

A JESUS-LIKE CHURCH

Open, Mutual, Every-Member-Functioning Participation vs. Passive Spectatorship (Handout 1)

Genesis 1.26—Then God said, “Let us make humankind in **OUR IMAGE**, according to **OUR LIKENESS**; and let them have dominion . . .”

Matthew 20:25, 26—Jesus called them together and said, “You know that the rulers of the Gentiles lord it **OVER THEM**, and their high officials exercise authority **OVER THEM. NOT SO WITH YOU**. Instead, whoever wants to become great among you must be your servant.”

Matthew 23.8-12— “But you are **NOT** to be called ‘Rabbi,’ for you have only one Master and **YOU ARE ALL BROTHERS** [equal]. And do **NOT** call anyone on earth ‘father,’ for you have **ONE FATHER**, and he is in heaven. **NOR** are you to be called ‘teacher,’ for you have **ONE TEACHER**, the Messiah. The greatest among you will be your servant. For those who exalt themselves will be humbled, and those who humble themselves will be exalted.

1 Corinthians 14.26—What then shall we say, brothers and sisters? When you come together, **EACH OF YOU** has a hymn, or a word of instruction, a revelation, a tongue, or an interpretation. Everything must be done so that the church may be built up.

Romans 15.14—I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent **TO INSTRUCT ONE ANOTHER**.

Colossians 3.16—Let the message of Christ dwell among you richly as you **TEACH AND ADMONISH ONE ANOTHER** with all wisdom through psalms, hymns and songs from the Spirit, singing to God with gratitude in your hearts.

John 17.20-26—My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me. Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world. Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

Ephesians 1.22,23— . . . his **BODY**.

Revelation 21.2— . . . a **BRIDE** . . .

Galatians 6.10— . . . the **FAMILY** . . .

Ephesians 2.15— . . . one **NEW PERSON** . . .

1 Corinthians 9.7— . . . a **VINEYARD** . . . (see also Luke 20.9-16)

John 15.5—I am the **VINE**, **YOU** are the **BRANCHES**;

Revelation 19.19— . . . His **ARMY**.

That the world might be healed . . . — John 3.17

*All texts quoted from the TNIV unless otherwise noted.

Within the Godhead we discover mutual love, mutual fellowship, mutual dependence, mutual honor, mutual submission, mutual dwelling, and authentic community. In the Godhead, there exists an eternal, complementary, and reciprocal interchange of divine life, divine love, and divine fellowship. There is an absence of command-style leadership. There is an absence of hierarchical structures. There is an absence of passive spectatorship. There is an absence of one-upmanship. And there is an absence of religious rituals and programs.

Revelation 21.2— . . . the holy CITY . . .

1 Corinthians 3.9— . . . you are God's **FIELD**, God's **BUILDING**.

1 Peter 2.4-5—As you come to him, the living Stone—rejected by human beings but chosen by God and precious to him—you also, like **LIVING STONES**, are being built into **A SPIRITUAL HOUSE** to be a **HOLY PRIESTHOOD**, offering **SPIRITUAL SACRIFICES** acceptable to God through Jesus Christ.

Ephesians 2.19—Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of **HIS HOUSE**, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him **THE WHOLE BUILDING** is joined together and rises to become **A HOLY TEMPLE** in the Lord. And in him you too are being built together to become **A DWELLING IN WHICH GOD LIVES** by his Spirit.

Romans 16.5—Greet also the church that meets **AT THEIR HOUSE**.

1 Corinthians 16.19—The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets **AT THEIR HOUSE**.

Colossians 4.15—Give my greetings to the brothers and sisters at Laodicea, and to Nympha and the church **IN HER HOUSE**.

Romans 12.1—Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as **A LIVING SACRIFICE**, holy and pleasing to God—this is true worship.

1 Peter 2.9—But you are a chosen people, **A ROYAL PRIESTHOOD**, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

Galatians 1.1—Paul, an apostle . . . **TO THE CHURCHES** in Galatia.

1 Thessalonians 1.1—Paul, Silas and Timothy, **TO THE CHURCH** of the Thessalonians.

2 Thessalonians 1.1—Paul, Silas and Timothy, **TO THE CHURCH** of the Thessalonians

1 Corinthians 1.1,2—Paul, called to be an apostle of Christ Jesus . . . **TO THE CHURCH** of God in Corinth

2 Corinthians 1.1—Paul, an apostle of Christ Jesus . . . and Timothy our brother, **TO THE CHURCH** of God in Corinth

Colossians 1.1, 2—Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to God's holy **PEOPLE** in Colossae . . .



A JESUS-LIKE CHURCH

Open, Mutual, Every-Member-Functionioning Participation vs. Passive Spectatorship (Handout 2)

See the extra—"Hierarchical Authority" for more information:

<http://www.renewedheartministries.com/Sermons/lu/outlines/16hierarchy.pdf>

Clergy / Laity

The clergy/laity dichotomy is a tragic distinction that runs throughout the history of Christendom beginning in the third century. Despite the fact that multitudes dogmatically defend it, this distinction is without biblical warrant. The word "laity" is derived from the Greek word *laos*. It simply means "the people." *Laos* includes all Christians—including apostles, prophets, evangelists, elders and teachers. The word appears three times in 1 Peter 2:9–10, where Peter refers to "the people [*laos*] of God."

Significantly, the word *kleros* is never used to refer to church leaders. Like *laos*, it refers to God's people—for they are His heritage. According to the New Testament, then, all Christians are "clergy" (*kleros*) and all are "laity" (*laos*). We are the Lord's heritage and the Lord's people.

