

# Session 4 of 6

OKM Bootcamp Training



COACH-NOTES  
Training & Coaching for Home Congregations  
**Session 4 “The Meeting of the Ekklesia” Parts 1 & 2**  
\*\*\*Start Recording\*\*\*

Part #1

How did the New Testament Believers gather? How is it different from Church meetings today? In this session we will discover that the Ekklesia in the Book of Acts met primarily in homes. How is the Living-room gathering different from the auditorium meeting? We will answer these questions in this session.

Part #2

In this session we look at three very important functions of the New Testament Ekklesia that took place in their Home Gatherings. They are: 1.) All Participated, 2.) All Prophesied, 3.) All Ministered. We dig into scriptures and discover that what they did in the New Testament Gatherings looks very different from the auditorium Church gatherings today. This session will help us rediscover and restore the New Testament practice and life to Believers today.

DISCUSSION TIME

VIDEO #7

Lead them in a discussion that will compare & contrast meeting in the living room vs. meeting in the auditorium. (see slide: “Two Models, One Choice) Lead a discussion on the seven benefits of Home Gatherings that are taught in the video. (see slide “Benefits of Home Gatherings) Ask, “Can you think of any other benefits?”

VIDEO #8 Review and discuss the three main distinctions of how they gathered in the New Testament Ekklesia. (1. They all participated 2. They all prophesied 3. They all ministered.) Contrast this with how different it is from the modern-day Church Service.

## READING

This week we look at Chapters 10-12 of Ekklesia Rising

## PRAYER TIME

PERSONAL This week begin to put into practice the “One-Anothers” by asking each one to silence their heart and mind, focus on Jesus, and listen for words from Him to share with someone in the Class

MINISTRY You close the Prayer Time by praying for the Class that they all will begin to hear God’s voice.

## Applications & Activations

**Video #7 The Meeting of the Ekklesia Part #1 Notes**

Home Congregations – All of them met in homes of the believers. There were no church buildings until around 325

Russ asked Jesus, what should I do. Jesus said, “Return to me.” A return to the original model and plan.

Those gathering in homes outnumber those who gather in auditoriums even today.

Acts 2:46 <sup>46</sup>Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts.

Mark 3:14,15 <sup>14</sup>He appointed twelve that they might be with him and that he might send them out to preach <sup>15</sup>and to have authority to drive out demons.

“That they might be with him” The methodology is relational. They learned how to do life together. This is the model. Doing Life Together!

**Home Gatherings**

Examples – Acts 10:22

Mary’s House when Peter was freed from prison by the angels

Acts 16: Lydia’s House

Acts 28:30,31 Paul’s House

Romans 16:3-5 Priscilla and Aquila

Other Ekklesia mentioned throughout the New Testament

**Two Models, One Choice**

**Church**

CEO Leadership

Program Driven

Institutionalized

Facility Based

Sectarian Divisions

Entertaining

Educating

**Ekklesia**

Servant Leaders

Relational – One Another’s of the NT

Organic and Living

Home Based

Kingdom Focused

Empowering

Equipping

## **Benefits of Home Gatherings**

Received letters, unrolled the letter and shared and discussed

Deeply Relational

All the One Anothers in scripture are practiced.

Spiritual Gifts are exercised and developed

True Discipleship happens

Personal Issues are dealt with

Deliverance in a safe place

Trust is Developed

Transparency is Experienced

## Video #8

### Video – The meeting of the Ekklesia pt. 2

Primarily met in homes but also some large gatherings.

Your role in leading and developing home congregations

Illustration- Players on the field in desperate need of rest, spectators in the seats in desperate need exercise.

True discipleship is to happen in home gatherings where there is trust and transparency.

Everyone Participated. 1 Corinthians 14:26. "...each of you..." Open format

Everyone Prophesied. 1 Corinthians 14:1. "...desire spiritual gifts...especially that you may prophecy" The rule is edification, exhortation and comfort..

This must be done so that all will be built up.

It is crucial that we can hear the voice of the Lord.

Everyone Ministered. (Priesthood of believers) The One Others – over 50 commands.

