

# Bootcamp Training



**How to Begin a Home Congregation in your Community**

**Omega Kingdom Ministry**  
**Russ Wagner**



Welcome to Boot Camp! We are very excited to share this hard copy version of Ekklesia Bootcamp. We thought it would be wise to prepare a hard copy version of Omega Kingdom Ministry's Ekklesia Bootcamp training in case there is a disconnection from our online resources, videos, classes, etc. So welcome to this hard copy training! We hope and pray that this format will be useful to you as you advance God's Kingdom through home congregations.



This chapter is an introduction to our bootcamp training. The format that we have used online is a six week training and coaching to help you begin a home congregation in your community.

We offer this training because we are instructed to do so in Matthew 16:18. Jesus said I will build my... wait a minute, He didn't say church. I know that's what it says in your Bible.

But the word church was never on Jesus lips. What he said was I will build my Ekklesia. Ekklesia and church are not the same thing. In fact, the word church was not even in the Bible until just about 400 years ago, when King James had the Bible translated into English. Did you know that it was King James who had his translators write the word church into the Bible? He did this in order to validate and give a biblical foundation for the system that men had built. And that he had become the head of in England. He removed the Pope and made himself the head of the church of England to perpetuate it throughout the world.

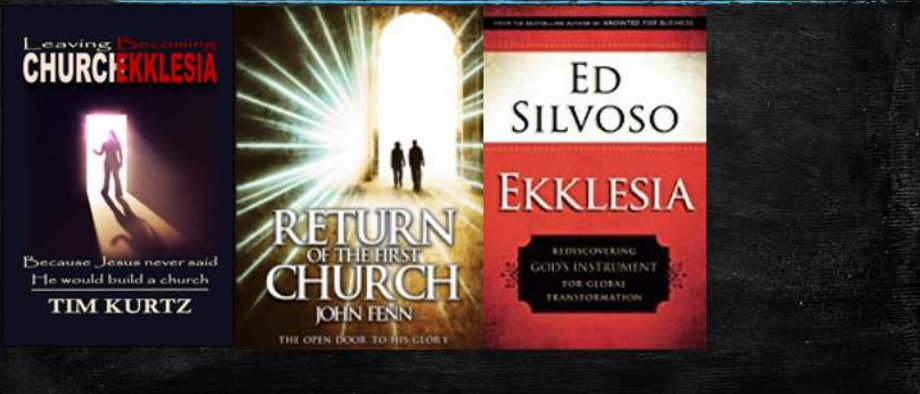
Years before the King James Bible was translated, William Tyndale translated a version of the Bible. When he came to this verse, he said, Jesus' word's were, I will build my Congregation. That's why we use the word congregation. We are going to help you learn how to build a home congregation, a home based ministry in your home, in your community.





This is a six week course. During the six weeks, there is one required book to read, it's called *Ekklesia Rising* and is written by Dean Briggs. Dean is a good friend of Omega Kingdom Ministry. He spoke at our rally in Plymouth and has also shared with our graduates on several occasions in our graduation ceremonies. Tim's book is excellent. It lays the foundation for Ekklesia. The subtitle of the book is, *the authority of Christ in communities of contending prayer*. If you sign up for the course, we will study this book together, discuss it online with a coach and apply its principles and the teachings.

### Optional Reading



There are some other books that are optional and not required for the class. These are helpful if you would like to do some extra research and study on the subject of Ekklesia. We suggest three optional books.: The first one is *Leaving Church Becoming Ekklesia* by Tim Kurtz. Tim is a good friend of mine who lives in Michigan. We first met in approximately 2002. Around that time, I was doing a seminar in Coldwater Michigan. Tim, who lives in Albion Michigan attended the seminar on House Church.

He went home from the seminar, put what had learned into practice and started a home congregation. Tim had been pastoring a traditional black Pentecostal church for a number of years. Since then, he has transitioned into a network of ekklesia in their community, Albion, Michigan. Tim's book is also a very good book. It is subtitled: *because Jesus never said he would build a church*.

The second optional book is *Return of the first church* by John Fenn. John and I have been friends since 2001. He has a network of home congregations in over 20 nations. John's book has one chapter on Ekklesia, but it has a lot of other good information on how to minister from the living room model instead of the auditorium model. There's some really good reading in this book as well.

The third optional book is called: *Ekklesia. Rediscovering God's instrument for global transformation* by Ed Silvano. In this book, Ed takes Ekklesia into the marketplace and applies it to the daily life of someone who's working in the world and establishing Ekklesia in the workplace and the work environment. This is a very good book as well. These three books are all optional, not required reading, but if you want to do more research on Ekklesia, they are good books to have.

## You Will Also Need



- ✓ A Study Bible
- ✓ A highlighter & Bible pen
- ✓ A notebook
- ✓ A Laptop, smart phone, or pc with camera and microphone
- ✓ A good internet connection

You're also going to need a few other things for this bootcamp training. First of all, you will need a good study Bible. The version and type is your choice. I happen to use a a spirit filled life study Bibled the new King James Version.

