

# The True GREATEST **1** COMMAND

*“Love one another as I have loved you.” (St. Jn. 13: 34)*

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## Sermon versus Bible Study

I'd rather see a sermon than hear one any day;  
I'd rather one should walk with me than merely tell the way.  
The eye's a better pupil and more willing than the ear,  
Fine counsel is confusing, but example's always clear;  
And the best of all the preachers are the men who live their creeds,  
For to see good put in action is what everybody needs.

\_\_Poem By, Edgar Guest\_\_

When people attend the church building to hear the main *sermon*, they have no opportunity to discuss with each other what's being preached; it's very impersonal and the wrong set up to really learn. This is because the sermon is only poetic or a religious discourse on a moral issue. There are mainly two types of sermons: topological and expository. The sermon is mainly designed to support the system and the pastor's finances. It is like going to a doctor's office, for if he doesn't prescribe you a drug, what was the main purpose for visiting him? Was it just to get a physical? Was the doctor a psychologist, who in the past could not prescribe a drug? A funny metaphor to describe a sermon, that usually comes to mind is: giving someone a piece of steak, but with some of the meat missing.

Overall, you really can't grow spiritually with each other in the way the church is designed because of the traditional sermon, which was later developed after the Apostles and introduced into the Christian faith. The sermon was conceived in the womb of Greek rhetoric by the faithless Gnostics. It was born into the Christian community when pagans, who turned Christian, began to bring their oratorical styles of speaking into the assembly. By the third century, it became common for Christian leaders to deliver a sermon. By the fourth century it became the norm. Furthermore, our modern word sermon comes from a Middle English word which was derived from Old French,

which in turn originates from the Latin word *sermō* meaning "discourse". A sermonette is a short sermon (usually associated with television broadcasting, as stations would present a sermonette before signing off for the night). So then during the advent of television it became more popular and taken advantage of by the intense and radical Evangelicals of the time. This debunks the traditional label [Sermon on the Mount] placed on Jesus' discourse which was more of a meaningful *lecture*, than the ambiguous sermons given by today's Evangelicals and all of church history.

On the other hand, when you go to the Bible study, in a smaller group, you have a chance to discuss things, and maybe really learn something. A *lecture* is superior to a *sermon*, but a small open Bible discourse is the best format. Unfortunately, in large membered churches, and in even smaller ones, they do have Bible studies, but those Bible studies are subject to control, just as when one is controlled when the main sermon is given. Consequently, there's really not that much one can really share, unless, it goes along the guidelines of that particular legally based religious system. It's really all about control!

Jesus avoided gatherings of groups bigger than 10 to 12. In these smaller groups, Jesus was able to become personal; and through his actions towards them, he was able to convey his love for them. But, Jesus was forced or ended up in larger groups; and sometimes in very large groups, but fortunately, that only happened a few times throughout his almost three year ministry. Because of this detachment, between speaker and listener, Jesus could only speak objectively in parables or tell stories that would describe what the Kingdom of love is like in literal action. And Jesus' parables were quite short, and not like the traditional hour or more lengthy sermons given from the traditional pulpits. When it comes to teaching about the Kingdom of God, if you have too much to say, you really have nothing to say. Ironically, it could be safely stated that a *sermon* (because from the platform from which it's given) is unavoidably along the lines of abstract theological jargon. In fact, Jesus gave the all time *sufficient* and *efficient* sermon (or better stated *lecture*) that no man needs to amend or add to; which means there is no need to create another sermon of any kind, and no specific building to preach in! But, once again, a *lecture's* format is superior to a *sermon*, if the teacher informs the listener with the intention to make them their equal. As Jesus stated:

#### **St. John 15: 15 NIV**

[I 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.]

Moreover, it was the systematic *legally* based priesthood who had and wanted even bigger attendance. Not with Jesus. In one instance, Jesus healed a man and would not let him follow him. Jesus at anytime could have made or built a big *mega* church with thousands of members; but Jesus never fell for that temptation:

#### **Mark 5:18-19 NIV**

[As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. [19] Jesus did not let him, but said, "Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you."]

Finally, Jesus knew that God does *not* live in a building, big or small, and that the Spirit or the presence of God is everywhere; a building designated as God's house or church would confound that understanding. Stephen says that God does not live in houses/buildings made by human hands:

#### **Acts 7:48-49 NIV**

["However, the Most High does not live in houses made by human hands. As the prophet says: [49] " 'Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the lord.]

In addition, St. Paul articulates the same thing:

**Acts 17:24 NIV**

[“The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands.]

St. Paul also added:

**Acts 17:25 NIV**

[And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else.]

This means that God does not need *vertical* worship, but to reach him through people, for He reaches us through people! Therefore, God's church is the body of believers, not the building:

**1 Corinthians 3:17 NIV**

[If anyone destroys God's temple, God will destroy that person; for God's temple is sacred, and you together are that temple.]

