



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

Index

Page 1

Prologue

Index

Page 2

The Tabernacle

A portable sanctuary and tent-like dwelling place for THEOS, used by the Israelites during their wilderness wanderings. With an outer courtyard and the innermost Holy of Holies containing the Ark of the Covenant.

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

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 rebuilt Second Temple.

Synagogues

A Jewish house of study, worship and community gathering, where prayers are held and the Torah is being read.

Page 4

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.

Open-Air Church

CHRISTOS and His disciples, Amos, Ezra, Isaiah, Jeremiah, John the Baptist, Jonah, Paul and many others laboured as Street Preachers.

Page 5

Epilogue



Comment

Scripture

1

The Tabernacle

1 The Tabernacle	Construction	<i>"And the Tabernacle you will make with ten curtains; you will make them of finely twisted linen and blue and purple and crimson yarns, with cherubim ...</i> <i>And all the work of the Tabernacle of the tent of assembly was finished, and the Israelites had done according to all that KYRIOS had commanded Moses ...</i>	Exo 26:1 Exo 39:32
	THEOS was present through a physical and thick cloud.	<i>For the cloud of KYRIOS was on the Tabernacle by day, and fire was on it by night before the eyes of all the house of Israel throughout all their journeys.</i>	Exo 40:38
	The Levites took care of the Tabernacle and therefore received the former tithes.	<i>And when the Tabernacle is set out, the Levites will take it down, and when encamping the Tabernacle the Levites will set it up; the stranger that approaches it will be put to death.</i>	Num 1:51
	The Tabernacle as a landmark and holy place.	<i>Those encamped before the Tabernacle 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 Sanctuary for the Israelites; and the stranger who approaches will be put to death.</i>	Num 3:38
	Transition to the Temple of Solomon.	<i>... I have not dwelt in a house from the day I brought up the Israelites from Egypt until this day; rather, I was going about in a tent and in a Tabernacle. [...] did I speak a word with one of the tribes of Israel ... saying, 'Why did you not build me a cedar house?'</i>	2Sam 7:6
	The Greek word for 'Tabernacle' is 'Skene', and the Hebrew word is 'Ohel', both meaning a tent / booth / tabernacle / dwelling.		

2

The Tent Of David

2 The Tent Of David	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.	<i>They brought the Ark of KYRIOS and set it in its place in the middle of the Tent which David had pitched for it. Then David offered up burnt offerings and fellowship offerings in the presence of KYRIOS.</i>	2Sam 6:17-18
	The original Tent / Tabernacle - built by Moses - remained at Gibeon but lacked the ark and therefore the presence of THEOS.	<i>And David built houses for himself in the city of David, and he established a place for the Ark of THEOS. And he pitched a Tent for it. Then David ordered that none except the Levites should carry the ark of THEOS ...</i>	1Chr 15:1-2
		<i>And they brought the ark of THEOS and set it inside the Tent that David had pitched for it. 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 gate-keepers. 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.</i>	1Chr 16:1-40
		<i>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 in a tabernacle and a tent in all places through which I have gone with all Israel ...</i>	1Chr 17:1-6
		<i>... And Solomon and the whole assembly with him went to the high place that was at Gibeon, for the tent of assembly of THEOS that Moses the servant of KYRIOS had made in the desert was there. (But the ark of THEOS David had brought up from Kiriath-Jearim to the place David had prepared for it, for David had pitched a tent for it in Jerusalem.) ...</i>	2Chr 1:1-7
		<i>... then a throne shall be established in steadfast love, and one shall sit on it in faithfulness, in the Tent of David, judging and seeking justice and zealous for righteousness.</i>	Isa 16:5
		<i>On that day I will raise up the booth of David that is fallen, and I will repair its breaches and will raise up its ruins and will build it like the days of old.</i>	Amo 9:11

3

High Places

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.	<i>And Abram traveled through the land up to the place of Shechem, 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 he built an altar there 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 he built an altar there to KYRIOS. And he called on the name of KYRIOS.</i>	Gen 12:6-8
		<i>And they came to the place that THEOS had told him. And Abraham built an altar there and arranged the wood. Then he bound Isaac his son ...</i>	Gen 22:1-9
		<i>Samuel answered Saul and said, "I am the seer. Go up ahead of me to the high place, 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.</i>	1Sam 9:19
		<i>I will bring them to my holy mountain [allusion to the later Temple]; 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 ...</i>	Isa 56:7



