions pp. 4-5 that others have offered. See D. D. Bannerman, The Scripture Doctrine of the Church, Grand Rapids: Baker Book House, 1976, pp. 89-96, E. P. Clowney, op. cit., pp. 11 f.

<sup>28</sup>Englishman's Hebrew & Chaldee Concordance, p. 903.

<sup>29</sup>They are: 26:17, 31:8, 44:15, and 50:9, which I could not locate in the Septuagint.

prophets Ezra, Nehemiah, and Micah (eleven times).<sup>30</sup>

#### Final Conclusion on the Old Testament

Our findings are correctly summed up in the words of Johnston: "...the church means simply the people of God, therefore 'Israel'."<sup>31</sup> We use his word church in the sense of assembly as we have demonstrated in our study. The covenant community began with Abraham and from his seed a particular line was sovereignly chosen. This people became God's peculiar treasure.<sup>32</sup> Dahl remarked that this people do not belong to themselves but they are the possession of Jehovah.<sup>33</sup> The Hebrew phrase  $\text{כָּל־עַמְּיִשְׂרָאֵל}$  which is consistently translated by the Septuagint into  $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha\ \kappa\upsilon\rho\acute{\iota}\omicron\upsilon$  especially in the book of Deuteronomy substantiates this.<sup>34</sup> The  $\text{כָּל־עַמְּיִשְׂרָאֵל}$  is 'all the assembly of Israel' ( $\text{לְכָל־עַמְּיִשְׂרָאֵל}$ ).<sup>35</sup>

<sup>30</sup>The Septuagint translated everyone of these by the term  $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ .

<sup>31</sup>G. Johnston, op. cit., p. 47

<sup>32</sup>But even in that line there were apostates and the remnant or spiritual Israel becomes another distinction in our concept. It lies beyond the scope of this paper to address properly that issue. For a good, sound and pithy handling see E. P. Clowney, op. cit., pp. 17-24 and E. Zorn, Church and Kingdom, Philadelphia: Presbyterian and Reformed Publ. Co., 1962, esp. pp. 20 - 24.

<sup>33</sup>N. A. Dahl, Das Volk Gottes, Darmstadt: Wissenschaftliche Buchgesellschaft, 1962, p. 5, "Das Volk gehoert nicht sich selbst, es ist das Eigentumsvolk Gottes."

<sup>34</sup>Deuteronomy 23:2 -4 and 9 ( Masoretic Text ) also I Chronicles 28:8 and Micah 2:5.

<sup>35</sup>Leviticus 16:17, see also the compound phrases in

"God chose his people because he loved them. Love seeks not ours but us."<sup>36</sup> What happens to God's people in the New Testament?

### C. The ἐκκλησία in the New Testament

The usage of the word ἐκκλησία dates even from several centuries before the New Testament. It has a secular etymology to be sure,<sup>37</sup> but it took on theological concepts as we observed in the previous study. The New Testament writers therefore freely used this term in some 115 places<sup>38</sup> which warrant now our consideration.

#### 1. ἐκκλησία in the Gospels

Matthew is the only gospel that carries our term<sup>39</sup> on two accounts. The first one is in chapter 16. The whole content is within verses 13-20. Again we refrain from fully dealing with this passage except to use the statement of Jesus in verse 18 where He says, ... I will build my church...." Since we established that the church or assembly are God's people, we are confronted

<sup>35</sup>(con'd) Exodus 12:6 יִכְלְוּ אֶת־הַבָּרָאִיִּם וְהַבְּרִיָּוִת וְהַבְּרִיָּוִת וְהַבְּרִיָּוִת and Number 14:5 יִכְלְוּ אֶת־הַבָּרָאִיִּם וְהַבְּרִיָּוִת וְהַבְּרִיָּוִת וְהַבְּרִיָּוִת.

<sup>36</sup>E. P. Clowney, *op. cit.*, p. 18.

<sup>37</sup>K. L. Schmidt, *op. cit.*, pp. 513 f.

<sup>38</sup>Englishman's Greek Concordance, Grand Rapids: Zondervan Publ. House, 1970, pp. 227-228.

<sup>39</sup>I am aware of the discussion about the authenticity of these passages. Being committed to the full inspiration and inerrancy of Scripture we have no problems with this issue.

here with the claims of deity by Jesus. In the progression of Old Testament revelation Jehovah was promised to come from a human line (Jeremiah 23:6). The Lord would come to His temple (Malachi 3:2). He is the king of Israel (Zechariah 9:9) who is to be ruler in Israel (Micah 5:2) and who would build again the tabernacle of David (Amos 9:11).

A Messianic takeover had been prophesied all along. Jesus claimed deity and oneness with the Father (John 8:58 and 10:30). God's assembly is Jesus' and vice versa. He made it very clear that all things and authority was given to Him by God (Luke 10:22, John 13:3 and Matthew 28:18-20). This is why we must speak of the Messianic takeover, for Christ comes as Lord, the Lord of the new covenant.

With the manifestation of Jesus no one can come to God anymore under the old economy, for Jesus alone is the way, the truth, and the life (John 14:6). Jesus is the mediator of the new covenant (Hebrews 12:24). God's people are never without God or a covenant, only the administration is changed because of the new Administrator.

We are instructed that Jesus was co-creator with God (John 1:1-5), and that all things were made by Him. Not only were all things made by Him which are in Heaven and earth, visible and invisible, thrones, dominions, principalities and powers, but they were also made for Him (Colossians 1:16). Therefore Paul tells us, Jesus has preeminence

in everything. He is the head of the ἐκκλησία (Colossians 1:17-18).

We must further note that not only by virtue of His creative power and sustaining power (Hebrews 1:2-3) is Jesus the Lord of the ἐκκλησία, but also through His redemptive power. He purchased His people (Acts 20:28), who were all along God's people, given to Him by the Father (John 17:6), in order that He might redeem them. It is in that sense that we are to understand Jesus will build His ἐκκλησία. He himself had the promise of the Father, that all whom the Father had given to Him, shall also come to Him (John 6:37).

When Jesus began His public ministry, He began His ἐκκλησία. Jesus called the apostles who became the foundation of this ἐκκλησία (Ephesians 2:20). Many changes were introduced to the people of God, or spiritual Israel, but this is to be expected if a new and better covenant is promised (Jeremiah 31:31-34) which is now operative for the ἐκκλησία (Hebrews 8:6 and 12:24). There has always been one people of God, one tree as Paul uses this image (Romans 11:16-24). The New Testament believer is grafted into that tree and so becomes a "fellowcitizen with the saints, and of the household of God (Ephesians 2:19)." This household is the Old Testament assembly for being baptized into Christ makes the New Testament saint a seed of Abraham and an heir of the promises (Galatians 3:29).

As far as the assembly is concerned, "What Jesus did was to reconstitute it in the Endzeit. Those who acknowledge Him the divinely sent messenger of the Kingdom, the 'Messiah,' formed in His lifetime the true Israel, pledged to live as God's children, exhibiting the quality of life taught by Jesus."<sup>40</sup>

The other occurrence of ἐκκλησία is in chapter 18:17 in context of instruction that Jesus is giving to His disciples. The issue is offense, how this is to be dealt with. An offender, if approached by the offended refuses to hear him, must be confronted by two or three. Failure to respond to them now brings the situation before the whole ἐκκλησία, which if also refused the ἐκκλησία must discipline that person. Here the binding or loosing in our above passage delegated to Peter now becomes the authority of the whole ἐκκλησία. The question whether this is applicable for the present situation or considered for later operation when the Messianic assembly has been fully established, is of no great weight here. "Objectively considered, therefore, the church is that new congregation taking the place of the old congregation of Israel, which is formed by Jesus as the Messiah and stands under His Messianic rule."<sup>41</sup> One fact is important, a legitimate

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<sup>40</sup>G. Johnston, op. cit., p. 47.

<sup>41</sup>G. Vos, The Kingdom of God and the Church, Nutley: Presbyterian and Reformed Publ. Co, 1972, p. 79, Some of

assembly can be as low as two or three, verse 20.<sup>42</sup>

## 2. ἐκκλησία in the Rest of the New Testament

Our term is used in the singular 71 times<sup>43</sup> and in the plural 38 times.<sup>44</sup> In everyone of these usages it addresses or identifies the New Testament assembly, at times in a specifically named location--a city,<sup>45</sup> or a district,<sup>46</sup> or even a house.<sup>47</sup> Further, we note occasionally

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<sup>41</sup>(con'd.) the functions are open to development. Jesus all along taught His disciples that the Holy Spirit would do a great work, John 14:16-18; 5:26 and 16:7-15. Furthermore, supernatural power was to enable the new assembly. See Acts 1:8 which was fulfilled, chapter 2:16-20 according to the prophecy of Joel 2:28-30.

<sup>42</sup>For a good discussion on the Synagogue system see D. D. Bannerman, *op. cit.*, pp. 123-162, esp. p. 129, f.n. 2, where he points out that the quorum for synagogue worship had to be at least 10. Jesus certainly goes below this figure in our text.

<sup>43</sup>Englishman's Greek Concordance, *op. cit.*, pp. 227-228. The three occurrences in the Ephesian's secular meeting, Acts 19:31, 39 and 41 are not included; neither are the singular terms in Acts 14:23 or I Corinthians 4:17 included. Paul here qualifies the singular term with *πᾶσι* "every." Therefore, I counted these last two for plural.

<sup>44</sup>Ibid.

<sup>45</sup>The Jerusalem church, Acts 8:1 and 11:22; or Ephesus, Revelation 2:1; Smyrna, Revelation, 2:8, etc. and almost all Epistles are directed to a city assembly.

