

File under: συναγωγή or synagōqee
English: "synagogue"

The noun συναγωγή comes from the verb συνάγω (synagō), "to-gather-together" or "to-lead-together" The KJ uses "synagogue" with only two exceptions: Acts 13:43 and James 2:2. The word synagogue can refer to the congregation or to the building.

Concordance Consistent Trans.

MATT 4:23 Jesus ... teaching in their synagogues,
MATT 6:2 the hypocrites are-doing in the synagogues
MATT 6:5 to-be-praying having-stood- ... in the synagogues
MATT 9:35 Jesus ... teaching in their synagogues,
MATT 10:17 they-will-whip YOU in their synagogues;
MATT 12:9 he-went into their synagogue.
MATT 13:54 he-was-teaching them in their synagogues,
MATT 23:6 loving ... first-seats in the synagogues,
MATT 23:34 them YOU-will-whip in YOUR synagogues,
MARK 1:21 having-gone-in into the synagogue he-was-teaching.
MARK 1:23 a MAN was in their synagogue with an unclean spirit,
MARK 1:29 having-gone-out out-of the synagogue they-came
MARK 1:39 And he-was preaching in their synagogues
MARK 3:1 And he-went-in again into the synagogue,
MARK 6:2 he-began to-be-teaching in the synagogue;
MARK 12:39 And first-seats in the synagogues
MARK 13:9 they-will-give YOU over into councils and into synagogues;
LUKE 4:15 And he himself-was-teaching in their synagogues,
LUKE 4:16 the day of-the Sabbaths into the synagogue,
LUKE 4:20 the eyes of-all in the synagogue were staring to-him.
LUKE 4:28 And all in the synagogue were-filled-full of-anger,
LUKE 4:33 And in the synagogue was a MAN having a spirit
LUKE 4:38 he-went-out out-of the synagogue into the house
LUKE 4:44 And he-was preaching in the synagogues of-the Galilee.
LUKE 6:6 to-go-in into the synagogue and to-be-teaching;
LUKE 7:5 he himself-built the synagogue for-us.
LUKE 8:41 he himself-was-the-existing ruler of the synagogue,
LUKE 11:43 YOU-are-cherishing the first-seat in the synagogues
LUKE 12:11 they-might-be-bringing YOU near upon the synagogues
LUKE 13:10 But he-was teaching in one of-the synagogues
LUKE 20:46 loving ... first-seats in the synagogues
LUKE 21:12 they-will-persecute, giving-over into synagogues
JOHN 6:59 he-said teaching in a synagogue in Capernaum.
JOHN 18:20 I myself always taught in the synagogue and
ACTS 6:9 certain of-the ones out-of the synagogue
ACTS 9:2 epistles with-reference-to Damascus to the synagogues,
ACTS 9:20 in the synagogues he-was-preaching the Jesus,
ACTS 13:5 proclaiming the word-of-the God in the synagogues
ACTS 13:14 having-gone into the synagogue on-the day
ACTS 13:43 But after the synagogue was having-been-broken-up
ACTS 14:1 they to-go-in into the synagogue of-the Jews
ACTS 15:21 Moses ... being-read in the synagogues
ACTS 17:1 where-in-which was a synagogue of-the Jews.
ACTS 17:10 went-off into the synagogue of-the Jews;
ACTS 17:17 he-was-discoursing in the synagogue with-the Jews
ACTS 18:4 But he-was-discoursing in the synagogue
ACTS 18:7 the house was bordering-on the synagogue.
ACTS 18:19 into the synagogue he-discoursed with-the Jews.
ACTS 18:26 began to-be-being-bold-of-speech in the synagogue.
ACTS 19:8 into the synagogue he-was-being-bold-of-speech
ACTS 22:19 beating throughout the synagogues the ones
ACTS 24:12 neither in the synagogues nor throughout the city,
ACTS 26:11 throughout all the synagogues often subjecting
JAS 2:2 For if a gold-ringed man might-come into YOUR synagogue
REV 2:9 the ones saying themselves to-be Jews, and they-are not BUT synagogue of-the adversary.
REV 3:9 the synagogue of-the adversary, ... saying themselves to-be Jews, and they-are not BUT they-are-lying;

Acts 13 KJ

43 Now when the congregation was broken up, many of the Jews and religious 'proselytes followed Paul and Barnabas: who, speaking to them, 'persuaded them to continue in ^bthe grace of God.

