

assembly or congregation of God's people, and since Ecclesia is the term employed in the New Testament to designate the Christian body, the identity of the terms Kahal and Ecclesia prove the *intended* identity of God's Society under both Dispensations. This will appear more clearly if we remember that the word Ecclesia occurs but twice in the written life of Christ, and that on both occasions it was used by Himself. Moreover, it occurs in the Gospel of St. Matthew, the only one written in Hebrew. In both instances the word spoken by our Lord, and written by St. Matthew, was doubtless קהל (Kahal), and the translator of the Gospel into Greek, probably St. Matthew himself, rendered the word by ἐκκλησία (Ecclesia). It is also worth observing that on the first occasion of our Lord's using this word (St. Matthew, xvi. 18.) "I will build my Church,"—the Ecclesia evidently means the Christian Society, and that on the second occasion (St. Matthew xviii. 17,) it as clearly means the Jewish Society. "Tell it unto the Church." On the first occasion, our Lord was speaking of a Society, still in the future. On the second occasion he was giving a general rule to His hearers, and referring them to the existing Institution, the officers of the Jewish Church, appointed by the law of Moses, the Judges and Rulers of "the Ecclesia," not "of my Ecclesia," which was not as yet *built* upon the