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**Israel And The Church**

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**I.** [**Study**](study.html) **Goal**

I am trying to see if there is any scriptural difference between [HaShem](hashem.html)’s people as revealed in the Tanach (the Old Testament), and [HaShem](hashem.html)’s people as revealed in the Nazarean Codicil.

**II. Hypothesis**

Torah (the [law](law.html)) is a description of the character of [HaShem](hashem.html) as it is written:

***Yeshayah (Isaiah) 2:3*** *Many peoples will come and say, “Come, let us go up to the mountain of* [*HaShem*](hashem.html)*, to the house of the God of* [*Jacob*](israelja.html)*. He will* [*teach*](teacher.html) *us his ways, so that we may* [*walk*](walking.html) *in his paths.” The* [*law*](law.html)(torah) *will go out from Zion, the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*.*

We [know](daat.html), from the Nazarean Codicil, that the “Word” is [Yeshua](yeshua.html). This passage is equating the Torah ([Law](law.html)) with the Word. Torah is a description of [Messiah](mashiach.html). And He is unchanging, as it is written:

***Malachi 3:6*** *“I* [*HaShem*](hashem.html) *do not change. So you, O descendants of* [*Jacob*](israelja.html)*, are not destroyed.*

An unchanging God who’s character is defined by Torah, would have a consistent and unchanging requirement for those whom He loves. We [know](daat.html) that all those who are saved by [grace](grace.html) through faith are called sons of God, as it is written:

***Romans 8:14*** *Because those who are led by the Spirit of God are sons of God.*

A gathering of the sons of God, those who are saved by [grace](grace.html) through faith, for the purposes of obeying Torah and worshipping the unchanging God, are called an assembly as it is written:

***Devarim (Deuteronomy) 5:22*** *These are the* [*commandments*](cmds613.html)[*HaShem*](hashem.html) *proclaimed in a loud voice to your whole assembly there on the mountain from out of the* [*fire*](fire.html)*, the* [*cloud*](important.html) *and the deep darkness; and he added nothing more. Then he wrote them on* [*two*](two.html) *stone tablets and gave them to me.*

The word “assembly” is qahal in [Hebrew](hebrew.html). This is the [Hebrew](hebrew.html) word that is translated ekklesia, or church, in the Septuagint.

I would, therefore, expect that an unchanging [HaShem](hashem.html) would have an unchanging requirement for His people to obey the Torah (the [law](law.html)) which is a description of His character. The term “church” and “Israel“ are the [two](two.html) most frequent terms used to describe this called out assembly. I would, therefore, expect these [two](two.html) terms to describe the same group of people.

**III. The** [**first**](one.html) **usage of “assembly”.**

The [first](one.html) use of assembly (qahal) is in:

The [first](one.html) use of “**Qahal**”, which is translated ekklesia in the Septuagint, is in:

***Bereshit (Genesis) 28:1-4*** *So* [*Isaac*](isaac.html) *called for* [*Jacob*](israelja.html) *and blessed him and commanded him: “Do not marry a Canaanite woman. Go at once to Paddan Aram, to the house of your mother’s father Bethuel. Take a wife for yourself there, from among the daughters of Laban, your mother’s brother. May God Almighty bless you and make you fruitful and increase your* [*numbers*](nchart.html) *until you become a* [*community*](community.html) *of peoples. May he give you and your descendants the blessing given to* [*Abraham*](avraham.html)*, so that you may take possession of the land where you now live as an* [*alien*](aliens.html)*, the land God gave to* [*Abraham*](avraham.html)*.”*

In this passage we can see that the [community](community.html), or church, of peoples were to be [Isaac](isaac.html)’s offspring, [Jacob](israelja.html). From [Jacob](israelja.html) we have the [twelve](twelve.html) [tribes](tribes.html) of Israel!

The related word, “edah”, is [first](one.html) found in:

***Shemot (***[***Exodus***](exodus.html)***) 12:1***[*HaShem*](hashem.html) *said to Moses and Aaron in Egypt, “This month is to be for you the* [*first*](one.html) *month, the* [*first*](one.html) *month of your year. Tell the whole* [*community*](community.html) *of Israel that on the tenth day of this month each man is to take a lamb for his family,* [*one*](one.html) *for each* [*household*](househld.html)*.*

This passage also brings us back to Israel!

Lets examine the words for “church”, in the Nazarean Codicil, and “congregation” in the Tanach.

