

# **PETE BUMGARNER MINISTRIES**

**A NON-PROFIT CORPORATION  
FOUNDED OCTOBER, 1984**

**THE NEW TESTAMENT CHURCH**

**STUDY GUIDE**





# THE NEW TESTAMENT CHURCH

## SCRIPTURE READING

**Matthew 16:18** (Author's translation)

And I also say unto you that you are Petros (a piece of rock) and upon this the petra (mass of rock), I will build My Church and Hell's gate will not overpower it.

**Ephesians 1:22-23** (Author's translation)

He has put all things under His feet, and gave Him to the Church, which is His Body, to be the Head over all things. He is the completion that completes everything.

## THEME

The New Testament Church that Jesus is building focuses on converts and disciples who are dedicated to Him, not a system or an edifice. The gospel of Jesus produces converts, and the gospel of the kingdom produces disciples. The New Testament Church is a Church of action; it does not bore one with oratory speeches, nor does it meet to entertain. It is a Body of believers in Jesus whose words are backed by power because it speaks the Word of God.

## I. INTRODUCTION

- A. According to *Strong's Hebrew/Greek Dictionary*, the Greek word *ekklesia* (ek-klay-see'-ah), which is translated as "church," means "a calling out."
- B. According to *Vine's Expository Dictionary of New Testament Words*, *ekklesia* is gleaned from two words: *ek*, which means "out of," and *klesis*, which means "a calling."
- C. This word was used among the Greeks to represent a body of citizens "gathered" to discuss the affairs of state.
- D. In the *Septuagint*, the word *ekklesia* is used to designate the "gathering" of Israel, when summoned for any definite purpose, or a "gathering" regarded as representative of the whole nation.
- E. In Acts 7:38, *ekklesia* is translated as "congregation," which refers to Israel as a nation.

- F. In Acts 19:32 & 41, *ekklesia* is translated as “assembly;” it refers to a riotous mob.
- G. The word *ekklesia* has two basic applications when referring to the body of believers who accept Jesus as their Savior.
  - 1. First, it applies to the whole body of believers throughout the present era; these believers are the ones of whom Jesus said, “I will build My Church.” (Matthew 16:18) In Ephesians 1:22 & 5:23, these believers are identified as “the Church which is His Body.”
  - 2. Secondly, it is used when referring to a local body of believers. (Matthew 18:17; Acts 20:28; I Corinthians 1:2; Galatians 1:13; I Thessalonians 1:1; II Thessalonians 1:1; I Timothy 3:5) It is also used when referring to a group of churches in a particular district.
- H. What most people perceive as the New Testament Church is nothing more than a religious system much like the religious system that confronted Jesus in the days of His earthly ministry.
- I. The true New Testament Church reaches out to seek and save the lost, heal the sick, set captives free, etc., as well as disciple the converts. It does not try to build its own kingdom or empire.
- J. Unlike most churches today, whose entity is their field, the New Testament Church reaches out beyond edifices and goes to the people.
- K. Many churches today are following the Hollywood mentality of “Build it and they will come,” but the New Testament Church follows the mandate of Jesus: “Go into all the world and preach the gospel.” In other words, “Go and build them.”
- L. Religion says come; Jesus says go. The New Testament Church is mobile; it is people.

## **II. THE CHURCH OF ACTS**

- A. By reading the book of Acts, we can learn much about the operation of the New Testament Church.
  - 1. We see the beginning of the New Testament Church in the second chapter of Acts. Some of the disciples of Jesus were gathered, waiting for the power of which Jesus had spoken.

2. After receiving the Holy Spirit, Peter preached the gospel of Jesus to the large crowd that had gathered, and approximately three thousand were converted to Jesus.
3. These believers continued steadfastly in the apostles' doctrine. They enjoyed fellowship with one another as they broke bread and prayed.
4. Signs and wonders were done by the apostles.
5. The believers shared their possessions with one another so that no one in the Church lacked.
6. The believers met together daily in the temple, and they went from house to house fellowshiping with one another with sincere hearts and praising God.
7. The Lord added to the Church daily those who were being saved.
8. Peter and John healed a crippled man outside the temple. When the people gathered as a result of this phenomenon, Peter took advantage of the opportunity and preached about Jesus.
9. Because Peter and John were proclaiming Jesus, the religious leaders had them arrested and put in prison.
10. The proclamation of Jesus by Peter and John, which occurred outside the temple, increased the number identified as the Church to approximately five thousand.
11. The religious leaders had Peter and John brought from prison, and they questioned them about the miracle that had occurred.
12. After hearing the explanation from Peter and John, the religious leaders threatened them and commanded them not to preach or teach in the name of Jesus.
13. We learn from this event that opposition against the name of Jesus began in the early stages of the New Testament Church, and it continues to this day.
14. Peter and John refused to compromise their belief and message. They knew that their authority to do exploits for the Lord was in the name of Jesus.

