



The Three Churches

Church is the body of Christ, so only when we know Jesus Christ well, can we be able to know the church and which church Jesus Christ wants us to build or be part of.

I can tell you one thing; it is not easy to understand the Word but the more we understand the better we function as a part of the body of Christ. What I like to cover in this teaching is our relation in serving Him and what Church / Churches the Word of God talks about and of which have we chosen to be part of here on earth?

As we all know that Jesus died for us and paid the price for our sins. By His death and resurrection we are set free from eternal death / damnation (*not mainly of the body but of the spirit*). The suffering that He went through on the cross was to free us from all the curses and for the healing of our body, heart and spirit; and also to help us overcome sin. There was something about His suffering on the cross which I felt in spirit, and was confirmed when an anointed teacher spoke of the same. In the New Testament there were many physical witnesses to Jesus going through the suffering when He was crucified. But there is no details of it given in the New Testament, most details of His suffering come from the Old Testament? John, Peter, Jude and James of the New Testament writers were with Jesus and they too wrote about it in brief but did not get into its details. Think, if there was an exhaustive details about all the suffering that Jesus did through His crucifixion would it not have touched many hearts and bring them to God? Then why did God not write about it?

We need to understand this. Jesus suffered on the cross and the suffering that He went through; in our total imagination we will not be able to apprehend it. We may be able to document every wound of His body and even count every drop of blood that was spilled for us, but still we will not be able to apprehend the suffering He went through. When I see people trying to enact in reality the crucifixion of Jesus, the fools do not know what stupidity they are doing. They are trying to degrade the suffering that Jesus did on the cross. For it was not just man who died on it, but God who became man, surrendering all His powers becoming helpless and suffering unto death. The people who enact the crucifixion may in physical take every blow, flog, wound and even carry a heavier cross, but they are mere men. They are not God who having the power to crush mankind with a word yet suffered as a cursed man.

Although Jesus suffered on the cross He wanted us to know it; but not sit and reflect on it all the time, or go in its details. Therefore the Bible does not get into the graphics of it. During the Passover the Israelites put the blood of the lamb on the outside of the door post to protect them from the curse of God not on the inside. The sacrificial blood was for God to see and for them to believe that it will save them. The suffering that Jesus did on the cross was for God to see and for us to know. What really Jesus wants us to reflect on is on receiving all the promises that He has made available for us by His sacrifice. All the details that man has added to the crucifixion of Jesus should be discerned and rejected, for if God wanted He would have written about it Himself in His Word.

Like the sacrifice of Jesus, man has not understood the Church that Jesus came to build on earth. Some people would say Jesus told Peter 'you are the rock on which I would build my Church'. I do not deny that Peter was chosen to lead the disciple but it was not Matthew chapter 16 that Peter was given charge but it was in John chapter 20 that Peter was given charge.

Matthew 16:13-20

¹³When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

¹⁴They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

¹⁵"But what about you?" he asked. "Who do you say I am?"

¹⁶Simon Peter answered, "You are the Christ, the Son of the living God."

¹⁷Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. ¹⁸And I tell you that you are Peter, and on this rock I will build my church, and the

gates of Hades will not overcome it. ¹⁹*I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.* ²⁰*Then he warned his disciples not to tell anyone that he was the Christ.*

Here Jesus was referring to the revelation (understanding) of the Word which will be the Rock on which the Church will be build not on Peter. Come on! Tell me this! If I were to say the same words which Jesus said in English it would sound like this: -

“Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are a large rock (for Peter or ‘**Petrus**’ – Strong 4074 is a Greek word for a large rock and ‘**lith-ob-ol-eh`-o**’ – Strong 3037 means stone), and on this rock I will build my church, and the gates of Hades will not overcome it.”

That sounds odd! Jesus did choose Peter to lead the church but it was in John 20:6-7 is where it is revealed that Peter was given charge to lead the Church.

John 20:1-8 [KJV]

¹*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

²*Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him.*

³*Peter therefore went forth, and that other disciple, and came to the sepulchre.*

⁴*So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.*

⁵*And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.*

⁶*Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,*

⁷*And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.*

⁸*Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.*

The Greek interlinear translation of word to word is

John 20:4-7 [Interlinear word translation]

⁴*And ran the two together; and the other disciple ran before more quickly [than] – Peter and came first to the tomb, ⁵ and stooping sees lying the sheets, not however he entered.*

⁶*Comes therefore also Simon Peter following him, and entered into the tomb; and he beholds the sheets lying, ⁷ and the kerchief, which was on the head of him, not with the sheets lying but apart having been wrapped up in one place.*

The other disciple (John) did outrun Peter to the sepulcher but did not enter it, he also saw the Lenin sheet which was used to wrap Jesus, and the kerchief which was used to cover His face when wrapped. Peter came in later but he was the one who entered first and picked up (beholds) the sheet in which Jesus was wrapped.