“**Church**” is the English translation of the Greek “ekklesia”. “Ekklesia” is also translated as “**congregation**” or “**assembly**”. Strong’s definition is:

1577 ekklesia, ek-klay-see’-ah; from a comp. of 1537 and a der. of 2564; a calling out, i.e. (concr.) a popular meeting, espec. a religious congregation ([Jewish](gen-jew.html) [synagogue](synagog.html), or Chr. [community](community.html) of members on earth or saints in [heaven](heaven.html) or both):-assembly, church.

**So, a church is an assembly or congregation.**

“**Congregation**” is the English translation of the [Hebrew](hebrew.html) “qahal”.

6951 qahal, kaw-hawl’; from 6950; assemblage (usually concr.):-assembly, company, congregation, multitude.

The Greek Ekklesia means simply an Assembly: **any assembly of people who are called out (for that is the etymological meaning of the word) from other people. Hence, it is used of the whole** [**nation**](nations.html) **of Israel as distinct from other** [**nations**](nations.html)**.**

The Septuagint uses the word Ekklesia [seventy](seventy.html) times when it translates the [Hebrew](hebrew.html) word: lhq; (qahal), from which we get our English word “call”. It means to call together, to assemble, to congregant, or [gather](gather.html) together. A related word is:

5712 `edah, ay-daw’; fem. of 5707 in the orig. sense of fixture; a stated assemblage (spec. a concourse, or gen. a family or crowd):-assembly, company, congregation, multitude, people, swarm. Comp. 5713.

The [first](one.html) usage of ekklesia, in the order of the Nazarean Codicil, is in:

***Matityahu (Matthew) 16:18*** *And I tell you that you are Tzefet (Peter), and on this* [*rock*](rock.html) *I will build my church, and the gates of Hades will not overcome it.*

Peter was an Israelite. So, if [Messiah](mashiach.html)’s church has anything to do with people, it has to do with Peter, or with Israelites.

**V. Idiomatic usage of “Church”:**

Let’s look at another usage of the word “church”. This usage is an idiomatic phrase: “The [Angel](angels.html) of the Church”. **This is an officer of the** [**synagogue**](synagog.html). The following names and titles also describe this officer:

**Sheliach Tzibbur (**[**Hebrew**](hebrew.html)**)**

**Angellos Ekklesia (Greek)**

**(**[**Angel**](angels.html) **of the Assembly or**

[**Angel**](angels.html) **of the Church)**

**Bishop of the congregation**

**Baal Teffilah (Master of** [**Prayer**](prayer.html)**)**

**Chazzan**

**overseer**

This officer is [known](daat.html) today as the Chazzan, Hazzan HaKeneset, or the Beadle. The qualifications for this office, according to Shulhan Arukh - OH 53:4-9, were:

1. Humility

2. Acceptability to the congregation.

3. [Knowledge](knowledge.html) of the rules of [prayer](prayer.html) and the

proper pronunciation of the [Hebrew](hebrew.html) text.

4. An agreeable voice.

5. Proper dress.

6. A [beard](hair.html).[[1]](#footnote-1)

This man was the public minister of the [synagogue](synagog.html). He was responsible for public [prayer](prayer.html), or appointing those who read from the Torah, and he sometimes preached if there were no others to discharge this office. This man did not read the Torah publicly, but, every [Shabbat](sabbath.html), [Sabbath](sabbath.html), he called out [seven](seven.html) of the [synagogue](synagog.html) (on other days fewer) whom he judged fit to read. He stood by those that read and carefully made sure that they read correctly. He would correct them if they made an error. It is for this reason that he was also called an “overseer”. If you wanted something read in the [synagogue](synagog.html), on [Shabbat](sabbath.html), you would give it to the [Angel](angels.html) of the Church; that is why the [letters](letters.html), in the opening chapters of the book of the Revelation, are addressed to the [Angel](angels.html) of the Church. He would get folks to read these [letters](letters.html), on [Shabbat](sabbath.html), to the whole congregation.

Formerly, in the [Temple](temple.html) service in [Jerusalem](city.html), the [Angel](angels.html) of the Church was the [priest](priests.html) who acted as the leader of [prayer](prayer.html) in intercession with [HaShem](hashem.html) for the worshippers.

