



Introduction

Prologue

The wording for **places of teaching and worship** shifted over time. While **'Church'** and **'Synagogue'** stand for concepts in both the Old and New Testament, we find terms such as **'High Places'**, **'House of KYRIOS'**, **'Tabernacle'**, **'Temple'** and **'Tent of David'** rather connected to Old Testament times.

The term 'Church' relates to both **a meeting place** (usually a specifically designated building, but including open-air churches) and in its spiritual essence to **the Body of CHRISTOS (believers)**.

- |  |        |            |                         |   |  |
|--|--------|------------|-------------------------|---|--|
| 1) The word <b>'Tabernacle'</b>  | occurs | <b>118</b> | times in the Bible      | · | starting in <b>Exo 25:9</b> and closing with <b>Heb 13:10</b> .  |
| 2) The phrase <b>'Tent of David'</b>   | occurs | <b>20+</b> | times in the Bible      | · | starting in <b>2Sam 6:17</b> and closing with <b>Act 15:16</b> . |
| 3) The word <b>'High Places'</b>   | occurs | <b>101</b> | times in the Bible      | · | starting in <b>Lev 26:30</b> and closing with <b>Zec 14:10</b> . |
| 4) The word <b>'House of KYRIOS'</b>   | occurs | <b>177</b> | times in the Bible      | · | starting in <b>Exo 23:19</b> and closing with <b>Zec 14:21</b> . |
| 5) The word <b>'Temple'</b>  | occurs | <b>415</b> | times in the Bible      | · | starting in <b>Deu 23:17</b> and closing with <b>Rev 21:22</b> . |
| 6) The word <b>'Synagogue'</b>   | occurs | <b>255</b> | times (199x OT, 56x NT) | · | starting in <b>Gen 1:9</b> and closing with <b>Rev 3:9</b> .     |
| 7) The word <b>'Church'</b>  | occurs | <b>191</b> | times (77x OT, 114x NT) | · | starting in <b>Deu 4:10</b> and closing with <b>Rev 22:16</b> .  |
| 8) <b>Houses</b> related to church   | occurs | <b>6</b>   | times in the NT         | · | starting in <b>Act 2:46</b> and closing with <b>Phi 1:2</b> .    |
| 9) <b>Open-air churches</b> were throughout Bible history integral to the public teaching, worship and evangelism. |        |            |                         |   |  |

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		The Tent of David	· A special tent set up by King David in Jerusalem for the Ark of the Covenant.
		High Places	· Elevated spots (hills, mounds, or man-made platforms) used for religious worship, initially tolerated by THEOS before Solomon's Temple.  · Pagan corruption, command to destroy.
Page 3	Stationary Places	The House of KYRIOS	· A place of THEOS' presence and for prayer, mostly referring to the Temple / Tabernacle.
		The Temple	· The former central dwelling place of THEOS on Earth. Solomon's First Temple and the re-built Second Temple.
		Synagogues	· A Jewish house of study, worship and community gathering, where prayers are held and the Torah is being read.
Page 4	New Covenant Church	The Church	· The 'Ekklesia', which means 'Called out', 'Assembly' or 'Congregation'.  · Building / Congregation  · Body of CHRISTOS  · Branches of the Vine  · The Bride of CHRISTOS  · The Field  · The Flock  · The Household of THEOS
		Houses	· (Semi-) Private homes used for study, worship and community gathering, where prayers are held and the Bible is being read.
Page 5		Open-Air Church	· CHRISTOS and His disciples, Amos, Ezra, Isaiah, Jeremiah, John the Baptist, Jonah, Paul and many others laboured as Street Preachers.
		Epilogue	



