# Session 5 of 6

**OKM Bootcamp Training** 



### COACH-NOTES

# Training & Coaching for Home Congregations Session 5 of 6

The Meeting of the Ekklesia Part 3

In this session we will answer the question, "How many people are needed for an Ekklesia meeting?" We will also look at six important activities that take place in the gathering of the Ekklesia. These stand in stark contrast to the normal activities at the traditional auditorium church meetings.

The Leaders of the Ekklesia

The current Leadership Structure of the Church in America has been adopted from the Roman Catholic Church and was written into the Bible by the Translators of the King James Version of the Bible. These Translators were Bishops in the system and intentionally Translated words in the Bible that would protect their status and perpetuate the un-biblical hierarchical system that paid their salary. In this session we take a look at what the New Testament says about Leadership in the Ekklesia, which was a Home-Based Gathering.

READING - Ekklesia Rising Chapters 13-15

The First VIDEO Ask, "How many people are required to have an Ekklesia?" Review and discuss together the six main activities of the New Testament Ekklesia. 1. Apostles Doctrine 2. Fellowship 3. Breaking Bread (communion) 4. Prayers 5. Eating Meals Together 6. Gathered Daily House-To-House.

The Second Video this week teaches the meaning and function of three words from the New testament that describe the character and role of leaders in the Ekklesia. An interesting discussion might develop if you ask the Class to share their personal experience with controlling or perhaps even abusive Church leadership.

#### **PRAYER TIME**

PERSONAL Encourage the Class to share personal Prayer Requests and to Pray for one another in the class.

MINISTRY Pray for the entire Class to be empowered by the Holy Spirit to establish the Ekklesia of Christ in their communities.

## Session 9 Video – The Meeting of the Ekklesia

How many people needed to start? 2 or more. Matt 18:18-20

Church – success is measured by bucks and butts.

Ekklesia – Success is measured by transformation.

Conventus – Power and presence of Rome in the midst. Illustration – Indians Annual Pow Wow Territorialism, Jealosy. 2 members went and prayed. Walk.

perimeter backwards. Pow wow cancelled.

Apostles Doctrine (Teaching, Training from word of GOD), Fellowship (Koinonia, Cement), Breaking Bread (communion to change us), Praying (1st and foremost a community of contending prayer), Ate meals together, Gathered daily from house to house

We are the ruling Council, bringing heaven to earth, binding and loosing, not allowing in earth what is not allowed in heaven.

Cancer healing illustration

Keys

**Apathy vs Activation** 



## Lesson 10 Video

Leadership of the Ekklesia

4<sup>th</sup> – 6<sup>th</sup> Century Hierarchy was adopted from the Roman system and style

Henry VIII Divorce resulted in him forming the church of England. He placed himself in the place of the pope over the churches of England. Divine Rite of Kings. The church system remained the same.

Russ talked about the levels of leadership in the church system. Pyramid, top down system, very much like the world. "Imagine a cardinal in the living room."

In the Ecclesia, there is no distinction between people. We are all the priesthood of believers.

Russ mentioned 3 Greek words – Presbuterous – Elders (character)

**Episkopos – Overseers (Function)** 

Poimaino – Shepherd (Responsibility)

All of these are the same person. There are no levels of leaders reflected here.

1 Timothy 3:1-7 NLT vs KJV the word Office is not found in the NLT. It was added to the KJV

Titus 1:5-9 Leaders are described – Ordain vs Appoint

It will take a while to get this system out of us an others coming out of the church system.

Acts 20:17, 25 -31 Elders meeting 1 Peter 5:1-4 Peter saw himself as an elder

Jesus is mentioned as the Great Shepherd. Senior Pastor

Chapter 13 Highlights

Ekklesia Rising

The Balance of Masculine and Feminine

The whole point of this book is that words matter because the Word of God matters! So the Ekklesia is not primarily a flock, nor a Bride, though each of those adequately explains a part of our life before God, I do not advocate Viewing these as different groups, i.e. some people are the Ekklesia, and some are the Bride. Not at all! Both metaphors reference the same people, but the Bride (mostly) emphasizes those qualities that are feminine in the body of Christ, while the Ekklesia (mostly) emphasizes those qualities which are masculine.

It requires both the male and female of the Spirit, the feminine Bride and masculine Ekklesia, to accurately represent God's image on earth. Thus, the people of the Bride understand their rulership not as a Bride, but because they are also the Ekklesia, and likewise, the Ekklesia understand the critical need for intimacy not as a function of their rulership, but because they are also the Bride.