This office is found several times in the Nazarean Codicil. I have underlined the word. Note that it is not always translated as “the [angel](angels.html) of the church”:

***Luqas (***[***Luke***](luke.html)***) 4:14-21***[*Yeshua*](yeshua.html) *returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He* [*taught*](teacher.html) *in their synagogues, and everyone praised him. He went to Nazareth, where he had been brought up, and on the* [*Sabbath*](sabbath.html) *day he went into the* [*synagogue*](synagog.html)*, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach* [*good news*](mishna1.html) *to the poor. He has sent me to proclaim* [*freedom*](freedom.html) *for the prisoners and recovery of sight for the blind, to release the oppressed To proclaim the year of the Lord’s favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The* [*eyes*](body.html) *of everyone in the* [*synagogue*](synagog.html) *were fastened on him, And he began by saying to them, “Today this scripture is fulfilled in your hearing.”*

***Matityahu (Matthew) 5:25*** *“Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may* [*hand*](fourteen.html) *you over to the judge, and the judge may* [*hand*](fourteen.html) *you over to the officer, and you may be thrown into prison.*

***Matityahu (Matthew) 10:16-20*** *I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. “Be on your guard against men; they will* [*hand*](fourteen.html) *you over to the local councils and flog you in their synagogues. On my account you will be brought before governors and kings as witnesses to them and to the* [*Gentiles*](gen-jew.html)*. But when they arrest you, do not worry about what to say or how to say it. At that* [*time*](time.html) *you will be given what to say, For it will not be you* [*speaking*](mashal.html)*, but the Spirit of your Father* [*speaking*](mashal.html) *through you.*

***Revelation 2:1*** *“To the* [*angel*](angels.html) *of the church in Ephesus write: These are the words of him who holds the* [*seven*](seven.html)[*stars*](mazaroth.html) *in his right* [*hand*](mashal.html) *and walks among the* [*seven*](seven.html) *golden lampstands:*

***Revelation 2:8*** *“To the* [*angel*](angels.html) *of the church in Smyrna write: These are the words of him who is the* [*First*](one.html) *and the Last, who died and came to life again.*

***Revelation 2:12*** *“To the* [*angel*](angels.html) *of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword.*

***Revelation 2:18*** *“To the* [*angel*](angels.html) *of the church in Thyatira write: These are the words of the Son of God, whose* [*eyes*](body.html) *are like blazing* [*fire*](fire.html) *and whose* [*feet*](heel.html) *are like burnished bronze.*

***Revelation 3:1*** *“To the* [*angel*](angels.html) *of the church in Sardis write: These are the words of him who holds the* [*seven*](seven.html) *spirits of God and the* [*seven*](seven.html)[*stars*](mazaroth.html)*. I* [*know*](daat.html) *your deeds; you have a reputation of being alive, but you are dead.*

***Revelation 3:7*** *“To the* [*angel*](angels.html) *of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no* [*one*](one.html) *can shut, and what he shuts no* [*one*](one.html) *can open.*

***Revelation 3:14*** *“To the* [*angel*](angels.html) *of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God’s* [*creation*](bara.html)*.*

From the above usage we can understand that the “[Angel](angels.html) of the Church” was simply an officer of the [synagogue](synagog.html) and of the [Temple](temple.html). Both of these institutions are associated with Israel.

**V. Examples**

I would like to remove the word “church” from the following sentences, and substitute the word “congregation”. This should help us to understand this word “church” a little better:

***Matityahu (Matthew) 18:15-17*** *“If your brother* [*sins*](sin.html) *against you, go and show him his fault, just between the* [*two*](two.html) *of you. If he listens to you, you have won your brother over. But if he will not listen, take* [*one*](one.html) *or* [*two*](two.html) *others along, so that ‘every matter may be established by the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses.’ If he refuses to listen to them, tell it to the congregation; and if he refuses to listen even to the congregation, treat him as you would a pagan or a tax collector.*

In this portion the audience is made up of the Apostles, all of whom are Israelites. These Israelites had no church as we [know](daat.html) it. They had only synagogues made up of congregates who are Israelites or converts. They [knew](daat.html) nothing of a single pastor because they always had at least [three](three.html) pastors. The singular word “pastor” never occur in the Nazarean Codicil. It occurs ONLY in the plural. They [knew](daat.html) nothing of our church songs, church government, church buildings, communion, church baptism, or any of the other trappings associated with a church. They only [knew](daat.html) the [synagogue](synagog.html)!

