

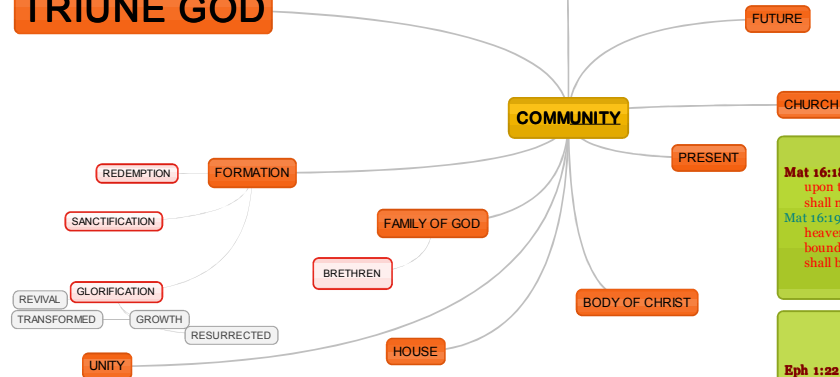
**GOVERNMENT**

Isa\_9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa\_9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this

- God is the supreme ruler of the world and he desires that all countries be governed orderly and justly. He is the source of all authority and he has given to governments, as his representatives on earth, the authority to administer society
- the role of civil government is to (1) promote the well-being of society and (2) to restrain wrongdoing in society.
- God has given to governments the right to reward good conduct and punish wrongdoing (Rom\_13:4).
- Governments exist for the benefit of the people, and should want to control affairs so that citizens can live peacefully and contentedly (1Ti\_2:1-2).

# TRIUNE GOD



## UNITY

Gen\_49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou **united**:

Psa\_86:11 Teach me thy **way**, O LORD; I will walk in thy truth: **unite my heart** to fear thy name.

Psa\_133:1 A Song of degrees of David. Behold, how good and how pleasant it is for **brethren** to dwell together in **unity**!

Eph\_4:3 Endeavouring to keep the **unity** of the Spirit in the bond of peace.

Eph\_4:13 Till we all come in the **unity** of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

## DIVISION

Mat\_12:25 And Jesus knew their thoughts, and said unto them, **Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:**

Luk\_12:52 For from henceforth there shall be five in one house divided, three against two, and two against three.

1Co\_1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Luk\_12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

Joh\_7:43 So there was a division among the people because of him

1Co\_12:25 That there should be no schism in the body; but that the members should have the same care one for another.

NOTE SATAN CAUSES DIVISION (BREAKS UNITY)

## BODY OF CHRIST

Col\_1:18 **And he is the head of the body, the church;** who is the beginning, the firstborn from the dead; that in all things he might have the preeminence

Rom\_7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Luk\_22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

1Co\_10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1Co\_12:27 Now ye are the body of Christ, and members in particular.

Rom\_12:5 So we, being many, are one body in Christ, and every one members one of another.

Eph\_4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

1Co\_12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1Co\_12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1Co\_12:14 For the body is not one member, but many.

1Co\_12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

1Co\_12:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

Eph\_5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Eph\_5:30 For we are members of his body, of his flesh, and of his bones.

## COMMUNION & FELLOWSHIP

- koinonia "a having in common (koinos), partnership, fellowship"
- the share which one has in anything, a participation, fellowship recognized and enjoyed, for example:
- our common experiences and interests
- our participation in the knowledge of the Son of God
- our sharing in the realization of the effects of the blood (i.e., the death) of Christ and the body of Christ, as set forth by the emblems in the Lord's Supper
- of participation in what is derived from the Holy Spirit
- participation in the sufferings of Christ
- sharing in the resurrection life Christ
- fellowship with the Father and the Son
- fellowship with God, manifested in works/acts wrought by the Holy Spirit based on faith
- joint ministration to the needy
- the shared furtherance of the Gospel by gifts Phi\_1:5

NOTE: "communion" between light and darkness is impossible - 2Co\_6:14

## CHURCH (FIRST MENTION).

Mat\_16:18 And I say also unto thee, That thou art Peter, and upon this **rock** I will build my **church**: and the gates of hell shall not prevail against it.

Mat\_16:19 And I will give unto thee the **keys** of the kingdom of heaven: and whatsoever thou shalt **bind** on earth shall be bound in heaven; and whatsoever thou shalt **loose** on earth shall be loosed in heaven.

## CHURCH

Eph\_1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Eph\_1:23 Which is his body, the fulness of him that filleth all in all.

- "Ekklesia" - called our ones (Ek-out of, Klesis-a calling).
- A house consecrated to the worship of God, the Lords house
- The visible church consists of all the people that claim to be Christians and go to church.
- The invisible church is the actual body of Christians; those who are truly saved.
- The true church of God is not an organization on earth consisting of people and buildings, but is really a supernatural entity comprised of those who are saved by Jesus. It spans the entire time of man's existence on earth as well as all people who are called into it.
- We become members of the church (body of Christ) by faith (Act\_2:41).
- "I will build My church."
- The church is frequently referred to in the Scriptures as a building. Hence we read of corner-stones, stones, workmen, house, and temple.
- Zechariah prophesied that the Messiah should "build the temple of the Lord and bear its glory." Christ claims this prophecy here

## KEYS OF THE KINGDOM

- Christ transfers power first to Peter (representing the others) and after his resurrection, to the church (Jn 20:23).
- the power of binding and loosing conferred upon Peter is to the apostles generally
- Peter is not to be regarded as exclusively endowed with it, either in whole or in part, but is simply to be looked upon as first among his equals"
- Peter never claimed to be a Pope (see 1Pe\_5:1-4)
- the keys refer to Peter's stewardship in the kingdom
- these are not the keys to the church, but the keys of the kingdom.
- they are not the keys to death or eternity, for Christ holds those (Rev\_1:18).
- in the Bible, "keys" stand for authority and stewardship (Isa\_22:22; Luk\_11:52).
- Peter used these keys when he "opened the door of faith" (Act\_14:27) to the Jews (Act\_2:1-47), the Samaritans (Act\_8:1-40), and the Gentiles (Act\_10:1-48).
- This is stewardship, not lordship.
- a key is an instrument for opening a door to gain access to care for the house.
- In the Bible, a key is used as a symbol of superintendence an emblem of power and authority.
- Peter was given the instrument of opening the door of faith to the world the first to preach the gospel to both Jews and Gentiles. This was done, Acts 2:14-36; 10.
- The "power of the keys" was given, on this occasion, to Peter alone, solely for this reason
- the power of "binding and loosing" on earth was given to the other apostles with him. Peter had the pre-eminent honor of first opening the doors of the gospel to the world

## BINDING & LOOSING

Isa\_61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to **bind up the brokenhearted**, to proclaim liberty to the captives, and the **opening of the prison to them that are bound**

Heb\_13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

- means forbidding or allowing (prohibit or permit), representing the legislative and judicial powers of Rabbinic office.

Subtopic