	Comment	Scripture	
1  The Tabernacle	The Tabernacle – a portable Temple, used by the Israelites from the Exodus until the conquest of Canaan. Even though it was not a permanent structure, it was also known as the House of THEOS. The Tabernacle housed the Ark of the Covenant, which carries the tablets of the covenant written by the hand of (the Angel of) THEOS.		
	Construction	“And the <b>Tabernacle</b> you will make with ten curtains; you will make them of finely twisted linen and blue and purple and crimson yarns, with cherubim ...	<a href="#">Exo 26:1</a>
		And all the work of the <b>Tabernacle of the tent of assembly</b> was finished, and the Israelites had done according to all that KYRIOS had commanded Moses ...	<a href="#">Exo 39:32</a>
	THEOS was present through a physical and thick cloud.	For the cloud of KYRIOS was on the <b>Tabernacle</b> by day, and fire was on it by night before the eyes of all the house of Israel throughout all their journeys.	<a href="#">Exo 40:38</a>
	The Levites took care of the Tabernacle and therefore received the former tithes.	And when the <b>Tabernacle</b> is set out, the Levites will take it down, and when encamping the <b>Tabernacle</b> the Levites will set it up; the stranger that approaches it will be put to death.	<a href="#">Num 1:51</a>
	The Tabernacle as a landmark and holy place.	Those encamped before the <b>Tabernacle</b> to the east – before the tent of assembly to the east – were Moses and Aaron and his sons; they will keep the responsibility of the <b>Sanctuary</b> for the Israelites; and the stranger who approaches will be put to death.	<a href="#">Num 3:38</a>
	Transition to the Temple of Solomon.	... I have not dwelt in a <b>house</b> from the day I brought up the Israelites from Egypt until this day; rather, I was going about <b>in a tent and in a Tabernacle</b> . [...] did I speak a word with one of the tribes of Israel ... saying, ‘Why did you not <b>build me a cedar house?</b> ’	<a href="#">2Sam 7:6</a>
2  The Tent Of David	The Greek word for 'Tabernacle' is 'Skene', and the Hebrew word is 'Ohel', both meaning a tent / booth / tabernacle / dwelling.		
	The tent of David was probably an exact copy of the Tabernacle, because David reportedly followed all other instructions in detail, after they learned their painful lesson through Uzzah's previous death.	They brought <b>the Ark of KYRIOS</b> and set it in its place in the <b>middle of the Tent</b> which David had pitched for it. Then David offered up burnt offerings and fellowship offerings in the presence of KYRIOS.	<a href="#">2Sam 6:17-18</a>
		And David built houses for himself in the city of David, and he established <b>a place for the Ark of THEOS</b> . And he <b>pitched a Tent</b> for it. Then David ordered that none except the Levites should carry the ark of THEOS ...	<a href="#">1Chr 15:1-2</a>
	The original Tent / Tabernacle – built by Moses – remained at Gibeon but lacked the ark and therefore the presence of THEOS.	And they brought the <b>ark of THEOS</b> and set it <b>inside the Tent that David had pitched for it</b> . And they offered burnt offerings and fellowship offerings before THEOS. [...] So he left Asaph and his brothers there before the ark of the covenant of KYRIOS to minister before the ark regularly as each day required, and he left Obed-Edom with his sixty-eight brothers. And Obed-Edom, the son of Jeduthun, and Hosah were gatekeepers. And he left Zadok the priest and his brothers the priests before the tabernacle of KYRIOS at the high place which was at Gibeon to offer burnt offerings regularly to KYRIOS on the altar of burnt offering, morning and evening, according to all that was written in the law of KYRIOS that he commanded concerning Israel.	<a href="#">1Chr 16:1-40</a>
		And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of KYRIOS is under curtains of skins. [...] Thus said KYRIOS, Thou shalt not build me a house for me to dwell in it. 5 For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been <b>in a tabernacle and a tent</b> in all places through which I have gone with all Israel ...	<a href="#">1Chr 17:1–6</a>
		... And Solomon and the whole assembly with him went to the high place that was at <b>Gibeon, for the tent of assembly of THEOS</b> that Moses the servant of KYRIOS had made in the desert <b>was there</b> . (But the ark of THEOS David had brought up from Kiriath-Jearim to the place David had prepared for it, for <b>David had pitched a tent for it in Jerusalem</b> .) ...	<a href="#">2Chr 1:1-7</a>
		... then a throne shall be established in steadfast love, and one shall sit on it in faithfulness, in <b>the Tent of David</b> , judging and seeking justice and zealous for righteousness.	<a href="#">Isa 16:5</a>
		On that day I will raise up <b>the booth of David</b> that is fallen, and I will repair its breaches and will raise up its ruins and will build it like the days of old.	<a href="#">Amo 9:11</a>
3  High Places	Places of worship on mountains, or possibly also on elevated pieces of ground.		
	Most, but not all high places were of pagan nature, designed to worship animals, constellations, god-desses and fertility deities through objects such as stone pillars or wooden poles.	And Abram traveled through the land <b>up to the place of Shechem</b> , to the Oak of Moreh. Now the Canaanites were in the land at that time. And KYRIOS appeared to Abram and said, “To your offspring I will give this land.” And <b>he built an altar there</b> to KYRIOS, who had appeared to him. And he moved on from there to the hill country, east of Bethel. And he pitched his tent at Bethel on the west, and at Ai on the east. And <b>he built an altar there</b> to KYRIOS. And he called on the name of KYRIOS.	<a href="#">Gen 12:6-8</a>
		And they came to the place that THEOS had told him. And Abraham <b>built an altar there</b> and arranged the wood. Then he bound Isaac his son ...	<a href="#">Gen 22:1–9</a>
		Samuel answered Saul and said, “I am the seer. Go up ahead of me <b>to the high place</b> , and you will eat with me today; then I will send you away in the morning. I will tell you all that is on your mind.	<a href="#">1Sam 9:19</a>
		I will bring them to <b>my holy mountain [allusion to the later Temple]</b> ; I will make them merry in my house of prayer. Their burnt offerings and their sacrifices will be accepted on my altar, for my house shall be called a house of prayer for all peoples ...”	<a href="#">Isa 56:7</a>
		... And Solomon and the whole assembly with him went <b>to the high place that was at Gibeon</b> , for the <b>tent of assembly of THEOS</b> that Moses the servant of KYRIOS had made in the desert was there. [...] And Solomon went up there to the <b>bronze altar before KYRIOS</b> , which was at the tent of assembly, and he offered upon it a <b>thousand burnt offerings</b> . On that night THEOS appeared to Solomon and said to him, “Ask what I shall give to you.”	<a href="#">2Chr 1:1-7</a>