If you analyze the sequence here, you will see that the [number](nchart.html) of people we “go to” is increasing from [one](one.html) to [two](two.html) or [three](three.html) to an entire congregation. The idea of a congregation is the idea of talking to all the folks of your town or [community](community.html). Biblically [speaking](mashal.html), a congregant ALWAYS walked less than a [Sabbath](sabbath.html) day’s [journey](stages.html) to get to the [synagogue](synagog.html). So, if you told a matter to the congregation you have effectively ostracized a sinner from his [community](community.html).

**VI. The Book of** [**Ruth**](ruth.html)

The book of [Ruth](ruth.html) gives a beautiful example of the church:

[***Ruth***](ruth.html) ***1:3-5*** *Now Elimelech, Naomi’s husband, died, and she was left with her* [*two*](two.html) *sons. They married* ***Moabite*** *women,* [*one*](one.html) *named Orpah and the other* [*Ruth*](ruth.html)*. After they had lived there about* [*ten*](ten.html) *years, Both Mahlon and Kilion also died, and Naomi was left without her* [*two*](two.html) *sons and her husband.*

So, we have a Moabitess named [Ruth](ruth.html) marrying a [Jew](gen-jew.html) of the [tribe](tribes.html) of Judah. The Sages all agree that [Ruth](ruth.html) became a [Jewish](gen-jew.html) proselyte before she married Mahlon. We see this very clearly in [Ruth](ruth.html)’s declaration:

[***Ruth***](ruth.html) ***1:15-18*** *“Look,” said Naomi, “your sister-in-*[*law*](law.html) *is going back to her people and her gods. Go back with her.” But* [*Ruth*](ruth.html) *replied, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May* [*HaShem*](hashem.html) *deal with me, be it ever so severely, if anything but death separates you and me.” When Naomi realized that* [*Ruth*](ruth.html) *was determined to go with her, she stopped urging her.*

Here [Ruth](ruth.html) is identifying with the [HaShem](hashem.html) of the [Jews](gen-jew.html). In fact, it is from this passage that [Jews](gen-jew.html) understand that you should attempt to dissuade a potential proselyte [three](three.html) times and then you should accept them and never dissuade them again.

Notice that [Ruth](ruth.html) and Naomi get to Israel at the beginning of [Passover](passover.html):

[***Ruth***](ruth.html) ***1:22*** *So Naomi returned from* [*Moab*](stages.html) *accompanied by* [*Ruth*](ruth.html) *the Moabitess, her daughter-in-*[*law*](law.html)*, arriving in* [*Bethlehem*](bethlehem.html) *as the barley harvest was beginning.*

The barley harvest ALWAYS begins the day after the [first](one.html) day of [Passover](passover.html). [Passover](passover.html) is connected to Hag [Shavuot](shavuot.html), the [Feast of Weeks](shavuot.html), by counting the [omer](omer.html). When we have finished counting [seven](seven.html) weeks and fifty days, we begin to celebrate Hag [Shavuot](shavuot.html).

Now we can see that [Ruth](ruth.html) gets betrothed on Hag [Shavuot](shavuot.html):

[***Ruth***](ruth.html) ***2:23*** *So* [*Ruth*](ruth.html) *stayed close to the servant girls of Boaz to glean until the barley and wheat harvests were finished. And she lived with her mother-in-*[*law*](law.html)*.*

Since we [know](daat.html) that the wheat harvest is ALWAYS begun on Hag [Shavuot](shavuot.html), we can can understand that the end of the barley harvest represents the beginning of the wheat harvest. This was the [time](time.html) of [Ruth](ruth.html)’s [betrothal](betroth.html):