15. After being dismissed from the council, Peter and John gathered with other believers and praised God. They prayed for boldness to speak the Word and that healings and miracles would be accomplished through the name of Jesus.
16. The believers were unified inwardly and shared outwardly when anyone had a need.
17. With great power the apostles testified of the resurrection of Jesus.
18. Great grace was upon the believers. None of them had lack because they shared with one another.
19. The believers brought some of their possessions to the apostles, who distributed them to those in need.
20. In an attempt to deceive the believers, Ananias and Sapphira lost their lives.
21. As a result of this event, great fear fell upon the Church.
22. Many signs and wonders occurred through the laying on of the apostles' hands.
23. The Church assembled at Solomon's porch, an area of the temple. (The Church that assembled was people.)
24. The number of believers continued to increase.
25. Numerous healings and deliverances occurred.
26. Again, Peter and John were imprisoned, but an angel opened the doors and instructed them to go to the temple and tell the people the words of "this life."
27. When the religious leaders sent for Peter and John, they learned that the prison doors were shut, but Peter and John were not there. Someone came and told them that they were in the temple teaching the people.
28. The religious leaders had them discreetly apprehended and brought before their council.
29. Peter and John were questioned and beaten because they preached Jesus. They would have been killed had not Gamaliel's counsel been followed.

30. After beating Peter and John, the religious leaders commanded them not to preach or teach in the name of Jesus.
31. The apostles left rejoicing because they had been counted worthy to suffer for the name of Jesus.
32. They continued to visit the temple daily and to go from house to house. They continued to preach and teach that Jesus is the Christ.
33. Because the number of disciples was growing and because of problems with food distribution, seven deacons were selected to rectify this problem.
34. The apostles were released from the demands of the people and concentrated on preaching the Word of God. The number of disciples continued to increase.
35. Stephen, who was one of the original seven deacons, was confronted by some religious people who could not overcome his wisdom. They killed him.
36. As he died, Stephen asked the Lord to forgive those who were killing him. Paul was among these religious people consenting to Stephen's death.
37. During this time period, great persecution arose against the Church, which resulted in the scattering of the believers.
38. Philip, another of the original seven deacons, went to Samaria and preached Christ to the people. Many were converted and many cripples were healed.
39. When the apostles at Jerusalem heard that Samaria had received the Word of God, they sent Peter and John to Samaria. When Peter and John arrived, they laid hands on the new converts and prayed that they would receive the Holy Spirit. The new converts were baptized in the Holy Spirit.
40. Simon, who was a converted sorcerer, saw something so extraordinary that he offered Peter and John money for the ability to lay hands on people so that they might receive the Holy Spirit. Peter rebuked Simon.

41. Peter and John testified of Jesus and preached the Word of the Lord; afterwards, they returned to Jerusalem and preached the gospel in many of the Samaritan villages.
42. An angel of the Lord instructed Philip to leave Samaria and to go into a desert area between Jerusalem and Gaza. Philip obeyed, and an Ethiopian eunuch was converted.
43. After Philip baptized the Ethiopian eunuch, the Spirit caught Philip away. He was next seen at Azotus.
44. Saul was responsible for great persecution against the Church. On his way to Damascus in an effort to persecute more Christians, Saul had an encounter with Jesus and was converted to Christianity. He immediately began to proclaim the message that he had previously opposed, and the Jews plotted to kill him.
45. Some believers assisted Saul (Paul) in escaping the city of Damascus; he went to Jerusalem.
46. The believers in Jerusalem were afraid of Saul. Barnabas befriended him and took him to the apostles and spoke on Saul's behalf.
47. Saul boldly proclaimed Jesus in Jerusalem. Once again, his life was threatened; some of the brethren accompanied him to Caesarea and sent him to Tarsus.
48. After Saul's conversion, the Church had rest from the heavy persecution it had experienced. It continued to grow.
49. Through the ministry of Peter, many were healed, and Dorcas was raised from the dead.
50. In obedience to the Lord, Peter carried the gospel of Jesus to the Gentiles in Caesarea. Those in Cornelius' house were converted and baptized in the Holy Spirit.
51. The Jews in Jerusalem confronted Peter about his association with Gentiles. After Peter revealed to them what the Lord had revealed to him, they were silenced.
52. Up to this point, the gospel had been preached exclusively to the Jews; after Peter's experience in Caesarea, some went to Antioch and preached Jesus to the Grecians. Many of these Grecians believed in Jesus and were converted.

