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Isaiah 56:5 — In Every Place, Part 3

Acts 26:18 — “. . . I’m sending you off to present my offer of sins forgiven, and a place in the family, inviting them into the company of those who begin real living by believing in Me” (contemporary version). Acts 20:32 — This is our inheritance. Eph 2:12,19 — A place to belong, our own possession, where eternal life is commanded (Ps 133:3) — A place among our brothers and sisters (New International Version), among those who are worthy of Him.

Tim 2:8 — Applies to the universal church, of all who have made themselves worthy (suitable) of their Savior and Lord. Mt 10:37,38 applies to the universal church of all who have obeyed the gospel by the hearing of faith. Rom 10:16,17; John 3:36; Acts 5:32 — All who have eternal life — Heb 5:9, and know it by experience — 1 John 5:13; 1 John 3:14-23. All who are one, John 17:20-23, love as He loved, John 13:34,35.

1 Tim 2:8 — Applies where ever — in every place or locality that He has caused His name to dwell, Mal 1:11, Dt 12:5,11, 1 Cor 1:2. Mal 1:11 speaks of the universal church where the doors are shut to the altars for all who offer vain offerings, Mal 1:10; 3:3. But at the rising of the sun and at the setting of the sun the universal church will give their bodies as living sacrifice, Rom 12:1.

The Universal Church

The universal church who is no longer conformed to this world, Rom 12:2. The universal church who is one as He is one with His Father, John 17:20-23. The universal church who gather together at dawn and sundown every day of their lives to give praise and thanks to God, 1 Chr 23:30. They are speaking and singing about the glories, virtues, and honor of their God and Savior, 1 Pet 2:9,10 and Heb 13:15. As the universal church had its beginnings so will it have its end in this age Acts 2:42-47; 4:32-35; Acts 3:21; Heb 10:13; Rev 11:15; Rev 20:1,2.

1 Tim 2:1-8 — Therefore this is the only way the universal church can be. And it has to be as well as all the rest of the word quoted above. If it is any other way it couldn’t be the universal church John 17:23 — consisting of all who believe (verse 20).

1 Tim 2:8 — Says in every place, as Paul meant in 1 Cor 1:2. Wherever; in every place, that His saints gather together — incense is offered up to Him. Mal 1:11 — Pure offerings are offered up — for my name shall be great among the nations. This is the universal church. Therefore it is impossible that there can be any denominations in the universal church. If you can get any denominations per se in 1 Tim 2:8 in any locality (place in the Greek; township), then Christ has been divided after all. (All Places where God dwells are as 1 Cor 1:10.) 1 Cor 1:11 — contentions means discord, strife (4978 Gk N.T.) Pr 6:19; 2 Tim 4:3,4; 1 Cor 3:1,3,4 — split, gap, schism, division.

1 Cor 1:9-13 — So we ask you, “Christian friends,” has your Christ been divided, Mt 24:5? What Christ do you have? As Paul put in 2 Cor 11:3,4 or 13-15, what kind of person started your denomination? John 7:18; Titus 3:10,11. 1 Tim 2:8 condemns all of the professing church today if they will be honest about what God’s word means, what it actually means!

Place — Look it up in the Greek New Testament (Gk. 5117) ;

Dissension — Look it up in the Greek New Testament (Gk. 1261).

1 Tim 2:8 (KJV) — ”I will therefore that men pray every where, lifting up holy hands, without wrath or doubting.” (But read 1 Tim 2:8 in the Greek N. T. — or any other Bible than the KJV) Doubting in the Greek N.T. means *discussion* (1261), or internal consideration, debate, dispute, reasoning and thoughts. Since the anointing teaches us all things, and first of all to abide in Him, so who in these doubting denominations is going to have confidence in the day of Messiah at the

judgment since 2 Thes 1:8 says they do not obey the gospel, John 13:34,35; 1 John 3:14,23. A denomination cannot be a church — the Body or temple, 1 Cor 3:16,17, since it has already been destroyed along with the one who started it.

Paul was saying we are to be without wrath or even discussions (doubt) about what the anointing teaches you (1 Cor 4:1-5; 2 Cor 13:5). All who have made themselves worthy of Messiah will be one without discussion. Worthy (514 in the Greek) — suitable, counterpart — without any division or even discussion or dissensions between all others who have made themselves worthy of Him. They deserve Him and one another, since they all have died with Him, Rom 6:2-5, and live a life as He did Mt 10:37, 38.

Wrath (3709 in the Greek) — Passions aroused against one another in dispute, or even dissension (1261 in the Greek) — even differing opinions that result in discussions, as 1 Cor chapters 1-3.