[***Ruth***](ruth.html) ***3:1-13***[*One*](one.html) *day Naomi her mother-in-*[*law*](law.html) *said to her, “My daughter, should I not try to find a home for you, where you will be well provided for? Is not Boaz, with whose servant girls you have been, a kinsman of ours? Tonight he will be winnowing barley on the threshing floor. Wash and perfume yourself, and put on your best clothes. Then go down to the threshing floor, but don’t let him* [*know*](daat.html) *you are there until he has finished* [*eating*](eating.html) *and drinking. When he lies down, note the place where he is lying. Then go and uncover his* [*feet*](heel.html) *and lie down. He will tell you what to do.” “I will do whatever you say,”* [*Ruth*](ruth.html) *answered. So she went down to the threshing floor and did everything her mother-in-*[*law*](law.html) *told her to do. When Boaz had finished* [*eating*](eating.html) *and drinking and was in good spirits, he went over to lie down at the far end of the grain pile.* [*Ruth*](ruth.html) *approached quietly, uncovered his* [*feet*](heel.html) *and lay down. In the middle of the night something startled the man, and he turned and discovered a woman lying at his* [*feet*](heel.html)*. “Who are you?” he asked. “I am your servant* [*Ruth*](ruth.html)*,” she said. “Spread the corner of your garment over me, since you are a kinsman-redeemer.” “*[*HaShem*](hashem.html) *bless you, my daughter,” he replied. “This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. And now, my daughter, don’t be afraid. I will do for you all you ask. All my fellow townsmen* [*know*](daat.html) *that you are a woman of noble character. Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I. Stay here for the night, and in the morning if he* [*wants*](needs.html) *to* [*redeem*](redemption.html)*, good; let him* [*redeem*](redemption.html)*. But if he is not willing, as surely as* [*HaShem*](hashem.html) *lives I will do it. Lie here until morning.”*

The Sages all understood that Hag [Shavuot](shavuot.html) is when [Ruth](ruth.html) became betrothed. The Sages also understand that Hag [Shavuot](shavuot.html) is when Israel became betrothed to [HaShem](hashem.html), at the [foot](heel.html) of Mount [Sinai](stages.html) in the days of Moses.

So [Ruth](ruth.html), the proselyte, representing the ‘church’, became betrothed on Hag [Shavuot](shavuot.html), the [Feast of Weeks](shavuot.html). The ‘church’, typified by [Ruth](ruth.html), [first](one.html) became Torah observant and then became betrothed.

**VII. Connecting “assembly” (qahal) and “church” (ekklesia) in** [**time**](time.html)**.**

We have an interesting Nazarean Codicil which points back to the “church”, or ekklesia, in the wilderness. This is the Nazarean Codicil’s earliest reference, in [time](time.html), to the church. A careful reading shows that those who constitute the church are the children of Israel.

***II Luqas (Acts) 7:37-40*** *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church* [ekklesia] *in the wilderness with the* [*angel*](angels.html) *which spake to him in the mount* [*Sinai*](stages.html)*, and [with] our* [*fathers*](fathers.html)*: who received the lively oracles to give unto us: To whom our* [*fathers*](fathers.html) *would not obey, but thrust [him] from them, and in their hearts turned back again* [*into Egypt*](thebirth.html)*, Saying unto Aaron, Make us gods to go before us: for [as for] this Moses, which brought us out of the land of Egypt, we* [*know*](daat.html) *not what is become of him.*

***II Luqas (Acts) 7:37-40*** *“This is that Moses who told the Israelites, ‘God will send you a prophet like me from your own people.’ He was in the assembly in the desert, with the* [*angel*](angels.html) *who* [*spoke*](mashal.html) *to him on Mount* [*Sinai*](stages.html)*, and with our* [*fathers*](fathers.html)*; and he received living words to pass on to us. “But our* [*fathers*](fathers.html) *refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt. They told Aaron, ‘Make us gods who will go before us. As for this fellow Moses who led us* [*out of Egypt*](thebirth.html)*--we don’t* [*know*](daat.html) *what has happened to him!’*

Those called Israelites, in the above passage, also include [Gentiles](gen-jew.html), as it is written:

***Shemot (***[***Exodus***](exodus.html)***) 12:37-38*** *The Israelites journeyed from Rameses to* [*Succoth*](succoth.html)*. There were about* [*six*](six.html) *hundred thousand men on* [*foot*](heel.html)*, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds.*

We see this same group of [Jews](gen-jew.html) and [Gentiles](gen-jew.html), called Israelites, in:

***Devarim (Deuteronomy) 29:9-15*** *Carefully follow the terms of this* [*covenant*](covenant.html)*, so that you may prosper in everything you do. All of you are* [*standing*](mashal.html) *today in the presence of* [*HaShem*](hashem.html) *your God--your leaders and chief men, your elders and officials, and all the other men of Israel, Together with your children and your wives, and the* [*aliens*](aliens.html) *living in your camps who chop your wood and carry your water. You are* [*standing*](mashal.html) *here in order to enter into a* [*covenant*](covenant.html) *with* [*HaShem*](hashem.html) *your God, a* [*covenant*](covenant.html)[*HaShem*](hashem.html) *is making with you this day and sealing with an oath, To confirm you this day as his people, that he may be your God as he promised you and as he swore to your* [*fathers*](fathers.html)*,* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html)*, and* [*Jacob*](israelja.html)*. I am making this* [*covenant*](covenant.html)*, with its oath, not only with you Who are* [*standing*](mashal.html) *here with us today in the presence of* [*HaShem*](hashem.html) *our God but also with those who are not here today.*