53. When the church in Jerusalem heard what was occurring in Antioch, they sent Barnabas to Antioch. Barnabas was a good man, full of the Holy Spirit and faith.
54. Barnabas went to Tarsus and found Saul. Saul accompanied Barnabas to Antioch.
55. Barnabas and Saul (Paul) assembled with the church at Antioch for an entire year.
56. Agabas, a prophet, came to Antioch and prophesied of a great dearth that was coming upon the world. It occurred in the days of Claudius Caesar.
57. The disciples in Antioch sent relief to the brethren in Judea by the hands of Paul and Barnabas.
58. Herod killed James, the brother of John, and imprisoned Peter with the intent of killing him. Peter was supernaturally delivered from prison.
59. Herod was eaten by worms and died because he did not give God glory.
60. The Word of God continued to grow and to multiply.
61. The Holy Spirit spoke to the Church at Antioch, instructing them to release Barnabas and Saul for the work to which God had called them.
62. Barnabas and Saul traveled to various cities proclaiming the gospel of Jesus.
63. Elymas (Bar-Jesus) was struck blind for trying to prevent the proconsul Sergis Paulus from receiving Jesus.
64. Through use of the scriptures, Paul revealed to the Jews that Jesus is the Christ. Although the Jews refused to believe, many Gentiles did believe in Jesus.
65. Paul and Barnabas were expelled from this Jewish region for proclaiming the gospel of Jesus.
66. As Paul and Barnabas continued to preach, signs and wonders occurred.

67. Paul and Barnabas had to flee the area in which they were preaching because their lives were threatened.
68. A crippled man in Lystra was healed when he heard the gospel of Jesus. The people of this city wanted to honor Paul and Barnabas as gods.
69. The people of the city soon turned against Paul and Barnabas and stoned Paul.
70. Paul, who was thought to be dead, got up and left the city and went to another city to preach the gospel.
71. Elders were appointed by Paul and Barnabas to oversee the existing churches in various cities.
72. Paul and Barnabas returned to Antioch, reporting to the Church what the Lord had done through their ministry.
73. When certain Jews tried to impose the rite of circumcision upon the Gentile converts, Paul and Barnabas were sent to Jerusalem to obtain instructions from the apostles and elders.
74. After hearing much discussion over the matter of circumcision, Peter stood and reminded the people of how God had used him to reach out to the Gentiles, and how they had received the Lord through faith.
75. After James recommended that the rite of circumcision not be imposed upon the Gentiles, a letter was written to the Gentile Church; it was delivered by Paul, Barnabas, Judas, and Silas.
76. Judas and Silas, who were prophets, encouraged the Gentile brethren at Antioch.
77. After a period of time, Paul suggested that he and Barnabas return and visit the brethren in the cities that they had previously visited. Barnabas wanted to take John Mark with them, but Paul refused to allow him to go. The argument divided Paul and Barnabas, and they went separate ways.
78. Paul took Silas with him and traveled to the cities in which he and Barnabas had previously ministered.