Strength for a purpose Even with the many qualifiers I've sprinkled throughout, all this manly, military talk can lead to wrong conclusions, so let me clarify once more: the Ekklesia is not an earthly militia or political body. Furthermore, it not gender exclusive, but inclusive. Both genders form the universal Bride of Christ. Likewise, men and women equally form the Ekklesia. The soul of the Ekklesia is what is at stake. I'm not advocating a physical army nor a spiritual Boy's Only club. We can lay that to bed now, right? My nermeneutic lens is focused on the character of Ekklesia, who love a Bridegroom, but follow a Christ.

Chapter 13 Highlights

Ekklesia Rising

The Balance of Masculine and Feminine

### **Fasting**

"'Principalities and powers in heavenly places' have mustered their unseen array, rigged their Trojan horse, infiltrated society, and opened the gates for a flood of evil to take over." If this is true of evil powers, then a holy Ekklesia must learn to wrestle and prevail. What demonic fortresses exist in the earth? Take your pick. Abortion, sex trafficking, drug cartels, the radical homosexual agenda, policies of poverty and oppression, the deviant perversions of Hollywood, and more.

To overturn these, legislative protocols of the Ekklesia could roughly be compared to the way laws are written in Washington, D.C. Senatorial filibusters wear down the will of their opponents. One way the Ekklesia does this is by fasting. Fasting is designed to stall and thwart the desires of the flesh with its urges for instant gratification. In this way, we expand our authority over the carnal impulses which empower so many strongholds. We also censure and impeach demonic rulers through acts of binding and loosing. We make motions on policy and law in acts of prayer, and then form majorities and quorums to drive the legislation through by agreeing with others in His name (more on the "power of agreement" in the next chapter).

Chapter 13 Highlights

Ekklesia Rising

The Balance of Masculine and Feminine

#### **Infiltration**

Sometimes it's not enough to resist a stronghold. In a world full of hard, dark, scary places, nested with demons like a viper pit, what do we do? Do we say, "Well, I guess Christ won't rule there!" No, no. Precisely there, the ekklesia must rise. Precisely there, the strong man must be bound. Sometimes, retaliation is too late. We need to pick a fight. In military terms, this is called infiltration.

"Victory can be hastened and casualties lessened by infiltrating the enemy's vulnerable control zone, where plans for attack are conceived and from which the orders are issued. This area is not marked on our atlases as a geographic point, but that does not make it any less real...The temerity of this aspect of prayer warfare appalls many and, because the results are not easily measured, is often put to one side. But it is a way of victory."

I believe this is why Jesus picked Caesarea Philippi. He didn't need another conversation, He needed to make a deep impression—one that would stick. It worked. After Pentecost, the disciples journeyed through great peril to "repugnantly degenerate places, where God is not even known...that make Caesarea Philippi look tame...places in Asia Minor and the ends of the earth, where 'gods' were worshipped in unspeakably awful manners and where Christians would be persecuted in horrific manner, and they gave their lives doing exactly what they were told to do by their Rabbi."

### Chapter 14 Sumphaneo (Symphony)

"And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that 'by the mouth of two or three witnesses every fact may be confirmed.' And if he refuses to listen to them, tell it to the Ekklesia; and if he refuses to listen even to the Ekklesia, let him be to you as a Gentile and a tax-gatherer. Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, there I am in their midst" (Mat. 18:15-20).

Jesus is hardly naive about human nature. If there are people, there is a people dynamic! As a result, He decides to answer some basic questions even before they're asked. Ekklesia is a simple idea, but it takes work: two or three who live holy, love well, and by virtue of their forgiving and praying together, bind and loose.

While prayer may be the most obvious beginning, it is by no means the end. The extraordinary power of agreement must be added.

People dynamics can tear groups apart, which is why binding and loosing in love and forgiveness has to be as much a part of the focus internally as externally.

Chapter 14
Sumphaneo (Symphony)

When Jesus said, "If two of you agree on earth about anything...it shall be done for them," the word translated 'agree' is the Greek word sumphaneo, a word that shares the same root from which we get our word, 'symphony.' The root means harmonious. Which leads us to six instruments in the symphony of prayer.

The symphony of unity
The symphony of purity
The symphony of two or three
The symphony of Decrees
The Symphony of Generations.

# Chapter 14 Sumphaneo (Symphony)

As with the Picts, we need to see our family on the battlefield with us. How might that affect your zeal and focus in prayer? Will you continue to be soft and quiet, or will a Pictish roar bellow from your lungs? Will you poke your sword aimlessly, or will you thunder and prophesy the word of God, realizing you wield something "living and active and sharper than any two-edged sword" (Heb. 4:12)?

The symphony of contending

Sometimes tears are needed

Sometimes a vehement, righteous indignation is needed.

Discipline and consistency are needed.

Sometimes a shout is needed.