Comment	Scripture
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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 house of KYRIOS. [see also Exo 40:35]</i>
A holy place.	<i>And when he [King Uzziah] became angry with the priests, then leprosy appeared on his forehead in front of the priests in the house of KYRIOS at the altar of incense. ... and they gathered their brothers and sanctified themselves, and they went ... because of the words of KYRIOS, to purify the house of KYRIOS.</i>
A house for sacrifices.	<i>The best of the firstfruits of your land you will bring to the house of KYRIOS your THEOS. "We have cleansed all the house of KYRIOS: the altar of burnt offering, all its objects, the table of the rows of bread and all its objects ... Then Hezekiah sent to all Israel and Judah ... to come to the house of KYRIOS in Jerusalem to make a Passover feast to KYRIOS the THEOS of Israel.</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 house of KYRIOS and worshiped ... One thing I [David] have asked from KYRIOS; it I will seek: that I may dwell in the house of KYRIOS all the days of my life, to behold the beauty of KYRIOS, and to consider His Temple. Because He will hide me in His shelter in the day of trouble. He will conceal me in the hiding place of his tent. [...] And I will offer in his tent sacrifices with shouts of joy. I will sing, yes, I will sing praises to KYRIOS.</i>
A house of service to KYRIOS.	<i>Now these are the men whom David appointed for control of singing in the house of KYRIOS where the ark rested. And he set the gatekeepers at the gates of the house of KYRIOS so that no person unclean with respect to any matter could enter. And he set the priests at their posts and encouraged them in the service of the house of KYRIOS.</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 house of KYRIOS that he had consecrated in Jerusalem.</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, your house is left desolate to you.</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 the Tabernacle of the tent of assembly until Solomon built the Temple of KYRIOS in Jerusalem.</i>
	<i>And Solomon began to build the house of KYRIOS 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>"Put the holy ark in the house which Solomon the son of David, king of Israel, built.</i>
2nd Temple (Ezra)	<i>But many of the elderly priests, Levites, and heads of the families who had seen the first Temple, wept with a loud voice when they saw the foundation of this house ... 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 the law of the Temple. ... The glory of KYRIOS filled the Temple of KYRIOS, and I fell on my face.</i>
	<i>I will bring them to my holy mountain; 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," declares KYRIOS ...</i>
THEOS being the Temple.	<i>KYRIOS is in His holy Temple; KYRIOS is in the Heavens on His throne. His eyelids see; they test the children of humankind.</i>
	<i>In my trouble I called on KYRIOS [...] He heard my voice from His Temple ... Let us go up to the mountain of KYRIOS, and to the Temple of the THEOS of Jacob, 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>
The Temple related to IESOUS.	<i>... KYRIOS whom you are seeking will come suddenly to His Temple, and the messenger of the covenant, in whom you are taking pleasure ... He is about to come ... And He went into Jerusalem to the Temple ... And He told them: "It has been written: My House will be called a house of prayer. But you make it a cave of robbers."</i>
	<i>And the curtain of the Temple was torn apart down the middle.</i>
IESOUS being the Temple.	<i>And He will build the Temple of KYRIOS, and He will bear majesty and will sit and rule on His throne. And He shall be a priest on His throne ... IESOUS ... said to them, "Destroy this Temple, and in three days I will raise it up!" Then the Jews said, "This Temple has been under construction forty-six years, and will you raise it up in three days?" But He was speaking about the Temple of His body.</i>
Disciples / apostles in the Temples.	<i>Now Peter and John were going up to the Temple at the hour of prayer, the ninth hour. ... Paul said in his defense, "Neither against the law of the Jews nor against the Temple nor against Caesar have I sinned with reference to anything!"</i>
The body of believers.	<i>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." ... 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.</i>
Our bodies as temples of the HOLY SPIRIT.	<i>Do you not know that you are THEOS' Temple and the SPIRIT of THEOS dwells in you? [...] For THEOS' Temple is holy, which you are.</i>
	<i>Or do you not know that your body is the Temple of the HOLY SPIRIT who is in you, whom you have from THEOS, and you are not your own?</i>
The Temple in Heaven.	<i>... I looked, and the Temple, the tent of the testimony in Heaven, was opened ...</i>
The function of Temples will cease in the New Jerusalem.	<i>And I did not see a Temple in it, for KYRIOS the THEOS Almighty is its Temple, and the LAMB.</i>