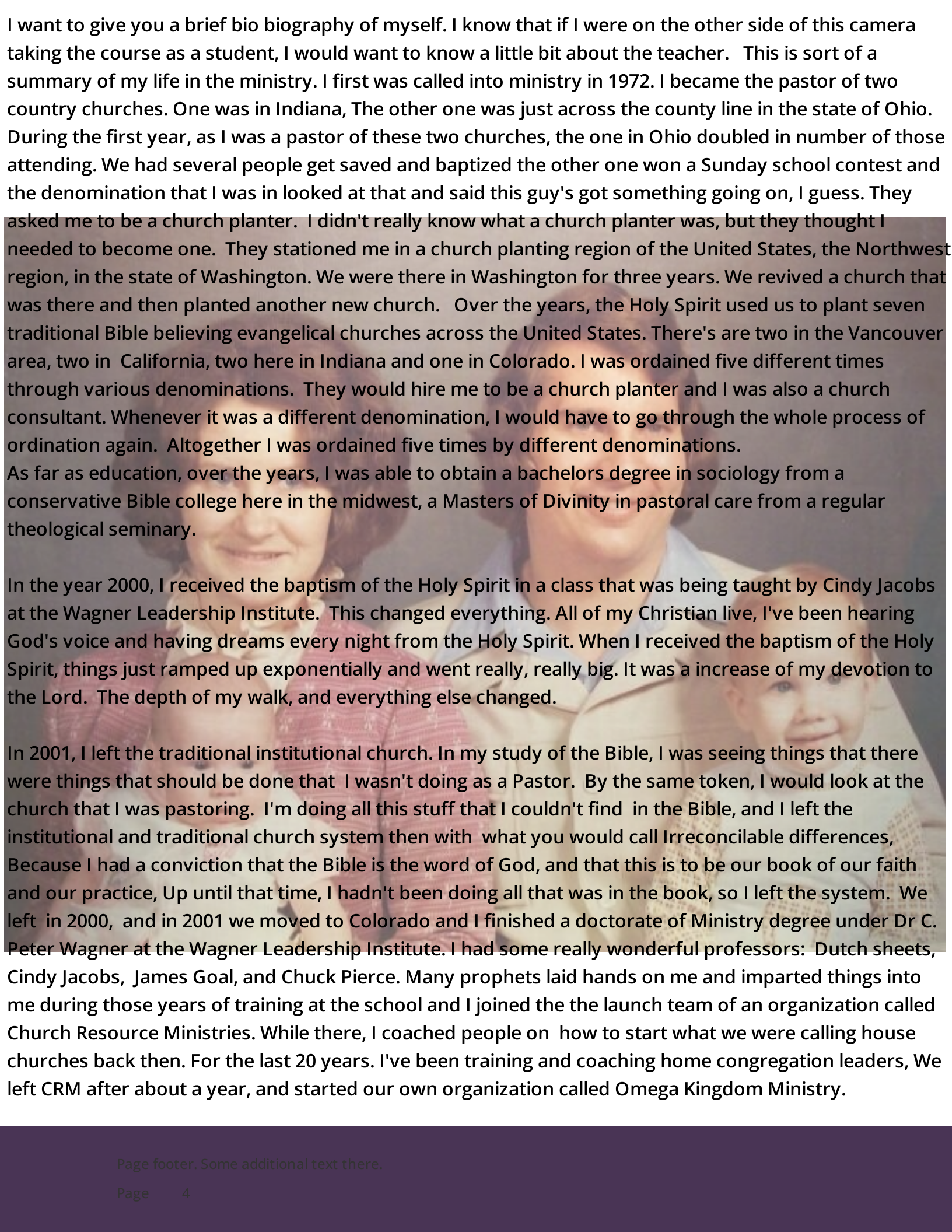
You will also need to have a highlighter and pen to underline and write in some of the margins of your Bible, you're going to need a notebook. To connect to the coaching, you will need a laptop, smartphone or your own personal computer or tablet. These will need to have a video camera and a microphone Because you will be in an online setting and the coach and other students need to see and hear you. Be sure to have a camera and a microphone for interaction and sharing. And then also a good Internet connection with a good modem to enable live audio and video.

There are twelve videos to watch for the bootcamp. If circumstances permit, you will be able to access the videos from our website. The 6 session class would require that you watch 2 videos for each session. The first video is returning to Mount Hermon, the second is What is Ekklesia? and the third is What is church? Next, The Authority, Mission and Message of Ekklesia. There's three videos

about the meeting of the Ekklesia, How it actually takes place in your living room . Then we talk about the Leaders, the five fold ministry of Apostles, prophets, evangelists, pastors and teachers, and also the multiplication of accuracy, how to how to divide. And keep producing more leaders.