Are you pretending to be a church member, or a member of God's parliament? When a typical Sunday morning dawns, do you wake up thinking: "I'm going to church this morning" or "I'm about to take my place in the Divine Senate"?

Where might the Ekklesia be today if, instead of thinking like "the church" for the last four centuries, they thought like a "ruling council"?

If the evidence of this book is true, then confront yourself with this question: is your "church member" identity the right identity? It's not enough to say, "I'm not a church member, I'm a Christian." No, if you are in Christ, you are part of the Ekklesia. Does your thinking reflect the goals and aims of Christ? If Whorf is right, our language has not only shaped us, it has perhaps also deformed us. If I have made the case well and rightly, then the first step is to repent of allowing our mission to be defined by the wrong word, for the wrong word produces wrong understanding. The fact that "church life" is now so culturally engrained that we cannot fathom how to change it is not an excuse to stay in the this rut. But what can be done?

In other words, the gates of Hades loom large. What can be done? Pray, yes. But who and how and why? The "praying church" is a misnomer. For countless generations, this has been attempted with only nominal success. The necessity of prayer is deeply woven into the typology and function of both the Ekklesia and the Bride, but it is rather incidental to church, which is why the church rolls without it. Churchianity simply does not see prayer as fundamental to its mission. Perhaps this is why a true, praying church has been so hard to develop and sustain. Meanwhile, prayer is indispensable to the Ekklesia. The Ekklesia could no more abandon prayer than a Senator could do his job without voting. Prayer that changes history is fundamental to our DNA.

According to Matthew 16, you cannot receive a revelation of Christ and remain the church. You must become who He says you are. You have been summoned to deliberate, legislate, and exert the will of God against demonic systems, injustice and false ideologies.

#### A charter for the new mindset

1. Corporate: Two or three, or more, but not one. 2. Covenantal: Bonded in unity of voice, purpose and love for one another. Pastoral care and sacramental elements remain vital to "body life." Five-fold ministry remains vital to Ekklesia well-being. 3. Clean: Pure in heart, maturing in union with Christ, divorced from sinful habits, established in the word of righteousness. Growing in sanctification and the fruit of the Spirt, washed by sound teaching of the Word. 4. Christ-centered: Revelation of Jesus is preeminent. Worship is central. Also, to be Christ-centered means we are not concerned with personal status, while "programs" are valued only to the degree they increase effectiveness of Body life, Bridal love, or Council strength. Contextual: Meetings are geographically local, with a clear and consistent prayer charter typically focused on regional issues. 6. Compassionate: Invested emotionally and financially in the people and mission of their region for the sake of justice, restoration and love. 7. Consecrated: Members are set apart, called out, with a clear sense of duty and responsibility. They faithfully "show up" when the council meets. They are committed. 8. Controlled by Spirit: Dependent on the Holy Spirit and committed to obedience; also, developing an active spirit of listening, including dreams, discernment, prophetic unction, and other divine revelation. 9. Clear purpose: Clear moral objectives are met with targeted intercession (i.e. abortion, drug trafficking, government corruption, etc.) 10. Contending spirit: Manifested through disciplined prayer, fasting and sacrifice. Will not yield to setback, delay or frustration.

#### paraphrase of Matthew 16

"Upon the revelation of My true identity and anointing for rulership, I am now convening outposts of divine legislation that will continue to advance My kingdom until I return. These gatherings will be consumed by My zeal to bring justice and peace to the earth. Because I am the Christ, My executive assemblies shall possess an inherently offensive capacity and disposition, enough that death itself cannot resist My glorious plan. With your eyes fixed on Me, you will utilize the authority I grant to open and shut upon earth as if I myself were opening and shutting in heaven. And thus My Kingdom come, My will be done. Thus, together, in unity, you are my Ekklesia."

In the interim, a doomed, vanquished enemy continues to thrash and rage and inflict great pain on many multitudes, while simultaneously a holy kingdom continues to quietly spread like leaven in a lump of dough.

During His earthly ministry, Jesus routinely demonstrated total supremacy over every challenging power. Not a single instance of concession, negotiation or compromise is recorded, whether with human leaders like Herod, by the pressure of his own friends, or Satan himself. He demonstrated total authority over every sphere of life...even trees, waves and weather. A legion of demons melted under His will like wax before a flame. Sickness and disease fled. Death retreated. Every clever scheme of man, every falsehood, was exposed. He was never tricked, never fooled, never lacking power for any occasion, and never afraid. If God-as-man continually drove demons from the real estate of man's dusty frame, He is committed to uprooting and displacing them wherever they may found amongst the dust of earth.

However, only His rule is complete, ours is not. As we seek to boldly follow in His footsteps, it is important to humbly admit our limitations. Thus, as a final statement on Ekklesia, we must temper our aspirations with a necessary caution against what may be called Triumphalism.