This is not happening in the church, but it must happen in the Ekklesia.

Application and activation - Cook out and share your story, practice the one others, pray, listen.

# Chapter 10 – What are the Gates of Death

## Difference between Hell & Hades

Hell is the designation of Satan's eternal penitentiary, where he will be confined and punished forever. Hell is not Satan's domain or seat of his kingdom

Hell is like Gehenna in the "Valley of Hinnom" which served as a garbage dump/incinerator.

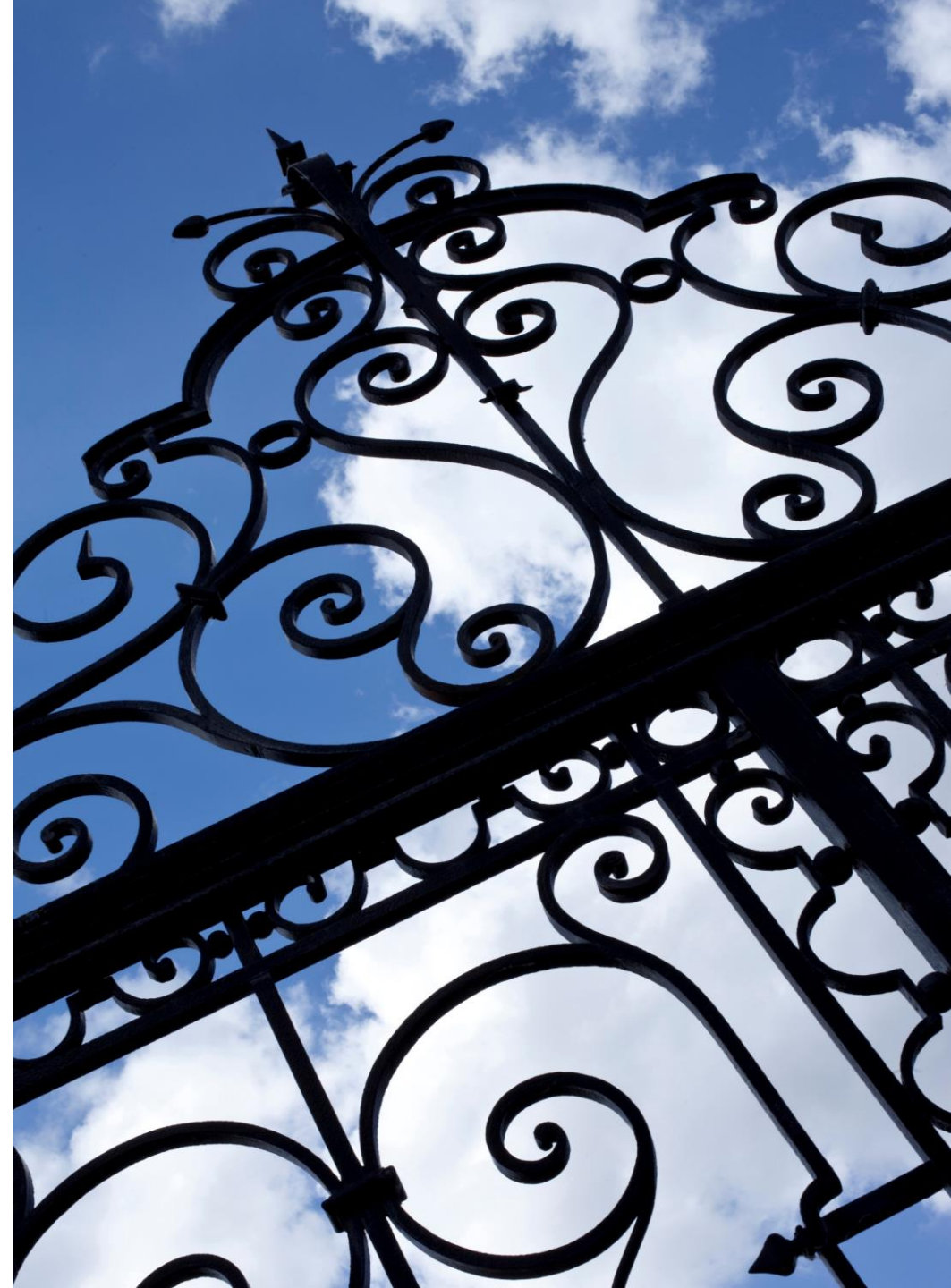
Contrast Gehenna with Hades, which is roughly the Greek equivalent of the Hebrew Sheol. Hades and Sheol merely represent the underworld, or the abode of the spirits of the dead. It is thought of as a place situated below ground, in a place of dark, silent forgetfulness.