<sup>46</sup>In Galatia, I Corinthians 16:6 or Asia, verse 19.

<sup>47</sup>See Romans 16:5 and Philippians 2. We are convinced that there could have been just such small assemblies. As a designation of the people God two or three believers in one household are an assembly, though they might not function as the whole assembly does when coming together.

references to what has rightfully been called the church universal.<sup>48</sup> This New Testament assembly is still the assembly of God<sup>49</sup> of which Jesus is the Head (Ephesians 5:23 and Colossians 1:18). This is underscored by Paul in Romans 16:16 when he called the believers the assembly of Christ (ἐκκλησία Χριστοῦ). At times the assembly is identified with ethnic background. We read of the assemblies in Judea who are in Christ (ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ Galatians 1:22); and the assemblies of the gentiles or nations (ἐκκλησία τῶν ἐθνῶν Romans 16:16).

#### Final Conclusion on the ἡγῶμεν - ἐκκλησία

The assembly of God and Jesus Christ includes all the elect of God, wherever they are and whenever they live. From the time of Christ, functionally this assembly is legitimate if even only two or three meet together. As in the Old Testament economy God was amongst His people, so Jesus Christ in the New Testament economy is in the midst of His people.

We feel safe to conclude, that the nature of the

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<sup>48</sup>For a good discussion see L. Berkouwer, *op. cit.*, pp. 105-164. The first universal statement was made by Jesus in Matthew 16:18 when He spoke of His church, all the redeemed from that day onward.

<sup>49</sup>I Corinthians, 1:2, 10:32, 11:22, 15:9, II Corinthians 1:1, Galatians 1:13, I Thessalonians 2:14, II Thessalonians 1:4, I Timothy 3:5, translated ἐκκλησία Θεοῦ.



assembly is basically the same since Genesis. As God's purposes progressed in history and He further revealed this to His own, a change of the original setup was clearly promised<sup>50</sup> and has been finally fulfilled in Jesus Christ.<sup>51</sup> Hort correctly states: "The Ecclesia of the New Testament takes its name and primary idea from the Ecclesia of the Old Testament."<sup>52</sup> This idea or main definition precisely stated reveals that the ἡ ἑκκλησία identifies God's people throughout history. Peter clearly drew that parallel when he wrote to a New Testament assembly long after Pentecost: "...ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people..." (I Peter 2:9).

Letting Scripture interpret Scripture has been our end result. Schnackenburg who wrestled with this issue from the German perspective came to the same conclusion, observing that the Greek and Hebrew have only one terminology.<sup>53</sup> Dahl likewise in his extensive work Das Volk Gottes,

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<sup>50</sup>This includes all the Messianic promises which are too numerous to quote. For a thorough work on this see E. W. Hengstenberg, Christology of the Old Testament in Two Volumes, Mac Dill AFB: Mac Donald Publ. Co. The Book of Hebrews in the N.T. is singularly in this area.

<sup>51</sup>For a good and sound discussion see O. T. Allis, Prophecy and the Church, Philadelphia: Presbyterian & Reformed Publ. Co., 1974; also H. Ridderbos, The Coming of the Kingdom, Philadelphia: Presbyterian & Reformed Publ. Co., 1967; also R. O. Zorn, Church and Kingdom, Philadelphia, Presbyterian & Reformed Publ. Co., 1962, op. cit., passim.

<sup>52</sup>F.J.A. Hort, op. cit., p. 3.

<sup>53</sup>R. Schnackenburg, op. cit., "Die deutsche Unter-

completed in the forties, admitted when it was printed again in 1962, that it should have been reworked in light of all the new studies and findings. However inspite of all this he insists that the Church, Israel and the people of God are the same.<sup>54</sup>

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<sup>53</sup>(con'd.) scheidung von 'Gemeinde' (Ortsgemeinde) und 'Kirche' (Gesamtkirche) verwischt die Tatsache, dass es im griechischen (und Hebraeischen) dafuer nur den gleichen Terminus gibt." p. 9, f.n. 1.

<sup>54</sup>N. A. Dahl, op. cit., "...Gleichsetzung von 'Kirche' mit 'Israel' und Volk Gottes'...", p. xiii.

## II. THE MINISTRY OF THE CHURCH

### Introduction

The assembly or people of God were chosen for love sake as well as for service.<sup>1</sup> How is this service (πῦλ or διακονία) to be done by the ἡγῶν-ἐκκλησία? Scripture points to three basic areas: First and foremost is the ministry to God, primarily worship of and fellowship with God. Service is also included here which finds its practical expression under the following two areas. Secondly, there is ministry to the assembly that infers edification of the people, equipping the saints as well as deep fellowship with one another and God. A third service is ministry to the world, preaching of the gospel or evangelization of the lost. All helps to this end, sending, financing and training are included as well as responsibility for meeting basic and legitimate needs of people. We shall examine each one of these areas separately. One other principle needs our attention--How are these above-mentioned ministries to be carried out, and by whom? The section on the structure of the assembly should answer that question.

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<sup>1</sup>E. P. Clowney, *op. cit.*, says: "The twofold purpose of election is stated in the Old Testament. It is related to God himself and to his service in the world." p. 17. This finds strong expression of both these factors in Exodus 4:22-23. The ἡγῶν is here identified by God as "...my son..." and "...that he may serve me." The fuller development of the servant figure of Israel is seen in the prophecies of Isaiah 41:8, 44:1-2 and 21, etc. This figure is likewise applied to Christ, Isaiah 42:1-8.

### A. Ministry to God

The people of God have a very special relationship with God. This relationship is not left to their own ingenuity,<sup>2</sup> but is outlined in Holy Scripture within the framework of a covenant whether the old one or the new.

All of a believer's life is to be lived for the glory of God (I Corinthians 10:31). This is beautifully captured in the Larger Catechism of the Westminster Assembly by the question # 1 with the answer:

Question: What is the chief and highest end of man?

Answer: Man's chief and highest end is to glorify God and to fully enjoy him forever.

Jesus sums up this concept after His third temptation by satan, "...Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10). Worship and service ought to be the main experience in a believer's life writes Paul in an exhortation to the Romans. In Chapter 12:2 is the phrase that the Christian is to present his body a living and holy sacrifice 'θυσία', which is but a reasonable service to God and well pleasing. All of life is worship, whether private or public.<sup>3</sup>

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<sup>2</sup>Hislop points this out also clearly that worship can not lie "...in the sphere of the soul's devotion and in the cultus..., but it must have its foundation in the doctrinal." Our Heritage in Public Worship, Edinburgh: T. & T. Clark, 1935, p. 1.

<sup>3</sup>J. H. White, "Worship in the Pentateuch," The Bibli-

The first time the word for worship  $\pi\eta\psi$ <sup>4</sup> appears is in Genesis 22:5. In context Abraham is going to sacrifice his son Isaac. Abraham equates sacrifice with worship.<sup>5</sup> We may also view the offerings of Cain and Abel (Genesis 4:3-4) as worship, giving to God offerings due to Him. That sacrifice is an act of worship is supported also in the book of Hebrews 13:15 where the word sacrifice  $\thetaυσία$ <sup>6</sup> is used in the context of praises to God. Abraham further erected altars at various places.<sup>7</sup> Altars had been built previously by Noah (Genesis 8:10). It is not until Moses' time (Exodus 27:1 ff.), that God gives an actual blueprint for such structures.

The Hebrew phrase "called upon the name of the Lord,"<sup>8</sup> is another illustration of early worship. Sketchy, yes,

<sup>3</sup>(con.d) cal Doctrine of Worship, eds. P. W. Martin et al., Pittsburgh: Reformed Presbyterian Church of N.A., 1974. See his excellent 7 points of conclusion. From p. 11: "5. Worship (service) 'latreia' must be seen in both its narrow sense (cultic institutions, etc.) and in its broad sense (all of life is a service before the Lord)." and "6. The supreme self-realization of the people of God is in their worship. They are the people of God when they gather before the Lord for worship."

<sup>4</sup>The Septuagint translate this by  $\pi\rho\omicron\sigma\kappa\upsilon\nu\epsilon\omega$  which is the same word used in Matthew 4:10 as well as in Revelation. See below, p. 30 and also f.n. 12 on same page.

<sup>5</sup>See also Bannerman, op. cit., p. 46, f.n. 2. The idea is that we give, and giving might be a great sacrifice at times.

<sup>6</sup>This Greek word is the same used for the sacrifice of Jesus in Hebrews 10:12.

<sup>7</sup>See Genesis 12:7-8, 13:18 and 22:9.

but much of that era is not revealed. Whether Genesis 4:26 was the inauguration of public worship is not a clear case. The Hebrew structure allows the translation of calling by or with the name of God.<sup>9</sup>

The point we need to make is this, that whoever is in true fellowship with God, worships God according to the God revealed status of his time. Isaac and Jacob followed Abraham's example. As the  $\text{לְאֵלֵינוּ}$  began to grow and the covenantal history unfolded both by precept and in practice the regulations that came next are from Mount Sinai. The formula 'God of the fathers' became for the Israelites a proper and real address. This address was the Vorstufe or forerunner for the special worship of Israel.<sup>10</sup> The Sinai covenant expanded and in more detail regulated the worship of the  $\text{לְאֵלֵינוּ}$  of Israel. To make a detailed study of the Old Testament worship<sup>11</sup> is beyond the scope of this paper; however, we shall identify certain principles and practices which were taken over by the synagogue and found their

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<sup>9</sup>See the list of names in Genesis chapter 5 with the short ending of 'el' ( $\text{לֵאלֹהֵינוּ}$ ) for God.