79. The Holy Spirit told Paul not to preach the word in Asia or Bithynia.
80. Through a vision, Paul was directed to go to the Macedonian province.
81. Paul and Silas went to Philippi, a primary city of Macedonia. They spoke to some women; Lydia and her household were baptized.
82. Paul and Silas were beaten and cast into prison for delivering a girl from a demon.
83. As Paul and Silas praised the Lord, an earthquake shook the prison, opening the doors and releasing the chains from the prisoners. The jailer and his household were converted and baptized.
84. After being released from prison, Paul and Silas traveled to other towns.
85. They were accused of turning the world upside down because of their ministry.
86. After their lives were threatened, they went to Berea and proclaimed Jesus. The Bereans searched the scriptures to validate the truth of the teaching.
87. Once again, Paul had to flee for his life. He went to Athens and introduced the people to the unknown God they served.
88. After leaving Athens, Paul went to Corinth and became friends with Priscilla and Aquila. He stayed and worked with them. They were tentmakers.
89. Every sabbath, Paul went to the synagogue and reasoned with the Jews and Greeks.
90. Crispus, a ruler of the synagogue was converted; many of the Corinthians were baptized into Jesus. Paul stayed in Corinth one year and six months.
91. Paul was brought before the judgment seat because of his message of Jesus, but Gallio dismissed the case. The Jews beat Sosthenes, the ruler of the synagogue.

92. Paul continued to go from city to city strengthening the brethren.
93. Apollos, a man who was able to express himself well, was instructed by Priscilla and Aquila.
94. Paul went to Ephesus and introduced some disciples of John the Baptist to Jesus. When Paul laid his hands on them, they received the Holy Spirit.
95. Seven sons of Sceva were embarrassed and harmed when they attempted to use the name of Jesus to cast out demons. They tried to imitate Paul instead of entering into a relationship with Jesus.
96. The Word of the Lord continued to grow mightily and prevail.
97. At Ephesus, special miracles were worked by Paul. People brought handkerchiefs and aprons to Paul; when they placed them on the sick, they were healed.
98. Demetrius the silversmith opposed Paul. Paul left Ephesus and went to various places encouraging the disciples. Once again, his life was threatened.
99. Paul went to Troas and spoke nearly all night. Eutychus went to sleep and fell from a third-story window; the fall killed him, but Paul went down, fell on him, and embraced him. His life was restored.
100. Paul met with and instructed the elders from Ephesus, at which time he told them that they would see him no more.
101. Paul journeyed toward Jerusalem. He was told on different occasions that chains awaited him in Jerusalem, but he continued his journey.
102. Paul reported to the Christian leaders in Jerusalem what the Lord had done through his ministry.
103. While in the temple at Jerusalem, Paul was apprehended by the Jews and would have been killed if the Roman soldiers had not rescued him.
104. Paul was arrested and put into prison. When he was brought before the council, he confused and divided the council by talking about the resurrection.

105. Because his life was threatened, Paul had to be escorted from Jerusalem at night and sent to Caesarea, where he was under the custody of Felix the governor.
  106. Paul appeared before Felix, Festus, and King Agrippa. Each time, he witnessed for Jesus.
  107. Because Paul did not want to go back to Jerusalem and stand trial, he appealed to Caesar. He eventually went to Rome to appear before Caesar.
  108. On his way to Rome, he was shipwrecked and had to swim to a nearby island, where God used him to heal many people.
  109. After arriving at Rome, Paul was allowed to rent a house, where he ministered Jesus for two whole years while awaiting trial.
- 
- B. From our understanding of the scriptures, we perceive that the New Testament Church is a Body of people empowered by the Holy Spirit to be effective witnesses for Jesus. (Acts 1:8)
  - C. In the beginning stages of the New Testament Church, opposition arose against them; the opposition came from the religious system.
  - D. Soon after its inception, the New Testament Church was threatened and persecuted. The persecution became so intense that the believers in Jesus who were in Jerusalem, except for the apostles, fled to various places in Judea and Samaria. (Acts 8:1)
  - E. God's divine intervention that resulted in the salvation of Saul brought relief to the saints who were being targeted for persecution. (Acts 9:31)
  - F. Through the lives and ministry of the apostles, we see that a certain amount of persecution continued, but it did not prevent the gospel from producing disciples for Jesus.
  - G. The power displayed by the apostles caused the religious leaders to become jealous. They plotted and schemed, attempting to stop all preaching and teaching in Jesus' name, but they were unsuccessful.
  - H. The Holy Spirit led Philip to leave a city-wide meeting for the purpose of getting an Ethiopian eunuch saved. (Acts 8:5-40)

- I. In the tenth chapter of Acts, we read that the gospel of Jesus was introduced to the non-Jewish community. The New Testament Church was no longer an exclusive group of Jews; it included all nationalities.
- J. The powerful ministries of Peter and Paul are chronicled in the book of Acts.
- K. Wherever the gospel of Jesus was preached, people were converted. Many became disciples of Jesus, and many were healed.
- L. The Church of Acts was not just a church with a message; it was a Church of power. It was not a building; it was people.

