

## **SERMON: ECCLESIOLOGY 101**

### **Matthew 16:13-18**

**(13) When Jesus came into the coast of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? (14) And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. (15) He saith unto them, But whom say ye that I am? (16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (17) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (18) And I say 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.**

### **Introduction**

Ecclesiology is that branch of theology which deals with the study of the nature and the function of the church. It comes from the Greek word for church which is “*ekklesia*.” It literally means a “called-out” group and is use for a company of people separate and distinct from others. In the Greco-Roman period it was used in a religion sense and in a secular way. It implied “called out” people, who responded to a request to use their special attributes or skills for a special purpose. When applied to Christians it referred to the church. Let’s see some of the attributes which distinguishes Christ’s “*ekklesia*” from all of the other “*ekklesias*.”

### **Exposition**

#### **1. We Have Responded to the Call of Salvation.**

(God Wishes That None Should Perish-2<sup>nd</sup> Peter 3:9.)

#### **2. We Respond to the Call of Service.**

(The Greatest in the Kingdom Is the Greatest Servant- Matthew 23:11.)

#### **3. We Respond to the Call of Sanctification.**

(We Strive To Be Holy-Matthew 5:48; John 17:17.)

#### **4. We Confess That Christ Is the True Messiah.**

(Christ Is The Rock-The Foundation.)

#### **5. We Belong to Christ, Our Lord and Savior.**

(Jesus said, “My Church.”)

## **6. We Worship Only the True and Living God in Spirit and in Truth.**

(Matthew 4:10; John 4:24.)

## **7. We Are Permanent and Victorious.**

(The Gates of Hell Shall Not Prevail Against It.)

### **Closing Thoughts**

We must never forget who we are and whose we are. We are a chosen generation and we are called to be a royal priesthood. We are called to be a holy nation. We are crucified with Him and made righteous by His blood. His Spirit is alive in all of us. We are the church. Give God Glory! Give God All the Glory!

### **Endnotes**

1. *Ekklesia* is derived from a compound verb *ekkaleo*. *Ek* means out and *kaleo* means to call or summon. This supports the Biblical doctrine that the church is separate and distinct from the world. The church is in the world but not of the world. The old boat metaphor is still applicable. As long as the boat is in the water everything is alright, but when the water gets into the boat, we have a serious problem. It is pronounced: ek-klay-SEE-uh.

2. Just about every text book on ecclesiology begins with this Scripture. Then it goes back to the Old Testament to show the beginning of God's plan and then it goes to the epistles to show the common theme of God's master plan.

3. In various New Testaments Scriptures believers are referred to as "called." In these passages, the original Greek uses the responsive mode-that is, we have responded to the call. It does not mean simply that we have been summoned, but that we have also responded in a positive way to the summons. God calls everyone to salvation, but the "called" are the ones who answered the call. A lot of historical theological blunders have occurred because of the omission of this fact. Some have taught that God calls a select few to salvation and our eternal fate is already predestinated. This would make God an unfair God. Everyone gets the call, but only the saved answered the call in a positive way. This is lost in most English translations. This is why we still need some people-not all- to read the original Greek, Hebrew, and Aramaic.

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