<sup>10</sup>Ferdinand Hahn, "Der urchristliche Gottesdienst," Stuttgarter Bibelstudien, Vol. 4, ed. H. Haag, R. Kilian & Wilhelm Pesch, Stuttgart: Verlag Katholische Bibel Werk, 1970, p. 12.

<sup>11</sup>Detailed study would include aspects of sacrifices, offerings, holy days and temple worship. For helpful information see E. P. Clowney's The Biblical Doctrine of the Church, Vol, Fascile I, Philadelphia; Presbyterian & Reformed Publ. Co., Inc., 1979, pp. 10 ff. For a more detailed treatment see A. S. Herbert, op. cit.

legitimate usage in the early church.

We also want to take a look at the heavenly worship as we find it revealed in the book of Revelation. The patterns of this worship are pure and perfect. The active verb for worship 'προσκυνέω' appears in this account more than in any other of the Bible.<sup>12</sup> The meaning of both  $\pi\eta\psi$  and προσκυνέω also contain the sense of bowing down, even prostrating to the ground or falling down.<sup>13</sup> This is what the heavenly hosts are doing and the force of prostrating is intensified by the addition of the verb falling 'πίπτω' in five places.<sup>14</sup> This falling down in worship is accompanied by praises.

In 4:10 the praise is toward the worthiness of God, to give Him honor and glory and power. Then a short confession follows, recognizing God as the creator of all things, and acknowledging God's sovereignty in that they were made for His pleasure. Likewise in 7:11 praises couched into Amens are made to God. An exhortation to praise God comes directly from the throne in 19:4 and in chapter 14:3 we read of the song of the 144,000, and in 15:3 we have the song of Moses and the song of the Lamb.

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<sup>12</sup>The total number is 24, but only 9 times is the action God directed. In a positive sense the Psalms outnumber Revelation having 14 occurrences that are within the framework of worship toward God.

<sup>13</sup>For  $\pi\eta\psi$  see Gesenius, op. cit., pp. 1005 - 6.

<sup>14</sup>See 4:10, 5:14, 7:11, 11:16 and 14:4.

The point is obvious--worship, to reverently bow down before God is not just oriental but heavenly. This could well be done during the time of prayer in a worship service.<sup>15</sup> Singing, though mentioned only a few times has always been a vital part of Old Testament worship. Examples and exhortations are numerous in both testaments.

Prayer has always been an integral part of worship. God's house was called a 'house of prayer.' (Matthew 2:13) Prayer is a most important practice and failure to understand this evoked unparalleled anger by our Saviour. At the cleansing of the temple we see Jesus in His most furious moment of his revealed life; even with satan He was less violent.

Another illustration pertaining to New Testament worship is given for us in I Corinthians 14:23-40. In verse 23 we are informed that this was a gathering of the whole ἐκκλησία in Corinth. Certain forms are enumerated for us.<sup>16</sup> First we have prophecy or preaching. Prophetic utterances need not necessarily be futuristic, rather the plain telling of God's word as we understand preaching. Prophets were spokesmen from and for God. This is true in

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<sup>15</sup>In our assembly I kneel during the pastoral prayer and those who feel free and desirous follow.

<sup>16</sup>These practices were cited by the apostle Paul, because of faulty performance. There may well have been other forms of worship practiced by the Corinthians which needed no correcting and therefore are not mentioned.



this New Testament era as well.<sup>17</sup> Teaching was included here as we read in verse 19, "...in the church...I might teach others."

Second is a reference to Psalms, hymnals of the Old Testament saints--songs for the priesthood (Psalms 85:1) for the chief musicians and the assembly (Psalms 96 and 30:4). God's religion is a singing religion, songs of praises each day.

Third is prayer, and in verses 15-6 prayer is to be made in a known tongue. The reason for this is that others in the room are to understand and respond by Amen.

Three additional elements from other passages are a vital part of every service. Fourth is reading of Scripture. The well-known, universal text for that practice is in II Timothy 3:16 not only to be used for preaching but the reading of God's word as well.<sup>18</sup> This practice also came from the Old Testament and Paul exhorts to read his epistles at other gatherings of the assembly (Colossians 4:16). Fifth is an offering, as offerings are important to God.<sup>19</sup>

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<sup>17</sup>This writer does not believe in extra-biblical revelation or prophetic utterances which are to be binding on the whole church universal. Our exhortation is to preach the revealed word. There was some prophetic word at the formation of the assembly (see Acts 21:10-22), but we believe this ceased.

<sup>18</sup>See Exodus 24:7, Deuteronomy 31:11, Joshua 8:34-35 and Nehemiah 8:7-8. This practice was also true of the synagogue. See Jesus reading at that meeting (Luke 4:16-29) also Bannerman, op. cit., p. 129.

<sup>19</sup>In the synagogue for instance there were two collec-

Jesus took a keen interest in that practice when he watched the Jerusalem treasury (Mark 12:41-43). In I Corinthians 16:1-2 on the first day, the Christian sabbath, a special collection was taken for the needy saints. Sixth, there is place for a benediction. Admittedly, this is at the end of this letter, but it shows a proper closing.<sup>20</sup>

Two other important elements of the worship service, especially ordained by God are the ordinance of baptism and communion. Chronologically baptism comes first.<sup>21</sup> Upon confession the candidate who has shown repentance and believes in the gospel must be baptized. Baptism of the new disciple is part of the public worship and a duty that the Lord requires of the assembly (Matthew 28:18-20).<sup>22</sup>

Communion, the preaching 'καταγγέλλω of the passion of Christ must be observed until His coming (I Corinthians 11:23-33). As the passover was to be celebrated by all of Israel as a statute forever in remembrance of God's mighty deliverance from Egypt's bondage, likewise the New Testa-

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<sup>19</sup>(con'd.) tion boxes. One for the local need and the other for the land of Israel, Ibid.

<sup>20</sup>For six elements somewhat different than the above see John Murray, "The Worship of God in the Four Gospels," The Biblical Doctrine of Worship, op. cit, pp. 97-98. Also in the same volume see G. Hueber, "The Place of Blessing in Christian Worship," pp. 350-355.

<sup>21</sup>This author writes within the confession of the Reformed Baptist tradition, where membership to the assembly is after confession of faith and baptism.

<sup>22</sup>There were individual baptisms as in Acts 8:36-39 and 16:33, but these were exceptions rather than the norm, being done on a missionary expedition.

ment assembly must remember Calvary where Jesus delivered her from the bondage of sin. Communion is celebrated differently in the true churches of Christ. Some have it monthly, others weekly.<sup>23</sup>

Order or arrangement of our above stated principles may vary in order or preeminence, but we believe that all six which we elaborated on with the ordinances are integral to public worship if the worship is to be biblical.

One further aspect of worship concerns the instruments used. Though various views are held, Old Testament Scriptures show plainly the use of then known instruments. In heaven instruments are employed, trumpet (Revelation 8:2) and harps (Revelation 5:2 and 14:2). The Synagogue<sup>24</sup> also used instruments. Jesus never criticized any of the synagogue structures, furnishings or functions. His only disagreement was their handling of the Scriptures and lack of commitment to its teaching. It is true that Jesus spoke of a time when true worshippers would worship in spirit and in truth (John 4:23-24). In context however the implication is that neither Jerusalem for the Jews nor Jacob's mountain for the Samaritans are special places. The assembly of the Messiah is not bound by locality but by Spirit, for wherever

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<sup>23</sup>The Brethren assemblies stress the weekly, because of Acts 20:27; others maintain that no particular time is significant except "...as often...." (I Corinthians, 11:25)

<sup>24</sup>Pictorial Bible Dictionary, op. cit., p. 818.

and whenever that assembly meets, the risen Lord is in her midst. At present this writer has no problem with instruments in worship service if they are used in proper reverence.<sup>25</sup>

Public worship is demanded and described by God's holy word. Worship can be abominable if only the form is there and not the true heart of love and obedience.

#### B. Ministry to the Assembly

The whole Messianic Assembly is one of fellowship *κοινωνία*. The invitation to that fellowship by John in his first letter (1:3) identifies the *ἐκκλησία* that way. The basis and meaning for that fellowship is first of all God the Father and the Lord Jesus Christ and therefore thoroughly theological in nature.<sup>27</sup> The apostle Paul on the other hand uses the body figure. By one Spirit we are all baptized into one body (Ephesians 4:4 and 12:13). The

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<sup>25</sup>For opposing views see G. I. Williamson, "Instrumental Music in Worship: Commanded or Not Commanded," The Biblical Doctrine of Worship, op. cit., pp. 338-349.

<sup>26</sup>In the Old Testament in Isaiah 1:11-15 this is best seen, but in the New Testament we have that taking place in the lukewarm church of Laodicea in Revelation 3:15-18.

<sup>27</sup>E. P. Clowney, The Doctrine of the Church, p. 51 rightly points this out: "Union with Christ determines the life of the church in *κοινωνία* (koinonia) "'Fellowship' is too weak a translation for this word,..." "This point needs to be made so that the 'fellowship' of the church will not be regarded as the camaraderie of a religious club. The core of koinonia is not social or associative, but theological and constitutive.

The people of God have a very close and intimate relationship with each other. We would first point out what could be called a formal ministry, teaching and equipping. We must also examine other services that are to take place within the assembly.

### 1. Formal Ministries

One of the repeating themes in the New Testament is that of knowledge, to grow in the knowledge of divine things and matters.<sup>28</sup> Some of this growth takes place in worship where the word is preached and is instructive. But there is a special place in the assembly where teaching is to take place.

