

## Rediscovering & Restoring His Pattern: Emphasis 3 Titles & Brief Review

Bible Studies Prepared for RCF at WSU 2015 to 2018 by Greg Weis / Reviewed at WSU RCF Tuesday 9/26/2107

**Series Theme Verses:** (Acts 3:19-21; Isaiah 2:1-4; 9:1-7, 11:9; 60:1-5; Micah 4:1-5; Psalm 110; Hab. 2:14)

(Acts 3: 19-21) " ... Jesus, the Christ ... <sup>21</sup> whom heaven must receive (contain GNV) until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

(Isaiah 58:12) "Those from among you will rebuild the ancient ruins; You will raise up the age-old foundations; And you will be called the repairer of the breach, The restorer of the streets in which to  dwell. (NASB)

(Acts 17:11-12) <sup>11</sup> Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so. <sup>12</sup> Therefore many of them believed, along with a number of prominent Greek women and men. (Cf. Romans 10:14-17; 1 Thess. 2:13)

**Emphasis 3: The Church: Community of the King; Biblical Ecclesiology vs. Programmatic Marketing Models**

### Emphasis 3A: The Church in Word Pictures

- A. Didactic Scriptures: Straightforward or plain language teachings (doctrines / statements) that contain Theological, moral or exhortative instruction to which aesthetic & literary considerations are subordinated.
- B. Historical Narrative: God's Ways According to His Eternal Decree (See Genesis: Many Examples)
- C. Law & Ordinances (Case Laws): See Leviticus 18:1-30, Matthew 5: 17-48 or John 8:1-11 for Example.
- D. Word Pictures: Types, Parables, Metaphors, Similes, Literary **Devices** (Scripture Interprets Scripture)  
2 Concepts: Mosaic, Montage or Collage &/or Mixed Metaphors (John 10:1-10)  
Biblical Imagery – Always Trace from Genesis to Revelation

### Emphasis 3B: Some Biblical Word Pictures of the Church (not exhaustive!)

Mixed Metaphors: (Matt. 5:13-16; Eph. 2:19-22)

1. Salt: (Mark 9:49-50; Lk 14:34; Col. 4:6; James 3:12; Lev. 2:13; Num. 18:19; 2 Kings 2:20-21; Ezra 7:22)
2. Lampstand: (Matt. 5:13-16; Rev. 1:1,4,10, 12-14, 20; Zech. 4:1-2; Matt. 5:13-16; Rev. 21:2)
3. Nation: (Gen. 12:1-3; 17:4-6, 16,20; Exodus 19:1-6 & 1 Peter 2:5, 9; Deut. 26:17-19; Heb. 13:1-7; Ps. 83:3)
4. Body of Christ: (1 Corinthians 12; Eph. 3:6; 4:12; 5: 21-33; Rom. 12:5; Col. 1:24; Psalm 110)
5. God's Vineyard: (John 15:1-8; Matt. 21:33-46; Deut. 22:9; Isaiah 3:14; 5:1-7; Jeremiah 12:10; 1 Cor. 3:8-10)
6. God's Bride aka Bride of Christ: (Ephesians 5:21-33; Colossians 3:18-21; 2 Corinthians 11:2-3; Song of Sol.)
7. Army of God: (Ephesians 6:10-20; Joshua 5:13-15)
8. Fellowship or Community of .... The Lord, King, Redeemed: (Acts 2:42; 1 John 1:1-10; Phil. 2:1ff)
9. Church: (Matt. 16:17-19; Eph. 5: 21-33)
10. Temple, Sanctuary or Tabernacle: (Ephesians 2:19-22; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:15-17)
11. Mountain aka Hill (Mount Zion): (Matthew 5:14; Psalm 24:3-6)
12. God's Tree: Fig, Olive, Oak & More (Romans 11:16-24)