6

Synagogues

Synagogue' in the Old Testament	<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 gatherings [G4864 CYΝΑΓΩΓΗ, sun- agoge = an assembly, congregation, synagogue, either the place or the people gathered together in the place] of nations.</i>
	<i>Speak to all the congregation [G4864 CYΝΑΓΩΓΗ, sunagoge] of the children of Israel, saying, on the tenth of this month let them take each man a lamb ...</i>
	<i>... you have brought us out into this wilderness, to slay all this congregation with hunger.</i>
	<i>And the elders of the congregation [G4864 CYΝΑΓΩΓΗ, sunagoge] shall lay their hands on the head of the calf before KYRIOS ...</i>
	<i>... the slayer shall not be put to death by the avenger of blood, until he have stood before the congregation [G4864 CYΝΑΓΩΓΗ, sunagoge] for judgment.</i>
IESOUS in the Synagogues.	<i>Then IESOUS was itinerating all the cities and villages, teaching in their Synagogues and proclaiming the Good Message of the Kingdom, and healing every disease and every weakness.</i>
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>And He came to Nazareth, where He had been brought up, and according to His custom He entered into the Synagogue on the day of the Sabbath and stood up to read. [...] And they were saying, "Is this man not the son of Joseph?"</i>
	<i>And in the Synagogue there was a man who had the spirit of an unclean demon [...] And IESOUS rebuked him [...] the demon came out of him ...</i>
Disciples / Apostles in the Synagogues.	<i>... because of the Pharisees they did not confess it, so that they would not be expelled from the Synagogue.</i>
	<i>... in Iconium they entered together into the Synagogue of the Jews and spoke in such a way that a large number of both Jews and Greeks believed.</i>
	<i>So he [Paul] was discussing in the Synagogue with the Jews and the THEOS-fearing Gentiles, and in the marketplace every day with those who happened to be there.</i>
	<i>And he argued in the Synagogue every Sabbath ... to persuade both Jews and Greeks. Then Paul went to the Synagogue 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 took the believers with him. Then he held daily discussions at the lecture hall of Tyrannus. This went on for the next two years ...</i>
	<i>And I said, KYRIOS, they themselves know that from Synagogue to Synagogue I was imprisoning and beating those who believed in you.</i>
	<i>... he [Paul] entered into the house of someone named Titus Justus, a worshiper of THEOS whose house was next door to the Synagogue. And Crispus, the ruler of the Synagogues, believed in KYRIOS together with his whole household. And many of the Corinthians, when they heard about it, believed and were baptized.</i>
	<i>... when they bring you before the Synagogues and the rulers and the authorities, 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>They will expel you from the synagogues, 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 they are offering service to THEOS.</i>
1st century believers still met in Synagogues, without separation between Jews and Christians.	<i>see next page</i>
Many Synagogue-goers became Christians (they acknowledged the MESSIAH and continued in their faith).	<i>see next page</i>
Christians had also been persecuted in Synagogues.	<i>see next page</i>



Comment

Scripture

7
Church(es)

The Word 'Church' is a translation for the Greek word 'Ekklesia', which means 'Called out', 'Assembly' or 'Congregation'. 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.

G1577

ekklesia

ekklēsia

ek-klay-see'-ah

From a compound of [G1537](#) and a derivative of [G2564](#); a *calling out*, that is, (concretely) a *popular meeting*, especially a *religious congregation* (Jewish *synagogue*, or Christian *community* of *members on earth or saints in heaven or both*): - *assembly*, *church*.

G1537

ek, ἐκ

ek, ex

ek, ex

A primary preposition denoting *origin* (the point whence motion or action proceeds), *from*, *out* (of 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 *completion*.

G2564

kalēsō

kaleō

kal-eh'-o

Akin to the base of [G2753](#); to "call" (properly aloud, but used in a variety of applications, directly or otherwise): - *bid*, *call* (forth), (whose, whose sur-) *name* (was [called]).