Prior to Christ, Sheol referred to the state of both righteous and wicked dead, since both wound up there eventually. This is the place to which the spirit of Jesus was assigned after the crucifixion, when "He descended into the lower parts" (Eph. 4:9) and "preached even to those who are dead" (1 Pet. 3:18-19, 4:5-6)

In modern usage, Hades and hell have unfortunately become synonymous thanks to the influence of the King James Version.

Hades was not only a destination, it was a false god. In Greek mythology, the third member of the high triumvirate, which included Zeus, Poseidon, and Hades.

Second, as a location, and as the form of a god, Hades was the embodiment of death.





# Chapter 10 – What are the Gates of Death

## Gates and keys

Gates – Defensive structures, legal and cultural transaction centers, business of the land was done there. Justice, judgement and commerce were achieved there. Place where accusations, appeals and decisions made.

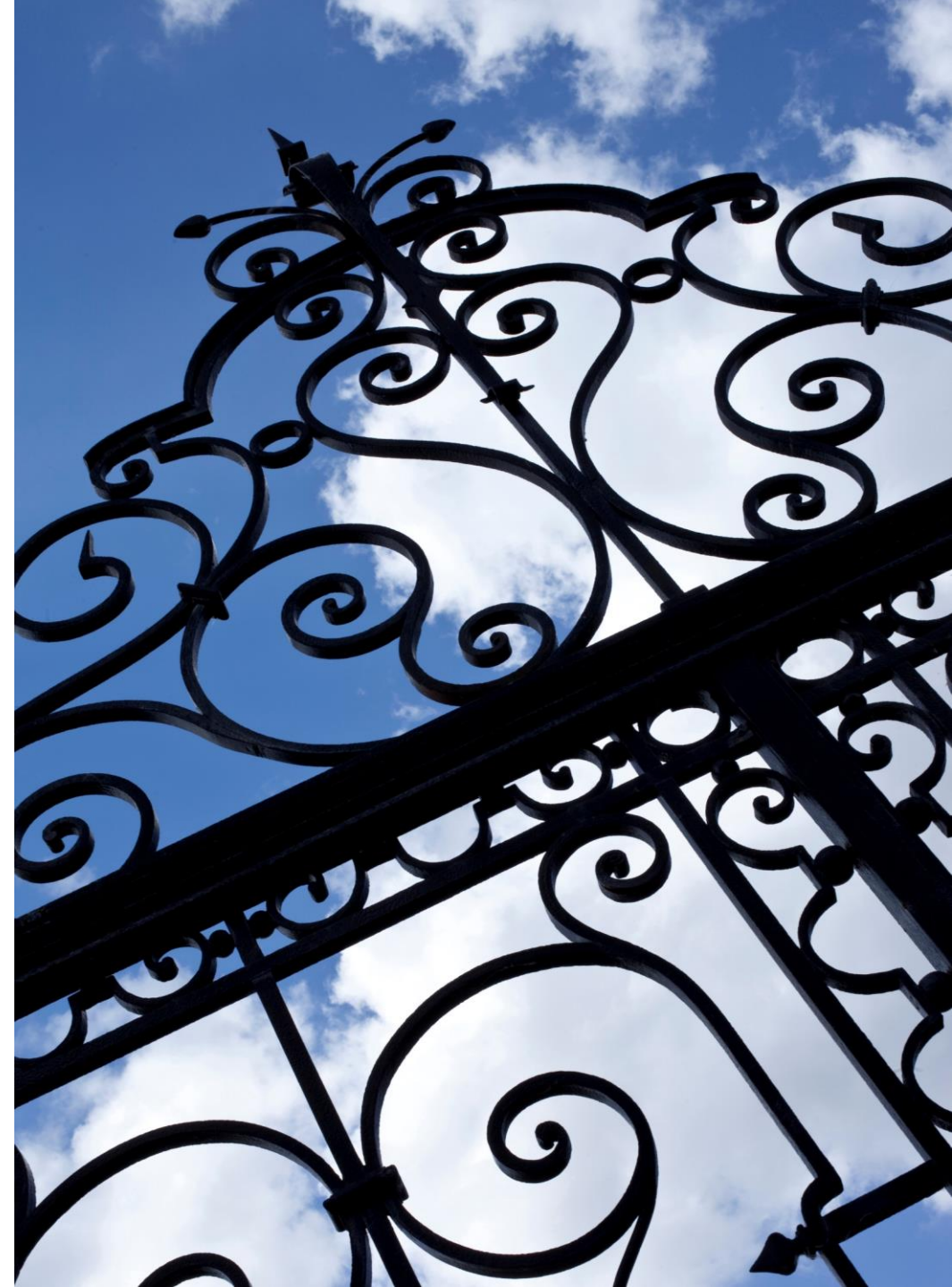
Access points, exit and entry, In the Bible, many virtues are described in relation to gates and a variety of highly symbolic activities occurred there. Many other things happened there, such as stoning, rebellions planned, idols worshipped, repentance called for, God's judgement evidenced.