The [Talmud](orallaw.html) (the oral [law](law.html)) records that [HaShem](hashem.html) [spoke](mashal.html) [seventy](seventy.html) languages at [Sinai](stages.html), that the whole [world](worlds.html) might comprehend His Torah:

***Shabbath 88b****: R. Johanan said: What is meant by the verse, The Lord giveth the word: They that publish the tidings are a great host? Every single word that went forth from the Omnipotent was split up into* [*seventy*](seventy.html) *languages. The School of R. Ishmael* [*taught*](teacher.html)*: And like a hammer that breaketh the* [*rock*](rock.html) *in pieces, just as a hammer is divided into many sparks, so every single word that went forth from the Holy* [*One*](one.html)*, blessed be He, split up into* [*seventy*](seventy.html) *languages.*

It is written, that the [number](nchart.html) of [nations](nations.html) is [seventy](seventy.html), in:

***Devarim (Deuteronomy) 32:8*** *When the Most High gave the* [*nations*](nations.html) *their* [*inheritance*](inherit.html)*, when he divided all mankind, he set up boundaries for the peoples according to the* [*number*](nchart.html) *of the sons of Israel.*

***Bereshit (Genesis) 46:26-27*** *All those who went to Egypt with* [*Jacob*](israelja.html)*--those who were his direct descendants, not counting his sons’ wives--numbered sixty-*[*six*](six.html) *persons. With the* [*two*](two.html) *sons who had been born to* [*Joseph*](joseph.html) *in Egypt, the members of* [*Jacob*](israelja.html)*’s family, which went to Egypt, were* [*seventy*](seventy.html) *in all.*

With this understanding of what happened at Mount [Sinai](stages.html), when the Torah was given, we can appreciate this scene in II Luqas (Acts):

