



Discovering Our Spiritual Family in The New Testament

EKKLESIA DEFINED & CHARACTERIZED

Reference	Key Idea	Implications
<i>Mat. 16.18</i>		
<i>Mat. 18.17</i>		
<i>Acts 7.38</i>		
<i>Acts 12.5</i>	<i>Source of corporate prayer.</i>	
<i>Acts 14.23; 20.17; 1 Tim. 5.17</i>	<i>Led by elders.</i>	<i>A continuation of the OT congregation, Psa. 107.32; Joel 2.16</i>
<i>Acts 20.28</i>		
<i>1Cor. 1.2; 14.33; 2 Cor. 1.1</i>	<i>Those sanctified and called to be holy, i.e., the corporate body of the saints.</i>	
<i>Eph. 1.22,23</i>	<i>The Body of Christ of which He is the head, His fullness in the world.</i>	<i>We are members of one another (Rom. 12.5).</i>
<i>Eph. 2.16; 3.2-6; 4.4</i>	<i>The ONE body, made up of both Jews and Gentiles.</i>	
<i>Eph. 3.10,11</i>		
<i>Eph. 4.11-16; Col. 2.18,19</i>		
<i>Eph. 5.23-27</i>	<i>The Body saved by Christ, for which He gave Himself to make her holy.</i>	



ANCHOR TRUTHS

The Church (Ekklesia) is the one Body consisting of all people, Jew and Gentile, who have been purchased by God’s own blood (Acts 20.28).



FOR DISCUSSION

If the Church has existed since Adam, what is new about it in the New Testament era?

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Reference	Key Idea	Implications
<i>Col. 1.24</i>	<i>The Body for which Christ's servants continue to sacrifice.</i>	
<i>1 Tim. 3.5</i>	<i>The Church is like a family</i>	<i>We cannot reject one another!</i>
<i>1 Tim. 3.15</i>	<i>The pillar and foundation of the truth.</i>	
<i>1 Tim 5.16</i>	<i>The helper of the destitute.</i>	
<i>Heb. 2.12 (KJV)</i>	<i>= "the congregation of the Lord" in the OT era.</i>	<i>"kahal" in Heb. OT = "ekklesia" in LXX.</i>
<i>Heb. 12.23</i>	<i>The group whose names are written in heaven.</i>	
<i>James 5.14</i>	<i>Place of healing.</i>	
<i>Rev. 2.7,11,17,etc.</i>	<i>The corporate body addressed by the Spirit.</i>	



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Reference	Elements	Implications
<i>Rom. 1.2-4</i>	<i>Of God, Foretold, Scriptural, Regarding God's Son: (a) David's Descendant, (b) Declared God's Son by (c) Resurrection from the Dead.</i>	<i>Jesus is human/divine. The Gospel not a novelty.</i>
<i>Rom. 1.16,17</i>	<i>Power of God for salvation for everyone, Jew first. Reveals righteousness from God that is by faith.</i>	<i>No gospel = no power, no salvation. Gospel contra works righteousness.</i>
<i>1Cor. 15.1-6</i>	<i>Means of salvation: (1) (2) (3) (4)</i>	<i>Gospel not a novelty but confirmed by prophecy. Securely based on evidence.</i>
<i>2 Cor. 4.3-4</i>	<i>Veiled to unbelievers, who are blinded by the god of this age.</i>	
<i>Gal. 1.6-9</i>	<i>Condemnation of other "gospels" and of those who preach them.</i>	<i>Zero tolerance for revision.</i>
<i>Gal. 3.6-9</i>		<i>Not a novelty, contra works righteousness, contra elitism.</i>
<i>1 Thes. 1.5</i>	<i>Not proclaimed with words only, but with power, Holy Spirit and conviction.</i>	
<i>2 Tim. 2.8</i>	<i>Jesus Christ: raised from the dead, descended from David.</i>	<i>Jesus = God/Man of prophecy.</i>



ANCHOR TRUTHS

Though the strength of our spiritual devotion fluctuates from day to day, the historic facts of the gospel cannot change: our salvation is secure!