- 1) Gates are Primarily Defensive – City gates were often elaborate defenses with multiple layers. (Gate Complex that consisted of guard towers)
- 2) Gates are Secondly Offensive – They represent the establishment of a stronghold. Armies are channeled through them.

The Human body has gates – 5 senses

There are demonic gates that are assets by which the enemy vomits sickness into a region, nation or planet. Eg. Racism, Hollywood

We must become more strategic and united in how we stand against such evil. In Isaiah 28 it says, “in that day the Lord of hosts will become a beautiful crown and a glorious diadem to the remnant of His people; a spirit of justice for him who sits I judgment, a strength to those who repel the onslaught at the gate” Lord Sabaoth - The Lord of Hosts will repel the onslaught at the gate.





# Chapter 10 – What are the Gates of Death

Ekklesia – A bold crusading spirit is vital

“Questions flood our minds. How do these spiritual powers exert their influence in society? Where do they get in? Is there a distinctive *modus operandi* that would help us identify them? What can or what should we be doing to control and prevent their intrusion? Since God is sovereign and omnipotent, is it not our place to let him deal with these supernatural powers in his own time and way?

The Bible must have answers to these questions, and it does. But the terrifying fact of a hostile world of evil and malicious spirits paralyzes many Christians into inactivity and unwillingness to seek our biblical answers and to apply them. Edith Schaeffer says that ‘there is a deafness, a blindness, an insensitivity among many Christians, for they refuse to recognize the war in which they are involved. They are letting the enemy attack and score victories without resistance.’”

Church thinking has dulled our instinct for war, turning us into polite, domesticated, timid little people. As a result, the gates of Hades stand largely unchallenged.

Are you His war club or aren’t you?