The Churches of the Reformation

The Reformation of Martin Luther to this present day has been nothing more than the proving that his Christ was always divided. All reformers are as Tit 3:10, 11, which condemns them. Roger Williams would have nothing to do with this kind of thing, he knew that the essential element was missing that could bring peace, obedience to Messiah and unity: apostleship. Rom 1:5 — Apostleship brings about the obedience of the faith. Rom 10:14-17 — Martin Luther proclaimed a divided Christ, 2 Cor 11:4; 13-15, like you know who else.

Who says now go to a Bible believing church after they are saved by the faith they received? The word place: it is impossible to even imagine that Paul was thinking here in 1 Tim 2:8 of a Bible believing church building down the street from another Bible believing church building which goes by another name because a "place" is a locality. All who believe in that locality (town) were as he they must be before they could hold up holy hands together in the morning and evening sacrifices.

Let us discuss the word *discussion*; which is to question about the teaching in open debate between two or more people in the church. *Debate* is contention by words or argument. It is debate over any other subject between parties concerning debatable matters. This simply can not fit with in Eph 5:21 — submitting to one another out of reverence for Messiah, or Phil 2:2-4. 1 Cor 1:10 leaves no room for debate. Phil 2:3 ends all debate or discussion. Phil 2:2 tells us to be like-minded, of one accord (Rom 12:16; Phil 4:2).

One Undivided, Undenominated Church

Phil 4:2 — Displays the urgency of Paul, "I implore Euodias and I implore Syntyche to be of the same mind in the Master of both of them." The seriousness of this "discussion (debate) or dissension" between them was serious enough to be mentioned in a letter to be read aloud in public. This was so their corporate prayers in Philippi would not be hindered, Rom 12:1. Paul pleaded with them both so that 1 Cor 3:1 would not be said of them and by 1 Cor 1:13, Messiah would be "divided." But the one who would not reconcile their differences would be cut off — so the Body would stay together in love, Mk 3:25.

Just as Paul was a minister of God in the spiritual realm, Rom 13:4, he bore the sword and was able to carry out capital punishment on one of these women. This is what Mt 18:15 teaches that capital punishment is in the New Testament Church. To Paul Phil 4:2 was too important of a matter not to be open to public admonition. *Doubting* (1261) in Phil 4:2 is also in Luke 2:35 and 1 Tim 2:8. In Luke 2:35 the word *thoughts* (1261) means inward reasoning — in the opposite sense of Phil 2:2-4. Differences of opinions are caused by as 1 Tim 2:8 says. That is, inward reasoning, questioning, consideration and deliberation; turning thoughts over in the mind; reckoning by mental questions, opinions, designs, disputes, and suspicions.

When Paul was writing to the Church at Philippi he wasn't writing to a denomination among 100 other schisms and divisions in the church, but to all who were being saved in that town, Acts 2:47, or *locality, place* 1 Cor 1:2, 1 Tim 2:8. In Acts 20:17 Paul called for the elders of the church at Ephesus. There could only be one church, one undivided, undenominated church at Ephesus. This church is the place where God's name dwells, the God who is one, Eph 4:4-7.

The Undivided Community of Israel

Acts 8:1 — Speaks of the Church at Jerusalem. In the Greek they had no name for a spiritual body, but there was a name in Hebrew for the Body Messiah spoke of. The word in Mt 16:18 He referred to is *Edah*, from Jer 30:20. It is 5712, 5713 in the Hebrew Old Testament — This is the community of Israel (NIV), just as in Acts 7:38 and Heb 2:12. The Greek usage of the term as in Acts 19:32,39,40, which in the spiritual way could only be referring to the Hebrew *kahal*, which is a meeting of the Edah, a gathering for a certain reason. There is no spiritual basis for the word *church* in Greek, only the secular meeting as described in Acts 19:32,39,40.

A local Community (The English rendering of the word *Edah* in Hebrew) when they gathered would come together for worship, praise, prophecy, etc., or for a judgment. But as 1 Tim 2:8 says, all must be perfectly united in spirit without differences of opinions or discussions — dissensions, etc. The only possible meaning of the word *church* in the New Testament is as in the Hebrew words, 5712, 5713 — which in English means the community — which is self-explanatory — in the true sense of the word; a people living together in a place sharing all things in common, Eph 2:12; Acts 4:32-35 (Commonwealth — Webster's).

Community cannot be divided in any way and still be an actual community. Like any name, community is the self-disclosure of its own reality. As long as the Community (*Edah* in Hebrew) is on the rock, He will continue to build His Community — Mt 16:18. This is the rock of inner revelation that the community exists upon (1 Cor 3:10) as the House of God, Eph 2:12, 19-22. The church was at Jerusalem and the church was described as Acts 2:42 and 4:32-35. Any one or spirit that militated against that Temple was destroyed — 1 Cor 3:16,17; Acts 5:1-10; Mt 12:25, 30.