***II Luqas (Acts) 2:1-47*** *When the day of* [*Pentecost*](shavuot.html) *came, they were all together in* [*one*](one.html) *place. Suddenly a sound like the blowing of a violent wind came from* [*heaven*](heaven.html) *and filled the whole house where they were* [*sitting*](mashal.html)*. They saw what seemed to be* [*tongues*](spirit.html) *of* [*fire*](fire.html) *that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to* [*speak*](mashal.html) *in other* [*tongues*](spirit.html) *as the Spirit enabled them. Now there were staying in* [***Jerusalem***](city.html) ***God-fearing*** [***Jews***](gen-jew.html) *from every* [*nation*](nations.html) *under* [*heaven*](heaven.html)*. When they heard this sound, a crowd came together in bewilderment, because each* [*one*](one.html) *heard them* [*speaking*](mashal.html) *in his own language. Utterly amazed, they asked: “Are not all these men who are* [*speaking*](mashal.html) *Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (Both* [*Jews*](gen-jew.html) *and converts to Judaism); Cretans and Arabs--we hear them declaring the wonders of God in our own* [*tongues*](spirit.html)*!” Amazed and perplexed, they asked* [*one*](one.html) *another, “What does this mean?” Some, however, made fun of them and said, “They have had too much wine.” Then Peter stood up with the* [*Eleven*](eleven.html)*, raised his voice and addressed the crowd****: “Fellow*** [***Jews***](gen-jew.html) ***and all of you who live in*** [***Jerusalem***](city.html)*, let me explain this to you; listen carefully to what I say. These men are not drunk, as you suppose. It’s only* [*nine*](nine.html) *in the morning! No, this is what was spoken by the prophet Yoel (Joel): “‘In the* [*last days*](lastdays.html)*, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will* [*dream*](dreams.html)[*dreams*](dreams.html)*. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the* [*heaven*](heaven.html) *above and* [*signs*](signs.html) *on the earth below,* [*blood*](body.html) *and* [*fire*](fire.html) *and billows of smoke. The* [*sun*](hachama.html) *will be turned to darkness and the* [*moon*](chodesh.html) *to* [*blood*](body.html) *before the* [*coming*](coming.html) *of the great and glorious* [*day of the Lord*](day.html)*. And everyone who calls on the* [*name*](name.html) *of the Lord will be saved.****’ “Men of Israel****, listen to this:* [*Yeshua*](yeshua.html) *of Nazareth was a man accredited by God to you by miracles, wonders and* [*signs*](signs.html)*, which God did among you through him, as you yourselves* [*know*](daat.html)*. This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of* [*wicked*](wicked.html) *men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. David said about him: “‘I saw the Lord always before me. Because he is at my right* [*hand*](mashal.html)*, I will not be shaken. Therefore my* [*heart*](body.html) *is glad and my* [*tongue*](spirit.html) *rejoices; my* [*body*](body.html) *also will live in hope, Because you will not abandon me to the grave, nor will you let your Holy* [*One*](one.html) *see decay. You have made* [*known*](daat.html) *to me the paths of life; you will fill me with joy in your presence.’ “Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and* [*knew*](daat.html) *that God had promised him on oath that he would place* [*one*](one.html) *of his descendants on his throne. Seeing what was ahead, he* [*spoke*](mashal.html) *of the* [*resurrection*](techiyat.html) *of the* [*Mashiach*](mashiach.html)*, that he was not abandoned to the grave, nor did his* [*body*](body.html) *see decay. God has raised this* [*Yeshua*](yeshua.html) *to life, and we are all witnesses of the fact. Exalted to the right* [*hand*](mashal.html) *of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to* [*heaven*](heaven.html)*, and yet he said, “‘The Lord said to my Lord: “Sit at my right* [*hand*](mashal.html) *Until I make your enemies a footstool for your* [*feet*](heel.html)*.”‘ “Therefore let* ***all Israel*** *be assured of this: God has made this* [*Yeshua*](yeshua.html)*, whom you crucified, both Lord and* [*Mashiach*](mashiach.html)*.” When the people heard this, they were cut to the* [*heart*](body.html) *and said to Peter and the other apostles, “****Brothers****, what shall we do?” Peter replied, “Repent and be baptized, every* [*one*](one.html) *of you, in the* [*name*](name.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *for the* [*forgiveness*](forgive.html) *of your* [*sins*](sin.html)*. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off--for all whom the Lord our God will call.” With many other words he warned them; and he pleaded with them, “*[*Save*](salvation.html) *yourselves from this corrupt* [*generation*](toldot.html)*.” Those who accepted his message were baptized, and about* [*three*](three.html) *thousand were added to their* [*number*](nchart.html) *that day. They devoted themselves to the apostles’* [*teaching*](teacher.html) *and to the fellowship, to the breaking of bread and to* [*prayer*](prayer.html)*. Everyone was filled with* [*awe*](fear.html)*, and many wonders and miraculous* [*signs*](signs.html) *were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the* [*temple*](temple.html) *courts. They broke bread in their homes and* [*ate*](eating.html) *together with glad and sincere hearts, Praising God and enjoying the favor of all the people. And the Lord added to their* [*number*](nchart.html) *daily those who were being saved.*

[HaShem](hashem.html) repeatedly emphasizes, in the above passage, that the men who are being added to their [number](nchart.html), are [JEWS](gen-jew.html)! Not only are they [Jews](gen-jew.html), but they are Torah observant [Jews](gen-jew.html)! God-fearers were proselytes to Judaism, so we would consider them [Jews](gen-jew.html) too. The only other group of people mentioned, are the men who lived in [Jerusalem](city.html). These are most likely [Jews](gen-jew.html) too. This is exactly the same makeup as the people in the wilderness of [Sinai](stages.html), in the days of Moses. The mixed multitude were demonstrably proselytes to Judaism. In fact, the rules for how [Gentiles](gen-jew.html) are received into Judaism are derived from the acts that the people performed just prior to the declaration of the Torah.