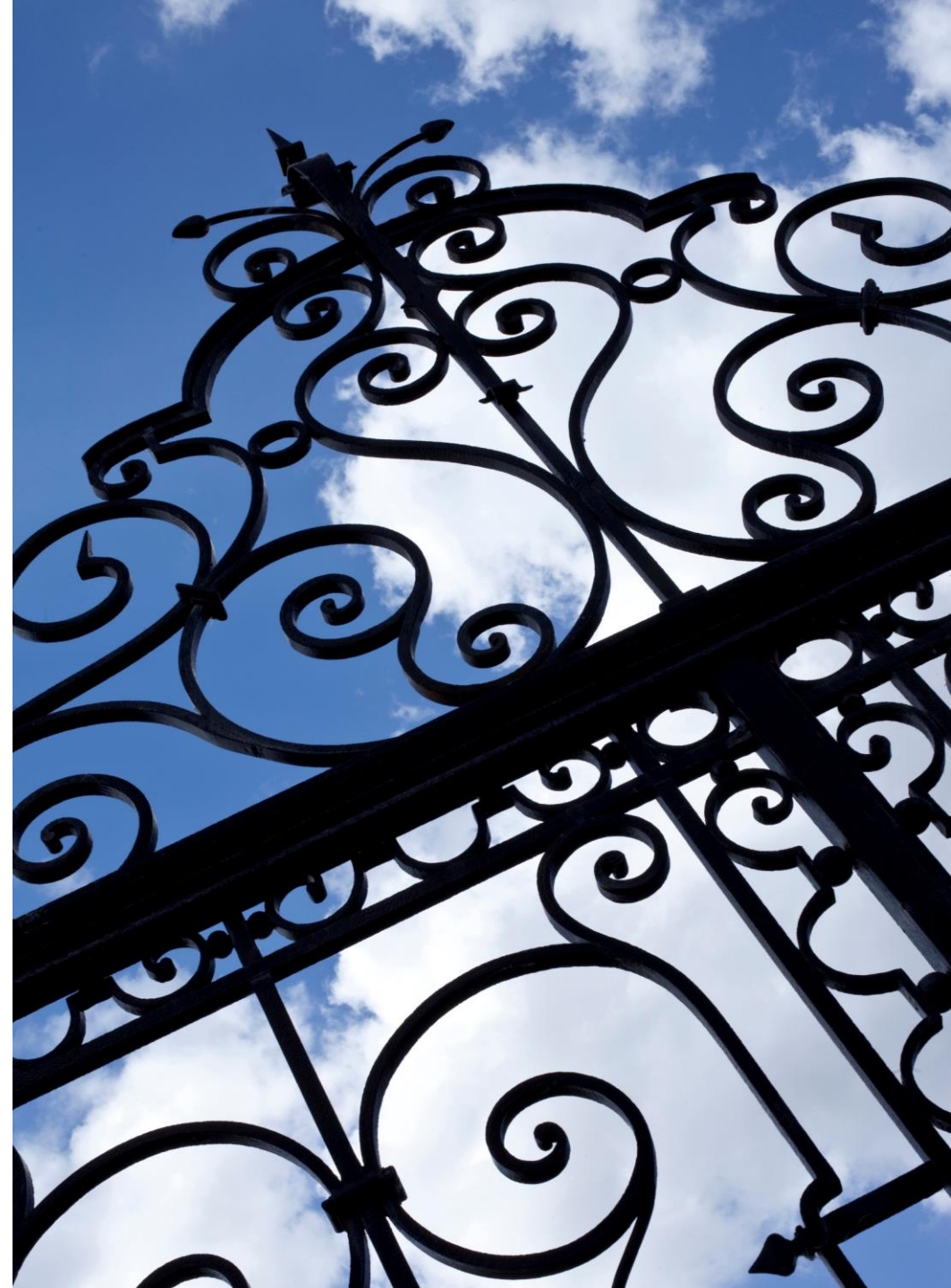
Revelation is critical – We must see Christ, to whom all authority has been given.

You are small but He is great.