I want to give you a brief bio biography of myself. I know that if I were on the other side of this camera taking the course as a student, I would want to know a little bit about the teacher. This is sort of a summary of my life in the ministry. I first was called into ministry in 1972. I became the pastor of two country churches. One was in Indiana, The other one was just across the county line in the state of Ohio. During the first year, as I was a pastor of these two churches, the one in Ohio doubled in number of those attending. We had several people get saved and baptized the other one won a Sunday school contest and the denomination that I was in looked at that and said this guy's got something going on, I guess. They asked me to be a church planter. I didn't really know what a church planter was, but they thought I needed to become one. They stationed me in a church planting region of the United States, the Northwest region, in the state of Washington. We were there in Washington for three years. We revived a church that was there and then planted another new church. Over the years, the Holy Spirit used us to plant seven traditional Bible believing evangelical churches across the United States. There's are two in the Vancouver area, two in California, two here in Indiana and one in Colorado. I was ordained five different times through various denominations. They would hire me to be a church planter and I was also a church consultant. Whenever it was a different denomination, I would have to go through the whole process of ordination again. Altogether I was ordained five times by different denominations. As far as education, over the years, I was able to obtain a bachelors degree in sociology from a conservative Bible college here in the midwest, a Masters of Divinity in pastoral care from a regular theological seminary.

In the year 2000, I received the baptism of the Holy Spirit in a class that was being taught by Cindy Jacobs at the Wagner Leadership Institute. This changed everything. All of my Christian live, I've been hearing God's voice and having dreams every night from the Holy Spirit. When I received the baptism of the Holy Spirit, things just ramped up exponentially and went really, really big. It was a increase of my devotion to the Lord. The depth of my walk, and everything else changed.

In 2001, I left the traditional institutional church. In my study of the Bible, I was seeing things that there were things that should be done that I wasn't doing as a Pastor. By the same token, I would look at the church that I was pastoring. I'm doing all this stuff that I couldn't find in the Bible, and I left the institutional and traditional church system then with what you would call Irreconcilable differences, Because I had a conviction that the Bible is the word of God, and that this is to be our book of our faith and our practice, Up until that time, I hadn't been doing all that was in the book, so I left the system. We left in 2000, and in 2001 we moved to Colorado and I finished a doctorate of Ministry degree under Dr C. Peter Wagner at the Wagner Leadership Institute. I had some really wonderful professors: Dutch sheets, Cindy Jacobs, James Goal, and Chuck Pierce. Many prophets laid hands on me and imparted things into me during those years of training at the school and I joined the the launch team of an organization called Church Resource Ministries. While there, I coached people on how to start what we were calling house churches back then. For the last 20 years. I've been training and coaching home congregation leaders, We left CRM after about a year, and started our own organization called Omega Kingdom Ministry.



In order to know really where we're at today and how I got to where we are today, I need to share another story with you of my life. In 2002, when I left the system, the Lord called me to a fast and I spent the 40 days fasting with no food, just liquids only. During the last six days of that. I shut myself in isolation. God wanted me to shut myself up with him. I turned off the computer, turned off my cell phone. I turned off the TV, turned off the radio. No records, no CDs, nothing like that. I didn't read any magazines, no newspapers, no books, I read nothing but the Bible. This was total isolation. I didn't talk to any other people, had no other appointments or engagement at all for six days. For the first three days I had this little Walkman, cassette tape recorder, and I had the New Testament on cassette. I put in the cassettes and put on the headphones. For the first three days and three nights, I listened to the New Testament on cassette. I put my mattress in the living room and slept on the living room floor so it wouldn't bother my wife. At the end of those three days, I turned the cassette off grabbed my journal and started writing things. I wrote down what the Lord was saying to me. He was talking to me, giving me input about the Kingdom of God about what he wanted the church to be like. His body on Earth. He spoke to me about the Book of Revelation and how the people in the United States are not prepared for the revelation because they're all looking for the rapture. I wrote all these things down in a journal.

Towards the end of those three days, Jesus spoke to me and he said, "Would you like to sit with me on the couch and hold hands?? And I thought, oh, wow, wow. I. I'm just finishing up a 40 day fast and six days of shutting myself in. You have to understand that during those six days, I didn't take a bath. I didn't shower, I didn't shave. I didn't brush my teeth. I didn't comb my hair. I didn't wash my face. I didn't put on any deodorant. I Didn't put on any clone. I mean, I was pretty rough. So when when the Lord spoke to me and asked me to sit on the couch and hold hands, I instantly rushed to the bathroom. I washed my face. I combed my hair, brushed my teeth. I put on some deodorant and cologne and I came back out to the couch and sat down. Jesus sat beside me. And he just held my hand. He didn't really say anything. It was more like healing of my inner soul. It felt like hot oil was flowing over me and just washing over me, like taking a jacuzzi bath and body lotion or oil it. It was just a soothing feeling washing over me.