### Emphasis 3C: Twelve Word Pictures of God's People in Paul's Letter to the Ephesians (not exhaustive!)

1. People for God - God's Special Treasure, Called as Saints (Ephesians 1:3-15ff; Deut. 7:6-8)
2. Church: Called Out, Chosen, Assembly (Eph. 1:22; 3:10; 3:21; 5:21-32; Matt. 16:18)
3. Saints (Holy Ones): (Ephesians 1:3; 15, 18; 2:19; 3:8, 18; 4:12; 5:3; 6:18) Holy - Ephesians 1:4, 13; 2:21; 3:5)
4. Body of Christ (Eph. 1:23; 2:16; 3:6; 4:4, 12-16; 5:30; 1 Cor. 12:12-27; Roms. 12:4-5; Col. 1:18)
5. Common Wealth of Israel: Covenants of Promise (Eph. 2:11-19; 3:4-6; 5:3-6; Ex 19:5-6)
6. Citizens of God's Kingdom (Eph. 2:19; Ex. 19:5-6; Lk. 15:15; 19:14; Phil. 3:20; Hebs. 8:11)  
(See GCF Book of the Year 2015: *Church Membership* by Jonathon Leeman)
7. God's Building, Temple, Tabernacle, Dwelling (Ephesians 2:20-22; Acts 7:48-50; 1 Kings 8:27; Is. 66:1-2)

8. God's Household (Eph. 2:19; Eph. 3:9; John 14:2; Luke 15:11-32; Cf. Gal. 6:10; 1 Tim. 3:4,5,12,15)
9. Bride of Christ (Ephesians 5:21-33; Hosea; 1 Tim. 3:2-5; 2 Corinthians 11:2-3)
10. Family of God (Eph. 4:14-15; 5:3-6; 5:21-33; 6:1-3; Matthew 12:46-50; John 19:26-27) (See *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community* by Joseph H. Hellerman.)
11. Lampstand (Eph. 5:7-17; Matthew 5:14-15; Revelation 1:12-14; 20)
12. Army (Host) of God (Eph. 6:10-20; Exodus 12:41; Joshua 5:13-15; 2 Chronicles 20:22)

**Emphasis 3D: Understanding the New Testament: Avoiding "Modernism"**

- A. Old Covenant / Jewish Scriptures – Covenant Continuity:
  1. The Eternal Covenant (Hebrews 13:20; Galatian 3:15-18)
  2. The Law & the Prophets (Matthew 5:1-2; 17-20; 22:37-40; Luke 24:27; 44; John 5:39-40)
  3. The Remnant Principle: Scriptural Pattern (Matthew 16:18; Romans 11:2b-4; Romans 9:27)
- B. Community of Jesus, His Disciples & Apostolic Communities: Antioch Model (Matt 16:18) (Acts 13ff)
- C. The Living New Testament Practice & Tradition (Catechisms): (Hebrews 1:1-3; Matthew 23:34-35; John 16:12-14)

**Emphasis 3E: The Trinity as Matrix for Community**

- A. The Attributes of God: The Foundation of All Reality & Understanding of Reality (Truth)
 

Everything in Heaven & Earth Proceeds from God – God Always Acts According to His Attributes:  
(Matthew 12:33-35; Luke 6:44-46; John 15:8, 16; 1 Peter 1:2-3)
- B. Trinity: The One & The Many (Seemingly Paradoxical but Not Antithetical & Inextricably Intertwined) (R.J. Rushdoony: <http://chalcedon.edu/topics/philosophy/>) (Ephesians 5:21-33) Individual & Community; Large Group & Small Group; Discipleship (Spiritual Fathers & Mothers / Church Community); The Church as a Family of Families (1 Corinthians 12:7, 11-14, 20, 25-27)
- C. The Fall & the Imago-Dei, Redemption, Restoration & Re-Creation (Genesis 1:26-28; 2:18)
- D. Matrix: Something that constitutes the place or point from which something else originates, takes form, or develops. A substance, situation, or environment in which something has its origin, takes form, or is enclosed.
- E. Community (Acts 2:42; 1 John 1:1-10; 2:1-2ff; 1 John 1:3, 6, & 7; Philemon 1:6; Philippians 1:5; 2:1)