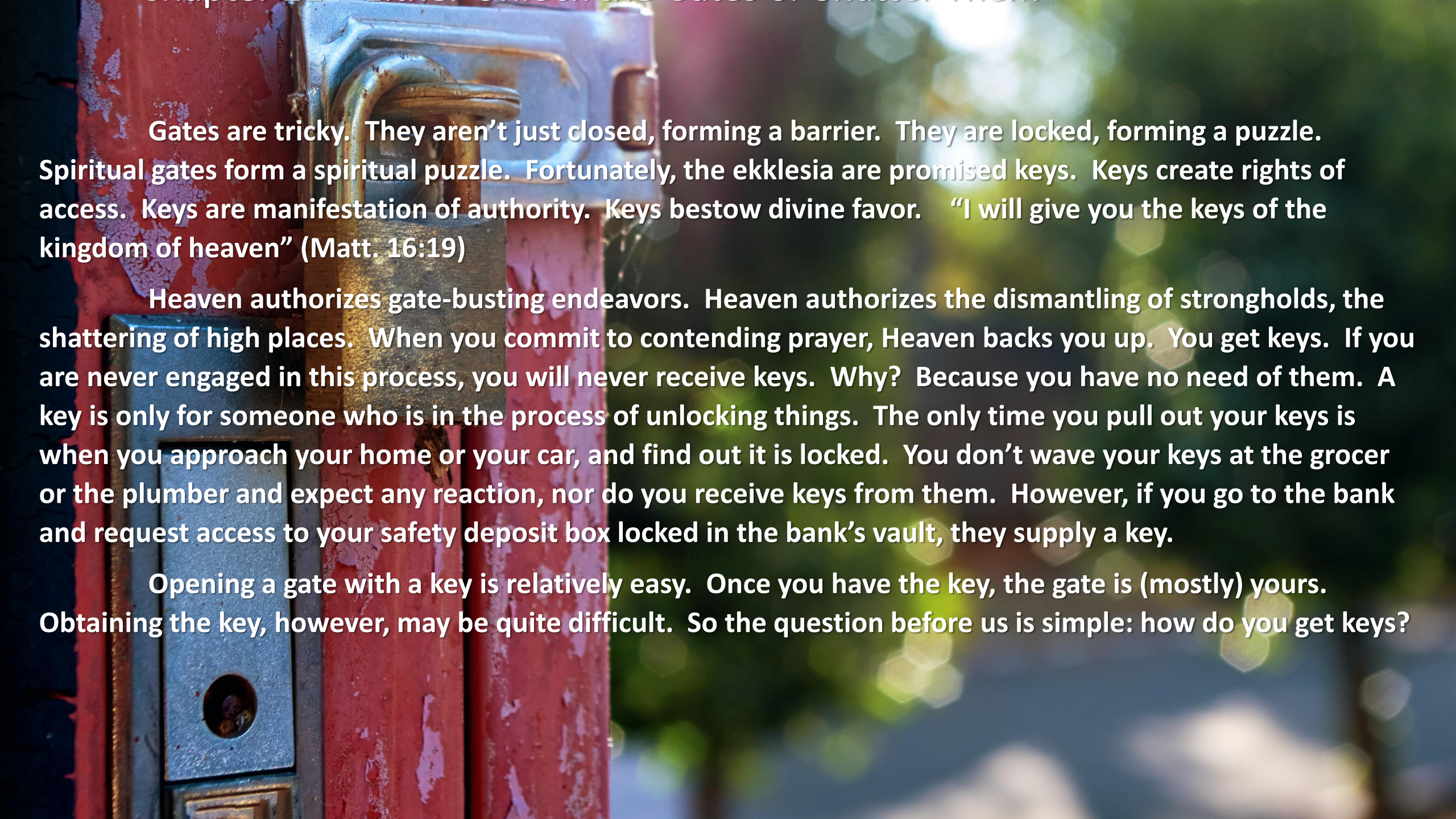
Gates Symbolize Imprisonment

Gates of death (remember, this is a Old Testament language for gates of Hades) represent not only demonic barriers over cities or regions, but forms of personal imprisonment.

Prayer Brings release from prison – Psalm 105, Acts 5







Gates are tricky. They aren't just closed, forming a barrier. They are locked, forming a puzzle. Spiritual gates form a spiritual puzzle. Fortunately, the ekklesia are promised keys. Keys create rights of access. Keys are manifestation of authority. Keys bestow divine favor. "I will give you the keys of the kingdom of heaven" (Matt. 16:19)

Heaven authorizes gate-busting endeavors. Heaven authorizes the dismantling of strongholds, the shattering of high places. When you commit to contending prayer, Heaven backs you up. You get keys. If you are never engaged in this process, you will never receive keys. Why? Because you have no need of them. A key is only for someone who is in the process of unlocking things. The only time you pull out your keys is when you approach your home or your car, and find out it is locked. You don't wave your keys at the grocer or the plumber and expect any reaction, nor do you receive keys from them. However, if you go to the bank and request access to your safety deposit box locked in the bank's vault, they supply a key.