In I Corinthians 12:28 we read that teachers are a gift of God for His assembly. First of all it is the elder's position to teach (Ephesians 4:11).<sup>29</sup> In this teaching ministry not only future elders are to be trained, but faithful men who shall be able to teach others (II Timothy 2:2).<sup>30</sup>

Again we refer to the synagogues and the temple

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<sup>28</sup>Either by γινώσις in II Peter 3:18 or ἐπεγνώσις in Colossians 1:9-10 and οὐνεσις in the sense of understanding in Colossians 1:9 and 2:2.

<sup>29</sup>See more of this below under structure of the church, pp. 44 ff.

<sup>30</sup>We are not at this point concerned with the structure of Christian education and the methodology of carrying this out, as important as that is. We establish here only the principles of ministries.

where teaching took place and the teacher par excellence, the Lord Jesus, taught (Matthew 13:54 and Luke 21:31). The apostles as well taught constantly (Acts 5:42). Paul had a year and a half teaching ministry in Corinth (Acts 18:11). Later on in Ephesus we find Paul teaching for two years in Tyrannus (Acts 19:9-10).<sup>31</sup>

Maturity in the body of Christ or the ἐκκλησία is the goal and ministry for every believer (Ephesians 4:10). Scripture allows no place for a superficial confession to Christ, rather the passionate burden of Paul, that great teacher to the Gentiles (II Timothy 1:11) was to present every man mature in Christ, truly a teaching in wisdom (Colossians 1:28).

We would further point out that teachers were expected to be found in the assembly to which the letter of Hebrews was written. Because of sin they had not advanced to be teachers and had to be taught again, a deplorable situation (Hebrews 5:12-14) and criticized by the writer.

As challenging as the ministry of teaching is, a very solemn aspect to teaching is that one better lives up to what he teaches (Romans 2:20-24), for a greater judgment is upon all those who teach (James 3:1).

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<sup>31</sup>The word used for Paul's activity is διαλέγομαι 'to dispute' or 'to reason,' rather than διδάσκω. The inherent quality of the word διαλέγομαι implies 'imparting knowledge' or just to speak out. See Schrenk, TDNT, Vol. II, pp. 93-95. Surely Paul did not just put in two years of arguments.

Proper teaching will also describe and identify the other gifts which the Holy Spirit sovereignly bestows upon the assembly (I Corinthians 12:11).<sup>32</sup> The following is a list of gifts given for edification and equipping of all the assembly that they may minister together:

a. Ephesians 4:11

- Apostles (the apostolate was limited to 12 and then the apostle Paul)<sup>33</sup>
- Prophets (perhaps some as Agabus in Acts 20:10-11, but we hold with Calvin that these prophets were distinguished interpreters of the prophetic word which is all the Scripture)<sup>34</sup>
- Evangelists (Timothy was such a one or had that ministry<sup>35</sup> as well as Philip)<sup>36</sup>
- Pastors and Teachers (one or two offices)<sup>37</sup>

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<sup>32</sup>There can be no manipulations and man made promises accepted in this area, even though this is done and tried in our day, especially in charismatic circles.

<sup>33</sup>The debate is whether Matthias was legitimate or do we have another blunder of Peter (Acts 1:16-26) or did Paul become a thirteenth apostle. Our opinion is the latter, See J. Calvin, "Galatians and Ephesians," Commentaries, Grand Rapids: W. B. Eerdmans Publ. Co., 1948, p. 279.

<sup>34</sup>Ibid.

<sup>35</sup>II Timothy 4:5.

<sup>36</sup>Acts 21:8

<sup>37</sup>Are there two offices or one? The word is missing before teacher; therefore, some feel it is one office. Calvin agrees with this partly (p. 279), but also thinks teaching can be a gift without one being qualified to preach.  
op. cit., p. 280

## b. Romans 12:6-8

Prophecy	(within proportion of faith, measurable by word and life)
Ministry	(somewhat vague, including diaconate)
Teaching	(see above)
Exhortation	(within the framework of preaching and teaching)
Giving	(in a way of sharing or imparting) <sup>40</sup>
Ruling	(this refers to the elders) <sup>41</sup>
Mercy	(extraordinary portion of this attribute, to be exercised with cheerfulness)

## c. I Corinthians 12:17-11

Word of Wisdom	(the use of Scripture, wisdom can be asked of God [James 1:5] by any believer)
Faith	(extra portion, beyond saving faith perhaps)
Miracles	(healing is one, raising the dead, another as Peter in Acts 9:36 ff.)
Prophecy	(see above, p. 38)
Discerning of Spirits	(see I John 4:1)
Different Tongues	(actual languages [see Acts 2:8 ff.])
Interpretation of Tongues	

<sup>40</sup>This can be spiritual things as in Romans 1:11, or from an abundance, a coat as in Luke 3:11 or money as in Ephesians 4:28.

<sup>41</sup>Our word προΐστυλι here is used in reference with the office of elders. See I Thessalonians 5:12, I Timothy 3:4 and 5:17. See our discussion on the structure of the church, pp. 44 ff.



## d. I Corinthians 12:28

In this verse Paul sets gifts in order of priority.

This is established by putting the apostles first who indeed were called first by Jesus and comprised the beginning of the Messianic Assembly and became the foundation of her (Ephesians 2:20). Paul lists additional gifts not enumerated before:

Helps

Governing<sup>42</sup>

These mentioned ministries might be more prominent in the functioning of the assembly. The elders and teachers with the deacons certainly are well known. The other gifts however could be less notable, though an exception is the spectacular elements of some, as healing or miracles.<sup>43</sup>

## 2. Informal Ministries

Within the fellowship of believers there is to be support and love, and we find the exhortation to minister in the 'one another' passages. Some of these ministries are the exercise of the fruit of the Spirit (Galatians 5:22-23) as being affectionate to one another (Romans 12:10),

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<sup>42</sup>Either Greek words ἀντίλημψις for help and κυβέρηνουσι for governing occur only once in the New Testament. According to Delling ἀντίλημψις is not a specific office, TDNT, Vol. I, pp. 375-376. The verb of κυβέρηνουσι means to steer a ship. The sense of direction perhaps administration is proper. Beyer TDNT, Vol. III, pp.1035-37.

<sup>43</sup>The present fervor of healing and miracle ministry has grown to the bizarre. I am not fully convinced however that all miracles have ceased, as most Reformed theologians would hold. I am very cautiously open to this issue.

or to have the same care for one another (I Corinthians 12:25). There is a mutual burden bearing (I Galatians 6:2) and the forbearing of one another (Colossians 3:13).

Another aspect is to:

Admonish or (Romans 15:14)<sup>44</sup>  
counsel

Comfort (I Thessalonians 5:11 which  
implies knowledge and exper-  
ience in the things of the  
Lord)

All these things are to be exercised that the assembly might have real fellowship with one another (I John 1:7) and in love serve one another (Galatians 5:13). A preferred and special love is to be displayed to all those who are of the household of faith (Galatians 5:10b). We must consider the poor in our or other assemblies, as the churches of Galatia provided for those in need in Jerusalem (I Corinthians 15:1-3).

Since the ἐκκλησία is universal in nature there should be great unity and oneness. In some imperfect measure this is accomplished through evangelical denominations and reputable interdenominational organization. However, at the bottom line all that we established above is usually best realized on the level of the local assemblies.

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<sup>44</sup>This is the great pioneer work which Dr. Adams has done in the field of nouthetic counseling. See especially his Competent to Counsel, Phillipsburg: Presbyterian & Reformed Publ. Co., 1970, pp. 41-77 and all his other writings on this particular issue.

### C. Ministry to the World

From the beginning of the  $\text{לְאֻמָּה}$  in Genesis the people of God had a witness toward the world. They were not to be like their worldly societies in which they lived (Deuteronomy 18:9-18). The  $\text{לְאֻמָּה}$  was to be a special people above all the people on the face of the earth (Deuteronomy 7:6). This truth Peter again sets before the Messianic Assembly when he writes: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2:9). In the words of Jesus God's people are "...in the world... but not of the world" (John 17:15-16).

The Church of Jesus Christ is a witnessing church in every possible way. She has to declare unto the world that God is and that some day He will judge the world by the gospel of Jesus Christ (Romans 2:16) in righteousness through the resurrection of Jesus from the dead (Acts 17:31).

This is also included in the great commission that the gospel must be preached in all the world beginning with the present seat of the assembly in Jerusalem (Matthew 28:18-20). This ministry is to extend to all the world, its uttermost parts (Acts 1:8).

Disciple making is one great task of the church. How this was done can be seen in the book of Acts, but the

Thessalonians who had come from paganism became a good example of this missionary outreach. The ἐκκλησία of Thessalonica was commended by Paul because they proclaimed the gospel, in not only their immediate vicinity but to the regions beyond (I Thessalonians 1:8)

The true assembly of Jesus is a witnessing assembly ever calling people out of darkness into light, preaching that the elect might obtain that salvation which is in Christ Jesus (II Timothy 8:10).

We must also touch<sup>o</sup> the controversial issue of social work, for we mentioned the help that is to be given where there is need. In Galatians 5:10 this is very clearly stated. The exhortation here is: "As we have therefore opportunity, let us do good unto all..." The all here identifies the natural society or world, for the latter part of our verse sets the household of faith above or against this. Love your neighbor does not identify him by his beliefs, only his relation, a neighbor. A good example is that of the Samaritan who acted as a neighbor to one who was in need. Such opportunities do also provide a good base for witness and most naturally lead into the spiritual realm of the word of God. The life and the future of every true church is dependent on two things: First, that her relationship to God and among her people is within the bounds of biblical truths, believed and obeyed with the

heart. The second need is, her mission outreach, the constant adding to the body. This hope rests on Jesus' words that He will build His Church. The preaching of the gospel to a lost world is the only means by which the elect will come to faith (Romans 10:13-17).