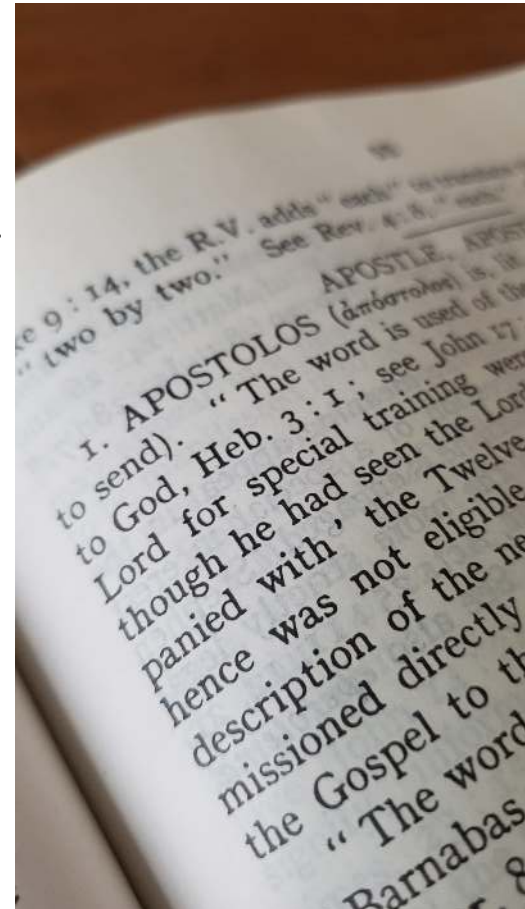
It is too incredible to to describe with words. Towards the end of that experience, I had a vision. right in front of my face. It was a like a map of the United States of America, and it had dots around the perimeter. I asked the Lord, What is this? What is this map all about? And he said that he wanted me to pray for those cities. As I began to pray for them, this map caught on fire. They began to began to blaze. It reminded me of an old TV show that I saw when I was a child called Bonanza. The show would start with the map of the Ponderosa on the tv screen and it would catch on fire and just burn up.



At the end of the vision of the map, the Holy Spirit called me and sent me out. He gave me a Commission, He spoke these words to me and I wrote them in my journal on February the 9th of 2002, here's what he said to me. "You are an apostle of the new paradigm, sent with plans, strategies, Commission and anointing. Now go and do as you've been instructed and I, whose name is Immanuel, will be with you. In every city you go to, there are people there who are already prepared for the message and the anointing you will bring to them. I've called them and prepared them for this new paradigm. You will have a brother who is a prophet of the new paradigm. He will go with you. Together you will dig a new foundation for my church to be built upon."

That was my journal entry on February 9, 2002. He sent me out as an apostle, but I want you to know that I don't think of an apostle or some big superstar, some rock star leading some big organization or network? I don't see myself as that. My definition of apostle is simply this. It's an individual who's been sent to accomplish a particular task. Jesus was sending me out with this message of the new paradigm. This comes from the Greek word apostolos, which means one sent, or a messenger. I am a messenger sent forth with a message of Ekklesia. The message of this new paradigm.

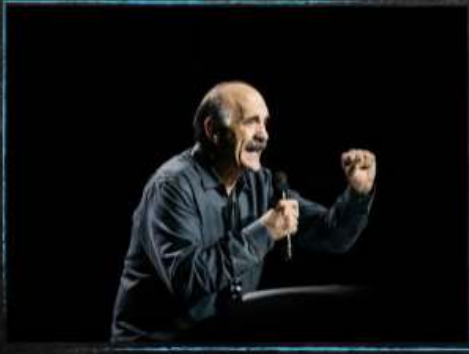
What is it? What is a new paradigm? Well, I didn't really know, so I had to look it up after I had that encounter with the Lord. The word paradigm means a framework concerning the basic assumptions or ways of thinking and methodology that are commonly accepted by members of a community. In other words, it's a new mindset, a new way of thinking, or a new worldview. In reality, what we're teaching you is not new, but but if you've been in the church system and all you've known is. Sure. We to we update that and what we're gonna teach you in to we



Jesus did not say, "I will build my church, He said I will build my Ekklesia." Ekklesia and church are not the same thing. If you look up the word Church in a dictionary, your going to discover that its first definition is a building. It's an institution. It's an organization or it's a worship service. It's a denomination. That is how church is defined. That's not Ekklesia at all. Ekklesia is something totally different. This revelation really changes everything once you understand it because Ekklesia changes the way that we gather. Ekklesia changes the way that we minister. Everyone in the Ekklesia gets to Minister, everyone gets the prophesy. Everyone gets to pray. Everyone gets to exercise their spiritual gifts. This revelation changes our authority as we understand it. Christ has given us the keys to the Kingdom of Heaven, and He has commissioned us to bind on earth everything that's bound in heaven and to loose everything on earth that's been loosed in heaven. All authority has been given to us. Meaning the devil has zero authority to change this. Our message is not about church or joining the church or being a member, our message is about the Kingdom of God. That is the message that Jesus preached, and that's the message that we preach. The message of the Kingdom of God. This changes our mission. Our mission is no longer just to build a bigger church



## Clarified By A Prophet



"Ekklesia Rising will fuel a flame of intercessory dominion in your soul. The revelation contained in these pages has launched me into a whole new paradigm which I believe can transform missions and bring back the King. Lou Engle

