

## Assembling Together

“And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some [*is;*] but exhorting [*one another:*] and so much the more, as ye see the day approaching.” (Hebrews 10:24-25)

The “assembling” ἐπισυναγωγή - episunagōgē; a gathering together, an assembly: — *assembling together*.

Those who gather together to Jesus Christ are an “assembly” Lit. - the called out ones. The New Testament word for “assembly” is ἐκκλησία - *ekklēsia*; meaning a *calling out*, therefore, an assembly is a *meeting together* of those called out - a *congregation* of Christ’s saints.

The first time the word is used in the New Testament is in Matthew 16 when the Lord enquired of His disciples who people thought that He was.

“Simon Peter answering said, 'Thou art the Christ, the Son of the living God.' And Jesus answering said to him, 'Happy art thou, Simon Bar-Jona, because flesh and blood did not reveal [*it*] to thee, but my Father who is in the heavens. 'And I also say to thee, that thou art a rock, and upon this rock I will build my assembly (*ekklēsia*)\*, and gates of Hades shall not prevail against it; and the gates of hell shall not prevail against it.’ (Matt. 16:16-18. Young’s Literal Translation).

In Ephesians Chapter 2, Paul says...

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner [*stone;*] in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” (Ephesians 2:19-22)

Those born of the Spirit of God are not only to gather unto the Lord in assemblies (meetings), but are already “gathered” to the Lord by and in the Holy Ghost. The Spirit has and is assembling the Saints of God for a habitation through the Spirit, not just in some imaginary “future” state, but now whilst we dwell in this tabernacle.

In Chapter 4 of the same Epistle, Paul says...

“He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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: that we [*henceforth*] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [*and*] cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may

grow up into Him in all things, which is the head, [*even*] Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Ephesians 4:11-16)

God the Spirit is assembling together those who are Christ’s, in order that He may be seen and known in His assemblies. That He may speak in them and fellowship with them (I John 1:3). The Assembly is the Lord’s dwelling on earth, as the tabernacle in the wilderness was in type in the Old Testament.

\*Regretfully, the translators the the Authorized Version (1611)† used the Saxon word church - “kirika” (Norse “kirk”) for “ἐκκλησία” (assembly), and it has stuck. That’s where the Scottish word *kirk* came from. Therefore, in English *church* and *kirk* have become synonyms. William Tyndale’s New Testament translation from the original Greek, does not have “church” but “assembly” for ἐκκλησία. Church/Kirk has strong Calvinist overtones, as “kirika” (a building for meeting, rather than the meeting itself) was used by the Calvinists reformers. The Church of England (under James I) was mainly Calvinist when the translation was authorized. Luther, in his translation, although being German, did not use the Saxon “kirika”, but “Gemeinde” (*will ich bauen meine Gemeinde*), meaning “congregation,” which is the same in meaning to assembly. Therefore, in conclusion, the word “church” (kirika) is a Calvinist name, not for the assembly of God’s saints, but for a building in which they meet. It is little wonder then that the Plymouth Brethren always use Assembly, never church, for their gathering together unto the Lord.

†The Authorized Bible was first commissioned in 1604, and printed in 1611 by the King's Printer. It was in fact the third translation into the English language approved by the Church of England. The first being the Great Bible, commissioned in the reign of King Henry VIII (1535), and the second, the Bishops' Bible, commissioned in the reign of Queen Elizabeth I (1568). However, the main influence of the 1611 translation was the Geneva Bible of 1560, published in Geneva, Switzerland, by the Calvinistic Protestant Reformers.