

# The Purpose and Plan for the Church Pt. 6

## Acts 2:42-47

### Acts 2:40–47

And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

41 Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*.

42 And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

43 Then fear came upon every soul, and many wonders and signs were done through the apostles.

44 Now all who believed were together, and had all things in common,

45 and sold their possessions and goods, and divided them among all, as anyone had need.

46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

## Introduction:

Ken Ham

From a human perspective, the Western church appears to be in big trouble. Any astute observer can see that the church—even the most careful local church—is becoming more secularized with each passing day. If the trends continue ([see below](#)), where will the church be in the next generation?

The twenty somethings in America (often called more broadly the Millennials, born 1982 to 2000) appear to be at a tipping point. If they keep going in the same spiritual direction, this younger generation—our future leaders—will fundamentally change the culture and the church.

I believe this is a huge warning sign to the church. When a generation no longer builds its worldview on the foundation of the absolute authority of God's Word, the new generation begins to question everything it says, including its morality. Then they do what is "right" in their own eyes ([Judges 17:6, 21:25](#)). Eventually we reach a tipping point, a twisted perspective where, like Israel, we "call evil good, and good evil" ([Isaiah 5:20](#)).

Doubting Genesis has had horrendous consequences. It should come as no surprise that as generations are trained to disbelieve the Bible's account of origins, they also increasingly doubt the rest of the Bible. That's a part of the greater Satanic strategy that had its origin in the Garden of Eden. All biblical doctrines (including marriage) are founded (directly or indirectly) in the history found in Genesis 1–11. We see the direct result of this doubt and compromise reflected in the increasing acceptance of same-sex “marriage,” abortion, and so on.

Let's face it: children are being contaminated as a result of their secular education, the secular media, and their secular friends. In a world of no absolutes, evolution, sex outside marriage, gay “marriage,” attacks on gender distinction, humanism, and false religions—children are being tossed to and fro.

Many churches today are focused on using their church services and ministries for evangelistic purposes, often to the neglect of equipping believers. But the church's primary job is to train (disciple) followers of Christ, *not* to reach the world ([Ephesians 4:11–16](#)). Believers themselves are to be salt and light, reaching the lost with the gospel “as they are going” into the world ([Matthew 28:18–20](#)). We are to gather for edification and equipping and to scatter into the world for evangelism.

Sadly, many churches think entertainment is what the twenties generation wants, instead of giving them the answers they need to know so they can trust God's Word

from the beginning. Personally, I've found the twenties generation are hungry for answers!

## **Review**

**I. Christ is Lord of His Church**

**II. Christ Builds His Church**

**III. Christ Plans His Church**

**IV. Christ Gives Purpose to His Church**

Lesson:

**I. Christ is Lord of His Church**

**II. Christ Builds His Church**

### **III. Christ Plans His Church Separated**

**A. Saved**

**B. Steadfast**

**C. Teaching**

**D. Fellowshiping**

**E. Celebrating Lords supper/ baptism**

**F. Praying**

**G. Giving**

**H. Praising**

**I. Fearing**

#### **1. The Church was Separated**

#### **2. The Church was Saved**

- 41 Then those who gladly received his word were baptized; and that day about three thousand souls were added to *them*.

47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

### 3. The Church was steadfast.

42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

v.42 And they continued steadfastly — —

#### Pres Active Participle

46 So continuing daily — same word, and parsing

#### **proskartereó: to attend constantly**

**Original Word:** ΠΡΟΣΚΑΡΤΕΡΕΩ

**Part of Speech:** Verb

**Transliteration:** proskartereó

**Phonetic Spelling:** (pros-kar-ter-eh'-o)

**Short Definition:** I persist

**Definition:** I persist, persevere in, continue steadfast in; I wait upon.

**4342** *proskartereó* (from **4314** /*prós*, "towards, interactively *with*" and **2594** /*kartereó*, "show steadfast strength," derived from **2904** /*krátos*, "prevailing strength") – properly, to consistently showing strength which *prevails* (in spite of difficulties); to *endure* (remain firm), **staying in a fixed direction.**