### **III. THE CHURCH TODAY**

- A. The church today is perceived as an edifice where people gather for a brief sermon one to three times a week.
- B. Most churches today have resorted to form and have abandoned the leadership of the Holy Spirit. The emphasis today is on education, not spiritual guidance.
- C. There is very little difference between the modern-day church and the religious order in existence during Jesus' earthly ministry.
- D. The religious order was comprised of selected influential leaders who set policy and procedure for all its constituency; the religious order of today functions in the same manner.
- E. The irony of the religious order is that it taught about the coming Messiah and prided itself in the knowledge of the scriptures, but rejected the very One Whom the scriptures affirmed. Many modern-day churches are doing the same thing.
- F. The modern-day church seems to be following the pattern of the early religious order. It incorporates as a Christian organization, but it fails to emphasize the Christ. In many of our church settings, the only name whereby people can be saved has become politically incorrect to use. (Acts 4:12)
- G. Those who enter into an intimate relationship with Jesus are often shunned or rejected by the modern-day church.
- H. The modern-day church is built by people; the New Testament Church is built by Jesus. He is building people into a predetermined Body that is exclusively His.

- I. According to Psalm 127:1, it is possible for people to build a house (synagogue), but if the Lord is not the builder, all efforts are in vain—they are absolutely worthless.
- J. We must pursue the Church that Jesus is building and abandon the institutions built only by people.
- K. What we recognize as churches today are totally different from what God originally ordained.
- L. What we call church resembles a synagogue more than the Church.
  - 1. A synagogue is a gathering of people; the Church of Jesus Christ is a group of people called out from the masses.
  - 2. In a synagogue, the gathering may consist of both believers and unbelievers. In the Church, only the believers in Jesus make up the constituency.
  - 3. Neither the synagogue nor the Church is identified as a building; both are identified as an assembly of people.

#### **IV. GOD'S DESIGN FOR THE NEW TESTAMENT CHURCH**

- A. The New Testament Church is seen in type when God “called out” the Israelites from Egypt.
  - 1. The Israelites were ordained to be separated unto God; however, they did not commit themselves to Him.
  - 2. Israel's downfall was not staying separated; the people constantly intermingled with people who followed other gods.
  - 3. Israel refused to stay committed to the God Who formed them into a nation of people.
- B. The New Testament Church is a group of believers in Jesus Christ who are separated from the mass of religious people.
  - 1. The New Testament Church must keep itself separated from the religious world.
  - 2. Just as foreign gods had a detrimental effect on Israel, religious practices will have a detrimental effect on those who refuse to separate themselves from it.

- C. The New Testament Church is built by Jesus, not people. He is building people into a predetermined Body that is exclusively His.
- D. The New Testament Church is not confined to an edifice. In its beginning, it met in various houses, or wherever people could gather. This pattern should be followed today.
- E. The New Testament Church does not put its emphasis on facilities; it places its emphasis on ministering Jesus to the people.
- F. The New Testament Church is a group of believers who are separated from the mass of religious people because of their belief in the Lord Jesus Christ.
- G. The New Testament Church is an active church, not active in community functions, but active in ministry—active for Jesus.
- H. The message of the New Testament Church is the gospel of Jesus and the gospel of the kingdom.
- I. The New Testament Church expects to see its message confirmed with manifestations of God's power.
- J. Moses' tabernacle serves as an example for the New Testament Church; it was mobile, and it moved when the cloud moved. The New Testament Church is also mobile, and it is led by the Holy Spirit.
- K. Just as all tabernacle activity was centered around the God of Israel, all New Testament Church activity is to be centered around Jesus, the Head of the Body.
- L. God's design for the New Testament Church is to follow the pattern of Jesus' earthly ministry. We should do what Jesus did.
- M. The New Testament Church is Jesus' spiritual Body manifested through the physical bodies of believers.

## **V. THE BODY OF CHRIST**

- A. The Bible identifies the New Testament Church as the Body of Christ. This spiritual Body will do the same thing the physical body of Jesus did.
- B. The Bible identifies Jesus as the Head of the New Testament Church.