As we seek to grow in rulership, it is incumbent that we grow even more in humility. Our ways are not His ways, our thoughts are not His thoughts. The fullness of our authority is but a dim reflection of His. If the message of the Ekklesia is managed improperly in carnal hearts, it can easily lend itself to an attitude of elitism, machismo and bravado. Friends, we are not the swaggering commandos of God, we are servants of the Most High. To counter any magnetic attraction of our hearts toward petty ambition or domineering and know-it-all egotism, an inverse relationship must be established, so that the inward character of our call must go as low as the heights of influence we might aspire to. We need to inoculate our hearts with truth. We don't need to temper Triumphalism, or minimize it, we need to completely deflate it. The three vaccinations that will keep us bowed low before the majesty of God are 1) The sacrificial nature of our service; 2) An understanding of necessary offense; 3) The call to be a faithful witness.

Rulership emerges as acts of consecration and sacrifice. Victory goes to the weak and the humble, not the proud and the strong. The Way of the Cross is how we go with, rather than against, the grain of the universe. Unless a grain of wheat falls into the ground and dies, it remains alone, but if it is willing to follow the self-contradicting path in which it surrenders its own agenda and forfeits its own rights, it brings forth much fruit.

When we invest ourselves enough in Heaven's values to forbid their antithesis on earth, we cannot help but expose our heart to disappointment, but if we do not believe enough to matter, then why pray? For the wise and cautious critics of radical prayer, I must ask, why would Jesus tell us to bind, loose, pray, forgive, permit, forbid, heal, exorcise, resurrect and influence if He did not mean for us to actually succeed in doing those things? So when we succeed, the kingdom is released externally. But when we fail, in the suffering of that moment, the kingdom is released internally. And this, too, is good.

Offense may not be pleasant or preferred, but sometimes it is necessary to remind us that "without Him we can do nothing." If we reach for nothing, if we strive to rattle no gates and storm no strongholds, then we forego the humbling work of "discipleship by disappointment," because part of the Lord's goodness and promises is to make all things, even failure, work together for our good.

Sometimes the consequence of our failure is more glorious than the mode of our success. Other times, small failures become part of a larger tactical plan by which Lord Sabaoth seeks an even greater victory. Other times, failure in a minor test is the only way to prepare the Ekklesia for greater tests to come. In all of these, God is supreme, and we are not.

what if the finish line represents an unknowable? Do we have the will, tenacity and foresight to cross it anyway. Do we have the "assurance of things hoped for and the evidence of things not seen" at work in our souls, compelling us forward whether we ever realize "results"? This is a critical question for all those who aspire to become Ekklesia, because while we are commanded to exercise dominion, we are not promised a total realization of it.

So it goes. As with Jeremiah, the power is the word of God is not only in what we speak, but also in the faithfulness of our witness. We must be content to do our duty and leave the consequence to God. Time will tell the rightness of our positions. Many times we will be blessed to see immediate, favorable results. Sometimes we get it right, sometimes we get it wrong. In God's grace, both are "teachable moments" in the Holy Spirit.

Finally let us note again the fact that we are given authority to prevail upon Hades, not Hell. This is a small, but consequential detail that helps realistically deflate Triumphalist notions. Hell, theologically identified as the final judgment upon evil (see Chapter 12), is a post-Millennial reality. As both a destination and a punishment, Hell speaks of the final authority of Christ alone. Our authority is limited in scope to shattering the gates of Hades (the powers and corruptions of death) in this life, but we have no mandate to execute final judgment. It is Christ who will cast Satan, the antichrist, death and Hades into the lake of fire at the conclusion of natural history. This is the inauguration point of the new age of eternal life, and the wedding feast of the Lamb. In other words, we are eschatologically confined in the totality of our work. We can and should liberally plunder Hades. Triumph should be the normal diet of the Ekklesia, with the upper limit of what is possible having yet to be defined. We should pray in faith and live as faithful witnesses. Even so, we are given no warrant to rob Hell.

Let's agree to push the upper limits of what the ruling council can achieve. Let's put the offense on the field and give the defense a rest. Let's dare to take the battle to the enemy, rather than continuing our present tactic of watching in horror as darkness spills over the gates, as cups of judgement fill to the brim.

there is no backup plan. We're it. Yet in spite of all this, in the end, we do not rule because we succeed in total dominion, but because we are faithful to nothing less.

## Application & Activation

Invite friends over for dinner and a prayer time. Pray about a stronghold in your community.

Do the preparation for a Bible Study on the three words used for leadership: Elder, Overseer, and Shepherd. Ask them to share with the Class their findings.