[**4342** /*proskartereó* means "to continue to do something with intense effort, with the possible implication of despite difficulty – 'to devote oneself to, to keep on, to persist in'"

## 4. The Church was Teaching

42 And they continued steadfastly in the apostles' doctrine

### **continued steadfastly**

**προσκαρτερέω** (4342)

*verb: present, active, participle, nominative, plural, masculine*

- 1 to adhere to one, be his adherent, to be devoted or constant to one
- 2 to be steadfastly attentive unto, to give unremitting care to a thing
- 3 to continue all the time in a place
- 4 to persevere and not to faint

### **doctrine**

**διδαχή** (1322)

*noun: dative, singular, feminine*

- 1 teaching
  - 1 that which is taught
  - 2 doctrine, teaching, concerning something
- 2 the act of teaching, instruction
  - 1 in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public

It is important to note the priority that the early church placed on Doctrine. ( the teachings of Scripture).

It was top priority

It was not supplanted by cultural relevance, time restraints, location or travel.

This primary call and responsibility was given to the pastors of the local churches to insure that sound doctrine was taught to the church.

Listen

If the pulpit is weak then the church will be weak

If the pulpit is compromising the church will learn to compromise

If the pulpit is lacking depth, then the church will be shallow

If the pulpit is not primary, then the church will assume the same for the teaching of the Bible

When the pulpit fails the church fails

There is no reason for a pastor to be lazy and slothful in his study and proclamation of the Word. I know of pastors that spend more time at the PTA than in study of God's Word.

They get paid large salaries and then get involved in everything they can except in depth study to teach the saints.

The responsibility of the pastor to teach the Church the Word of God is clear.

### **Ephesians 4:11-14**

11 And he gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the



stature of the fullness of Christ, <sup>14</sup> so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

### Ac 20:27–31

- 27** For I have not shunned to declare to you the whole counsel of God.
- 28** Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.
- 29** For I know this, that after my departure savage wolves will come in among you, not sparing the flock.
- 30** Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.
- 31** Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

shepherd

ποιμαίνω (4165)

*verb: present, active, infinitive*

[Find all occurrences \(approximately 12\)](#)

- 1 to feed, to tend a flock, keep sheep
  - 1 to rule, govern
    - 1 of rulers
    - 2 to furnish pasture for food
    - 3 to nourish
    - 4 to cherish one's body, to serve the body

5 to supply the requisites for the soul's need

### 1 Pe 5:1–4

- 5:1** The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:
- 2** Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;
- 3** nor as being lords over those entrusted to you, but being examples to the flock;
- 4** and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

### 2 Ti 4:1–3

- 4:1** I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:
- 2** Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching.
- 3** For the time will come when they will not endure sound doctrine,

## 5. The Church was Fellowshiping

42 And they continued steadfastly in the apostles' doctrine and fellowship,

## fellowship

### **κοινωνία** (2842)

*noun: dative, singular, feminine*

[Find all occurrences \(approximately 18\)](#)

- 1 fellowship, association, community, communion, joint participation, intercourse
  - 1 the share which one has in anything, participation
  - 2 intercourse, fellowship, intimacy
    - 1 the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)
  - 3 a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

### **κοινωνία** [strongs:2842]

fellowship (11), contribution (2), sharing (2), participation (2)

G2842

19

#### **Romans 15:26**

For Macedonia and Achaia have been pleased to make a **contribution** for the poor among the saints in Jerusalem.

#### **1 Corinthians 1:9**

God is faithful, through whom you were called into **fellowship** with His Son, Jesus Christ our Lord.

#### **1 Corinthians 10:16**

Is not the cup of blessing which we bless a **sharing** in the blood of Christ? Is not the bread which we break a **sharing** in the body of Christ?

**2 Corinthians 6:14**

Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?

**2 Corinthians 8:4**

begging us with much urging for the favor of participation in the support of the saints,

**2 Corinthians 9:13**

Because of the proof given by this ministry, they will glorify God for your obedience to your confession of the gospel of Christ and for the liberality of your contribution to them and to all,

**2 Corinthians 13:14**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

**Philippians 1:5**

in view of your participation in the gospel from the first day until now.