#### D. The Structure of the Assembly

The King, Lord and Ruler of the ἡ ἑκκλησία was and always is God. Now in the New Testament dispensation the assembly of Jehovah has become the assembly of Christ. He alone is the supreme head<sup>45</sup> of the church which He himself is building and equipping through the Holy Spirit by giving gifts unto men. The position of leadership apart from God's foremost place is delegated to man. Its structure is an old one and goes back to the times of Genesis. The Hebrew word יָרֵאִה means both a venerable older man, as well as one who has certain authorities.<sup>46</sup> Our earliest example of יָרֵאִה is in Genesis 24:2. This old servant or slave of Abraham ruled over all the possessions of the patriarch. The idea of household is a primary one here. The people of God are also called the household of God

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<sup>45</sup>Headship here is one of absolute supremacy. See E. P. Clowney, The Doctrine of the Church, pp. 44-46.

<sup>46</sup>In the Septuagint where an old man held an authoritative office in the sphere of the judicial or administrative יָרֵאִה is always translated by πρεσβύτερος. See Burnham TDNT, Vol VI, pp. 651-683, esp. p. 653.

(Ephesians 2:19), or the house of God (Hebrews 3:6 and I Peter 4:17) as well as the household of faith (Galatians 6:10). As we would view other Old Testament passages especially in the Pentateuch it becomes obvious that the  $\text{זָקֵן}$  or Septuagint translation  $\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ <sup>47</sup> is a figure not identified by his advanced age, but one who has a leadership role within the  $\text{זָקֵן}$ . This can be further illustrated through the rest of the Old Testament where we are constantly confronted with this office in the life of the  $\text{זָקֵן}$ .

In the intertestamental period the synagogue system gained both in distribution and prominence.<sup>48</sup> A biblical proof of its beginning might be the reference in Psalm 74:8. Here the psalmist complains that all the meeting places of God in the land were burned up. Another allusion to the synagogue system might be in Psalm 107:32. Exhortation here is made that God should be exalted in the  $\text{זָקֵן}$  (LXX  $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ ) and praises be given to Him in the seat of the  $\text{זָקֵן}$  (LXX  $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omega\nu$ ).

The reason for this detailed study rests on the fact that the New Testament calls the leaders of its assemblies

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<sup>47</sup>For instance, see Genesis 50:7, Exodus 3:16-18, Numbers 11:16, Deuteronomy 22:15 ff., 27:1, and 31:9. There are 42 occurrences of our term in the Pentateuch strictly referring to leadership. See Englishman's Hebrew & Chaldee Concordance, pp. 592-93.

<sup>48</sup>F. Hahn, op. cit., p. 14 states that only sure proof for the synagogue system comes from the third century B.C. "...sicher nachweisbar."

elders (English for  $\gamma\epsilon\lambda\epsilon\iota$  and  $\pi\pi\epsilon\sigma\beta\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ ).<sup>49</sup> It is our conviction that the sparseness on this subject as to office and office bearer again rests on the fact that the term elder was well known and his role and functions well understood. We have here the same parallel as we saw in the concept of church.

As far as the synagogue system is concerned Bannerman writes:

"There is universal agreement among all competent scholars who have studied this subject, that the whole authority of the synagogue in every normal instance was in the hands of a small body or consistory of elders. These were either chosen directly by the people, as seems to have been the rule in the congregations of the Dispersion, or nominated by the Sanhedrin of the nearest town, or the Great Sanhedrin in Jerusalem, with concurrence of the congregation, as appears to have been done in Palestine. The general principle acted upon in all cases is laid down as follows in the Codex Berakoth (F. 55a): 'Rabbi Isaac says: they appoint no one as a shepherd' ( $\text{שׁוֹמֵר פֶּסַח} = \pi\omicron\iota\mu\eta\nu$ , pastor) 'over any congregation without first consulting it ( $\text{בְּלִי שׁוֹמֵר פֶּסַח אֶלֶם בֵּן וְיִמְלִיךְ}$ ).'<sup>50</sup>

In the New Testament we read of Jesus who went into their synagogues on the sabbath to worship teach and preach.<sup>51</sup> The classical text for the proof of eldership in

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<sup>49</sup>See the many confrontations that Jesus had with this group. The references are altogether on 24 places in the gospels, English Greek Concordance, p. 652.

<sup>50</sup>D. D. Bannerman, op. cit., pp. 134-135; note informative footnotes in regard to section quoted.

<sup>51</sup>Matthew 4:23, 9:35, 13:54; Mark 1:39, etc.

the New Testament is found in Acts chapter 20. In verse 17 we read that Paul summoned the elders of the church of Ephesus ( τοὺς πρεσβυτέρους τῆς ἐκκλησίας ). We note that there is a plurality of elders. As far as the biblical account is concerned we have no proof of two or three assemblies in Ephesus. In the following verses of this section Paul reflects on his ministry among them. Beginning in verse 27 Paul now charges these elders in their official functions. "I declared to you" (these men and perhaps others as well) "all the counsel of God." It is in light of this that we have our key text in verse 28. "Take heed (προσέχω; pay close attention, be concerned, care for, be alert) to yourselves, and to all the flock, in which the Holy Spirit placed you as bishops (ἐπισκόπους; overseer, caretaker) to shepherd (ποιμαίνειν, to pastor feed, tend, keep) the ἐκκλησίαν of God."<sup>52</sup>

In that passage Scripture interprets for us one office and then elaborates on the multiple functions of that office. We submit that elder, bishop, and pastor are designations of one office and person. We further note that the Holy Spirit makes elders. How does a man and the assembly know who is a proper candidate? Scripture addresses this issue

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<sup>52</sup>This is a literal translation from the Greek Text, ed. by K. Aland, M. Black, C. Martini, B. Metzger and A. Wikgren, sec. Edition, Stuttgart: Wuertemberg Bible Society, 1966, 1968. There is a textual problem. Some Mss. have the church of either God, Lord and God, or Lord God, which does not affect our issue at all.



as well. Paul gives instruction to Timothy that he might know how to behave in the house of God which is the church of the living God (I Timothy 3:14-15). As regards the qualifications<sup>53</sup> for such leadership this is outlined in I Timothy 3:1-7. In chapter 4, verses 17-20 Paul picks up that theme once more. The ruling elders are worthy of double honor, especially the ones laboring in word and teaching (verse 17). Verse 18 includes reference for payment for this office and verses 19-20 deal with discipline for elders who sin.

The apostles called themselves elders also (I Peter 5:1, and II John 1). In the Jerusalem church was a plurality of elders (Acts 14:23). Leadership is established by the Lord of the church. By His Spirit He calls and equips men<sup>54</sup> for that task.

Another office mentioned is that of a deacon ( *διακόνος* ). The basic root of *διακονέω* means to serve. This was done by angels to Jesus (Matthew 4:11). Peter's mother ministered to Jesus and the disciples (Matthew 8:15). Most likely she served food.<sup>55</sup> The word is used in its

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<sup>53</sup>It is interesting to note that all the qualifications have to do with character witness. Only one formal gift is mentioned, namely that of ability to teach.

<sup>54</sup>This writer does not agree with women's ordination as elders. We find no biblical support for such practice, rather much of the opposite viewpoint. See I Timothy 2:11-14. Paul's argument here is not cultural as some hold but theological.

<sup>55</sup>In that sense see usage in John 12:2.

greatest and most profound meaning by serving Jesus in becoming a disciple (John 12:26).

In the book of Acts this service received its first functional definition to meet a present need in the assembly. This office was installed to free the elders to preach and pray. The congregation elected seven men. In Timothy 3:8-13 this kind of service under the eldership had become an established office or degree.<sup>56</sup>

In conclusion we observe differing views concerning the structure of a local church. Our research shows that the head is Jesus. Next are the elders and under them are the deacons. If an assembly wants to be biblical in its church government, that kind of structure must be adhered to. Naturally other committees are to be formed as a need arises. However these committees or sub-groups must ultimately be responsible to the eldership.

<sup>56</sup>Beyer, TDNT, Vol II, pp. 81-93, esp. 92-93.

### Final Conclusion

With the patriarch Abraham we have the beginning of the church.<sup>1</sup> This church consists of all of God's elect, past, present, and future till the second coming of Christ.<sup>2</sup> The English term 'Church' is unfortunately an inconsistent translation of ἐκκλησία since ἐκκλησία is the Greek translation of כְּנִסָּה according to the Septuagint.<sup>3</sup> The word 'Church' has given rise to the false separation between the Old Testament people of God and the New.<sup>4</sup> The new dimensions of the Messianic Assembly are not seen as fulfillment and additions to the original covenant people of God who are gathered out of the world. This gathering was done one way under the old covenant and is now accomplished different by the new covenant in Christ Jesus. The assembly as such is still God's, but is now under the foretold Messianic rule of the Lord Jesus Christ. The gathering of God's elect

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<sup>1</sup>This does not exclude the saints prior to Abraham, but rather the gathering of a people into a כְּנִסָּה was first given to Abraham by divine promise, see above pp. 6-9.

<sup>2</sup>This writer hold to the amillennial view in eschatology and therefore sees no promise of salvation after the singular second coming of our blessed Lord.

<sup>3</sup>The Appendices clearly show that this concept of an assembly כְּנִסָּה - ἐκκλησία was well established and continued by the New Testament writers as a name for God's people.

<sup>4</sup>We refer here especially to the dispensational school of theology which is so prevalent in North America. See also page 4 above and footnote 9 on that matter.

with the designation of ἡ ἑκκλησία, πῆχ, ἐκκλησία, and συναγωγή, is both a procedure in time as well as a proper name for God's own people. Therefore obviously our concept is clearly and thoroughly theological in nature.

