

Willful Disobedience and the Church

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Part 1: What is the church?

Let's look at the term "ecclesia" translates to **"assembly" or "gathering" in Greek**. In ancient Greece, it referred to the formal assembly of citizens, often for political or public affairs. In the Apostolic Scriptures (New Testament) and Christian theology, "ecclesia" is used to refer to the church, both in its local and universal senses, representing the gathering of believers

Let us look at the definition of the meaning of ecclesia.

NAS Word Usage - Total: 114

1. a gathering of citizens called out from their homes into some public place.
 - a. an assembly of the people convened at the public place of the council for the purpose of deliberating
 - b. the assembly of the Israelites
 - c. in a Christian sense
 - a. an assembly of Christians gathered for worship in a religious meeting
 - b. a company of Christians, or of those who, hoping for eternal salvation by observing their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake .
 - c. those who anywhere, in a city, village, constitute such a company and are united into one body
 - d. the whole body of Christians scattered throughout the earth
 - e. the assembly of faithful Christians already dead and received into heaven.

The local church was a geographically located, temporally limited, and a visibly evident manifestation of the universal church, the body of Christ. In the early days of the local church, the assembly of believers of Christ, met in a Jewish synagogue and had a very simple organization, are not all believers equal in the eyes of the Lord as written in (James 2:2). All believers are to be participating members within the church and the body of Christ.

What does it mean to be a Christian? Who are we. What is our responsibility when it comes to the word of God. How were the Gentiles brought in?

A little history.

We know that the earliest Christians were an **apocalyptic sect within Second Temple Judaism**. Christianity emerged as a sect of Judaism in Roman Palestine in the Hellenistic world of the first century AD, which unfortunately was dominated by Roman law and Greek culture (pagans). Christianity began in Jerusalem.

The 1st century church believers (Christians) were Jews as we should know and recognize as such.

Part 2 Willful Disobedience.

Acts 15:28 states: "**For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things.**" This verse reflects the decision made by the apostles and elders in Jerusalem regarding the requirements for Gentile believers, emphasizing that they should not impose additional burdens beyond essential guidelines. The context of this verse highlights the early church's efforts to maintain unity and avoid unnecessary legalism among believers.

The Gentiles from all walks of life were pagans doing what pagans were taught to do. One could ask the question, how then are they to understand all of God's ways let alone walk in them. Slowly.

Willful disobedience to God is the same sin as one who openly rejects the word of God.

This is because the Torah is a reflection of the heart, mind, will and righteous character of God. It is spiritual and is thus eternal as Paul states in [Romans 7:14](#). For we know that the law is spiritual, but I am carnal, sold under sin. **We were purchased for a price. We have an obligation to the one that paid the price for us.**

But I am saved by grace through faith because Jesus took my sin. Not when one is willfully disobedient to God's truth and seeks that which pleases their carnal side. Yeshua's sacrifice for us is not a license to sin.

Consider this as part of more study.

The principles of the Torah are eternal, spiritual and endless because Torah is a reflection of the eternal and infinite mind of the Creator, so it has many applications and possibilities and can be expanded to meet the legal exigencies of a physical nation. None of those applications, however, violate the basic principles of the eternal principles of Torah. For example, the Sabbath is a rest day. Though rules and regulations may be enacted that tell us how to keep the Sabbath, nothing can violate the basic principle of resting on that day.

The eternal principles of the Torah may also be likened to the Constitution of the U.S., which is the overarching law of the land; no state, county or city government can pass a law that violates the Constitution. They can pass many additional laws, but nothing that goes against or supersedes the Constitution. This is akin to the law of Moses, which was based on or sprung out of the eternal principles of the Torah. It could contain additional legal requirements that would help to rightly govern a physical nation, but the nation could never pass a law that would contradict or invalidate any principle of Torah. For example circumcision was a sign of the Abrahamic Covenant, but under the law of Moses, it became a proof of citizenship in the physical nation of Israel. It was necessary for the protection of the nation and to prevent aliens from coming in and taking over. Those people who went through this physical ordeal were likely serious about wanting to take part of Israel. This was a test of the seriousness of their intent. The problem with the believing Pharisees of [Acts 15:1](#) who believed that circumcision was to be a precursor for salvation is that they took the concept of circumcision both as a sign of the Abrahamic Covenant and as a physical act of faith in Elohim, mixed it with the proof of citizenship requirements of the law of Moses and then conflated the two and now made it a salvational requirement for inclusion in the spiritual nation (or body of Messiah) of Israel.

Note: unknown source to give credit to.