**Philippians 3:10**

that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

**Hebrews 13:16**

And do not neglect doing good and sharing, for with such sacrifices God is pleased.

**1 John 1:3**

what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

**1 John 1:6**

If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

**1 John 1:7**

but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

The second was **fellowship**, which is defined as **the breaking of bread and ... prayer**. The omission of “and” between “fellowship” and “to the breaking of bread and to prayer” indicates the last two activities are appositional to fellowship.

Toussaint, S. D. (1985). Acts. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 360). Wheaton, IL: Victor Books.

**Fellowship** (κοινωνία [*koinōniā*]). Old word from κοινωνός [*koinōnos*] (partner, sharer in common interest) and this from κοινός [*koinos*] what is common to all. This partnership involves participation in, as the blood of Christ (Phil. 2:1) or co-operation in the work of the gospel (Phil. 1:5) or contribution for those in need (2 Cor. 8:4; 9:13). Hence there is wide diversity of opinion concerning the precise meaning of κοινωνία [*koinōnia*] in this verse. It may refer to the distribution of funds in verse 44 or to the oneness of spirit in the community of believers or to the Lord's Supper (as in 1 Cor. 10:16) in the sense of communion or to the fellowship in the common meals or ἀγάπαι [*agapae*] (love-feasts)

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ac 2:42). Nashville, TN: Broadman Press.

**Fellowship** (κοινωνία). From κοινός, *common*. A relation between individuals which involves a common interest and a mutual, active participation in that interest and in each other. The word answers to the Latin *communio*, from *communis*, *common*. Hence, sometimes rendered *communion*, as 1 Cor. 10:16; 2 Cor. 13:14. *Fellowship* is the most common rendering. Thus Philip. 1:5: “your *fellowship* in the gospel,” signifying *co-operation* in the widest sense; *participation* in sympathy, suffering, and labor. Compare 1 John 1:3, 6, 7. Occasionally it is used to express the particular form which the spirit of fellowship assumes; as in Rom. 15:26; Heb. 13:16, where it signifies the giving of alms, but always with an emphasis upon the principle of Christian fellowship which underlies the gift.

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, pp. 456–457). New York: Charles Scribner’s Sons.

They kept up the *communion of saints*. They continued *in fellowship* (v. 42), and *continued daily with one accord in the temple*, v. 46. They not only had a mutual affection to each other, but a great deal of mutual conversation with each other; they were much together. When they withdrew from *the untoward* generation, they did not turn hermits, but were very intimate with one another, and took all occasions to meet; wherever you saw one disciple, you would see more, like *birds of a feather*. See how these Christians love one another. They were concerned for one another, sympathized with one another, and heartily espoused one another’s interests. They had fellowship with one another in religious worship. They met *in the temple*: there was their rendezvous; for joint-fellowship with God is the best fellowship we can have with one another, 1 Jn. 1:3. Observe, (1.) They were daily in the temple, not only on the days of the sabbaths and solemn feasts, but on other days, every day. Worshipping God is to be our daily work, and, where there is opportunity, the oftener it is done publicly the better. God loves the gates of Zion, and so must we. (2.) They were *with one accord*; not only no discord nor strife, but a great deal of holy love among them; and they heartily joined in their public services. Though they met with the Jews in the courts of the

Henry, M. (1994). *Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume* (p. 2071). Peabody: Hendrickson.

## Acts 2:44

44 Now all who believed were together, and had all things in common,

45 and sold their possessions and goods, and divided them among all, as anyone had need.

46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

So from the Biblical and Lexical evidence, we conclude that fellowship is a **Consistent, persistent, intentional, coming together of believers for the purpose of building one another up in the faith thru intimate, loving relationships by personal involvement in one another lives, thru caring, sharing, encouraging, counseling, teaching and praying with and for one another. It involves taking the necessary time, to get to know one another on a deeper level, which of necessity means it will be more than a one hour service on Sunday morning.**

So for this to take place, we need to understand a few things

1. This is Bigger than Sunday
2. This is more than just eating together.
3. This is more than Wednesday Prayer and Bible Study
4. Its bigger and deeper than Facebook
5. Its bigger than Hallmark, even though you care to send the very best.