	Comment	Scripture
4  House Of KYRIOS	House of KYRIOS / House of THEOS (mentioned for the first time in Exo 23:19, when the Mosaic Law was given in ~1444 BC, and previous to the construction of the Tabernacle).	
	A house with the presence of THEOS.	<i>The priests were not able to stand to minister because of the presence of the cloud, for the glory of KYRIOS filled the <b>house of KYRIOS</b>. [see also Exo 40:35]</i> <i>1Kin 8:11</i>
	A holy place.	<i>And when he [King Uziah] became angry with the priests, then leprosy appeared on his forehead in front of the priests in the <b>house of KYRIOS</b> at the altar of incense.</i> <i>2Chr 26:19</i> <i>... and they gathered their brothers and sanctified themselves, and they went ... because of the words of KYRIOS, to purify the <b>house of KYRIOS</b>.</i> <i>2Chr 29:15</i>
	A house for sacrifices.	<i>The best of the firstfruits of your land you will bring to the <b>house of KYRIOS</b> your THEOS.</i> <i>Exo 23:19</i> <i>“We have cleansed all the <b>house of KYRIOS</b>: the altar of burnt offering, all its objects, the table of the rows of bread and all its objects ...</i> <i>2Chr 29:18</i> <i>Then Hezekiah sent to all Israel and Judah ... to come to the <b>house of KYRIOS</b> in Jerusalem to make a Passover feast to KYRIOS the THEOS of Israel.</i> <i>2Chr 30:1</i>
	A house of worship.	<i>David stood up from the ground and washed and anointed himself and changed his clothing. Then he went to the <b>house of KYRIOS</b> and worshiped ...</i> <i>2Sam 12:20</i> <i>One thing I [David] have asked from KYRIOS; it I will seek: that I may dwell in the <b>house of KYRIOS</b> all the days of my life, to behold the beauty of KYRIOS, and to consider His <b>Temple</b>. Because He will hide me in His shelter in the day of trouble. He will conceal me in the hiding place of his <b>tent</b>. [...] And I will offer in his <b>tent</b> sacrifices with shouts of joy. I will sing, yes, I will sing praises to KYRIOS.</i> <i>Psa 27:4–6</i>
	A house of service to KYRIOS.	<i>Now these are the men whom David appointed for <b>control of singing</b> in the <b>house of KYRIOS</b> where <b>the ark</b> rested.</i> <i>1Chr 6:31</i> <i>And he set the <b>gatekeepers</b> at the gates of the <b>house of KYRIOS</b> so that no person unclean with respect to any matter could enter.</i> <i>2Chr 23:19</i> <i>And he set the priests at their posts and encouraged them in the service of the <b>house of KYRIOS</b>.</i> <i>2 Chr 35:2</i>
	A house being polluted.	<i>All the leaders of the priests and the people likewise increased in unfaithfulness according to all the detestable things of the nations. And they polluted the <b>house of KYRIOS</b> that he had consecrated in Jerusalem.</i> <i>2 Chr 36:14</i>
	A house being destroyed (70 AD)  Notice that KYRIOS spoke always about 'My' house, but now refers to 'your' house.	<i>Jerusalem, Jerusalem! The one killing the prophets and stoning those having been sent to her! How often I meant to gather your children, in what manner a bird gathers her youngest under the wings. But you did not want. Behold, <b>your house</b> is left desolate to you.</i> <i>Mat 23:37–38</i>
5  The Temple(s)	The Temple built by Solomon is the first Jewish Temple documented in the Bible, erected between ~967 – 959 BC (destroyed in 586 BC), while the second Jewish Temple (under Ezra) had been built between ~536 – 515 BC (destroyed in 70 AD). The Bible also mentions the idol temples of Art**is, Ash***eth, B**l, Da**n, El-Be**th, Z**s and many other 'gods' and idols.	
	1st Temple (Solomon)	<i>They were ministering with song before <b>the Tabernacle of the tent of assembly</b> until Solomon built <b>the Temple of KYRIOS</b> in Jerusalem.</i> <i>1Chr 6:32</i>
		<i>And Solomon began to build the <b>house of KYRIOS</b> in Jerusalem in the mount of Amoria, where KYRIOS appeared to his father David, in the place which David had prepared in the threshing-floor of Orna the Jebusite. And he began to build in the second month, in the fourth year of his reign.</i> <i>2Chr 31</i>
		<i>“Put the holy ark in the <b>house</b> which Solomon the son of David, king of Israel, built.</i> <i>2Chr 35:3</i>
	2nd Temple (Ezra)	<i>But many of the elderly priests, Levites, and heads of the families who had seen the <b>first Temple</b>, wept with a loud voice when they saw the foundation of this house ...</i> <i>Ezr 3:12</i>
		<i>This is the law of the Temple: On the top of the mountain, all of its territory, all the way around it, will be most holy. Look, this is <b>the law of the Temple</b>.</i> <i>Eze 43:12</i>
		<i>... The glory of KYRIOS filled <b>the Temple of KYRIOS</b>, and I fell on my face.</i> <i>Eze 44:4</i>
		<i>I will bring them to my holy mountain; I will make them merry in my <b>house of prayer</b>. Their burnt offerings and their sacrifices will be accepted on my altar, for my house shall be called <b>a house of prayer for all peoples</b>,” declares KYRIOS ...</i> <i>Isa 56:7–8</i>
	THEOS being the Temple.	<i>KYRIOS is <b>in His holy Temple</b>; KYRIOS is in the Heavens on His throne. His eyelids see; they test the children of humankind.</i> <i>Psa 11:4</i>
		<i>In my trouble I called on KYRIOS [...] He heard my voice <b>from His Temple</b> ...</i> <i>Psa 18:6</i>
		<i>Let us go up to the mountain of KYRIOS, and to the <b>Temple of the THEOS of Jacob</b>, that He may teach us His ways, and that we may walk in His paths,” for the law will go out from Zion, and the word of KYRIOS from Jerusalem.</i> <i>Mic 4:2</i>
	The Temple related to IESOUS.	<i>... KYRIOS whom you are seeking will come suddenly to <b>His Temple</b>, and the messenger of the covenant, in whom you are taking pleasure ... He is about to come ...</i> <i>Mal 3:1</i>
		<i>And He went into Jerusalem to the <b>Temple</b> ...</i> <i>Mar 11:11</i>
		<i>And He told them: “It has been written: My House <b>will be called a house of prayer</b>. But you make it a cave of robbers.”</i> <i>Mat 21:13</i>
		<i>And the <b>curtain of the Temple</b> was torn apart down the middle.</i> <i>Luk 23:45</i>
	IESOUS being the Temple.	<i>And He will build the <b>Temple</b> of KYRIOS, and He will bear majesty and will sit and rule on His throne. And He shall be a priest on <b>His throne</b> ...</i> <i>Zec 6:13</i>
		<i>IESOUS ... said to them, “Destroy this <b>Temple</b>, and in three days I will raise it up!” Then the Jews said, “This <b>Temple</b> has been under construction forty-six years, and will you raise it up in three days?” But He was speaking about <b>the Temple of His body</b>.</i> <i>Joh 2:19–21</i>