Over and over withing Paul's writings we find him referring to beings such as: "principalities and powers" (Colossians 2.15), "thrones and dominions", (Colossians 1.16), "angels and archangels" (Romans 8.38 & 2 Thessalonians 4.16); "elements" (Galatians 4.3 & Colossians 2.8) "heights and depths" (Romans 8.39), "rulers, authorities, powers, and spiritual forces of evil" (Ephesians 6.12).

In Paul's writings we find them: 1) seeking to separate us from the love of God (see Romans 8.38), 2) ruling over the lives of those who live far from the love of God (see Ephesians 2.2), 3) holding us in servitude to their rules (see Colossians 2.20), 4) holding us under their tutelage or instruction (see Galatians 4.3)

Romans 1.1-7—Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God . . . **TO ALL** in Rome who are loved by God and called to be his holy people.

Ephesians 1.1—Paul, an apostle of Christ Jesus by the will of God, to God's holy **PEOPLE** in Ephesus . . .

Philippians 1.1—Paul and Timothy, servants of Christ Jesus, to all God's holy **PEOPLE** in Christ Jesus at Philippi, together with **the overseers and deacons**.

Hebrews 13.22-24—I appeal to you, brothers and sisters, bear with my word of exhortation, for I have written to you briefly. I want you to know that our brother Timothy has been set free; and if he comes in time, he will be with me when I see you. **Greet all your leaders and all the saints**. Those from Italy send you greetings. Grace be with all of you.

1Peter 5.1-4—To the **ELDERS** among you, I appeal as a **FELLOW ELDER** and a witness of Christ's sufferings who also will share in the glory to be revealed: Be **SHEPHERDS** [pastors/elders] of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; **NOT LORDING IT OVER THOSE ENTRUSTED TO YOU**, [Kleros - Clergy] but being examples to the flock. And when the Chief Shepherd [pastor/elder] appears, you will receive the crown of glory that will never fade away.

Ephesians 4.11-16—The gifts he gave were that some would be apostles, some prophets, some evangelists, some shepherds and teachers, to **EQUIP THE SAINTS FOR THE WORK OF MINISTRY**, for building up the body of Christ . . . But speaking the truth [to one another] in love, we must grow up in every way into Him who is **THE HEAD, INTO CHRIST**, from whom the whole body, joined and knit together **BY EVERY LIGAMENT WITH WHICH IT IS EQUIPPED**, as **EACH PART IS WORKING PROPERLY**, promotes the body's growth in building itself up in love.

Ephesians 3.10—To the intent that now unto the principalities and powers in heavenly places might be known **BY THE CHURCH** the manifold wisdom of God.

Hebrews 10.19-25—Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by **A NEW AND LIVING WAY** opened for us through the curtain [into the Most Holy Place], that is, **HIS BODY**, and since we have a great priest over the **HOUSE OF GOD**, let us

That the world might be healed . . . – John 3.17

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Wherever the Cross is genuinely preached, the unmasking and disarming of the Powers takes place. And wherever genuine Ekklesia is accurately practiced through open participatory gatherings, the church demonstrates to other realms that Jesus Christ—God’s manifold wisdom (see 1 Corinthians 1.23, 24)—is alive enough to lead a fallen race who used to belong to God’s enemy.

Ephesians 4.15-16—Instead, speaking the truth [to one another] in love, we will in all things grow up into him who is THE HEAD, that is, Christ. From him THE WHOLE BODY, joined and held together by EVERY supporting ligament, GROWS AND BUILDS ITSELF UP in love, AS EACH PART DOES ITS WORK.

Within the early church we discover mutual love, mutual fellowship, mutual dependence, mutual honor, mutual submission, mutual dwelling, and authentic community. In the early church, there existed an eternal [originating within the Godhead of which they were simply conduits], complementary, and reciprocal interchange of divine life, divine love, and divine fellowship. There was an absence of command-style leadership. There was an absence of hierarchical structures. There was an absence of passive spectatorship. There was an absence of one-upmanship. And there was an absence of religious rituals and programs.

“When they have come together, they teach one another the divine Word and one asks the other: how do you understand this saying? Thus there is among them a diligent living according to the divine Word.” - 1527, Ambrosius Spitelmaier

draw near to God with a sincere heart in full assurance of faith . . . Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may SPUR ONE ANOTHER on toward love and good deeds, **NOT GIVING UP ON MEETING TOGETHER**, as some are in the habit of doing, but encouraging **ONE ANOTHER**—and all the more as you see the day approaching.

The One Anothers of the New Testament

1 Corinthians 12.4—There are different kinds of gifts, but the same Spirit distributes them.

1 Corinthians 14.24,25— . . . an unbeliever or outsider who enters . . . will bow down before God and worship him, declaring, “God is really among you.”

Ephesians 2.15—His purpose was to create in himself one **new humanity** . . .

2 Corinthians 5.16—So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, the **new creation** has come . . .

2 Peter 1:4—Through these he has given us his very great and precious promises, so that through them you may participate in **THE DIVINE NATURE**, having escaped the corruption in the world caused by evil desires.

Acts 2.40-47—Those who accepted his message were baptized, and about three thousand were added to their number that day. They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. [see Mark 10.29-30] They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

4th Century Reinststitutions:

Temple, Sacrifice, and Priesthood

16 Century Reformation:

Early Church:

Temple: _____

Sacrifice: _____

Priesthood: _____



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