This assembly is called out of the world to worship and serve God. The areas of worship and service are also defined for them by divine revelation in Scripture. As this revelation progressed, functionally and positionally new depth, additions, as well as changes were introduced. But now with the new covenant the eternal purposes of God in Christ Jesus which were hid in ages past, are now made plain in all wisdom by the ἐκκλησία (Ephesians 2:20).

Other rich terms are given to the ἐκκλησία as 'Bride' or 'Body of Christ' and 'Disciples', but these new names do not change the original identification, namely the gathering of God's covenant people into an assembly, local and universal.<sup>5</sup> This assembly is called in our day the 'Church'.

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<sup>5</sup>In this world the hypocrite and unregenerated are also found in the assembly, however only the elect will ultimately stand in the heavenly assembly alone.

APPENDIX A

הַקִּדְשִׁים and its Translations

Biblia Hebraica (Hebrew) Septuaginta (Greek) King James Version (English)

GENESIS

28:3	מִבְּרֵאשִׁית הַקִּדְשִׁים	συναγωγὰς ἐθνῶν	a multitude of people
35:11	מִיָּוֶה הַקִּדְשִׁים	συναγωγὰι ἐθνῶν	a company of nations
48:4	מִבְּרֵאשִׁית הַקִּדְשִׁים	συναγωγὰς ἐθνῶν	a multitude of people
49:6	מִלְּפָנֶיךָ הַקִּדְשִׁים	συστάσει αὐτῶν	their assembly

EXODUS

12:6	הַקִּדְשִׁים בְּכָל	πᾶν τὸ πλῆθος συναγωγῆς	the whole assembly
16:3	כָּל הַקִּדְשִׁים בְּכָל	πᾶσαν τὴν συναγωγὴν ταύτην	this whole assembly

LEVITICUS

4:13	הַקִּדְשִׁים	τῆς συναγωγῆς	the assembly
14	הַקִּדְשִׁים	συναγωγῇ	the congregation
21	הַקִּדְשִׁים	συναγωγῆς	the congregation
16:17	הַקִּדְשִׁים בְּכָל	πασῆς συναγωγῆς	all the congregation
33	הַקִּדְשִׁים	πασῆς συναγωγῆς	the congregation

NUMBERS

10:7	הַקִּדְשִׁים	τὴν συναγωγὴν	the congregation
14:5	הַקִּדְשִׁים בְּכָל	πᾶσης συναγωγῆς	all the assembly
15:15	הַקִּדְשִׁים	15:14 ἡ συναγωγὴ 15:15	the congregation

NUMBERS

16:3	לַחֲדָשׁ לַחֲדָשׁ	τὴν συναγωγὴν	the congregation
33	לַחֲדָשׁ	τῆς συναγωγῆς	the congregation
17:12	לַחֲדָשׁ	τὴν συναγωγָהּ	the congregation
19:20	לַחֲדָשׁ	τῆς συναγωγῆς	the congregation
20:4	לַחֲדָשׁ	τὴν συναγωγָהּ	the congregation
6	לַחֲדָשׁ	τῆς συναγωγῆς	the assembly
10	לַחֲדָשׁ	τὴν συναγωγָהּ	the congregation
12	לַחֲדָשׁ לַחֲדָשׁ	τὴν συναγωγָהּ	this congregation
22:4	לַחֲדָשׁ	הַ שִׁנְאָה	this company

DEUTERONOMY

5:19	בְּחֵדָה בְּחֵדָה	συναγωγὴν ὑμῶν	your assembly
9:10	לַחֲדָשׁ	ἐκκλησίᾳ	the assembly
10:4	לַחֲדָשׁ	not translated	the assembly
18:16	לַחֲדָשׁ	τῆς ἐκκλησίας	the assembly
23:2	לַחֲדָשׁ	εἰς ἐκκλησίαν	the congregation
3	לַחֲדָשׁ	εἰς ἐκκλησίαν	the congregation
-	לַחֲדָשׁ	εἰς ἐκκλησίαν	the congregation
4	לַחֲדָשׁ	εἰς ἐκκλησίαν	the congregation
-	לַחֲדָשׁ	εἰς ἐκκλησίαν	the congregation
9	לַחֲדָשׁ	εἰς ἐκκλησίαν	the congregation

DEUTERONOMY

31:30 הַכֹּהֲנִים-הַלְוִיִּם      πᾶσιν ἐκκλησιῶν      all the congregation

JOSHUA

8:35 הַכֹּהֲנִים-הַלְוִיִּם      πᾶσιν ἐκκλησιῶν      8:35 all the congregation

JUDGES

20:2 הַכֹּהֲנִים-הַלְוִיִּם      τῇ ἐκκλησίᾳ      the assembly  
 21:5 הַכֹּהֲנִים-הַלְוִיִּם      τῇ ἐκκλησίᾳ      the congregation  
 8      הַכֹּהֲנִים-הַלְוִיִּם      τὴν ἐκκλησίαν      the assembly

I SAMUEL

17:47 כָּל־הָעָם      πᾶσα ἡ ἐκκλησία αὕτη      all this assembly

I KINGS

8:14 הַכֹּהֲנִים-הַלְוִיִּם      πάντα Ἰσραὴל      all the congregation  
 -      הַכֹּהֲנִים-הַלְוִיִּם      πᾶσα ἐκκλησία      all the congregation  
 22      הַכֹּהֲנִים-הַלְוִיִּם      πᾶσιν ἐκκλησιῶν      all the congregation  
 55      הַכֹּהֲנִים-הַלְוִיִּם      πᾶσιν ἐκκλησιῶν      all the congregation  
 65      הַכֹּהֲנִים-הַלְוִיִּם      ἐκκλησία μεγάλη      a great congregation  
 12:3      הַכֹּהֲנִים-הַלְוִיִּם      ὁ λαός      all the congregation

I CHRONICLES

13:2 הַכֹּהֲנִים-הַלְוִיִּם      τῇ πᾶσιν ἐκκλησίᾳ      all the congregation  
 4      הַכֹּהֲנִים-הַלְוִיִּם      πᾶσα ἡ ἐκκλησία      all the congregation  
 28:8      הַכֹּהֲנִים-הַלְוִיִּם      πᾶσιν ἐκκλησιῶν      the congregation

## I CHRONICLES

29:1	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάση τῇ ἐκκλησίᾳ	all the congregation
10	לְכָל־בְּנֵי־יִשְׂרָאֵל	τῆς ἐκκλησίας	all the congregation
20	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάση τῇ ἐκκλησίᾳ	all the congregation
-	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάντα ἡ ἐκκλησία	all the congregation

## II CHRONICLES

1:3	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάντα ἡ ἐκκλησία	all the congregation
5	לְכָל־בְּנֵי־יִשְׂרָאֵל	ἡ ἐκκλησία	the congregation
6:3	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάντα ἐκκλησίαν	the whole congregation
-	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάντα ἐκκλησία	all the congregation
12	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάσης ἐκκλησίας	all the congregation
13	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάσης ἐκκλησίας	all the congregation
7:8	לְכָל־בְּנֵי־יִשְׂרָאֵל	ἐκκλησία μεγάλη	a very great congregation
20:5	לְכָל־בְּנֵי־יִשְׂרָאֵל	ἐν ἐκκλησίᾳ	in the congregation
14	לְכָל־בְּנֵי־יִשְׂרָאֵל	τῇ ἐκκλησίᾳ	the congregation
23:3	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάντα ἐκκλησία	all the congregation
24:6	לְכָל־בְּנֵי־יִשְׂרָאֵל	ἐξεκλήσιασεν τὸν Ἰσραὴλ	the congregation
28:14	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάσης τῆς ἐκκλησίας	all the congregation
29:23	לְכָל־בְּנֵי־יִשְׂרָאֵל	τῆς ἐκκλησίας	the congregation
28	לְכָל־בְּנֵי־יִשְׂרָאֵל	πάντα ἡ ἐκκλησία	all the congregation
31	לְכָל־בְּנֵי־יִשְׂרָאֵל	ἡ ἐκκλησία	the congregation



## II CHRONICLES

29:32	לְכָל־עַם	ἡ ἐκκλησία	the congregation
30:2	לְכָל־עַם־לְכָל־יְהוּדָה	πᾶσα ἡ ἐκκλησία	all the congregation
4	לְכָל־עַם־לְכָל־יְהוּדָה	τῆς ἐκκλησίας	all the congregation
13	כָּל־הָלְכֵי־לְכָל־עַם	ἐκκλησία πολλή	a very great congregation
17	לְכָל־עַם	τῆς ἐκκλησίας	in the congregation
23	לְכָל־עַם־לְכָל־יְהוּדָה	ἡ ἐκκλησία	the whole assembly
24	לְכָל־עַם	τῆς ἐκκλησίας	the congregation
-	לְכָל־עַם	τῷ λαῷ	the congregation
25	לְכָל־עַם־לְכָל־יְהוּדָה	ἡ ἐκκλησία	the congregation
-	לְכָל־עַם־לְכָל־יְהוּדָה	πᾶσα ἡ ἐκκλησία	all the congregaion
31:18	לְכָל־עַם־לְכָל־יְהוּדָה	πᾶν τὸ πλῆθος	all the congregation

## EZRA

2:64	לְכָל־עַם־לְכָל־יְהוּדָה	πᾶσα δὲ ἡ ἐκκλησία	the whole congregation
10:1	יָצְא־בָרֹךְ לְכָל־עַם	Ἰσραὴל ἐκκλησία πολλή	a very great congregation
8	לְכָל־עַם	ἐκκλησίας	the congregation
12	לְכָל־עַם־לְכָל־יְהוּדָה	πᾶσα ἡ ἐκκλησία	all the congregation
14	לְכָל־עַם־לְכָל־יְהוּדָה	τῇ πᾶσῃ ἐκκλησίᾳ	all the congregation

