

## Welcome to Calvary Chapel of Hilo

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885 Kilauea Avenue, Hilo, Hawaii 96720

*Sunday Morning - 9:00 A.M. – "THE CONDUCT OF THE CHURCH" 1 Timothy 3:14-16  
Sunday Morning Prayer 8:15-8:45*

*Next Week –9 A.M. "FALLING AWAY FROM THE FAITH PART 1" 1 Timothy 4:1-5  
9:30 AM - Wednesday AM Bible Study – 2 KINGS*

**Church** is the collective term for the local assembly or universal body of individuals bearing allegiance to Jesus. Though the word is rare in the Gospels, the church is the assumed backdrop and audience for all the Gospels.

The **Church** is built and maintained by Jesus' continuing presence. Matthew alone among the evangelists uses the term *ekklēsia*, which later became the common term to designate the church. He emphasizes explicitly that God's program of salvation-history will find its continuation in the present age as Jesus builds his church and maintains his presence within its assembly. Whoever responds to his invitation (Matt 22:10)—whether Jew or Gentile, male or female, rich or poor, slave or free—are brought within the church to enjoy his fellowship and demonstrate the true community of faith.

*Michael J. Wilkins, "Matthew," vol. 1 of ZIBBCNT-26, ed. Clinton E. Arnold*

**You are Peter, and on this rock I will build my church** (Matt 16:18). In Aramaic, almost certainly the language Jesus spoke on this occasion, the same word, *kēpha*<sup>3</sup>, would have been used for both "Peter" and "rock." Translating the wordplay into Greek, Matthew most naturally uses the feminine noun *petra*, because it is the closest equivalent to *kēpha*<sup>3</sup>, a common noun in Aramaic texts found in the Qumran caves, meaning "rock" or "crag" or "a part of a mountainous or hilly region." But when it comes to making the wordplay, Matthew has to use the less common *petros* in the first half because it is a masculine noun, for he would not refer to Peter with a feminine noun. But the use of the two different Greek words does not change the meaning of the wordplay, because *petros* and *petra* were at times used interchangeably. The wordplay points to Peter as a leader among the apostles, who will play a

foundational role in the early church. Once he has fulfilled that role, he will pass off the scene. He does not hold a permanent position that is passed on to others.

**I will build my church** (Matt 16:18). Matthew is the only evangelist to use the word "church" (*ekklēsia*; cf. Matt 18:18), which brings to mind the "community/assembly (*qāhā*) of the LORD" (Deut. 23:3; cf. 5:22). In selecting the twelve disciples/apostles to go with his message of fulfillment to Israel (Matt. 10:1-6), who will judge the tribes of Israel (Matt 19:28), Jesus points ahead to the time when his disciples, his family of faith (Matt 12:48-50), will be called "my church." Jesus will build his church, but it will come about through the foundational activity of the apostles and prophets (Eph. 2:20).

**The gates of Hades will not overcome it** (Matt 16:18). Hades, or Sheol, is the realm of the dead. "Gates," which were essential to the security and might of a city, indicate power. So the expression "gates of Hades" in the Old Testament and later Jewish literature, which is basically the same as the "gates of death," refer to the realm and power of death. "For a moment my soul was poured out to death; I was near the gates of Hades with the sinner. Thus my soul was drawn away from the Lord God of Israel, unless the Lord had come to my aid with his everlasting mercy" (*Pss. Sol.* 16:2). Jesus thus promises that death will not overpower the church, his own family of faith (cf. Matt. 12:48-50).

*Michael J. Wilkins, "Matthew," vol. 1 of ZIBBCNT-26, ed. Clinton E. Arnold*

The importance of the church can scarcely be overstated. It is that which God purchased with the blood of His own Son (Acts 20:28). It is that which Christ loves, nourishes, and cherishes (Eph. 5:25, 29), and which He shall present to Himself blameless in all her glory one day (v. 27). Building His church constitutes Christ's principal work in the world today (Matt. 16:18) through His giving of spiritual gifts (Eph. 4:12). Thus the exercise of those gifts by believers aligns us with what Christ is doing today.

*Charles Ryrle, Basic Theology*