

Why do we refer to a congregation as “a church of Christ” and to all the saved as “the church of Christ”?

Romans 16:16 speaks of **“the churches of Christ;”** these through Paul sent salutations or greetings to the saints at Rome. In 2 Thessalonians 2:14 Paul makes mention of **“the churches of God which are in Judea in Christ Jesus.”** These were congregations, local churches. All the saints in every place together constituted **“the church of Christ”** or **“the church of God.”**

The New Testament also speaks of **“the body of Christ”** (comparing the church to a human physical body), **“the family (or house, or household) of God,”** “a temple of God,” **“the kingdom of Christ (or God, or heaven),”** and **“the bride of Christ.”** Please read Colossians 1:18; Ephesians 1:22-23; 3:15; 1 Timothy 3:15; 1 Corinthians 3:16; 2 Corinthians 6:16; Colossians 1:13; 1 Thessalonians 2:12; John 3:29; Ephesians 5:22-32. Each Christian is a member of the body of Christ, a child of God, a living stone, a priest, a citizen of the kingdom of heaven, joined or married to Christ.

We also find such expressions as **“the church”** (Col. 1:18; it is the most prominent expression in the New Testament) and **“the church of the Lord”** (Acts 20:28). We use all of these Biblical terms. Nowhere in the Scriptures do we find such terms as **“Nazarene,” “Pentecostal,” “Baptist,” “Methodist,” “Presbyterian,” “Episcopalian,” “Lutheran,” “Congregationalist,” “Mormon,” “Adventist,” “Unitarian,” “Universalist,” “Catholic,”** etc. applied to the followers of Christ, either individually or collectively. Individual followers of Christ are called **“Christians,”** but collectively they are never called **“the Christian church.”**

Why do we assemble together, and why do we assemble at various times?

Because this is exactly what we find Christians doing in the New Testament.

“And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers” (Acts 2:42).

“And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to them day by day those that were saved” (Acts 2:46-47).

“And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch” (Acts 5:12).

“They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day in the temple and at home, they ceased not to teach and to preach Jesus as the Christ” (Acts 5:41-42).

Why do we assembly especially upon the first day of the week?

The first day of the week is significant to Christians because it is the day of the week upon which our Savior was raised from the dead. This is made manifest in Matthew 28, Mark 16, Luke 24, and John 20, whether measured by Jewish time or Gentile time (such as Roman time). Mark 16:9 says: **“Now when he was risen early upon the first day of the week, he appeared first to Mary Magdalene.”**

The first day of the week is significant to Christians because it is the day of the week upon which the Holy Spirit, as promised, fell upon the apostles (Jn. 14:26; 16:13; Lk. 24:49; Acts 1:4-5, 8; and 2:1-4), because it is the day of the week upon which the gospel of Christ, offering remission of sins to the lost was first preached (Mk. 16:15-16; Matt. 28:19-20; Lk. 24:46-49; Acts 1:8; 2:22-41), because it is the day of the week upon which the church of our Lord had its beginning (Matt. 16:18-19; Mk. 9:1; Acts 1:6-8; 2:1-4; 2:41,47 KJV, NKJV).

The first day of the week is the day upon which first century Christians assembled together and ate the Lord's supper, a memorial of His death, and gave of their financial means (Acts 20:7; 1 Cor. 16:1-2).