	Disciples / apostles in the Temples.	<i>Now Peter and John were going up to the <b>Temple</b> at the hour of prayer, the ninth hour.</i> <i>Act 3:1</i>
		<i>... Paul said in his defense, “Neither against the law of the Jews nor against <b>the Temple</b> nor against Caesar have I sinned with reference to anything!”</i> <i>Act 25:8</i>
	The body of believers.	<i>For <b>we are the Temple of the living THEOS</b>, just as THEOS said, “<b>I will live in them and will walk about among them</b>, and I will be their THEOS and they will be my people.”</i> <i>2Cor 6:16</i>
		<i>... you are fellow citizens of the saints and <b>members of the household of THEOS</b>, built on the foundation of the apostles and prophets, CHRISTOS IESOUS himself being the cornerstone, in whom <b>the whole building</b>, joined together, grows into a <b>holy Temple in KYRIOS</b>, in whom you also are built up together into <b>a dwelling place of THEOS in the SPIRIT</b>.</i> <i>Eph 2:19–22</i>
	Our bodies as temples of the HOLY SPIRIT.	<i>Do you not know that <b>you are THEOS' Temple</b> and the <b>SPIRIT of THEOS dwells in ou?</b> [...] For THEOS' Temple is holy, which you are.</i> <i>1Cor 3:16–17</i>
		<i>Or do you not know that <b>your body is the Temple of the HOLY SPIRIT</b> who is in you, whom you have from THEOS, and you are not your own?</i> <i>1Cor 6:19</i>
	The Temple in Heaven.	<i>... I looked, and the <b>Temple</b>, the tent of the testimony in Heaven, was opened ...</i> <i>Rev 15:5</i>
	The function of Temples will cease in the New Jerusalem.	<i>And I did <b>not see a Temple in it</b>, for KYRIOS the THEOS Almighty is its Temple, and the LAMB.</i> <i>Rev 21:22</i>
6  Synagogues	The word 'Synagogue' means 'Assembly' / 'Congregation', the same meaning as 'Ekklesia' = Church). Because the Temple in Jerusalem was for most Jews too far for regularly worship, many towns had Synagogues serving both as places of worship and as schools. Beginning in the days of Ezra (~ 450 BC), a group of 10 Jewish families could start a Synagogue. There was no permanent rabbi or teacher and it was customary for the Synagogue leader to ask visiting teachers to speak.	
	Synagogue' in the Old Testament  · Gathering of nations · Gathering of people · Gathering of harvest · Gathering for battle (Isa 22:6) · Assembly of the dead (Pro 21:16) · Assembly of THEOSs (Psa 82:1) · Crowd of bulls (Psa 68:31) ...	<i>[Isaac sent Jacob on his way to Laban] And may my THEOS bless thee, and increase thee, and multiply thee, and thou shalt become <b>gatherings</b> [G4864 CYNAGŌGH, sun-agoge = an assembly, congregation, synagogue, either the place or the people gathered together in the place] of nations.</i> <i>Gen 28:3</i>
		<i>Speak to all the <b>congregation</b> [G4864 CYNAGŌGH, sunagoge] of the children of Israel, saying, on the tenth of this month let them take each man a lamb ...</i> <i>Exo 12:3</i>
		<i>... you have brought us out into this wilderness, to slay all this <b>congregation</b> with hunger.</i> <i>Exo 16:3</i>
		<i>And the elders of the <b>congregation</b> [G4864 CYNAGŌGH, sunagoge] shall lay their hands on the head of the calf before KYRIOS ...</i> <i>Lev 4:15</i>
		<i>... the slayer shall not be put to death by the avenger of blood, until he have stood before the <b>congregation</b> [G4864 CYNAGŌGH, sunagoge] for judgment.</i> <i>Jos 20:3</i>
	IESOUS in the Synagogues.  IESOUS taught in many Jewish Synagogues and was possibly for 18+ years active part of the Synagogue of Nazareth (see Luk 4:16) · latest from the age of 12 when He independently visited the Temple · to the age of 30, when having started His ministry outside of Nazareth.	<i>Then IESOUS was itinerating all the cities and villages, <b>teaching in their Synagogues</b> and proclaiming the Good Message of the Kingdom, and healing every disease and every weakness.</i> <i>Mat 9:35</i>
		<i>And He came to Nazareth, where He had been brought up, and <b>according to His custom</b> He entered <b>into the Synagogue</b> on the day of the Sabbath and <b>stood up to read</b>. [...] And they were saying, “Is this man not the son of Joseph?”</i> <i>Luk 4:16–22</i>
		<i>And <b>in the Synagogue</b> there was a man who had the spirit of an unclean demon [...] And IESOUS rebuked him [...] the demon came out of him ...</i> <i>Luk 4:33–35</i>
	Disciples / Apostles in the Synagogues.	<i>... because of the Pharisees they did not confess it, so that they would <b>not be expelled from the Synagogue</b>.</i> <i>Joh 12:42</i>
		<i>... in Iconium they entered together into the <b>Synagogue</b> of the Jews and spoke in such a way that a large number of both Jews and Greeks believed.</i> <i>Act 14:1</i>
		<i>So he [Paul] was discussing <b>in the Synagogue with the Jews and the THEOS-fearing Gentiles</b>, and <b>in the marketplace</b> every day with those who happened to be there.</i> <i>Act 17:7</i>
		<i>And he argued <b>in the Synagogue every Sabbath</b> ... to persuade <b>both Jews and Greeks</b>.</i> <i>Act 18:4</i>
		<i>Then Paul went to the <b>Synagogue</b> and preached boldly for the next three months, arguing persuasively about the Kingdom of THEOS. But some became stubborn, rejecting his message [...] So Paul left the Synagogue and <b>took the believers with him</b>. Then he held <b>daily discussions at the lecture hall of Tyrannus</b>. This went on for the next two years ...</i> <i>Act 19:8–9</i>
	1st century believers still met in Synagogues, without separation between Jews and Christians.	<i>And I said, ‘KYRIOS, they themselves know that <b>from Synagogue to Synagogue</b> I was imprisoning and beating <b>those who believed in you</b>.</i> <i>Act 22:19</i>
	Many Synagogue-goers became Christians (they acknowledged the MESSIAH and continued in their faith).	<i>... he [Paul] entered into the house of someone named Titius Justus, a worshiper of THEOS whose house was next door to the Synagogue. And Crispus, the <b>ruler of the Synagogue, believed in KYRIOS</b> together with his whole household. And many of the Corinthians, when they heard about it, believed and were baptized.</i> <i>Act 18:7–8</i>
	Christians had also been persecuted in Synagogues.	<i>... when they bring you before the <b>Synagogues and the rulers and the authorities</b>, do not be anxious how or what you should speak in your own defense or what you should say, for the HOLY SPIRIT will teach you in that same hour what it is necessary to say.”</i> <i>Luk 12:11–12</i>
		<i>They will <b>expel you from the synagogue</b>, but an hour is coming that everyone who kills you will think they are offering service to THEOS. And they will do these things because they do not know the FATHER or me.</i> <i>Joh 16:2–3</i>