## NEHEMIAH

5:13	לְכָל־עַם־לְכָל־יְהוּדָה	Esdras II 15:13 πᾶσα ἡ ἐκκλησία	5:13 all the congregation
7:66	לְכָל־עַם־לְכָל־יְהוּדָה	" 12:66 πᾶσα ἡ ἐκκλησία	7:66 the whole congregation

NEHEMIAH

8:2	לְהַלְלֵךְ	Esdra II 18:2	τῆς ἐκκλησίας	8:2	the congregation
17	לְהַלְלֵךְ-לְךָ	" 17	πᾶσα ἡ ἐκκλησία	17	all the congregation
13:1	לְהַלְלֵךְ	" 23:1	ἐν ἐκκλησίᾳ	13:1	the congregation

JOB

30:28	לְהַלְלֵךְ		ἐν ἐκκλησίᾳ		in the congregation
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PSALM

22:23	לְהַלְלֵךְ	21:23	ἐκκλησίας	22:22	the congregation
22:26	בָּךְ לְהַלְלֵךְ	21:26	ἐν ἐκκλησίᾳ μετ' ἀδῆ	22:25	the great congregation
26:5	לְהַלְלֵךְ	25:5	ἐκκλησίαν	26:5	the congregation
35:18	בָּךְ לְהַלְלֵךְ	34:18	ἐν ἐκκλησίᾳ πολλῇ	35:18	in the great congregation
40:10	בָּךְ לְהַלְלֵךְ	39:10	ἐν ἐκκλησίᾳ μετ' ἀδῆ	40:9	in the great congregation
40:14	בָּךְ לְהַלְלֵךְ	39:11	συναγωγῆς πολλῆς	40:10	the great congregation
89:6	לְהַלְלֵךְ	88:6	ἐν ἐκκλησίᾳ	89:5	in the congregation
107:32	לְהַלְלֵךְ	106:32	ἐν ἐκκλησίᾳ	107:32	in the congregation
149:1	לְהַלְלֵךְ		ἐν ἐκκλησίᾳ		in the congregation

PROVERBS

5:14	לְהַלְלֵךְ		ἐκκλησίας		the congregation
21:16	לְהַלְלֵךְ		ἐν συναγωγῇ		in the congregation
26:26	לְהַלְלֵךְ		ἐν συναγωγῇ		the congregation

JEREMIAH

26:17	לְכָל־עַם־יִשְׂרָאֵל	not translated	all the assembly
31:8	יְהִי־עַם־יִשְׂרָאֵל	not translated	a great company
44:15	יְהִי־עַם־יִשְׂרָאֵל	not translated	a great multitude
50:9	לְכָל־עַם־יִשְׂרָאֵל	not translated	an assembly
1:10	יְהִי־עַם־יִשְׂרָאֵל	<u>LAMENTATIONS</u>	thy congregation

EZEKIEL

16:40	לְכָל־עַם־יִשְׂרָאֵל	"ὅχλους	a company
17:17	יְהִי־עַם־יִשְׂרָאֵל	"ὅχλος πολλὸς	great company
23:24	יְהִי־עַם־יִשְׂרָאֵל	ὅχλου λαῶν	an assembly
46	לְכָל־עַם־יִשְׂרָאֵל	"ὅχλον	a company
47	לְכָל־עַם־יִשְׂרָאֵל	"ὅχλων	the company
26:7	יְהִי־עַם־יִשְׂרָאֵל	συναγωγῆς ἐθνῶν πολλῶν	companies
27:27	יְהִי־עַם־יִשְׂרָאֵל	ἡ συναγωγή	thy company
34	יְהִי־עַם־יִשְׂרָאֵל	πᾶσα ἡ συναγωγή	all thy company
32:3	יְהִי־עַם־יִשְׂרָאֵל	λαῶν πολλῶν	a company
22	יְהִי־עַם־יִשְׂרָאֵל	πᾶσα ἡ συναγωγή	all her company
23	יְהִי־עַם־יִשְׂרָאֵל	ἡ συναγωγή αὐτοῦ	her company
38:4	יְהִי־עַם־יִשְׂרָאֵל	32:22	a great company
7	יְהִי־עַם־יִשְׂרָאֵל	32:23	all thy company

38:13 חַבְדִּיךָ

EZEKIEL

συναγωγῇ σου

thy company

15 חֵטְאֵי לְדָרְךָ

συναγωγῇ μεγάλη

a great company

2:16 לְדָרְךָ

JOEL

ἐκκλησία

the congregation

2:5 לְדָרְךָ

MICAH

עַל עַכְשָׁלָה

in the congregation

For a few other occurrences of ἐκκλησία in the Septuagint see  
 A Concordance of the Septuagint, compiled by George Morrish, Grand  
 Rapids: Zondervan Publishing House, fifth printing 1981

# APPENDIX B

## ⲡⲓⲛⲓ and its Translations

Biblia Hebraica (Hebrew)	Septuaginta (Greek)	King James Version (English)
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### EXODUS

12:3	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁⲥ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation
6	ⲡⲓⲛⲓ	ⲥⲟⲛⲁⲓⲱⲓⲛⲥ	the congregation
19	ⲡⲓⲛⲓⲛ	ⲉⲕ ⲥⲟⲛⲁⲓⲱⲓⲛⲥ	the congregation
47	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation
16:1	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation
2	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	the whole congregation
9	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation
10	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	the whole congregation
22	ⲡⲓⲛⲓⲛ	ⲧⲥⲥ ⲥⲟⲛⲁⲓⲱⲓⲛⲥ	the congregation
17:1	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation
34:31	ⲡⲓⲛⲓⲛ	ⲧⲥⲥ ⲥⲟⲛⲁⲓⲱⲓⲛⲥ	the congregation
35:1	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation
4	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation
38:25	ⲡⲓⲛⲓⲛ	not translated	the congregation

### LEVITICUS

4:13	ⲡⲓⲛⲓ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲥⲟⲛⲁⲓⲱⲓⲛ	the whole congregation
15	ⲡⲓⲛⲓⲛ	ⲧⲥⲥ ⲥⲟⲛⲁⲓⲱⲓⲛⲥ	the congregation
8:3	ⲡⲓⲛⲓⲛ-ⲗⲉⲃ	ⲡⲁⲥⲁ ⲧⲥⲥ ⲥⲟⲛⲁⲓⲱⲓⲛ	all the congregation

LEVITICUS

8:4	וְהָיָה	τὴν συναγωγὴν	the congregation
5	וְהָיָה	τῇ συναγωγῇ	the congregation
9:5	וְהָיָה-לָּךְ	πάντα συναγωγῇ	all the congregation
10:6	וְהָיָה-לָּךְ	πάντα τὴν συναγωγὴν	all the people
17	וְהָיָה	τῆς συναγωγῆς	the congregation
16:5	וְהָיָה	τῆς συναγωγῆς	the congregation
19:2	וְהָיָה-לָּךְ	τῇ συναγωγῇ	all the congregation
24:14	וְהָיָה-לָּךְ	πάντα ἡ συναγωγῇ	all the congregation
16	וְהָיָה-לָּךְ	πάντα συναγωγῇ	all the congregation

NUMBERS

1:2	וְהָיָה-לָּךְ	πασῆς συναγωγῆς	all the congregation
16	וְהָיָה	τῆς συναγωγῆς	the congregation
18	וְהָיָה-לָּךְ	πάντα τὴν συναγωγὴν	all the congregation
53	וְהָיָה		the congregation
3:7	וְהָיָה-לָּךְ		the whole congregation
4:34	וְהָיָה		the congregation
8:9	וְהָיָה-לָּךְ	πάντα συναγωγὴν	the whole assembly
20	וְהָיָה-לָּךְ	πάντα συναγωγῇ	all the congregation
10:2	וְהָיָה	τὴν συναγωγὴν	the assembly
3	וְהָיָה-לָּךְ	πάντα ἡ συναγωγῇ	all the congregation

NUMBERS

13:26	כָּל־עַם־יִשְׂרָאֵל	πάντα συναγωγήν	all the congregation
-	כָּל־עַם־יִשְׂרָאֵל	πάση τῇ συναγωγῇ	all the congregation
14:1	כָּל־עַם־יִשְׂרָאֵל	πάσα ἡ συναγωγῇ	all the congregation
2	כָּל־עַם־יִשְׂרָאֵל	πάσα ἡ συναγωγῇ	all the congregation
5	כָּל־עַם־יִשְׂרָאֵל	συναγωγῇς	the congregation
7	כָּל־עַם־יִשְׂרָאֵל	πάσαν συναγωγήν	all the company
10	כָּל־עַם־יִשְׂרָאֵל	πάσα ἡ συναγωγῇ	all the congregation
26	כָּל־עַם־יִשְׂרָאֵל..... כָּל־עַם־יִשְׂרָאֵל	τὴν συναγωγήν τὴν πονηράν 14:27	this evil congregation
35	כָּל־עַם־יִשְׂרָאֵל	τῇ συναγωγῇ τῇ πονηρᾷ	this evil congregation
36	כָּל־עַם־יִשְׂרָאֵל	τὴν συναγωγήν	all the congregation
15:24	כָּל־עַם־יִשְׂרָאֵל	τῆς συναγωγῇς	the congregation
-	כָּל־עַם־יִשְׂרָאֵל	πάσα ἡ συναγωγῇ	all the congregation
25	כָּל־עַם־יִשְׂרָאֵל	πασῆς συναγωγῇς	all the congregation
26	כָּל־עַם־יִשְׂרָאֵל	πάσαν συναγωγήν	all the congregation
33	כָּל־עַם־יִשְׂרָאֵל	πάσαν συναγωγήν	all the congregation
35	כָּל־עַם־יִשְׂרָאֵל	πάσα ἡ συναγωγῇ	all the congregation
36	כָּל־עַם־יִשְׂרָאֵל	πάσα ἡ συναγωγῇ	all the congregation
16:2	כָּל־עַם־יִשְׂרָאֵל	συναγωγῇς	the assembly
3	כָּל־עַם־יִשְׂרָאֵל	πάσα ἡ συναγωγῇ	all the congregation
5	כָּל־עַם־יִשְׂרָאֵל	τὴν συναγωγήν	all his company