Church in the Old Testament

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, EKKAHICIA, ekklesia = an assembly, congregation, church; the Church, the whole body of Christian believers]; *for KYRIOS said to me, gather [EKKAHICIA]CON, ekklesias = 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.*

Deu 4:9-10

And all the congregation was about forty-two thousand three hundred and sixty ...

Neh 7:66

So Esdras the priest brought the law before the congregation [G1577, EKKAHICIA, ekklesia] *both of men and women, and every one who had understanding was present to hearken, on the first day of the seventh month.*

Neh 8:2

I go about darkened, but not by the sun; I stand up in the assembly and cry for help.

Job 30:38

Alleluia. Sing to KYRIOS a new song: His praise is in the assembly of the saints.

Psa 149:1

Sound the trumpet in Sion, sanctify a fast, proclaim a solemn service: gather the people, sanctify the congregation [G1577, EKKAHICIA, 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 ...*

Joe 2:15-17

... because the husband is the head of the wife, as also CHRISTOS is the Head of the Church.

Eph 5:23

... He himself is the Head of the body, the Church, who is the beginning, the firstborn from the dead ...

Col 1:18

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."

Isa 28:16

... 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 ...

1Pet 2:4-9

IESOUS is the HEAD / BRIDEGROOM of the Church.

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].

Gal 6:16

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.

1Pet 2:9-10

IESOUS is the cornerstone of the Church.

Building / Congregation

And all who believed were in the same place, and had everything in common.

Act 2:44

And when they arrived and called the Church together ...

Act 14:27

I commend to you Phoebe our sister, who is ... a servant of the Church in Cenchrea ...

Rom 16:1

Paul ... to the Church of THEOS sanctified in CHRISTOS IESOUS that is in Corinth, [...] together with all those who call upon the name of our KYRIOS IESOUS CHRISTOS in every place ...

1Cor 1:2

... do you seat [or building] these despised people in the Church?

1Cor 6:4

... when you come together as a Church, I hear there are divisions among you ...

1Cor 11:18

Therefore, if the whole Church comes together at the same time ...

1Cor 14:23

[which rather implies a large building or outdoor space]

... I gave directions about it to the Churches of Galatia

1Cor 16:1

[Antioch of Pisidia, Iconium, et al ...] ...

Is anyone among you sick? He should summon the elders of the Church and they should pray over him, anointing him with olive oil in the name of KYRIOS.

Jam 5:14

... "What you see, write in a book and send it to the seven Churches: ...

Rev 1:11

The People of THEOS.

Church as a local meeting.

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'.

The term 'Church' describes both local buildings and separate local communities of believers (e.g. the Church of Antioch, Ephesus, Phillipi ...).

And all who believed were in the same place, and had everything in common.

Act 2:44

And when they arrived and called the Church together ...

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Rev 1:11

Body of CHRISTOS.

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.

... 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

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 1:22-23

IESOUS is the true vine and weare the branches.

Branches of the Vine

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.

Strong's G1091, ΕΩΡΩΝ, georgion, georgion, cultivable, that is, a farm; - husbandry. Barnes' Notes: field properly denotes a 'tilled' field at Corinth was the field on which THEOS had bestowed the labor of tillage, or culture, upon it.

IESOUS knows each sheep intimately, died by name. His disciples learn and obey guidance along a purposeful journey.

... "I am the vine; you are the branches. 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 branch, and dries up, and they gather them and throw them into the fire, and they are burned ...

Act 2:44

... if the root is holy, so also are the branches. Now if some of the branches were broken off, and you, although you were a wild olive tree, were grafted in 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 natural branches be grafted into their own olive tree?

Rom 11:16-24

The Bride of CHRISTOS

The Bride of CHRISTOS

The Bride of CHRISTOS pictures the relationship between a husband and a wife.

And KYRIOS said to me again, "Go, love a woman who has a lover and is committing adultery, just like the love of KYRIOS for the children of Israel ...

Hos 3:1-3

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 sons of the bridal-chamber cannot mourn, as long as the BRIDEGROOM is with them. But days will come when the BRIDEGROOM may be taken away from them, and then they will fast.

Mat 9:14-15

Then the Kingdom of the Heavens may be compared to ten virgins who took their lamps and went out to meet the BRIDEGROOM. [...] 'Behold, the BRIDEGROOM! Come out to meet him!' [...] the BRIDEGROOM arrived, and those who were ready went inside with Him to the wedding celebration, and the door was shut.