As the poem above by Edgar Guest criticizes, Church buildings are good for *hearing* a sermon, but bad for *seeing* one. Graciously, God is now ending *sermons* and *big* churches.

P.S. Lets stop waiting for the 2nd Coming of Jesus to make Heaven on Earth. Lets delete *all* debts, by initiating “**Jesus' Year of Jubilee**”- Luke 4: 19, and forgive and “**love each other as Jesus loved us.**” (St. John 13: 34)

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# God does NOT Live in a **Building!**

## Jesus said it:

Matthew

Chapter 5

have made to the Lord.' <sup>34</sup>But I tell you, Do not swear at all: either by heaven, for it is God's throne; <sup>35</sup>or by the earth, for it is his footstool; or by Jerusalem,

## Stephen said it:

Acts

Chapter 7

<sup>48</sup>"However, the Most High does not live in houses made by men. As the prophet says:

<sup>49</sup>" 'Heaven is my throne,  
and the earth is my footstool.  
What kind of house will you build  
for me?

## St. Paul said it:

Acts

Chapter 17

<sup>24</sup>"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. <sup>25</sup>And he is not served  
by human hands, as if he needed anything, because he himself gives all men life and breath and everything else.

## St. John said it:

Revelation

Chapter 21

<sup>22</sup>I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. <sup>23</sup>The city does

**Note:** St. Paul also said God does not need to be served, which means he doesn't need "Vertical" worship, but to reach GOD through people for all Eternity as St. John writes in Revelation.

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# Which one is God's True House?

## Here are your Clues, Lol:

1. But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool;...(Matt. 5: 34,35)
2. "However, the Most High does not live in houses made by men. As the prophet says: " 'Heaven is my throne, and the earth is my footstool. (Acts. 7: 48, 49)
3. "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. (Acts. 17: 24)



**Now you know the purpose for the Coronavirus.**

**"Come out of Her my People"  
(Rev. 18: 4-8)**

**Closed for business indefinitely**

**Happy Easter  
2020**



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# The End of Sermons and the Big Church

And, read below what the true "Church" was, and is forever...the body of believers.

THE CHRISTIAN WAY OF LIFE

### The church in the house

The Jews went to a building for their prayers, the synagogue. In the earliest years, when many of them were Jews or God-fearers, the Christians were sometimes able to use the synagogue for Christian prayers. But their place of meeting was the house of one of their members; preferably a person with a large house because it would have a big room. We hear of a room so full, when a famous preacher came, that a young man had to sit on the windowsill and during the service he nodded into sleep and fell out of the window. As the number of Christians in a town grew, they might buy a house. The property had to be owned in trust; the person in whose name it was registered was known as the *episcopus* – 'overseer' or 'custodian'. He would also be the chief person in the congregation, and thus *episcopus* came to have its meaning of 'bishop'. The congregation would turn the inside of the house into a meeting room with as much space as possible. This 'house church' was the

first sort of church. Specially built places of worship were being constructed by AD 200, when we know that one existed at Edessa on the eastern borders of Syria. A church at Antioch in Syria was reputed in the fourth century to have been built in the time of the apostles. This cannot be true; long after the apostles the congregations still met in houses.

The word 'church', and the Scottish kirk and German Kirche and Russian tserkov, come from the Greek word *kuriakos*, 'belonging to the Lord'. The adjective was first used to refer to the 'Lord's supper' – that is, the Holy Communion – and the Lord's day. But by AD 300 the name began to be used as a noun, *kuriakon*, 'the Lord's place', to mean a church.

The word for the congregation was *ekklesia*, or in the more familiar Latin spelling *ecclesia*. When St Paul wrote letters to groups of Christians, he used various words: 'to you who are chosen and set apart in Rome' (or in Philippi, or in Colossae); 'to the *ecclesia* of God which is at Corinth' (or in Salonika); or,

where it was to several towns in a province, 'to the *ecclesiae* in Galatia'. This word meant 'the people called out', or 'chosen'. By AD 400 it also began to mean the place where Christian people met, the building.

Although in Germanic and Slavic languages the word for a church is derived from *kuriakon*, Romance and Celtic languages use words taken from *ecclesia*, for instance *église* in French and *eglnys* in Welsh.

When the meeting became too large for the house church, it might be deemed safer to meet outside the city. But Roman meetings never met in the catacombs outside the city, which were nothing but passages for burial below ground; services in catacombs were only held by little groups for burials or to commemorate the dead. At one time there was a view that congregations must have hired schools in which to meet, but there is no evidence for this. Otherwise, a congregation that grew too big to meet in the house church had to split up and meet in two places. This was the start of separate congregations in the cities. If they were asked by a pagan why they did not all meet in one spot, they are known to have replied that God is not in one place, but in all places.

**Historian Owen Chadwick's**

**"A history of Christianity; pg. 29, 30".**