FOR DISCUSSION

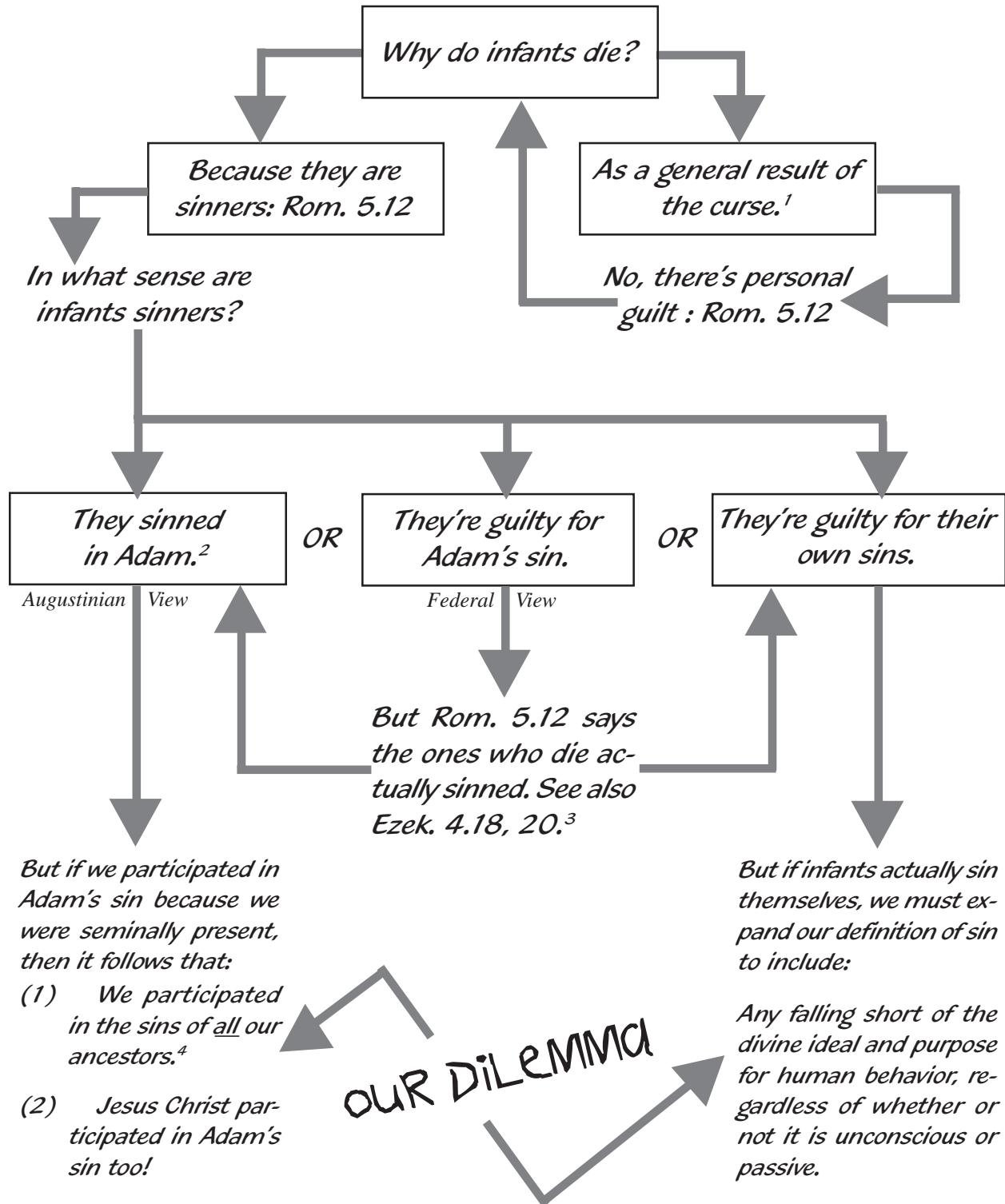
Would Paul feel that something was missing or out of balance in the way the gospel is currently presented in our culture?