## NUMBERS

16:6	יְהוָה לִבְנֵי יִשְׂרָאֵל	πᾶσα ἡ συναγωγή	all his company
9	יְהוָה	ἐκ συναγωγῆ	from the congregation
-	יְהוָה	תִּשָּׁנָה	the congregation
16:11	יְהוָה לִבְנֵי יִשְׂרָאֵל	πᾶσα ἡ συναγωγή	all thy company
16	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּנְּךָ שִׁנְּךָ	all thy company
19	יְהוָה לִבְנֵי יִשְׂרָאֵל	πᾶσαν αὐτοῦ συναγωγήν	all the congregation
-	יְהוָה לִבְנֵי יִשְׂרָאֵל	πᾶσֶה תִּנְּךָ שִׁנְּךָ	all the congregation
21	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּשָּׁנָה שִׁנְּךָ שִׁנְּךָ	this congregation
22	יְהוָה לִבְנֵי יִשְׂרָאֵל	πᾶσαν תִּנְּךָ שִׁנְּךָ	all the congregation
24	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּנְּךָ שִׁנְּךָ	the congregation
26	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּנְּךָ שִׁנְּךָ	the congregation
17:5	יְהוָה לִבְנֵי יִשְׂרָאֵל	not translated	his company
6	יְהוָה לִבְנֵי יִשְׂרָאֵל	not translated	all the congregation
7	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּנְּךָ שִׁנְּךָ	the congregation
10	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּשָּׁנָה שִׁנְּךָ	this congregation
11	יְהוָה לִבְנֵי יִשְׂרָאֵל	not translated	the congregation
19:9	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּנְּךָ שִׁנְּךָ	the congregation
20:1	יְהוָה לִבְנֵי יִשְׂרָאֵל	πᾶσα ἡ συναγωγή	the whole congregation
2	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּנְּךָ שִׁנְּךָ	the congregation
8	יְהוָה לִבְנֵי יִשְׂרָאֵל	תִּנְּךָ שִׁנְּךָ	the assembly



NUMBERS

20:8	כָּל־עַם־יִשְׂרָאֵל	τὴν συναγωγὴν	the congregation
11	כָּל־עַם־יִשְׂרָאֵל	ἡ συναγωγὴ	the congregation
22	כָּל־עַם־יִשְׂרָאֵל	πᾶσα ἡ συναγωγὴ	the whole congregation
27	כָּל־עַם־יִשְׂרָאֵל	πάσης τῆς συναγωγῆς	all the congregation
29	כָּל־עַם־יִשְׂרָאֵל	πᾶσα ἡ συναγωγὴ	all the congregation
25:6	כָּל־עַם־יִשְׂרָאֵל	πάσης συναγωγῆς	all the congregation
7	כָּל־עַם־יִשְׂרָאֵל	τῆς συναγωγῆς	the congregation
26:2	כָּל־עַם־יִשְׂרָאֵל	πάσης συναγωγῆς	all the congregation
9	כָּל־עַם־יִשְׂרָאֵל	τῆς συναγωγῆς	the congregation
-	כָּל־עַם־יִשְׂרָאֵל	τῇ συναγωγῇ	the company
10	כָּל־עַם־יִשְׂרָאֵל	τῆς συναγωγῆς	that company
27:2	כָּל־עַם־יִשְׂרָאֵל	πάσης συναγωγῆς	all the congregation
3	כָּל־עַם־יִשְׂרָאֵל	τῆς συναγωγῆς	the company
-	כָּל־עַם־יִשְׂרָאֵל	τῇ συναγωγῇ	the company
14	כָּל־עַם־יִשְׂרָאֵל	τὴν συναγωγὴν	the congregation
16	כָּל־עַם־יִשְׂרָאֵל	τῆς συναγωγῆς	the congregation
17	כָּל־עַם־יִשְׂרָאֵל	ἡ συναγωγὴ	the congregation
19	כָּל־עַם־יִשְׂרָאֵל	πάσης συναγωγῆς	all the congregation
20	כָּל־עַם־יִשְׂרָאֵל	not translated	all the congregation
21	כָּל־עַם־יִשְׂרָאֵל	πᾶσα ἡ συναγωγὴ	all the congregation
22	כָּל־עַם־יִשְׂרָאֵל	πάσης συναγωγῆς	all the congregation

NUMBERS

31:12	נִי־יָ	not translated just	νῖους Ἰσραὴλ	the congregation
13	נִי־יָ	תָּהָּ	συναγωγῆς	the congregation
16	נִי־יָ	תָּהָּ	συναγωγῆ	the congregation
26	נִי־יָ	תָּהָּ	συναγωγῆς	the congregation
27	נִי־יָ-לָבֶן	כָּאֶשֶׁה	συναγωγῆς	all the congregation
43	נִי־יָ	תָּהָּ	συναγωγῆς	the congregation
32:2	נִי־יָ	תָּהָּ	συναγωγῆς	the congregation
4	נִי־יָ	not translated just	τῶν νῖων Ἰσραὴλ	the congregation
35:12	נִי־יָ	תָּהָּ	συναγωγῆς	the congregation
24	נִי־יָ	הִ	συναγωγῆ	the congregation
25	נִי־יָ	הִ	συναγωγῆ	the congregation
-	נִי־יָ	הִ	συναγωγῆ	the congregation
9:15	נִי־יָ	תָּהָּ	συναγωγῆς	the congregation
18	נִי־יָ	not translated just	οἱ νῖοι Ἰσραὴλ	the congregation
-	נִי־יָ	כָּאֶשֶׁה	הִ συναγωγῆ	the congregation
19	נִי־יָ-לָבֶן	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	all the congregation
21	נִי־יָ-לָבֶן	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	all the congregation
27	נִי־יָ	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	the congregation
18:1	נִי־יָ-לָבֶן	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	the whole congregation

JOSHUA

9:15	נִי־יָ	תָּהָּ	συναγωγῆς	the congregation
18	נִי־יָ	not translated just	οἱ νῖοι Ἰσραὴλ	the congregation
-	נִי־יָ	כָּאֶשֶׁה	הִ συναγωγῆ	the congregation
19	נִי־יָ-לָבֶן	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	all the congregation
21	נִי־יָ-לָבֶן	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	all the congregation
27	נִי־יָ	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	the congregation
18:1	נִי־יָ-לָבֶן	כָּאֶשֶׁה	תָּהָּ συναγωγῆ	the whole congregation

JOSHUA

20:6	וְיָשָׁם	missing	the congregation
9	וְיָשָׁם		the congregation
22:12	וְיָשָׁם	not translated only	the whole congregation
16	וְיָשָׁם	πᾶσα ἡ συναγωγὴ	the whole congregation
17	וְיָשָׁם	τῇ συναγωγῇ	the congregation
18	וְיָשָׁם	not translated just	the whole congregation
20	וְיָשָׁם	πάντα Ἰσραὴλ	all the congregation
30	וְיָשָׁם	πᾶσαν συναγωγὴν	the congregation
		τῆς συναγωγῆς	

JUDGES

14:8	וְיָשָׁם	swarm of bees
21:10	וְיָשָׁם	the congregation
13	וְיָשָׁם	the whole congregation
16	וְיָשָׁם	the congregation

I KINGS

8:5	וְיָשָׁם	not translated just	all the congregation
12:20	וְיָשָׁם	πᾶς Ἰσραὴλ	the congregation

II CHRONICLES

5:6	וְיָשָׁם	πᾶσα συναγωγὴ	all the congregation
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JOB

15:34	וְיָשָׁם	not translated	the congregation
16:7	וְיָשָׁם	not translated	my company

PSALMS

1:5	אֵל בֹּוֹהֵן	the congregation
7:8	סוֹרָאָוֶיֶן	7:7 the congregation
22:17	סוֹרָאָוֶיֶן	22:16 the assembly
68:31	הַסוֹרָאָוֶיֶן	68:30 the multitude
74:2	תִּהְיֶה סוֹרָאָוֶיֶן	74:2 thy congregation
82:1	אֵל סוֹרָאָוֶיֶן	82:1 the congregation
86:14	סוֹרָאָוֶיֶן	86:14 the assemblies
106:17	תִּהְיֶה סוֹרָאָוֶיֶן	106:17 the company
18	תִּהְיֶה סוֹרָאָוֶיֶן	18 their company
111:1	סוֹרָאָוֶיֶן	111:1 the assembly

PROVERBS

5:14	סוֹרָאָוֶיֶן	assembly
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JEREMIAH

6:18	אֵל	O congregation
30:20	תִּהְיֶה	their congregation

HOSEA

7:12	תִּהְיֶה	their congregation
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For a few other occurrences of סוֹרָאָוֶיֶן in the Septuagint see  
A Concordance of the Septuagint, compiled by George Morrish, Grand  
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