Mat 25:13

For I am jealous for you with a jealousy of THEOS, because I promised you in marriage to one husband, to present you as a pure virgin to CHRISTOS ...

2Cor 11:2-4

... the husband is the head of the wife, as also CHRISTOS is the Head of the Church (He Himself being the SAVIOR of the Body). [...] Husbands, love your wives, just as CHRISTOS also loved the Church, and gave Himself for her; in order that He might sanctify her by cleansing her with the washing of water by the word;



	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.	<p>[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, He was teaching them ...</p> <p>[The Sermon on the Plain] And He came down with them and stood on a level place, and a large crowd of His disciples and a great multitude of people from all of Judea and Jerusalem and the seacoast district of Tyre and Sidon, who came to hear Him ...</p> <p>Then IESOUS cried out in the temple courts [open air], teaching and saying, "You both know me and you know where I am from!"</p> <p>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 ...</p>	Mat 5:1-2 Luk 6:17-49 Joh 7:28 Joh 7:37
	Amos was a street preacher.	They hate the one who reproves in the gate and they abhor the one who speaks honestly.	Amo 5:10
	Ezra was a street preacher.	Then all the men of Judah and Benjamin assembled in Jerusalem [...] All the people sat in the public square of the House of THEOS trembling because of this matter and from the rains ...	Ezr 10:9-14
	Isaiah was a street preacher.	<p>All of the people gathered as one to the public square before the Water Gate. They asked Ezra the scribe to bring the book of the law of Moses that KYRIOS had commanded Israel. So Ezra the priest brought the law before the assembly for each man and woman to hear with understanding [...] He read from it facing the public square before the Water Gate from dawn until noon that day, opposite the men, women, and those with understanding. The ears of all the people were attentive to the book of the law. Then Ezra the scribe stood on a wooden podium that had been made for the occasion. [...] Ezra opened the book in the sight of all the people, because he was above all of the people. 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 they bowed down and worshiped KYRIOS with their noses to the ground. [...] and the Levites were teaching the people from the law while the people were in their places. So they read the book from the law of THEOS, making it clear and giving the meaning so that they could understand the reading.</p> <p>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 Israel separated themselves from all of the foreigners and stood and confessed their sins and the iniquities of their ancestors. They stood up in their place and read from the book of the law of KYRIOS their THEOS for a fourth part of the day [3 hours], and for a fourth [3 hours] they were confessing and worshiping KYRIOS their THEOS. Then Jeshua, Bani, Kadmiel, Shebaniah, Banni, Sherebiah, Bani, and Kenani stood on the platform of the Levites 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!</p>	Neh 8:1-8 Neh 9:1-5
	Jeremiah was a street preacher.	<p>... 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 the arbitrator in the gate and guide away the righteous by emptiness.</p> <p>"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.</p>	Isa 29:21 Isa 58:1
	IESOUS' disciples were street preachers.	<p>And the word of KYRIOS came to me, saying, "Go and proclaim in the ears of Jerusalem, 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.</p>	Jer 2:1-2
	John the Baptist was a famous wilderness preacher.	<p>The word that came to Jeremiah from KYRIOS, saying, "Stand in the gate of the House of KYRIOS and proclaim there this word, and say, 'Hear the word of KYRIOS, all of Judah, those who enter through these gates to bow in worship to KYRIOS.</p>	Jer 7:1-2
	Paul became a street preacher.	<p>And KYRIOS said to me, "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, 'Hear the words of this covenant and do them ...</p>	Jer 11:6
	Officials of Kings labored as street preachers.	<p>Thus said KYRIOS to me, "Go, and you must stand in the People's Gate through which the kings of Judah enter [...] And you must say to them, 'Hear the word of KYRIOS, kings of Judah, and all Judah, and all the inhabitants of Jerusalem who enter through these gates.</p>	Jer 17:19-20
	Our calling!	<p>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 at the entrance of the New Gate of the temple of KYRIOS in the hearing of all the people.</p>	Jer 36:10

Epilogue

And let us think about how to stir one another up to love and good works, not abandoning our meeting together, as is the habit of some, but encouraging each other, and by so much more as you see the day drawing near.