It is clear that this passage does refer to the congregation. Most often synagogue refers to the building. Following are postage stamps issued in 1974 showing rebuilt synagogues in Jerusalem's Old City.



More proof that Jerusalem is no longer under the "times of the Gentiles."

συναγωγὴ - p.2

James 2 KJ

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

James 1:1 KJ

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

➔ This change from "synagogue" to "assembly" is not only wrong, but shows anti-Semitism as well as a disregard of the stated fact, by the Holy Spirit, as to whom this epistle is written. To the 12 tribes, namely the (ones) in the diaspora, leaves no question.

REVELATION 2 CT

9 I-know-absolutely your tribulation and poverty, BUT you-are rich, and the blasphemy out-of the ones saying themselves to-be Jews, and they-are not BUT synagogue of-the adversary.

REVELATION 3 CT

9 Behold I-am-giving out-of the synagogue of-the adversary, of-the ones saying themselves to-be Jews, and they-are not BUT they-are-lying; behold I-shall-make them in-order-that they-will-be present and they-will-worship in-sight of your feet, and they-might-come-to-know that I myself cherished you.

➔ Note now the two uses of "synagogue" in a figurative sense. Who is Rev. 2:9 "(a) synagogue of-the Satan", and Rev. 3:9 "the synagogue of-the Satan"?

➔ This synagogue is composed of men who say they are Jews, but they-are not, they-are-lying. Therefore they must be Gentiles.

Theological Dictionary of the N.T.

In Rev. 'Ιουδαῖος occurs only twice, at 2:9 and 3:9, and both times in the same sense. The reference is to 'Ιουδαῖοι who proudly claim to be such but who are really the synagogue of Satan. If they were real 'Ιουδαῖοι, we could say that they were the synagogue of God. 'Ιουδαῖος is here used positively for one who is committed to God and to the will of God, and this is set in antithesis to what is Jewish only by name and derivation. This use is very close to that of Paul in R. 2:18 ff. But what is said does not justify us in arguing that Christians alone may be called genuine 'Ιουδαῖοι.

➔ Vol. III p.382 Note the anti-Semitism and its advance in Vol. VII p.828
← Scripture says they are not Jews. As early as the Smyrna period of church history (70 A.D - 325 A.D.), the "church" claimed to be the true Israel.

Rev. 2:9 and 3:9 refer to Jews who calls themselves this but in reality are not → III, 382, 6 ff. These pseudo-Jews are described as συναγωγὴ τοῦ σατανᾶ. One need not decide whether the reference is to all unbelieving Jews¹⁰⁰ or only to those in Smyrna and Philadelphia who are responsible for persecuting Christians → 161, 11 ff.¹⁰⁰ More important is the question whether the concept συναγωγὴ bears a negative accent here. In the case of 'Ιουδαῖοι one may flatly deny this → III, 382, 6 ff.
★ Christians are true Jews.

Encyclopedia Judaica Vol.5 p.536

CHURCH, CATHOLIC.

Under the Roman Empire. While a Catholic (i.e., "universal") Church came into being only at The Council of Nicaea in 325, a unified interpretation of the new religion of *Christianity had begun to emerge during the three preceding centuries, and concomitantly the foundations of a Church attitude toward the Jews. The early *Church Fathers, eager to complete the break with the synagogue, urged the substitution of Sunday for the Jewish Sabbath and the abandonment of Passover, commemorative of the Exodus, for Easter, commemorative of the crucifixion. Retaining the Bible while denying the people that was its subject, the Church declared itself the New Israel. It claimed the patriarchs and prophets for itself and later pronounced Judaism an aberration from the Divine Will.

This Satanic twisting of scripture continues to day, especially among the Charismatics. The popes claimed the title, "vicar (substitute) of St. Peter." ★ Pope Stephen 254 A.D.
The Popes, Michael Walsh, p.33

★ All warnings and rebukes contained in the Jewish scriptures were applied to the Jewish people, while all praise and promise were applied to the Church.

It is clear from the acrimonious correspondence between them that Stephen was bolstering his position by quoting from the sixteenth chapter of Saint Matthew's Gospel, verses 18-19: 'You are Peter and on this rock I will build my Church and the powers of death shall not prevail against it. I will give you the keys of the Kingdom of Heaven, and whatever you shall bind on earth shall be bound in Heaven, and whatever you loose on earth shall be loosed in Heaven.' As far as we know, Stephen was the first Pope to do this. ★