**Emphasis 3F and 3G: Community Celebration of the Lord's Day - When & Why; What & How**

Note: New Wine – New Wineskins & Stewardship of the Mysteries of God (Luke 5:36-39)

- A. Terminology: Sunday vs. The Lord's Day (When) – (Revelation 1:9-11)
- B. Interpreting the New Testament in the Context of Biblical & Historical Theology; Avoiding Modernism
  1. Covenant Continuity: (Hebrews 13:20; Matthew 5:1-2; 17-20; 16:18; 22:37-40; Galatian 3:15-18)
  2. Remnant Principle: (Rom. 11:2-4; 1 Kings 19:10, 14, 18; Rom. 9:27; Isaiah 10:22)
  3. Community of Jesus & the Apostles: The Living New Testament Practice & Tradition (Catechisms): (Matthew 23:34-35; John 16:12-14; Jude 1:3)
  4. NT is Not A Systematic or Comprehensive Manual / Especially in the Epistles (Written in a Context.)
- C. Why Did the Apostles Change the Sabbath (Last Day) to the Lord's Day (First Day) of the Week?
  1. Resurrection: On the First Day of the Week. (Matt. 28:1-7; Mark 16:2, 9; Luke 24:1ff; John 20:1ff)
  2. Jesus Appeared 3 X's On Easter Sunday: Garden, Road to Emmaus; Upper Room (Lk. 24; Jn 20)
  3. Jesus Appears Again to Thomas & the Disciples 8 Days Later = First Day of the Week. (John 20:26)
  4. Pentecost, Feast of Weeks, Giving of Law, Birth of Church, 8 Sundays (50 Days) after Easter.
  5. Lord's Day: Celebration of the New Week of New Creation & Inevitable Completion / Consummation.

D. The Apostolic NT Practice: How Did Early Christians Celebrate the Lord's Day? What Did They Practice?

(Rev. 1:10; Acts 20:7; 1 Corinthians 16:2)

1. Early in the Morning: First Day of the Week
2. Scripture Reading (Catechism & Christological Church Calendar) (Synagogue & Early Church)
3. Communion, Eucharist, Lord's Supper: (Acts 2:42; Luke 22:1-23; 1 Cor. 11:17-34; Acts 20:7)
4. Teaching: (Acts 20:7) (Ephesians 4:11ff; James 3:1ff)
5. Worship Through Giving: Tithes & Offerings
6. Prayer, Praise & Worship: Psalter, Early Christian Art (Isaiah 25:1)
7. Recitation of Creedal Statements: (1 Corinthians 15:3-7; 1 Timothy 3:14-16)
8. Fellowship: (Acts 2:42; Acts 14:28)

E. Post Apostolic (Ante-Nicene) Fathers Writings Grow Out of NT Practices (Meaning of Epistles)

(1 Cor. 7:17; 11:16; 14:33)

1. *The Didache* 14:1 (70 A.D.)
2. *Letter of Barnabas* 15:6-8 (74 A.D.)
3. Ignatius of Antioch - *Letter to the Magnesians* 8 (110 A.D.)
4. Justin Martyr (lived c. 100-165 A.D.) *First Apology* Chapter 67 (155 A.D.)
5. *The Didascalia* 2 (225 A.D.)
6. Origen - *Commentary on John* 2:28 (229 A.D.)
7. Eusebius of Caesarea - *Proof of the Gospel* 4:16:186 (319 A.D.)
8. Athanasius - *On Sabbath and Circumcision* 3 (345 A.D.)
9. *Council of Laodicea - Canon 29* (360 A.D.)
10. *The Apostolic Constitutions - 2:7:60* (400 A.D.)
11. Cyprian, Letter LVIII

**3H: Community Celebration of the Lord's Day - Ante Nicene Fathers**

1. *The Didache* 14:1 (70 A.D.) "But every Lord's day . . . gather yourselves together and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned" (Questions exist on the dating of this manuscript. While much of the material dates back to about 70 A.D. The present form may be dated be as late as 150 A.D. or the mid Second Century.)