Opening a gate with a key is relatively easy. Once you have the key, the gate is (mostly) yours. Obtaining the key, however, may be quite difficult. So the question before us is simple: how do you get keys?



## Chapter 11 – Either Unlock the Gates or Shatter Them

1. **Keys are Knowledge – The battle for the key is greater than the battle for the gate. “You have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered” (Luke 11:52) The absence of knowledge prevents entry into the ways of God.**

**Spiritual keys are specific, timely, divine revelation.**

**Such knowledge is both a divine right and a divine process. We must wage a “Prayer battle”**

1. **Keys must be contended for.**
2. **Prayer is the means of releasing the key**
3. **Revelation may include a download of past, present and/or future knowledge. This knowledge has specific contours and details for unlocking, rendering powerless, and crippling the defenses of gates of death.**

**Our job is not even to win the battle. It is simply to contend for the keys which unlock the Lord’s victory.**

**Key Revelation isn’t typically a mysterious oracle that nobody understands.... God will permit the answers to manifest If we seek Him.**



## Chapter 11 – Either Unlock the Gates or Shatter Them

1. Force Also Shatters Gates. Not all gates have keys. In Bible times, a city's defenses were "walls and towers, gates and bars" (2 Chron. 14:7). There are only two ways to enter. If it is locked, unlock it. Failing that, break it down! Gates need keys (revelation) to unlock, or force (authority) to shatter.

An Invisible realm of evil prevails upon the visible realm of men. Unless it is challenged by Lord Sabaoth's heavenly council convened on Earth, it will triumph.

The hour of midnight has come to the earth and countless gates have been raised by Hades, god of death. Left unchallenged, the culture of death has ruled from the high places of Earth. But in this dark hour, Samson, the Nazirite, arises. Anointed by God, he dismantles the gate and, with governmental authority, carries it away on his shoulders. He that has ears, let him hear.

# Chapter 12 – Binding and Loosing

12 Binding and Loosing At the beginning of this book it was stated that the principles of ekklesia are not intended as a treatise on spiritual warfare in the conventional sense. However, to the degree that rulership, prophetic moral clarity and governmental prayer necessarily expose evil, draw battle lines and invoke images of war, we must be prepared to accept that life is a battleground. A.W. Tozer said,

“The idea that this world is a playground instead of a battleground has now been accepted in practice by the vast majority of Christians...The ‘worship’ growing out of such a view of life is as far off center as the view itself—a sort of sanctified nightclub without the champagne and the dressed-up drunks.”<sup>146</sup>

We are most certainly in a war. It doesn’t help that revelatory intercession often attracts flakey people. War does not equal weird! Yet in the mysterious union of symbolism and prayer, some people find a vehicle to justify their weirdness. Intercessors are often sincere, passionate, beautiful, wounded souls, who dearly love God and want to serve Him. They have a vision for prayer, and pour out their lives in the closet on their knees. They are dear to God, but their concerns don’t fit easily into the normal rhythm of “church life.” They often feel like outcasts. They use strange words and often seem fixated with strange ideas. Sometimes, when they are rejected, they get even weirder, like a cry for attention, in hopes that the strangeness they display will translate into prophetic legitimacy in the eyes of others.

Needless to say, much of what passes for “warfare,” involving “binding and loosing,” is the result of presumption and silliness more than genuine prophetic authority.



# Chapter 12 – Binding and Loosing

Already forbidden, already allowed Binding and loosing were common to the language of rabbis both before and after Christ. When the rabbis bound something, they “forbade” it, and when they loosed something, they “permitted” it. A. T. Robertson, a well-regarded 20th century Greek scholar, wrote: “To ‘bind’ in rabbinical language is to forbid; to ‘loose’ is to permit.”<sup>147</sup> Clarke agrees, writing: “It is as plain as the sun, by what occurs in numberless places...that binding signified, and was commonly understood by the Jews at that time to be, a declaration that any thing was unlawful to be done; and loosing signified, on the contrary, a declaration that any thing may be lawfully done.”<sup>148</sup>

“I solemnly say to you, whatever you forbid on earth must be already forbidden in heaven, and whatever you permit on earth must be already permitted in heaven” (Mat. 18:18, Williams Translation).