This call that he gave to me in 2002 was really clarified by a prophet just a few years ago. I was I was teaching people about House church for all of those years until about six years ago when I came across the book by Dean Briggs, *Ekklesia Rising*. On the cover of the book, there's a quote by the Prophet Lou Engle, he said, "*Ekklesia Rising will fuel a flame of intercessory dominion in your soul.*"

*The revelation contained in these pages has launched me into a whole new paradigm which I believe can transform missions and bring back the King." When I read that the words new paradigm just jumped off the page at me and I knew I had the revelation of Ekklesia that he wanted me to take to go to the cities of America and and to raise up equity is everywhere. It was a confirmation and clarification of my call.*

At the end of each video, there is an activation and application. We guarantee you that if you fully do the application and activation at the end of each video, you will see a home congregation rise in your community. Even in this introductory video, we have an application and activation. Here it is: We are asking you to order the book *Ekklesia Rising* by Dean Briggs. You can find it online on Amazon.com or some of the other book outlets. Then we ask you to spend some time in prayer together with your spouse or your prayer partner, seeking the Lord for direction. Because taking this course is a big step. You may get some blowback from the religious people and and say you're leaving the church. They may think that you are walking away from God. The fact is, you're you're getting closer to God and getting to know him on a deeper level. So we ask you to spend some time in prayer before you make this step. And make sure that this is what the Lord wants you to do. If the Lord says yes, then we suggest inviting some friends over to your house for a meal. Have a sit down meal with them. Order pizza or something. Begin to share with them your plans to transition from the traditional church model to a home based congregation and pray with them. Ask them to pray with you, asking the Lord if they should be a part of what He wants to do in your neighborhood and community.







But there are some other things you can do to get started. If circumstances in our nation permit, and you would like to enroll through our normal means, You can go to our website [okmtraining.org](http://okmtraining.org). Once you're there, you'll see a button that says join a class. Just click on that button and a form will pop up.

## Find A Class

Filters

Classes

Boot Camp

Coached by Tom Marchesani

6:30p - 8:30p ET

June 27, 2022 - August 8, 2022

Online Class

Boot Camp

Coached by Jan Coverstone

6:00p - 8:00p ET

June 7, 2022 - July 12, 2022

Online Class

Select a bootcamp that fits your time and schedule. The days and times will be listed there. Fill in the registration form and hit the register button. You will get another form to fill out asking for your name, address, phone number, etc. You will be asked to register using your email and choosing a passwordk. and you will then have access to the [okmtraining.org](http://okmtraining.org) website. There are three components to the class. These are the book, videos and the online coaching. We have already discussed the books and the videos. The big part is the third part and that's the coaching online, the coaching class actually becomes an Ekklesia. We have many classes that have graduated and they're continuing to meet because they became an online Ekklesia. We want to pray the Lords blessing upon you and we're so glad that you're joining us and becoming part of the Ekklesia movement worldwide.

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# Time Travel To Mt. Hermon

Omega Kingdom Ministry  
Ekklesia Bootcamp  
Chapter 1



By Russ Wagner. Edited by Thomas Pierce

## Time Travel to Mt. Hermon

We embark on this basic training and coaching to help you to begin a Home Congregation in your community. This chapter is entitled, *Time Travel to Mount Hermon*.

Imagine if we were able to jump into Marty McFly's DeLorean from the movie *Back to the Future*. Imagine if we could travel back in time to A.D. 29 and to the region Caesarea Philippi in Palestine. Specifically to Mt. Hermon.

### Time Travel



Marty McFly's DeLorean  
Time: 29 A.D.  
Location: Mt. Hermon, Palestine

We are imagining taking Marty's DeLorean and traveling to this time and place so that we can learn why Jesus took the disciples to Mt. Hermon. It is even more important for us to understand what Jesus meant by the things that he said while He and the disciples visited there.

The meaning behind what people do and the meaning of the words that people say can change over time.

Quite often a word will completely change its meaning in just one generation. For example, let's look at the word "gay". How would you define that word? In many cases, how we define a word is based on how old we are and what generation we are from. During my dad's generation the word gay meant happy, carefree and fun. They had a gay old time in the 1920s and 30s. In my generation, gay came to mean someone who is homosexual. This was true from the 1950s up to about the year 2000. Now this word means something altogether different. If I were to tell a dumb joke to my grandson and he thought it was not funny and didn't like it, he might say, "Oh grandpa that joke is gay." "Are you're being gay?" By that he means lame, stupid and dumb. Word meanings change over time.

If we're going to understand what Jesus said and what He meant by what He said at Caesarea Philippi, we need to go back to that culture, into that situation in life and understand what it meant to Jesus, to the disciples and to the people of that time when he said these words. The Bible scholars even have a word for the change that take place to word meanings over time. "Sitz em Laban". It means situation in life. This is the practice of looking at a time, place and situation in life and trying to understand what the word meant when it was spoken in that time, place and situation. The next step then is to find the best word in our language today to give it definition and description. We are attempting to do this with the words that Jesus spoke at Caesarea Philippi.