In the book of Moses when the High Priest entered the Holy of Holy place to sprinkle the blood on the Ark of Covenant he would drop his outer clothing on to the floor. It was his son or the next to be High Priest who would enter and pick them up.

Leviticus 16:9-34 [KJV]

⁹*And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering.*

¹⁰*But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.*

¹¹*And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:*

¹²And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil:

¹³And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

¹⁴And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

¹⁵Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

¹⁶And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

¹⁷**And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.**

¹⁸And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

¹⁹And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

²⁰And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

²¹And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

²²And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

²³**And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:**

²⁴And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

²⁵And the fat of the sin offering shall he burn upon the altar.

²⁶And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

²⁷And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

²⁸And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

²⁹And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

³⁰For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

³¹It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

³²**And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:**

³³And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

³⁴And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Jesus did chose Peter to be the anchor for the other disciples after Him, but in Matthew 16:17-19 Jesus spoke to all His disciples present. The name Peter was given to Simon of Jonah for he would be the rock to imitate Jesus as a leader for the other disciples.

In John 20:1-8 the other disciple knew they were not to enter the sepulcher or pickup the linen sheets, for it was Peter who was chosen to do so.

Therefore to know the true Church the revelation is important and that comes when we understand our working relationship with Jesus.

Coming to the relation of Jesus with us other than He being our Savior, Lord, Shepherd, Brother etc.. we have been also referring to Him as 'friend'.

John 15 [NIV]

¹²My command is this: Love each other as I have loved you. ¹²My command is this: Love each other as I have loved you. ¹³Greater love has no one than this, that he lay down his life for his friends. ¹⁴You are my friends if you do what I command. ¹⁵I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. ¹⁶You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name. ¹⁷This is my command: Love each other.

If you reflect on this scripture minutely you will realize something is not correct here. We all have friends but how many of us share our business details with our friends? You share your personal lives and even a little details of your business but not complete details? Jesus is talking of sharing with us the complete details of His (Father's) business which He has learnt.

You will understand it when you get to word study of the Bible. The Greek word used here for friend is '**Philo**' – Strong 5384 which stands for '**Friend**' as well as '**Associate**'. Now when you replace the word 'friend' with 'associate' the meaning of scripture holds a different level. Jesus called us His 'brother' or 'sister', our relationship with Him is a blood relationship. By calling a blood relationship as a friend is degrading the relation. You can break a friendship but by no means can you disconnect from a blood relation. Jesus is not a friend but an associate to us.

Who is an associate?

If a xyz person let's say Smith has started a company and has incorporated some people as associates then his company will be called Smith & Associates, named after him. A associate is not an employee but part owner of the company. The associates will carry visiting cards that will have in bold the name of the company Smith & Associates, this card will give them the power and respect that the company carries. When they do business, they will do so in the name of the company not in their personal names. As an associate he or she gets a fix take out and also a share in the profit of the business which he or she brings to the company. The company provides all the facility and resources to the associate. The associate can hire people under him but they are considered as employees of the company not of the associate.

Jesus called us associates not friends; He has made us part owners of business that the Father had sent Him to get done on earth. We as associates receive all the power and resources that we need to do the job. Jesus shares with us the deep secrets of the business, so that we may profit well and receive a high place in Heaven.

There is another word also used as friend in the New Testament – '**Net-ah-ee-ros**' – Strong 2083 which if correctly translated in English means '**Comrade**'. This same word is used by Jesus in **Matthew 20 & 22**

Matthew 20

⁸So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

⁹And when they came that were hired about the eleventh hour, they received every man a penny.

¹⁰But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

¹¹And when they had received it, they murmured against the goodman of the house,

¹²Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

¹³But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

¹⁴Take that thine is, and go thy way: I will give unto this last, even as unto thee.

¹⁵Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

¹⁶So the last shall be first, and the first last: for many be called, but few chosen

In this parable when the Goodman or the Lord of the Vineyard (Lord) comes back to His vineyard, He tells His steward (Jesus Christ) to sit on judgment and pay the laborers and pay them their wages. It was only the laborers who were working in the vineyard when the Lord of the vineyard returns. If there were workers who worked in the vineyard and left half way, they were not included at the time of payment. The laborers in the parable are the people who are working for their salvation (penny). All of them right from one who started last to the one who started first, all were given their penny equally. As the steward spoke, the contract was with the steward and the contract was that they would work in His vineyard for a penny.

