

## “Ecclesia” and the Blueprint for the Body of Messiah

Acts 2 and 4 is like a blueprint or a photographic illustration for the reproduction of the love and life of the Body of Messiah. A blueprint is the architectural design rendered in white lines on a blue background. As Moses was given the plans for the tabernacle and David was given the plans for the temple, so Acts 2 and 4 is the blueprint for the Body of Messiah. It is the original foundation and pattern. The Church can be no other way.

The Greek word translated as *church* is *ecclesia*, meaning the *called out ones*. This word indicates a select, called-out, elect body of people. Greek history shows that *ecclesia* was the name given to the governmental assembly of the city of Athens convoked, or called out, by the proper officers, and possessing all political power, including the juridical function. Corresponding to this, Rom 13:1-7 speaks of the authority within the community.

When the word *ecclesia* is used in Acts and the epistles, it describes God’s people living together in community (Mal 1:11; 1 Tim 2:8). The communities were set-apart holy places with their own systems of government. They were run by leaders that God had appointed. They were an autonomous body of believers under no authority except whatever was ordained by God. They were under no other jurisdiction except their Master and His Word and instruction (1 Pet 2:9-17; Heb 13:17; Rom 13:1-7).

The original order and pattern of the *ecclesia* is the Edah of YHWH, showing forth His marvelous light (1 Pet 2:9-10; Mal 1:11; Rev 2:4-5; Mt 5:14). Phi 2:14-15 — In every place all are growing up in every aspect of their personality into the likeness of Him who brought them out of darkness and into His marvelous light (Eph 2:10; 4:12-16).

Mt 16:18, church is <i>ecclesia</i> , #1577	} The entire Edah,
Acts 2:47, church is <i>ecclesia</i> , #1577	

Mt 18:17, church is *ecclesia*, #1577      A governmental meeting (*qahal*)

The *ecclesia* is described in Acts 2:44 — you can see who believed, for they were called out. They were together and had all things in common. The “calling out” is described in Acts 2:40-41. *Community* is described in verse 42, which Acts 4:32-35 “fleshes out” in the living example of what the word *ecclesia* means. Translators obscured the meaning of the word *ecclesia* by introducing the word *church* which has no depth of meaning. The word *ecclesia* includes the concepts of a meeting, a gathering, and an entire assembly – in a word, *community*. In Hebrew there are two words that cover the meaning of *ecclesia* — *edah* is the community and *qahal* is a meeting within that community.

A community lives together and meets together continually, or every morning and evening. The word *church* now means “every man for himself” where you meet together when you can. 2 Cor 5:15 tells a different story of the life of the church, however.

The word *ecclesia* was a name given to the government assembly of the city of Athens, duly called out and convoked by the proper officers, possessing all political power, including juridical functions (that is, pertaining to the law and its administration, which for us is found in Mt 28:18-20).

So, when they used the word *ecclesia* to describe the “church” it tells us that God’s people were living together in communities with their own government and authority. They were in obedience to the apostles’ teaching (1 Pet 2:10-17; Rom 13:1-7). The authority in Rom 13:1-5 is the governmental authority each person in the community is under. For we all must obey God rather than men when we are put under laws that condemn us if we obey them (Jn 14:21,15).

*Tribute* in Rom 13:6 is #5411 — “*For this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing.*” In the context of “God’s ministers” this very clearly means relief for other tribes or clans, apostolic funds, and travel expenses, etc., for those who minister the Word.