

NOTE: Acts 9:31 appears to be a collective usage of EKKLESIA: "So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and, going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

NOTE: The *Theological Dictionary of the New Testament* asserts that "EKKLESIA and SUNAGOGE . . . mean much the same and often correspond to the same Hebrew word QAHAL" and that "both words are used both technically and non-technically, as underlined by the fact that translation varied between 'assembly', 'company', and 'congregation'." (Volume 3, p. 528). The TDNT further states that "there is no point in laying particular stress on the derivation of the noun EKKLESIA from the verb EKKALEIN and the related adjective EKKLETOS. In this respect it is significant that neither EKKALEIN nor EKKLETOS occurs in the New Testament. (Volume 3, p. 530).

## 2. Summary of New Testament data

In the new Testament the church has been chosen, called out of the world, and redeemed by the blood of the Lamb, Jesus Christ. The church is both the body of Christ and local congregations of believers, both an organism and organized groups of professing Christians. The church is to be fellow citizens with the saints and of the household of God, one new man, a holy temple, the true circumcision, a chosen race, a royal priesthood, a holy nation, a special people, the people of God, and a kingdom of priests. The church is to be led by elders and deacons; to assemble regularly and on special occasions for instruction and public worship; and to exercise discipline when it becomes necessary.

## C. Aspects of the Church

### 1. Invisible and Visible Aspects

Both Luther and Calvin spoke of a visible and an invisible church, but they did not refer to two different Churches, but to two aspects of the one Church of Jesus Christ.

#### a. The invisible Church

On the one hand the Church is made up of true believers only, the elect whose spiritual state is known infallibly to God alone: "The Lord knows those who are His." (II Timothy 2:19) The nature of saving faith and regeneration, and the possibility of self-deception and hypocrisy point up the validity of this aspect.