Paul said, “if Christ has not been raised, our preaching is useless and so is your faith.” (1Cor. 15.14) Why is the fact of the resurrection essential to the Gospel?



Why Do Infants Die?

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ANCHOR TRUTHS

- **All human beings have sinned and the proof of this is that all human beings die.**
- **This corruption of the entire human race resulted from one man's sin, and its consequences for the individual can be reversed by one Man's act of righteousness.**



FOR DISCUSSION

Why do infants die?

Notes for the flow chart on the preceding page:

- (1) Any attempt to make infant mortality *only* an impersonal consequence of the fall, such as the suggestion that they only die because people no longer have access to the “tree of life,” flies in the face of the plain meaning of Romans 5.12. Paul makes death a personal consequence of every man's sin.
- (2) The Augustinian view runs aground immediately on bad exegesis. The proof text for the idea that one person can act “seminally” in an ancestor is Hebrews 7.9,10, but in that passage the writer uses a disclaimer, ὡς ἔπος εἰπείν (= *so to say*, or *so to speak*) indicating that he is writing analogously or allegorically. A. T. Robertson makes this Hebrews passage “a rabbinical imaginative refinement appealing to Jews.” I know of no other scriptural support for the idea that we share in the acts of our ancestors.
- (3) The federal view has the added problems of explaining why, if Adam's guilt was imputed to his descendants, Adam's presumed subsequent forgiveness and justification were not. There is also the problem of explaining why Adam's guilt was not imputed to Jesus Christ who was a true descendant.
- (4) Augustine labored to be consistent in his development of this “seminal” view. In ch. 46 of his *Enchiridon*, he writes: “...and further, because there are other sins of the immediate parents, which though they have not the same effect in producing a change in nature, yet subject the children to guilt unless the divine grace and mercy interpose to rescue them.” Augustine's solution to the inherited *guilt* of Adam and of our nearer ancestors was apparently infant baptism.



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Reference	Propositions	Implications
<i>Rom. 2</i>	<i>Israel is first in privileges and responsibilities, but only the circumcised of heart are true Israelites.</i>	<i>We must prioritize Jewish evangelism.</i>
<i>Rom. 3</i>	<i>Jews had the advantage of being entrusted with the Scriptures, but are born in sin just like Gentiles.</i>	<i>Jews are saved by the same Gospel as Gentiles: without Jesus they are lost.</i>
<i>Rom. 9</i>	<i>Israelites had many advantages: (1) Chosen as God's agents (2) God's special presence (3) Received the covenants (4) Received the law (5) Had the temple worship (6) Received the promises (7) Heritage of the patriarchs (8) The human ancestry of Christ But the promises only apply to Israelites who believe, a remnant according to God's election.</i>	<i>We owe a great debt to the Israelites who were the conduit of God's truth to the rest of the world. The Jew's biblical heritage should be an advantage to understanding and receiving the Gospel, but no one comes to Christ apart from God's grace giving them a humble heart.</i>
<i>Rom. 10</i>	<i>Israel became disobedient, seeking to establish their own righteousness. God will use the Gentiles to make them envious.</i>	<i>We should humbly take warning to avoid legalism in all its forms.</i>
<i>Rom. 11</i>	<i>Israel's transgression gave impetus to Gentile evangelism, but God's gifts and call to Israel are irrevocable: One day all Israel will be saved!</i>	<i>We can trust God's promises because His ancient promises to Israel have not failed.</i>
<i>Rom. 15.26,27</i>	<i>As Gentiles we are indebted to Jews.</i>	<i>We must take every opportunity to express God's love to the Jewish people.</i>



ANCHOR TRUTHS

God is keeping His promises to Israel. Therefore: (a) we can trust God’s promises to us, and (b) we know that God has a future for Israel as a nation (Jeremiah 31.35,36).