This is a Lifestyle

we are all Busy, but for this to work, you have to make it a priority.

The early church was committed

42 And **they continued steadfastly** in the apostles' doctrine and fellowship,

- 44 **Now all who believed were together, and had all things in common,**  
 45 and sold their possessions and goods, **and divided them among all, as anyone had need.**  
 46 **So continuing daily with one accord in the temple, and breaking bread from house to house,**

So if you think church is Sunday, you have it all wrong

## **2 things to consider**

1. **Necessity of church**
2. **Necessity of Membership**

Look at **Hebrews 10:24-25**

- 24** And let us consider one another in order to stir up love and good works,  
**25** not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

**let us consider**

κατανοέω (2657)



verb: present, active, subjunctive, 1st, plural

Find all occurrences (approximately 14)

- 1 to perceive, remark, observe, understand
- 2 to consider attentively, fix one's eyes or mind upon

### **to stir up**

**Let us consider one another** (κατανοωμεν ἀλλήλους [*katanoōmen allēlous*]). Present (keep on doing so) active volitive subjunctive of κατανοεω [*katanoēō*]. The verb used about Jesus in 3:1. **To provoke** (εἰς παροξυσμον [*eis paroxusmon*]). **Our very word “paroxysm,” from παροξυνω** [*paroxunō*] (παρα, ὀξυνω [*para, oxunō*] from ὀξυς [*oxus*], sharp), **to sharpen, to stimulate, to incite. So here in good sense (for incitement to), but in Acts 15:39 the word is used of irritation or contention as in the LXX and Demosthenes.** **Hippocrates uses it for “paroxysm” in disease (so in the papyri).** **Unto love and good works** (ἀγαπῆς και καλῶν ἔργων [*agapēs kai kalōn ergōn*]). Objective genitive. So Paul seeks to stir up the Corinthians by the example of the Macedonians (2 Cor. 8:1–7).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Heb 10:24). Nashville, TN: Broadman Press.

### **Acts 15:39**

And there occurred such a **sharp disagreement** that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.

Ac 15:38–39

**38** But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

**39** Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus;

To **provoke** (εἰς παροξυσμὸν). Lit. *with a view to incitement*. Only here and Acts 15:39. From παροξύνειν *to sharpen*. Hence to *stimulate*. In Acts 15:39, the *result* of provocation; *irritation* or *contention*. Here the *act* of incitement. **Twice in LXX, Deut. 29:28 (27); Jer. 39 (32) 3, 7; for the Hebrew אַצְקָ anger, wrath, altercation. The Hebrew derivation is from אַצְקָ a splinter.** The new economy demands mutual care on the part of the members of the Christian community. Comp. 1 Cor. 12:25. They must stir up each other's religious affections and ministries.

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 4, p. 502). New York: Charles Scribner's Sons.

25 not forsaking the assembling of ourselves together

## not forsaking

ἐγκαταλείπω (1459)

*verb: present, active, participle, nominative, plural, masculine*

- 1 abandon, desert
  - 1 leave in straits, leave helpless
  - 2 totally abandoned, utterly forsaken
- 2 to leave behind among, to leave surviving

but exhorting *one another*,  
 ἀλλὰ παρακαλοῦντες,

**παρακαλέω** (3870)

verb: present, active, participle, nominative, plural, masculine

- 1 to call to one's side, call for, summon
- 2 to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.
  - 1 to admonish, exhort

*and so much the more as you see the Day approaching.*

**the day approaching**—This, the shortest designation of the day of the Lord's coming, occurs elsewhere only in 1 Co 3:13; a confirmation of the Pauline authorship of this Epistle. The Church being *in all ages* kept uncertain how soon Christ is coming, *the day* is, and has been, in each age, practically always near; whence, believers have been called on always to be watching for it as nigh at hand. The Hebrews were now living close upon One of those great types and foretastes of it, the destruction of Jerusalem (Mt 24:1, 2), “the bloody and fiery dawn of the great day; that day is the day of days, the ending day of all days, the settling day of all days, the day of the promotion of time into eternity, the day which, for the Church, breaks through and breaks off the night of the present world” [Delitzsch in Alford].

Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, p. 468). Oak Harbor, WA: Logos Research Systems, Inc.

## **2. The Necessity of Biblical Church Membership**

## ***1. Church Membership is important because the New Testament Church practiced it.***

*a. They counted and kept records*

*Acts 2:41*

Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.

Ac 4:4

**4** However, many of those who heard the word believed; and the number of the men came to be about five thousand.

The Bible does not directly address the concept of formal church membership, but there are several passages that strongly imply its existence in the early church. “And the Lord added to them day by day those that were being saved” (Acts 2:47). This verse indicates that salvation was a prerequisite for being “added” to the church. In Acts 2:41, it seems that someone was keeping a numerical record of those who were saved and thus joining the church. Churches today that require salvation before membership are simply following the biblical model. See also 2 Corinthians 6:14–18.

There are other places in the New Testament that show the local church as a well-defined group: in Acts 6:3, the church in Jerusalem is told to hold elections of some kind: “Choose seven men from among you.” The phrase *among you* suggests a group of people distinct from others who were *not* “among” them. Simply put, the deacons were to be church members.

*Also they knew who were the widows and where they lived  
Acts 6, and I Tim 5:3-16,*

*There were also letters of recommendation that were carried from church to church in NT.*

***2. Church Membership is important because The Shepherding of your Soul depends on it.***

Church membership is important because it helps define the pastor's responsibility. Hebrews 13:17 instructs, Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account.

*The New King James Version. (1982). (Heb 13:17). Nashville: Thomas Nelson.*

Whom will a pastor give an account for, except the members of his own church? He is not responsible for all the Christians in the world, only for those under his care. Likewise, he is not responsible for all the people in his community, only for believers under his leadership—his church members. Membership in a local church is a way of voluntarily placing oneself under the spiritual authority of a pastor.

***3. Church Membership is important because your function in the Body assumes it.***

*church membership can increase the level of commitment a person has to a particular local church. Once a member, a person may be more likely to invite friends, serve in church ministries, and support church activities than a non-member.*

*If churches are doing what they are suppose to, then they want to make sure that certain ministries are for members only, ie. teaching, elders, deacons*

#### ***4. Church Membership is important because Biblical Church Discipline cannot occur without it.***

Church membership is also important because, without it, there can be no accountability or church discipline. First Corinthians 5:1–13 teaches a church how to deal with blatant, unrepentant sin in its midst. In verses 12–13, the words *inside* and *outside* are used in reference to the church body. We only judge those who are “inside” the church—church members. How can we know who is “inside” or “outside” the church without an official membership roll? See also Matthew 18:17.

*church membership can be used as a basis for removal of members living in contradiction to their membership commitment. In other words, a church member who lives in consistent practices contrary to his or her membership commitment can have their membership revoked. This is not designed as a bad thing, but rather*

*in order to cause the person to want to repent and be restored to his or her church family.*

***5. Church Membership is important because the Corporate Witness of the Body needs it.***

*church membership can stand as a testimony to one's local community. Church membership often includes a commitment to live by your local church's core convictions. This would exclude a lifestyle and actions contrary to these beliefs.*

Mark Dever, in his book *Nine Marks of a Healthy Church*, writes, Church membership is our opportunity to grasp hold of each other in responsibility and love. By identifying ourselves with a particular church, we let the pastors and other members of that local church know that we intend to be committed in attendance, giving, prayer, and service. We allow fellow believers to have great expectations of us in these areas, and we make it known that we are the responsibility of this local church. We assure the church of our commitment to Christ in serving with them, and we call for their commitment to serve and encourage as well.

## **IV. Christ Gives Purpose to His Church**

- 1.To Serve**
- 2.To Share**
- 3.To Salt**
- 4.To Save**