

**Question: So what? Does it really matter?**

*Church* is a

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**It’s called church because...**

...it is to be a family or community of a \_\_\_\_\_

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**Questions for Reflection and Discussion**

1. What has your understanding of “church” been? Do you think it is important to have a clear understanding of the purpose of the *church*?
2. In what ways has your experience of *church* been good and/or bad?
3. In what ways do you (and all of us) need to grow so that we can become a good representation of the biblical understanding of *church*?

**It’s called *church* because...(1)**

Sermon Series: It’s called *church* because...  
Pastor Alan Robinson, February 18, 2007

*When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”*

*“But what about you?” he asked. “Who do you say I am?” Simon Peter answered, “You are the Christ, the Son of the living God.” Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”*

Matthew 16:13-19 (church Bible page 694)

*But you will receive power when the Holy Spirit comes on you; and you shall be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*

The words of Jesus in Acts 1:8 (church Bible page 770)

*Paul, Silas and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ; Grace and peace to you. We always thank God for all of you, mentioning you in our prayers. We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.*

1 Thessalonians 1:1-3 (church Bible page 835)

**Question: Is it only semantics?**

**a. Ekklesia (or ecclesia)**

'ek' meaning \_\_\_\_\_

'kaleo' meaning \_\_\_\_\_

The Septuagint (LXX)

*...and on this rock I will build my church,...*

Matthew 16:18 (church Bible page 694)

See also Matthew 18:17, where it is used twice (only times the word is used in the gospels) (church Bible page 695)

*And the Lord added to their number daily those who were being saved.*  
Acts 2:47 (church Bible page 772)

*Great fear seized the whole church and all who heard about these events.*  
Acts 5:11 (church Bible page 774)

*The assembly was in confusion:...*  
Acts 19:32 (church Bible page 787)

*If there is anything further you want to bring up, it must be settled in a legal assembly.*  
Acts 19:32 (church Bible page 787)

*After he had said this, he dismissed the assembly.*  
Acts 19:41 (church Bible page 787)

### **Basic concept:**

#### **b. church**

Middle English *chirche*, from Old English *cirice*, ultimately from Medieval Greek *k rikon*, from Late Greek *k riakon* (d ma), *the Lord's (house)*, neuter of Greek *k riakos*, *of the lord*, from *k rios*, *lord*

### **Basic concept:**

## **The Bible in English**

1382 – John Wycliffe

1522 – Luther's New Testament in German

1525 – Tyndale's English New Testament (published in Germany)

1535 – Coverdale's English Bible (first printed English Bible)

1537 – Matthew's Bible (John Rogers under the alias Thomas Matthew)

1539 – Cranmer's Bible or the Great Bible (very large, so called *Great*)

1560 – Geneva (translated by exiled "radical" Puritans)

1568 – Bishop's Bible (English Bishops of the *established* Church)

1611 – King James Version (KJV) or the Authorized Version (AV)

Notes from King James to the translators included...

1. The ordinary Bible read in the Church, commonly called the **Bishops' Bible**, to be followed, and as little altered as the original will permit.
2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.
3. The **old ecclesiastical words to be kept, as the word *church*, not to be translated *congregation*.**
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogies of faith.
5. The division of chapters to be altered either not at all, or as little as may be, if necessity so require.
6. **No marginal notes at all to be affixed**, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed, in the text.

(There were nine (9) other "notes.")