2. *Letter of Barnabas* 15:6-8 (74 A.D.) "We keep the eighth day [Sunday] with joyfulness, the day also on which Jesus rose again from the dead" (Questions exist on the authenticity & dating of this Letter)

3. Ignatius of Antioch - *Letter to the Magnesians* 8 (110 A.D.) "Those who were brought up in the ancient order of things [i.e. Jews] have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung up again by him and by his death" Or ... "We have seen how former adherents of the ancient customs have since attained to a new hope; so that they have given up keeping the Sabbath, and now order their lives by the Lord's Day instead - the Day when life first dawned for us, thanks to Him (Jesus) and His death." (Alternate Translation)

4. Justin Martyr (c. 100-165 A.D.) lived during the reign of Antonius Pius and suffered martyrdom in 165 A.D. during the reign of Marcus Aurelius. He was an enthusiastic evangelist of the Gospel, and after traveling widely throughout the Roman Empire settled in Rome as a Christian teacher. While there, neighboring philosophers plotted against him because of his Christian profession, brought him up before the Roman authorities, who carried out his execution by beheading him.

*First Apology* Chapter 67 (155 A.D.) "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things ... But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead."

5. The Didascalia 2 (225 A.D.) "The apostles further appointed: On the first day of the week let there be service, and the reading of the holy scriptures... because on the first day of the week [i.e., Sunday] our Lord rose from the place of the dead, and on the first day of the week he arose upon the world, and on the first day of the week he ascended up to heaven, and on the first day of the week he will appear at last with the angels of heaven."

6. Origen - Commentary on John 2:28 (229 A.D.) "Hence it is not possible that the [day of] rest after the Sabbath should have come into existence from the seventh [day] of our God. On the contrary, it is our Savior who, after the pattern of his own rest, caused us to be made in the likeness of his death, and hence also of his resurrection"

7. Eusebius of Caesarea - Proof of the Gospel 4:16:186 (319 A.D.) "The day of his [Christ's] light . . . was the day of his resurrection from the dead, which they say, as being the one and only truly holy day and the Lord's day, is better than any number of days as we ordinarily understand them, and better than the days set apart by the Mosaic law for feasts, new moons, and Sabbaths, which the apostle [Paul] teaches are the shadow of days and not days in reality"

8. Athanasius - On Sabbath and Circumcision 3 (345 A.D.) "The Sabbath was the end of the first creation, the Lord's day was the beginning of the second, in which He renewed and restored the old in the same way as He prescribed that they should formerly observe the Sabbath as a memorial of the end of the first things, so we honor the Lord's day as being the memorial of the new creation." (Discuss Athanasius)

9. Council of Laodicea - Canon 29 (360 A.D.) "Christians should not Judaize and should not be idle on the Sabbath, but should work on that day; they should, however, particularly reverence the Lord's Day and, if possible, not work on it, because they were Christians."

10. The Apostolic Constitutions - 2:7:60 (400 A.D.) "And on the day of our Lord's resurrection, which is the Lord's Day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised him from the dead. Otherwise what apology will he make to God who does not assemble on that day . . . in which is performed the reading of the prophets, the preaching of the gospel, the oblation of the sacrifice, the gift of the holy food."

11. Letter LVIII by Cyprian. Cyprian a 3rd-century church father, linked the "eighth day" with the term "Lord's Day" in a letter concerning baptism. "For in respect of the observance of the eighth day of the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is the first day after the Sabbath, and the Lord's Day, went before in the figure; which figure ceased when by and by the truth came and spiritual circumcision was given to us."

**Upcoming: Review of Past Two Years at WSU Continued: Emphasis 4 (Fall 2015 to Spring 2017)**



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