There are many who see II Luqas (Acts) 2 as the beginning of the Church. This cannot be. [First](one.html) the word for ‘church’ is not used in this passage. Second, it occurs 1300 years after the giving of the Torah, which was, clearly, called the ‘church’, according to:

***II Luqas (Acts) 7:37-40*** *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church* [ekklesia] *in the wilderness with the* [*angel*](angels.html) *which spake to him in the mount* [*Sinai*](stages.html)*, and [with] our* [*fathers*](fathers.html)*: who received the lively oracles to give unto us: To whom our* [*fathers*](fathers.html) *would not obey, but thrust [him] from them, and in their hearts turned back again* [*into Egypt*](thebirth.html)*, Saying unto Aaron, Make us gods to go before us: for [as for] this Moses, which brought us out of the land of Egypt, we* [*know*](daat.html) *not what is become of him.*

It is instructive to note that the giving of the Torah, in II Luqas (Acts) 7:37-40, and the [events](feasts.html) of II Luqas (Acts) 2, both took place on Hag [Shavuot](shavuot.html). So, I would agree that the church was [first](one.html) formed on Hag [Shavuot](shavuot.html), but I would suggest that it happened in the days of Moses, which was 1300 years before the [events](feasts.html) of II Luqas (Acts) 2.

**VIII. Conclusion**

To put it another way:

**The** [**first**](one.html) **church was formed**

**in the days of Moses,**

**of Israelites and a large mixed multitude (**[**Gentile**](gen-jew.html) **proselytes),**

**at the** [**foot**](heel.html) **of Mount** [**Sinai**](stages.html)**,**

**on the** [**Feast of Weeks**](shavuot.html)

**(**[**Shavuot**](shavuot.html)[[Hebrew](hebrew.html)] **-** [**Pentecost**](shavuot.html)[Greek]**).**

Most Christians agree that the [first](one.html) church was formed on the [Feast of Weeks](shavuot.html) ([Pentecost](shavuot.html)), but, they see the [time](time.html) frame as the [time](time.html) of II Luqas (Acts) chapter 2. Even so, the people in II Luqas (Acts) chapter [two](two.html) were composed of Israelites ([Jews](gen-jew.html) and proselytes), in [Jerusalem](city.html), while observing the Torah’s [command](cmds613.html) to celebrate the [Feast of Weeks](shavuot.html). These were not like the Christians of today who do not observe the feasts, and are not Torah observant!

**IX. The Etymology of the Word ‘Church’**

The word ‘church’ is probably not a very good word to use when we are describing [HaShem](hashem.html)’s chosen people. This word is a mixture of the Holy and the profane. Let’s look at what the dictionary says about this word:

**DEFINITION:**

**church** (chûrch) noun

Abbr. c., C., ch., Ch.

1. A building for public, especially Christian worship.

2. Often Church a. The company of all Christians regarded as a mystic [spiritual](physical.html) [body](body.html). b. A specified Christian denomination: the Presbyterian Church. c. A congregation.

3. Public divine worship in a church; a religious service: goes to church at Christmas and Easter.

4. The clerical profession; clergy.

5. Ecclesiastical power as distinguished from the secular: the separation of church and state.

6. Christian Science. “The structure of Truth and Love” (Mary Baker Eddy).

**verb, transitive**

churched, church·ing, church·es

To conduct a church service for, especially to perform a religious service for (a woman after childbirth).

**adjective**

Of or relating to the church; ecclesiastical.

**[Middle English chirche, from Old English cirice, ultimately from Medieval Greek kurikon, from Late Greek kuriakon (doma), the Lord’s (house), from Greek kuriakos, of the lord, from kurios, lord.][[2]](#footnote-2)**

Note that the dictionary says that “church” is the translation of “kuriakon” not “ecclessia” as we find in most Bible translations.

Now lets see who “circe” is:

**Cir·ce** (sûr¹sê) noun - Greek Mythology.

A goddess who turned Odysseus’s men temporarily into swine but later gave him directions for their [journey](stages.html) home.

— Cir¹ce·an (sûr¹sê-en, ser-sê¹en) adjective[[3]](#footnote-3)

**Circe** (sûr¹sê) (sûr¹se), in Greek mythology, enchantress; daughter of HELIOS. In HOMER’s Odyssey she turned ODYSSEUS’ men into swine, but was forced to break the spell.[[4]](#footnote-4)

So, I am not sure if we even want to use the word “church” after we understand it’s etymology. The word ‘church’ is the [name](name.html) of a pagan goddess who turns men into swine! This is certainly not what I want to be called by. We might be wiser just to call these folks the ‘congregation’ or the ‘assembly’.

\* \* \*

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1. Magen Avraham to Shihan Arukh OH. 53:6 [↑](#footnote-ref-1)
2. The American Heritage Dictionary of the English Language [↑](#footnote-ref-2)
3. The American Heritage Dictionary of the English Language [↑](#footnote-ref-3)
4. The Concise Columbia Encyclopedia [↑](#footnote-ref-4)