## Time Travel to Mt. Hermon

### Welcome to Caesarea Philippi



Matthew 16:13-19  
Parallel passage Mark 8:27-30  
Traveling from Tyre & Sidon  
30 Miles round-trip out of the way  
5 Hours walking – One Way  
An intentional and strategic "Set Up"  
A "Teaching Moment"

Welcome to Caesarea Philippi. You'll see the arrow indicating where Caesarea Philippi is located in picture to the left. The passages of Scripture that we are going to read are Matthew 16 and Mark 8. Mostly we'll be in Matthew 16:13-19. Jesus was over by the Mediterranean Sea in the area of Tyre, and he was traveling south or south east to his home country in Galilee. He and his disciples took a side trip to Caesarea Philippi.

Jesus had his young protégés with him. The disciples that He had recruited and was training. He took them over to Caesarea Philippi, out of the way, quite a distance from Tyre and Sidon as part of the training. Caesarea Philippi is almost straight east from the route that He and his disciples were traveling. About a 30-mile round trip there and back. To figure out how long this may have taken, I compare it to my exercise routine of walking. Typically, I walk two miles a day. My slow pace is 20 minutes per mile. If Jesus and the disciples kept a similar pace, they would have walked about five hours one way just to get to Casarea Philippi.

You know you have to wonder why did Jesus go out of his way? He didn't miss his turn on the freeway. If you are out in the western United State and you miss your turn in some of those states on the freeway, you are going to go more than thirty miles before you get to a turn around so that you can go back on the path that you're supposed to be on. Jesus didn't miss his off-ramp on the freeway. This was an intentional move on his part. He was doing something. You have to wonder why would he want to walk so far out of his way? The only thing we can conclude is that is was an intentional and strategic setup. This was going to be a teaching moment. He wanted to show the disciples something that was there. They had to be in that location to get the impact of the revelation that he was going to give to them at that time.

What did Jesus want them to see? What is there today that might give us a clue about what Jesus was trying to show them back then? Archaeologists have uncovered no less than 12 pagan temples on the top and around the area of Mount Hermon.

## Time Travel to Mt. Hermon

There would have been at least three temples there the day that Jesus and the disciples visited Caesarea Philippi or Mount Hermon. There was a temple of Pan the goat god of sex. There was a temple to Caesar Augustus. He was worshipped as a god. The people of that time would deify their emperor. This was called Emperor worship. A temple would be built in honor of that Emperor. There was also a temple to the god of Hades there. He was the god of the dead or underworld.

To describe these temples that were there in more detail: Pan was the goat god of sex and of the wild and of the field. Pan is depicted by artists as being half man and half goat. His legs and horns are that of a goat but his face and body are that of a man. In The temple of Pan there would have been pagan prostitutes. Believe it or not these prostitutes would actually engage in the act of intercourse with goats as a part of their act of worship to Pan the goat god.



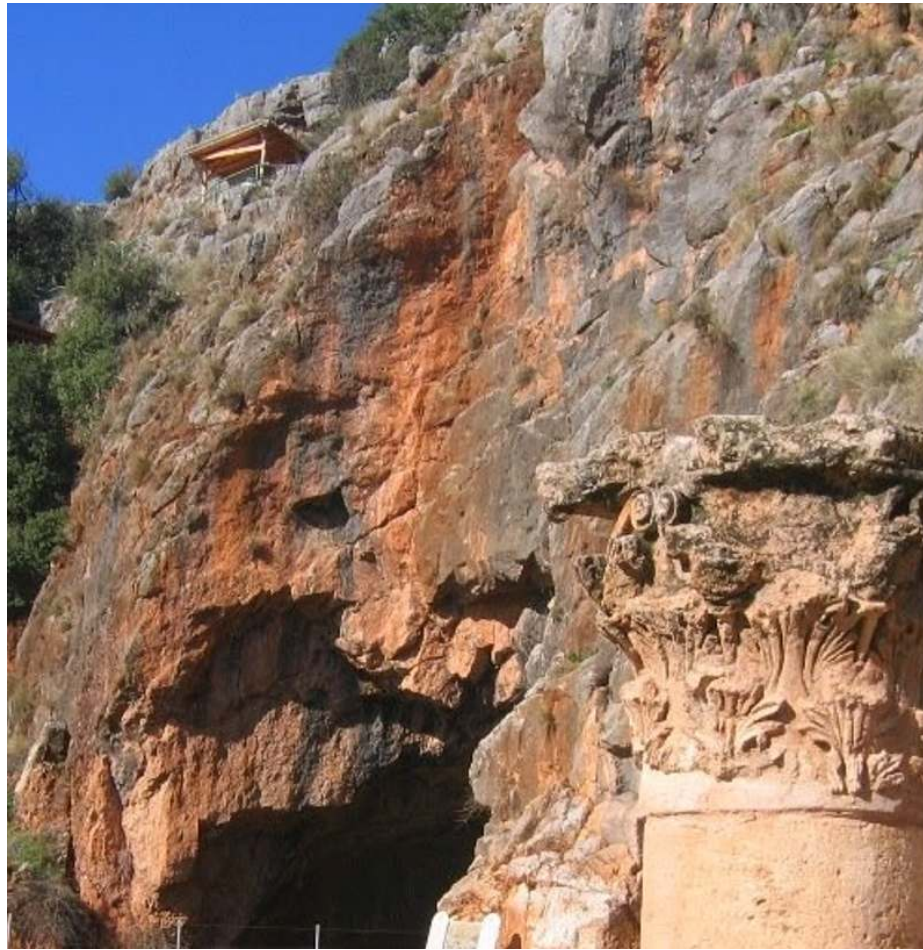
The temple of Caesar Augustus was there next to the temple dedicated to Pan. Caesar Augustus was the Roman Emperor at the time of Christ, he was deified and worshipped as god. In fact, people were required to call Caesar Lord in many instances. They worshipped and deified Caesar Augustus at that temple.