# THE CHURCH



Comment	Scripture

## Church(es)

<p>The Word 'Church' is a translation from the Greek word 'Ekklesia'. It implies people coming together to worship IESOUS, to study the Word, to use their Spiritual Gifts, to examine themselves and to remember IESOUS' resurrection through communion.</p>		
<div style="display: flex; justify-content: space-between;"> <div style="width: 30%;"> <p><b>G1577</b></p> <p>ἐκκλησία</p> <p>ekklesia</p> <p>ek-klay-see'-ah</p> <p>From a compound of <b>G1537</b> and a derivative of <b>G2564</b>; a <i>calling out</i>, that is, (concretely) a popular <i>meeting</i>, especially a religious <i>congregation</i> (Jewish <i>synagogue</i>, or Christian community of members on earth or saints in heaven or both): - assembly, church.</p> </div> <div style="width: 65%;"> <p><b>G2564</b></p> <p>καλέω</p> <p>kaleō</p> <p>kal-eh'-o</p> <p>Akin to the base of <b>G2753</b>; to "call" (properly aloud, but used in a variety of applications, directly or otherwise): - bid, call (forth), (whose, whose sur-) name (was [called]).</p> </div> </div>		
<p><b>G1537</b></p> <p>ἐκ, ἐξ</p> <p>ek, ex</p> <p>ek, ex</p> <p>A primary preposition denoting <i>origin</i> (the point whence motion or action proceeds), <i>from</i>, <i>out of</i> (place, time or cause; literally or figuratively; direct or remote): - after, among, X are, at betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of <i>completion</i>.</p>	<p><b>G2564</b></p> <p>καλέω</p> <p>kaleō</p> <p>kal-eh'-o</p> <p>Akin to the base of <b>G2753</b>; to "call" (properly aloud, but used in a variety of applications, directly or otherwise): - bid, call (forth), (whose, whose sur-) name (was [called]).</p>	<p>e-Sword</p>
<p><b>Church in the Old Testament</b></p>	<p><i>Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons, even the things that happened in the day in which ye stood before KYRIOS our THEOS in Choreb in the day of the assembly [G1577, EKKAHCIA, ekklesia = an assembly, congregation, church; the Church, the whole body of Christian believers]; for KYRIOS said to me, gather [EKKAHCIACON, ekklesiason = to hold an assembly; debate therein] the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons.</i></p> <p><i>And all the congregation was about forty-two thousand three hundred and sixty ...</i></p> <p><i>So Esdras the priest brought the law before the congregation [G1577, EKKAHCIA, ekklesia] both of men and women, and every one who had understanding was present to hearken, on the first day of the seventh month.</i></p> <p><i>I go about darkened, but not by the sun; I stand up in the assembly and cry for help.</i></p> <p><i>Alleluia. Sing to KYRIOS a new song: His praise is in the assembly of the saints.</i></p> <p><i>Sound the trumpet in Sion, sanctify a fast, proclaim a solemn service: gather the people, sanctify the congregation [G1577, EKKAHCIA, ekklesia], assemble the elders, gather the infants at the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. Between the porch and the altar let the priests that minister to KYRIOS weep ...</i></p>	<p>Deu 4:9-10</p> <p>Neh 7:66</p> <p>Neh 8:2</p> <p>Job 30:38</p> <p>Psa 149:1</p> <p>Joe 2:15-17</p>
<p><b>IESOUS is the HEAD / BRIDEGROOM of the Church.</b></p>	<p><i>... because the husband is the head of the wife, as also CHRISTOS is the Head of the Church.</i></p> <p><i>... He himself is the Head of the body, the Church, who is the beginning, the firstborn from the dead ...</i></p>	<p>Enh 5:23</p> <p>Col 1:18</p>
<p><b>IESOUS is the cornerstone of the Church.</b></p>	<p><i>Therefore KYRIOS says this: 'Look! I am laying a stone in Zion, a tested stone [referring to CHRISTOS having overcome temptation and even death], a precious cornerstone, a founded foundation: 'The one who trusts will not panic.'</i></p> <p><i>... CHRISTOS, who is the living cornerstone of THEOS' Temple. [...] And you are living stones that THEOS is building into His spiritual Temple. What's more, you are His holy priests. Through the mediation of IESOUS CHRISTOS, you offer spiritual sacrifices that please THEOS ...</i></p>	<p>Isa 28:16</p> <p>1Pet 2:4-9</p>
<p><b>The People of THEOS.</b></p>	<p><i>And all those who follow this rule, peace and mercy be on them and on the Israel of THEOS [either referring to Christians or specifically to Jews coming to CHRIST].</i></p> <p><i>But you are a chosen race, a royal priesthood, a holy nation, a people for THEOS' possession, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light, who once were not a people, but now are the people of THEOS, the ones who were not shown mercy, but now are shown mercy.</i></p>	<p>Gal 6:16</p> <p>1Pet 2:9-10</p>

Church as a local meeting.	And all who believed <b>were in the same place</b> , and had everything in common.	Act 2:44
Church principally means that the body of believers 'comes together', 'in the same place' and 'at the same time', which requires adequate space. Jews used the Synagogues for their assembly, while Christians called their houses of assembly 'Churches'.	And when they arrived and <b>called the Church together</b> ... I commend to you Phoebe our sister, who is ... a servant of <b>the Church in Cenchrea</b> ... Paul ... to the <b>Church</b> of THEOS sanctified in CHRISTOS IESOUS that is <b>in Corinth</b> , [...] together with all those who call upon the name of our KYRIOS IESOUS CHRISTOS <b>in every place</b> ... ... do you <b>sent</b> [= building] these despised people <b>to the Church</b> ? ... when you <b>come together as a Church</b> , I hear there are divisions among you ... Therefore, if the whole <b>Church comes together at the same time</b> ... [which rather implies a large building or outdoor space] ... I gave directions about it to the <b>Churches of Galatia</b> <b>[Antioch of Pisidia, Iconium, et al ...]</b> ... Is anyone among you sick? He should summon the <b>elders of the Church</b> and they should pray over him, anointing him with olive oil in the name of KYRIOS. ... "What you see, write in a book and <b>send it to the seven Churches</b> : ...	Act 14:27 Rom 16:1 1Cor 1:2 1Cor 6:4 1Cor 11:18 1Cor 14:23 1Cor 16:1 Jam 5:14 Rev 1:11