- C. Just as the physical body consists of many members, the Body of Christ is also comprised of many members (body members, not membership as relates to a roster).
- D. One who believes in the Lord Jesus Christ and is born again becomes a member of Christ's Body.
- E. Each member has a particular function in the Body; therefore, it is imperative that we take our position in the Body just as God has ordained.
- F. When each member is properly located in the Body and functioning as God has ordained, the Body of Christ becomes a powerful force that inevitably will fulfill its purpose.
- G. As genuine believers in the Lord Jesus Christ, we are members of the Church; collectively, we constitute the New Testament Church.
  - 1. Each believer is a member of the Body (Church); however, he/she is not "the Body" (Church).
  - 2. In order for the Body to be properly nourished, each member of the Body must supply its part.
- H. It is very important to understand that the Body of Christ is not an edifice; it is born-again believers. Since the Body of Christ and the Church are synonymous, it is obvious that the Church is people, not a building.
- I. Body members must mature so the Body can mature as a whole.
- J. Spiritual immaturity hurts the Body both internally and externally.
- K. Paul told the Corinthian Church that they were carnal, babes in Christ, yet they excelled in spiritual gifts.
  - 1. Spiritual gifts do not relate to or reveal spiritual growth; they are unearned gifts.
  - 2. The divisions and cliques in this early Church revealed its spiritual immaturity.
  - 3. In the thirteenth chapter of I Corinthians, Paul reveals a "more excellent way" for the Church to operate.

4. Producing fruit of the Spirit is the more excellent way.
  5. Gifts of the Spirit must be distinguished from fruit of the Spirit. Gifts are freely given, but fruit requires union.
  6. Spiritual gifts can operate in an immature believer, but an immature believer will not produce the fruit of the Spirit.
- L. We see both exploits of power and spiritual immaturity in the New Testament Church. The spiritual immaturity must be minimized so that the exploits of power can be maximized.

## **VI. THE MESSAGE OF THE NEW TESTAMENT CHURCH**

- A. For years, the message of the religious church has been "Prepare to die."
- B. God's message to the New Testament Church is: "Prepare to live." God wants our minds to be on living, not dying.
- C. The salvation message should be delivered with the intent to prepare people to live for Jesus.
- D. The message of the New Testament Church should be life, not death. It should be health and healing, not sickness and disease. It should be liberty, not bondage.
- E. The message of the New Testament Church should emphasize hope in this life.
- F. Jesus Christ the Son of God, Who is our Savior and Redeemer, should be the main theme of the New Testament Church.
- G. All things that pertain to life and godliness come through the knowledge of Jesus; therefore, He must be proclaimed and explained. (II Peter 1:3)

## **VI. SUMMARY**

- A. The Church of Acts was a mobile church that continually grew because it remained active for the Lord.
- B. Jesus Christ the Son of God was and still is the central focus of the New Testament Church.
- C. The New Testament Church reaches out to seek and to save the lost, heal the sick, deliver the captives, etc., as well as to disciple the converts.

- D. The Bible identifies the New Testament Church as the Body of Christ.
- E. The New Testament Church is built by Jesus. He is building people into a predetermined Body that is exclusively His.
- F. As genuine believers in the Lord Jesus Christ, we are members of the Church; collectively, we constitute the New Testament Church.
- G. We see both exploits of power and spiritual immaturity in the New Testament Church. The spiritual immaturity must be minimized so that the exploits of power can be maximized..

## **VII. CONCLUSION**

- A. Jesus was and is the foundation of the New Testament Church. (I Corinthians 3:11)
- B. The early New Testament Church was not embraced by the established religious order; neither is the New Testament Church of today.
- C. The early religious system opposed the believers and did everything in their power to extinguish or stop them. The modern-day religious system is doing the same.
- D. Persecution caused the Church to grow. It also moved people from their comfort areas, but wherever they went, they proclaimed Jesus as the Christ.
- E. God still intends for the New Testament Church to be mobile. Are we willing to do it voluntarily, or will it take persecution to move us from our comfort zone?
- F. Wherever believers in Jesus gather and allow Him to be honored and magnified, we have a New Testament Church.
- G. Jesus walked the earth as the true Church that God ordained.
- H. He is the foundation of the Church He is building.
- I. He is building His Church on Himself. (Matthew 16:18)
- J. Matthew 28:18-20 and Mark 16:15-20 is the New Testament Church in action; it is mobile, not stationary. It carries on the ministry of Jesus in earth.