The language of Matthew 18 is identical to chapter 16, yet in context it seems highly associated with the act of forgiveness, along with a procedure that has come to be understood as “church discipline.” John 20:23 confirms the association of binding and loosing with forgiveness. “If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.” Forgiveness releases or retains, similar to binding and loosing.

We will examine both these latter passages in more detail next chapter. For now, suffice it to say that binding and loosing can be interpreted in several ways, as forbidding certain behaviors, laying down rules, forgiving or retaining sins, and imposing or lifting excommunications.

# Chapter 12 – Binding and Loosing

What are the ties that bind? Generally speaking, humans can be bound: by and/or to demons (Luke 11:27, 13:16; Mat. 8:16) in covenant (to God, or other humans, as in marriage; Rom. 7:2; 1 Sam. 18:3) to a purpose or destiny (Col. 4:3; Acts 20:22) in falsehood (2 Cor. 10:4-5; Eph. 4:17-18)

If we view our mandate through the lens of the constitution and character of Heaven, then anything that does not exist there should ultimately be viewed as illegal here, on Earth. Every manifestation or operation of death is thus subject to binding. Matthew 18 makes it clear that, at least in part, binding is the work of prayer.

“Prayer is at the cutting edge of any work for God. It is not a supplemental spiritual rocket to get some well-meaning effort off the ground. Prayer is the work and the working power in any spiritual ministry. It should be the central thrust. The spiritual history of a mission or church is written in its prayer life. The expression of corporate life is not measured in statistics, but in prayer depth... Prayers that have blunted edges have no power of penetration...As it takes a sharp edge to inflict wounds, our best endeavors ought to be concentrating on preserving a razor-sharp cutting edge.”<sup>151</sup>

The previous parameters were simple: make Earth like Heaven. Okay, good. Rabbi, how do we do that? Jesus responds with a question: Who am I? First, know that I am Christ. Second, accept your identity inside My mission. You are my ekklesia, My government. Third, use the keys I will continually give to dismantle the gates of Hades in all the hard, dark places of Earth. With these keys, begin to bind and loose.

No, we are not allowed to arbitrarily and proactively bind, then expect Heaven to salute and make it happen. Yet we are permitted-and expected!-to reactively bind and proactively loose.

# Chapter 12 – Binding and Loosing

Some would say only a passive reaction is permitted. Others would say this primarily relates to church governance, but if church and all that it implies is a blatant mistranslation, this only begs the question.

Ask yourself. Does death, sickness, poverty, gambling, alcoholism, child abuse, sex trafficking, drug lords or pornography have any legitimate voice or influence in Heaven? No, those are “already forbidden in heaven.” As the ekklesia, we must start acting upon our charter. You have been given latitude to band together with others and rule in prayer. We are authorized, nay, commanded to forbid those things on Earth, “To execute vengeance on the nations, and punishment on the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute judgement written; this is an honor for all His godly ones. Praise the Lord!”(Psa.149:7-9\_

As the ekklesia, we must start acting upon our charter. You have been given latitude to band together with others and rule in prayer.

Let me be clear; we don’t bind people, we bind powers. Binding people is witch craft. Binding powers is “an honor for all His godly ones.”

In acts of binding and loosing, the ekklesia is authorized to shift an entire nation in prayer. It also requires that we get comfortable with the masculine side of our faith, and wielding a spiritual form of humble, godly, masculine strength.

# Application & Activation

**Be doers of the word and not hearers only.**

**Go find someone who does not attend church anywhere. Invite them for a meal. Share your life with them. Some of your journey. Share about your family. As you open up, they will open up as well. Trust and transparency begins to happen. Before the time is over ask them if there is something you can pray for them about**

**ready, set,**

**go!**



# Application & Activation

This week they were supposed to invite friends over for a meal (bar-b-q) and share their life stories with them. They were to begin practicing the “One - Others”. Ask you Class to share their stories of how that went for them.