Church describing the Body of CHRISTOS, as analogy between the people of THEOS and the human body.	... But He was speaking about the Temple of His body.	Joh 2:21
	Now the group of those who believed were one heart and soul, and no one said anything of what belonged to him was his own, but all things were theirs in common.	Act 4:32
Those who follow CHRISTOS are known as those in whom the SPIRIT of THEOS lives. 'Church' is not only when and where believers meet, it is essentially who we are as a whole.	Then the Church throughout all of Judea and Galilee and Samaria had peace, being strengthened. And living in the fear of KYRIOS and the encouragement of the HOLY SPIRIT, it was increasing in numbers.	Act 9:31
	... they met together for a whole year with the Church and taught a large number of people. And in Antioch the disciples were first called Christians.	Act 11:26
	... in the same way we who are many are one body in CHRISTOS, and individually members of one another ...	Rom 12:5
	... all the members of the body, although they are many, are one body, thus also CHRISTOS. For by one SPIRIT we were all baptized into one body, whether Jews or Greeks, whether slaves or free persons, and all were made to drink one SPIRIT. [...] And if one member suffers, all the members suffer together; if a member is honored, all the members rejoice with it. Now you are the body of CHRISTOS, and members of it individually ...	1Cor 12:12-27
	... the one who prophesies edifies the Church.	1Cor 14:4
	... and He subjected all things under His feet and gave Him as head over all things to the Church, which is His body, the fullness of the One who fills all things in every way	Eph 11:22-23

Branches of the Vine		
IESOUS is the true vine and weare the branches.	... <i>"I am the vine; you are the branches.</i> The one who remains in me and I in him - this one bears much fruit, for apart from me you are not able to do anything. If anyone does not remain in me, he is thrown out as a <i>branch</i> , and dries up, and they gather them and throw them into the fire, and they are burned ...	<i>Joh 15:1-17</i>
	... if the root is holy, so also are the <i>branches</i> . Now if some of the <i>branches</i> were broken off and you, although you were a wild olive tree, were <i>grafted in</i> among them and became a sharer of the root of the olive tree's richness, do not boast against the branches. [...] For if you were cut off from what is by nature a wild olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more will these who are	<i>Rom 11:16-24</i>

<p>The Bride of CHRISTOS pictures the relationship between a husband and a wife.</p>	<p>And KYRIOS said to me again, "Go, love a woman who has a lover and is committing adultery, just like <b>the love of KYRIOS for the children of Israel ...</b></p>	<p>Hos 3:1-3</p>
	<p>Then came the disciples of John to Him, saying: "For what reason do we and the Pharisees fast, but your disciples do not fast?" And IESOUS said to them: "The <b>sons of the bridal-chamber</b> cannot mourn, as long as the <b>BRIDEGROOM</b> is with them. But days will come when the <b>BRIDEGROOM</b> may be taken away from them, and then they will fast.</p>	<p>Mat 9:14-15</p>
	<p>"Then the Kingdom of the Heavens may be compared to ten virgins who took their lamps and went out to meet the <b>BRIDEGROOM</b>. [...] 'Behold, the <b>BRIDEGROOM</b>! Come out to meet him!' [...] the <b>BRIDEGROOM</b> arrived, and those who were ready went inside with Him to the <b>wedding celebration</b>, and the door was shut.</p>	<p>Mat 25:1-13</p>
	<p>For I am jealous for you with a jealousy of THEOS, because I promised you in <b>marriage to one husband</b>, to present you as a <b>pure virgin to CHRISTOS ...</b></p>	<p>2Cor 11:2-4</p>
	<p>... the husband is the head of the wife, as also <b>CHRISTOS is the Head of the Church</b> (He Himself being the <b>SAVIOR of the Body</b>). [...] Husbands, love your wives, just as <b>CHRISTOS also loved the Church</b>, and gave Himself for her; in order that He might sanctify her by cleansing her with the washing of water by the word; in order that he might present to Himself the Church glorious, not having a spot or wrinkle or any such thing, but that she may be holy and blameless. [...] the two will become one flesh." (This mystery is great, but <b>I am speaking with reference to CHRISTOS and the Church</b>.) ...</p>	<p>Eph 5:21-33</p>
	<p>... the <b>wedding celebration of the LAMB</b> has come, and His <b>bride</b> has prepared herself [...] Blessed are those who are invited to the banquet of the <b>wedding celebration of the LAMB!</b>" ...</p>	<p>Rev 19:7-9</p>

<p>This analogy of a cultivated field emphasizes a church which is being planted and cultivated (watered) through elders, but caused to grow by THEOS only.</p> <p>Strong's G1091, ΓΕΩΠΟΝΙΑ, georgion; cultivable, that is, a farm: – husbandry. Barnes' Notes: It properly denotes a 'tilled' or 'cultivated field'; and the idea is, that the church at Corinth was the field on which THEOS had bestowed the labor of tillage, or culture, to produce fruit.</p>	<p><i>I planted, Apollos watered [cultivate – instruct, teach], but THEOS was causing it to grow. So then, neither the one who plants nor the one who waters is anything, but THEOS who is causing it to grow. Now the one who plants and the one who waters are one, but each one will receive his own reward according to his own labor. For we are THEOS' fellow workers; you are <b>THEOS' field</b>, THEOS' building.</i></p>	<p>1Cor 3:6-9</p>
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<p>This analogy emphasizes the ministry of IESOUS as the Great Shepherd of His flock.</p> <p>IESOUS knows each sheep intimately and by name. His sheep learn that obedience is vital for discipleship and receive guidance along a purposeful journey.</p>	<p>A psalm of David. KYRIOS is <b>my shepherd</b>; I will not lack for anything [...] and I will stay <b>in the house of KYRIOS</b> for a very long time.</p>	<p>Psa 23</p>
	<p>... “What man of you, having a <b>hundred sheep and losing one of them</b>, does not leave the ninety-nine in the grassland and go after the one that was lost until he finds it? ...</p>	<p>Luk 15:3-7</p>
	<p>... the sheep hear His voice, and he calls his own sheep by name and leads them out. [...] “Truly, truly, I say to you, <b>I am the door of the sheep</b>. [...] If anyone enters through me, he will be saved, and will come in and will go out and will find pasture. [...] “<b>I am the Good Shepherd</b>. The Good Shepherd lays down his life for the sheep ...</p>	<p>Joh 10:1-18</p>
	<p>... <b>shepherd the flock of THEOS</b> among you, exercising oversight not by compulsion but willingly, in accordance with THEOS ...</p>	<p>1Pet 5:1-2</p>