The third temple there was in honor of the god of Hades. There was a gate or hole in the mountain behind the temple of Hades. Hades was the god of the underworld.

Imagine how evil, dark and how corrupt that place was. Imagine Jesus purposefully taking his disciples in training to one of the darkest places on earth. This is what Jesus did.

## Time Travel to Mt. Hermon

At that time in history, there were three principal gods that pagans worshipped. There was Zeus the god of the sky. Poseidon the god of the ocean and the deep. And Hades the god of the underworld and the dead. This was actually just a demon that was manifesting as Hades. As an act of worship the people would sacrifice their babies. They would throw their own children into the hole in the side of the mountain as an act of worship to Hades, hoping to appease the anger of their god. This was just another manifestation of Baal. We see this same manifestation ruling over the United States of America to this day as human sacrifice takes place through the institution of abortion.

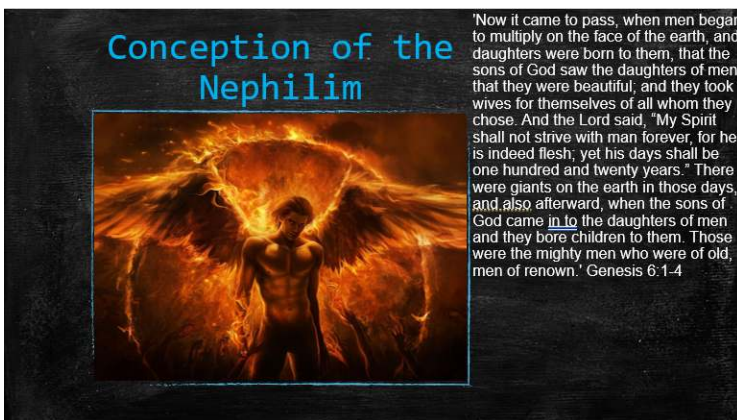


Imagine that in this darkest of dark places on earth, Jesus chose to reveal the most brilliant revelation of light that the world had ever known. Imagine if you would for a moment: taking all the evil all the sin and wickedness of the worst part of San Francisco and all the sin and wickedness and evil of Las Vegas and all the sin and wickedness of New Orleans, and then roll them all together in one place. What I'm telling you is that the place that Jesus took his disciples to was even more wicked and dark and evil to them in their day then these three places would be to us in our day.