We who interested only in being saved are like these workers in the vineyard who are working for their penny. These people are not called associates but comrades. They are the people who get a salary but not a share of the profit. Another place where the word comrade is used is Matthew 22

Matthew 22

⁹Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

¹⁰So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

¹¹And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

¹²And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

¹³Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

Here in **Matthew 22** the parable about the wedding party, Jesus is trying to show us how a stern judgment is passed on the comrade. People who are just interested in receiving their salvation and do not abide by the rules set and on failing to do so, call for severe punishment.

To understand this better let's study the word 'servant' used by Jesus in **John 15:15**, is some translations written as 'slave'.

The Greek word used here is 'Doo-los' – Strong 1401 if translated in English means 'a servant in relation to his master' in other words a 'bond man'. You will understand this well when you take other scriptures where the same word is used.

Romans 1:1

¹Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Romans 6

¹⁴For sin shall not have dominion over you: for ye are not under the law, but under grace.

¹⁵What then? shall we sin, because we are not under the law, but under grace? God forbid.

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¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

¹⁷ But God be thanked, **that ye were the servants of sin**, but ye have obeyed from the heart that form of doctrine which was delivered you.

¹⁸ Being then made free from sin, **ye became the servants of righteousness**.

Paul, who called himself as a bondman, earlier to sin and was bought for a price by Jesus so now a bondman to Jesus Christ and His righteousness. This similar word in its variation is used in **Acts 7:6**.

Acts 7:6

⁶ And God spake on this wise, **That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years**.

The word used here is '**Doo loo**' – Strong 1402 which means '**to be enslaved**'.

Every bondman has to pay a price. When we become bondman to Jesus, our price is to live a righteous life.

The only place in the New Testament where the word 'slave' is used is in the Book of **Revelation 18:13**. A slave is a person under bondage for life.

In **John 15** Jesus wants to say 'although I bought you for a price, I do not want to call you a bondman but I want to make you my associates - part owners in My business' to all who listen. Are you listening?

If you are listening do not just work for your penny but to get a share of the profit.

You will understand this better in relation to the word 'Church'. The word 'church' is a non-existent word in the Bible. It is a word made up by the so called church itself. The Greek word used in the places where the words 'church' is written in the KJV translation is '**ek-klay-see-ah**' – Strong 1577.

The words used for a monument as in a temple in Greek are :-

Hee-er-on` - Strong 2411 which means 'sacred place'.

Nah-os` – Strong 3485 which was referred to the 'inner sanctuary'.

Oy`-Kas – Strong 3624 which was used for a house – as in a 'House of God'.

Coming back to the word 'church' – the word is more related to the people not to any monument.

There are three related meanings the word **ek-kaly-see-ah** has in English

- 1) From the compound of a popular meeting place.
- 2) A religious congregation / assembly.
- 3) A Company (religious)



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It is not three different meanings of the word 'Church' but the three churches which I wanted to write in this teaching.

1) **'Church' the Institute (meeting place): -**

This church is a corporate organization that works but has nothing to do with the righteousness of Jesus or with the Business of His Father. The people of this so called 'church' are lost in the worldly affairs of running the institute and have no goal or purpose of Jesus. These people will lose even the penny the day the Steward sits for Judgment. They are the people or 'friend' Jesus spoke about in parable in [Matthew 22:12-13](#).

2) **'Church' the Congregation / Assembly: -**

This church is the gathering of people who are only interested in earning their penny (salvation). They are the 'comrades' ([Matthew 20](#)) who are selfish by nature. They would not go out and save other people or testify the Lord Jesus Christ and bring His sheep unto Him. These people will be saved but in the Kingdom of Heaven after the Day of Judgment their reward will not be much. They will receive the lower levels (rooms) in the Heavens.

3) **'Church' the Company: -**

These are the associates of Jesus, part owners in the company – Jesus & Associates. They are the ones who go out to do the Lord's work, who are the true disciples of Jesus Christ. They make God priority number 1 in their lives and channel themselves to bring the Lord's sheep to Him. They are to set up congregations, assemblies, ministries etc., but should not get attached to any one. These associates will reap a great harvest for the Lord and will be rewarded well on the Day of Judgment.

Which church do you belong to?

Do not just exist but live for the Lord and be rewarded well. Work in His company 'Jesus and Associates' and expand the company by not only doing the Father's business but also bringing in new associates.

Jesus is recruiting people to be His associates are you ready to join?

God Bless