<p>The relationship between the people of THEOS and those who are now their spiritual 'relatives' through CHRISTOS' work. Through adoption, all are united under CHRISTOS.</p>	<p>... KYRIOS the THEOS will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His Kingdom there will be no end.</p>	<p>Luk 1:29-33</p>
	<p>There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female, for you are all one in CHRISTOS IESOUS.</p>	<p>Gal 3:28</p>
	<p>... For we are the Temple of the living THEOS, just as THEOS said, "I will live in them and will walk about among them, and I will be their THEOS and they will be my people." [...] I will be a FATHER to you, and you will be sons and daughters to me," says the all-powerful KYRIOS.</p>	<p>2Cor 6:16-18</p>
	<p>... you were at that time apart from CHRISTOS, alienated from the citizenship of Israel, and strangers to the covenants of promise, not having hope, and without THEOS in the world. [...] you are fellow citizens of the saints and members of the household of THEOS, built on the foundation of the apostles and prophets, CHRISTOS IESOUS Himself being the Cornerstone, in whom the whole building, joined together, grows into a holy Temple in KYRIOS, in whom you also are built up together into a dwelling place of THEOS in the SPIRIT.</p>	<p>Eph 2:11-12</p>
	<p>... the One who sanctifies and the ones who are sanctified are all from One, for which reason He is not ashamed to call them brothers [...] the children share in blood and flesh [...] He is concerned with the descendants of Abraham. Therefore He was obligated to be made like His brothers in all respects ...</p>	<p>Heb 2:10-18</p>
	<p>Therefore, holy brothers, sharers in a heavenly calling, consider IESOUS, the Apostle and High Priest of our confession, who was faithful to the One who appointed Him, as Moses also was in His household [...] CHRISTOS was faithful as a son over His house, whose house we are, if we hold fast to our confidence and the hope we can be proud of.</p>	<p>Heb 3:1-6</p>

## 8

## Houses

Church related to homes - mentioned only 6 times in the Bible. The term 'House Church' is a label used to describe a group of Christians who regularly gather for worship in private homes. The group may be part of a larger Christian body.		
Communion & fellowship. (teaching in the Temple Courts)	And every day, devoting themselves to <b>meeting with one purpose</b> in the <b>Temple Courts</b> and <b>breaking bread</b> from <b>house to house</b> , they were <b>eating their food</b> with joy ...	Act 2:46
Prayer groups.	And when he realized this, he went to the <b>house of Mary</b> ... where many people were <b>gathered together</b> and <b>were praying</b> .	Act 12:12
Teaching.	Greet ... also all the <b>Churches of the Gentiles</b> ; also greet <b>the Church in their house</b> . [unclear if a House of THEOS or a private home]	Rom 16:4-5
	Paul, a prisoner of CHRISTOS IESOUS, and Timothy our brother, to Philemon, our dear friend and fellow worker, and to Apphia our sister, and to Archippus our fellow soldier, and to <b>the Church in your house</b> . [unclear if a House of THEOS or private home in Colosse]	Phi 1:1-2
Outreach, door-to-door. (proclaiming & testifying)	Every day, both in the <b>Temple Courts</b> and from <b>house to house</b> , they did not stop teaching and <b>proclaiming</b> the Good News that the CHRISTOS was IESOUS.	Act 5:42
	... teaching you in <b>public</b> and from <b>house to house</b> , <b>testifying</b> both to Jews and to Greeks with <b>strength</b> to <b>remoteness</b> toward THEOS and faith in our IVDIOS IESOUS.	Act 20:20-21