FOR DISCUSSION

What is wrong with the idea that The Church has replaced rebellious Israel in God’s plan?

Reference	Propositions	Implications
<i>1Cor. 9.20; 10.32</i>	<i>We must reach out to Jews with all cultural sensitivity.</i>	
<i>Galatians 3.28</i>	<i>Jews and Gentiles are equal in Christ, and coheirs in God's household.</i>	
<i>Ephesians 2.11-22</i>	<i>Gentiles who were once excluded have now through Christ become "one new man," "one body" with believing Israel, fellow citizens and members of God's household.</i>	



Discovering Our Spiritual Family in The New Testament

Reference	Attribute	Implications
<i>Rom. 1.7; 5.5,8; 8.39; 1 John 4.8</i>	<i>Love</i>	<i>We must love; we can rest in God's love for us.</i>
<i>Rom. 1.7; 8.15,16</i>		
<i>Rom. 1.10; 9.19; 12.2</i>		
<i>Rom. 1.17; 3.5,21,26; 10.3</i>	<i>Righteousness, Justice</i>	<i>We are accountable.</i>
<i>Rom. 1.18; 2.5; 12.19; Col. 3.5,6</i>		
<i>Rom. 1.20; 4.21; 2 Cor. 4.7; Eph. 1.18-20</i>	<i>Power, Omnipotence</i>	<i>If we are God's we are absolutely secure.</i>
<i>Rom. 1.23</i>	<i>Immortality</i>	
<i>Rom. 2.4; Titus 3.4</i>	<i>Kindness</i>	
<i>Rom. 2.4; 9.22</i>	<i>Patience</i>	
<i>Rom. 2.4; 3.26</i>	<i>Forbearance, Tolerance</i>	
<i>Rom. 2.11</i>	<i>Impartiality</i>	<i>God's redemption available to all nations and classes.</i>
<i>Rom. 3.3; 11.29; 1 Cor. 1.9; 2 Cor. 1.18</i>	<i>Faithfulness</i>	<i>In Christ we have no fear.</i>
<i>Rom. 3.7; Titus 1.2</i>	<i>Truthfulness</i>	<i>God and His Scriptures are consistent.</i>
<i>Rom. 3.24</i>	<i>Grace</i>	<i>Our hope is secure for it is un-earned by us.</i>



ANCHOR TRUTHS

Because all God's attributes are immutable, the universe is rational, and we can live free from fear.

Reference	Attribute	Implications
<i>Rom. 4.17; 8.29</i>	<i>Foreknowledge</i>	<i>All things work for our good.</i>
<i>Rom. 8.28; 9.11</i>		
<i>Rom. 9.15-18; 12.1; 2 Cor. 1.3</i>	<i>Mercy, Compassion</i>	<i>We can expect forgiveness when we repent.</i>
<i>Rom. 11.33; 16.27; 1 Cor. 1.21</i>	<i>Wisdom</i>	<i>We can trust God's counsel.</i>
<i>Rom. 16.26; 1 Tim 1.17</i>	<i>Eternity</i>	
<i>1 Cor. 8.4-6; 1 Tim. 1.17</i>	<i>Unity</i>	<i>No confusion, no competing God's</i>
<i>1 Cor. 14.33</i>	<i>Peace, Orderliness</i>	<i>Life can be rational and orderly.</i>
<i>1 Tim. 1.17</i>	<i>Invisibility</i>	<i>God is infinite, unlimited.</i>
<i>Heb. 4.13</i>	<i>Omniscience</i>	
<i>James 1.17</i>	<i>Immutability</i>	<i>God's promises are secure.</i>
<i>1 Pet. 1.15,16</i>	<i>Holiness</i>	<i>God is our haven from evil.</i>
<i>1 John 1.5; 3.3</i>	<i>Purity</i>	<i>We can trust Him!</i>