

4 Church and Congregation in the KJB

- As stated in the third rule and expanded on in the AV1611 "Translators to the Reader" , they did not translate *ekklesia* as congregation which was done in previous English translations, in many locations. In fact, they provide congregation only once at Acts 13:43 where they translate *συναγωγή* (*soon-ag-o-gay'*) congregation.

"Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." Acts 13:43

- It is clear from the context that Paul was in the synagogue at Antioch of Pisidia (Acts 13:15) and he and Barnabas were not addressing saved members of the Body of Christ, but "Men of Israel, ye that fear God (v.16) and it was after the Jews had left the synagogue that the Gentiles wanted these words preached to them the next sabbath (v.42) Then in verse 43, many of the Jews and religious proselytes followed Paul and Barnabas, "after the congregation was broken up". See Table C below.

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The Body of Christ is called a church

"22 And hath put all things under his feet, and gave him to be the head over all things to the church (*ekklesia*), 23 Which is his body, the fulness of him that filleth all in all." (Ephesians 1:22-23).

- To appropriate this passage and apply it only to a local church would be the height of assumption. Imagine a local church with all its problems, arguments, disagreements in doctrine among its members, business meetings, deacon, and elder boards, along with change of pastoral leadership and direction over the years—being called "the fulness of him that filleth all in all."

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A church may refer to the body of Christ.

"29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church (*ekklesia*):

30 For we are members of his body, of his flesh, and of his bones." (Ephesians 5:29-30).

- This church is composed of only saved people, for they are actual members of Christ. This "nourish and cherish" cannot be said of any local church since it may have both saved and lost people in the membership. Membership in this body church is entered only by specific divine means:

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- "12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many." (1 Corinthians 12:12-14).

- “27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church (*ekklesia*), first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” (1 Corinthians 12:27-28).

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- Those who believe there is a "body of Christ" composed of all saved people during this present age are often wrongly charged with believing in a "universal" (as though doctrine does not matter) or "invisible" (as though the body is not real) church; both charges are not accurate descriptions of the body of Christ.
- The church which is the body of Christ is positionally recognized as seated in Christ in heavenly places during this age but never meets practically or temporally as one body until the church is "caught up together" (Ephesians 2:1-ff; I Thessalonians 4:17 KJB) at the end of the age.

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“4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another. (Romans 12:4-5).

- Paul had never been to Rome when he wrote Romans and Corinthians, yet he states that he is in the same one body as the Romans and Corinthians. He was not a member of the local churches at Rome and Corinth, but he was a member of the same body as they were.
- Not only does the reference in Corinthians say that we, being many, are one body in Christ but that we are members one of another whether we act like it or not.