	Comment	Scripture	
9  Open Air	CHRISTOS delivered the larger portion of His sermons in the open – on mountain sides, by sea shores or in the streets.	[The Sermon in the Mount] And having noticed the multitudes, He ascended at the mountain. Then having seated Himself, His disciples approached Him. And having opened His mouth, <b>He was teaching them</b> . . .	<a href="#">Mat 5:1-2</a>
		[The Sermon on the Plain] And He came down with them and stood <b>on a level place</b> , and a large crowd of His disciples and <b>a great multitude of people from all of Judea and Jerusalem and the seacoast district of Tyre and Sidon</b> , who came to hear Him ...	<a href="#">Luk 6:17-49</a>
		Then IESOUS cried out <b>in the temple courts [open air]</b> , teaching and saying, “You both know me and you know where I am from!	<a href="#">Joh 7:28</a>
		Now on the last day of the feast – the great day – IESOUS stood and cried out, saying, “If anyone is thirsty, let him come to me, and let him drink ...	<a href="#">Joh 7:37</a>
	Amos was a street preacher.	They hate the one <b>who reproves in the gate</b> and they abhor the one who speaks honestly.	<a href="#">Amo 5:10</a>
	Ezra was a street preacher.	Then all the men of Judah and Benjamin assembled in Jerusalem [...] <b>All the people sat in the public square of the House of THEOS</b> trembling because of this matter and <b>from the rains</b> ...	<a href="#">Ezr 10:9-14</a>
		All of the people gathered as one to the <b>public square</b> before the Water Gate. They asked Ezra the scribe to bring the <b>book of the law of Moses that KYRIOS had commanded Israel</b> . So Ezra the priest brought the law before the assembly for each man and woman to hear with understanding [...] He read from it <b>facing the public square before the Water Gate from dawn until noon that day</b> , opposite the men, women, and those with understanding. The ears of all the people were attentive to the book of the law. Then <b>Ezra the scribe stood on a wooden podium</b> that had been made for the occasion. [...] Ezra opened the book in the sight of all the people, because <b>he was above all of the people</b> . When he opened it all the people stood up. Then Ezra blessed KYRIOS the great THEOS, and all of the people answered, “Amen! Amen!” while lifting their hands. Then <b>they bowed down and worshiped KYRIOS with their noses to the ground</b> . [...] and <b>the Levites were teaching the people from the law</b> while the people were in their places. So they read the book from the law of THEOS, making it clear and <b>giving the meaning</b> so that they could understand the reading.	<a href="#">Neh 8:1-8</a>
		On the twenty-fourth day of this month the Israelites gathered in fasting, in sack-cloths, and with soil on them. Those of the seed of <b>Israel separated themselves from all of the foreigners</b> and stood and <b>confessed their sins and the iniquities</b> of their ancestors. They stood up in their place and <b>read from the book of the law</b> of KYRIOS their THEOS for a <b>fourth part of the day [3 hours]</b> , and for <b>a fourth [3 hours] they were confessing and worshiping KYRIOS their THEOS</b> . Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani stood <b>on the platform of the Levites</b> and cried out with a loud voice to KYRIOS their THEOS. [...] Blessed be your glorious name that is being exalted above all blessing and praise!	<a href="#">Neh 9:1-5</a>
		... and the scoffer shall come to an end. And all those lying in wait for evil shall be cut off; those who mislead a person into sin with a word and set a trap for <b>the arbitrator in the gate</b> and guide away the righteous by emptiness.	<a href="#">Isa 29:21</a>
	Jeremiah was a street preacher.	“Call with the throat; you must not keep back! lift up your voice like a trumpet, and declare to my people their rebellion, and to the house of Jacob their sins.	<a href="#">Isa 58:1</a>
		And the word of KYRIOS came to me, saying, “Go and <b>proclaim in the ears of Jerusalem</b> , saying, ‘Thus says KYRIOS, “I remember concerning you the loyal love of your childhood, the love of your betrothal-time, your going after me in the desert, in the land not sown.	<a href="#">Jer 2:1-2</a>
		The word that came to Jeremiah from KYRIOS, saying, “ <b>Stand in the gate</b> of the House of KYRIOS and proclaim there this word, and say, ‘Hear the word of KYRIOS, all of Judah, those who <b>enter through these gates</b> to bow in worship to KYRIOS.	<a href="#">Jer 7:1-2</a>
		And KYRIOS said to me, “Proclaim all these words <b>in the cities of Judah and in the streets of Jerusalem</b> , saying, ‘Hear the words of this covenant and do them ...	<a href="#">Jer 11:6</a>
	IESOUS’ disciples were street preachers.	Thus said KYRIOS to me, “Go, and you must <b>stand in the People's Gate</b> through which the kings of Judah enter [...] And you must say to them, ‘ <b>Hear the word of KYRIOS</b> , kings of Judah, and all Judah, and all the inhabitants of Jerusalem who enter through <b>these gates</b> .	<a href="#">Jer 17:19-20</a>
		Then Baruch read aloud from the scroll the words of Jeremiah in the temple of KYRIOS, in the chamber of Gemariah, the son of Shaphan, the secretary, in the upper courtyard <b>at the entrance of the New Gate of the temple of KYRIOS</b> in the hearing of all the people.	<a href="#">Jer 36:10</a>
		And as for all those who do not welcome you – when you depart <b>from that town</b> , shake off the dust from your feet for a testimony against them.” So they departed and went <b>throughout the villages</b> , proclaiming the Good News and healing everywhere.	<a href="#">Luk 9:5-7</a>
		And while he was holding fast to Peter and John, all the people ran together to them <b>in the portico called Solomon's</b> , utterly astonished. And when he saw it, Peter replied to the people, “Men and Israelites ...	<a href="#">Act 3:11-26</a>
	John the Baptist was a famous wilderness preacher.	And in those days came John the Baptist, <b>proclaiming in the wilderness of Judaea</b> . And he was calling: "Repent, for the Kingdom of the Heavens has drawn near!	<a href="#">Mat 3:1-2</a>
		John was there baptizing <b>in the wilderness</b> , proclaiming a baptism of repentance for the forgiveness of sins.	<a href="#">Mar 1:4</a>
	Jonah became a street preacher.	And Jonah began to go <b>into the city</b> a journey of one day, and he cried out and said, “Forty more days and Nineveh will be demolished!”	<a href="#">Jon 3:4</a>
	Officials of Kings labored as street preachers.	In the third year of his reign he sent <b>his officials, Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah</b> , to teach in the cities of Judah; and with them <b>the Levites Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah</b> ; and with them the priests Elisham and Joram. And they taught in Judah, and <b>the scroll of the law of KYRIOS</b> was with them when <b>they went around in all the cities of Judah</b> , and they taught the people.	<a href="#">2Chr 17:7-9</a>
	Paul became a street preacher.	... he [Paul] spoke daily <b>in the public square</b> to all who happened to be there.	<a href="#">Act 17:17</a>
		So Paul stood there in the middle of the Areopagus and said, “Men of Athens, I see you are very religious in every respect. [...] So Paul went out from the midst of them. But <b>some people joined him and believed</b> ...	<a href="#">Act 17:22-34</a>
		... he [Paul] held <b>daily discussions at the lecture hall of Tyrannus</b> .	<a href="#">Act 19:9</a>
	Our calling !	And he said to them, “Go into <b>all the world</b> and preach the Good Message to all creation.	<a href="#">Mar 16:15</a>
		And the master said to the slave, ‘Go out <b>into the highways and hedges</b> and press them to come in, so that my house will be filled!	<a href="#">Luk 14:23</a>
Epilogue	Persecution of the Church.	But Saul was <b>attempting to destroy the Church</b> . Entering house after house, he dragged off both men and women and delivered them to prison.	<a href="#">Act 8:3</a>
		... Herod the king laid hands on some of <b>those from the Church to harm them</b> .	<a href="#">Act 12:1</a>
	Unity is key in a Church and treating a member as an outsider (most probably meaning the exclusion from the church) can be a last resort to maintain harmony and unity.	And if he should disregard them, speak to <b>the Ekklesia</b> . And if he should also disregard <b>the Ekklesia</b> , let him be to you as the nations and the tax collector.	<a href="#">Mat 18:17</a>
		And immediately <b>she fell down at his feet and died</b> . [...] they ... buried her with her husband. And <b>great fear</b> came on the whole <b>Church</b> and on all who heard about these things.	<a href="#">Act 5:10-11</a>
	And let us think about how to stir one another up to love and good works, <b>not abandoning our meeting together</b> , as is the habit of some, but encouraging each other, and by so much more as you see the day drawing near.		<a href="#">Heb 10:24-25</a>