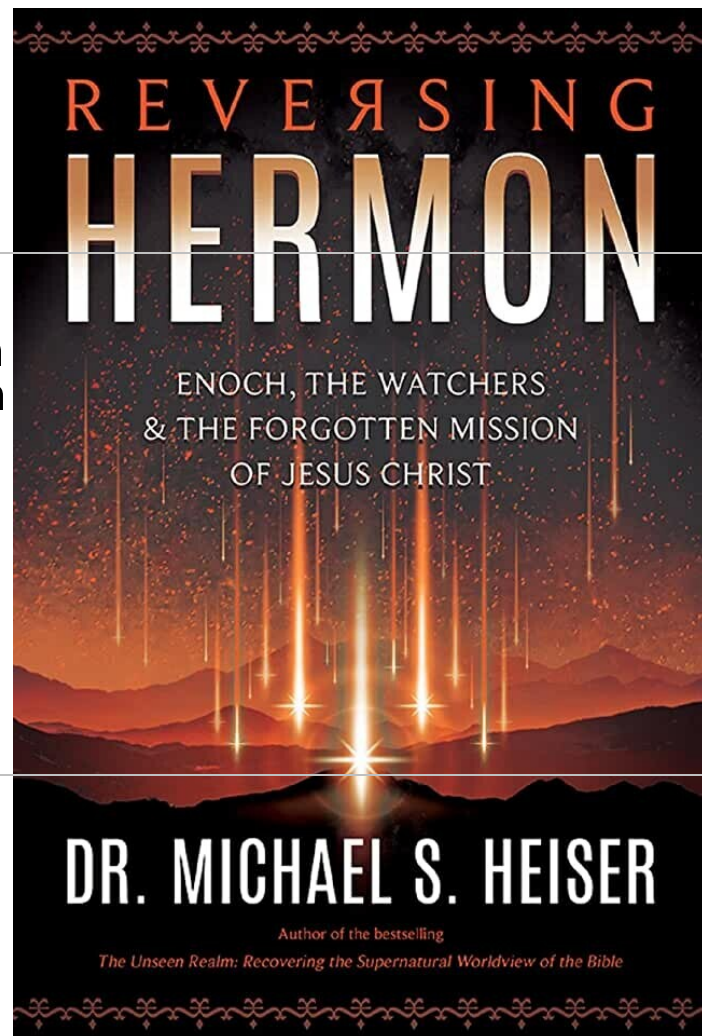


## The Nephilim

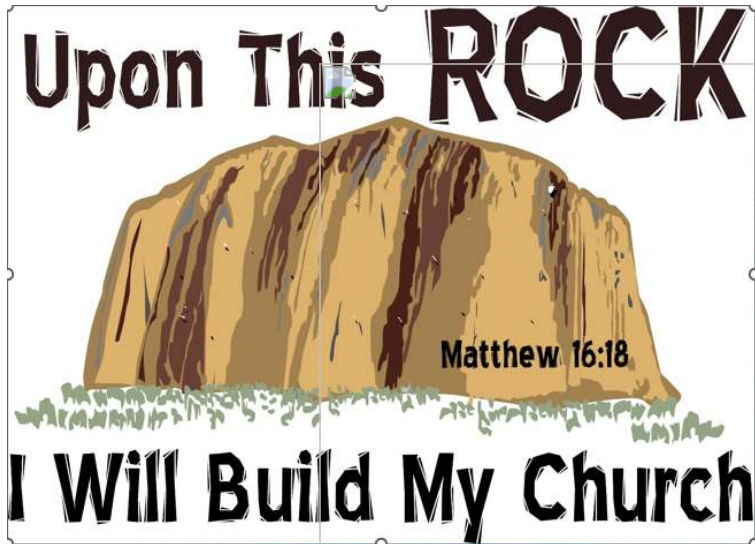
Mt. Hermon was also the place of conception of the nephilim. We read about this in Genesis 6:1-4. "Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown."



These were called the nephilim. They produced a half breed. Giants who were half fallen angel and half human. The fallen angels came down and had intercourse on this mountain with women. If you would like to read more about this, there's a supplemental reading that you can do in a book called *Reversing Hermon*. The author is Michael S. Heiser. This book is available online. The subtitle is *Enoch, The watchers and the forgotten mission of Jesus Christ*. He gives proof and evidence that what took place in Genesis 6, took place on Mount Hermon, the very place Jesus took his disciples for this revelatory teaching moment.



## Time Travel to Mt. Hermon



Jesus took them there for a revelation. That revelation is found in Matthew 16:13-16. Here is that passage taken from the New King James version of the Bible. "13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, Who do men say that I, the Son of Man, am? 14 So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." 15 He said to them, "But who do you say that I am?" 16 Simon Peter answered and said, "You are the Christ, the Son of the living God." Peter didn't think that up by himself did he?

Jesus knew this because he answered and said to him starting in verse 17, "Blessed are you Simon bar Jonah for flesh and blood has not revealed this to you, but my Father who is in heaven" has revealed it to you. "And I also say to you that you are Peter and, on this rock, I will build my church, and the gates of Hades shall not prevail against it. And it and I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you lose on earth will be loosed in heaven."

It's the word Ekklesia. He said the word Ekklesia not the word Church. The words church and Ekklesia don't even come close to meaning the same thing. You will see this very clearly as we deal with these two words over the next two chapters.

This is the New King James version of this passage. Notice that in this translation of the Bible, Jesus says, "Upon this rock I will build my church" but what you're going to learn over the next couple of chapters is that he didn't actually say the word "church". Actually, the word he spoke and is written in our New Testaments is a Greek word. That Greek word is not in our English language today, so we are going to have to put meaning to it and help you understand what that word means.

There has been a gross and intentional mistranslation of Scripture. You will have to trust me on that for now. I'll catch you up on that when we consider what the word "church" means. King James intentionally mistranslated the Bible. He told his translators to use the word "church" instead of words that more clearly defined Ekklesia. William Tyndale was the first one who translated the Bible into English. He translated the Greek New Testament into English and he didn't use the word "church" he used the word "congregation". This is a better translation of the word Ekklesia. I want you to know that there is a huge difference between a congregation which can be defined as people and the word "Church" which means a building or a system. We will distinguish these differences for you in subsequent chapters.



## Time Travel to Mt. Hermon

We want you to learn what Jesus said and what he meant by what he said. This is important. He did not say the word “church”. He said the word "Ekklesia." In the next two chapters we are going to deal with these two words. In the next chapter we are going to answer the question, What is Ekklesia? In the following chapter, we will look at What is church? Not only are we going to look at what Jesus said, but also we will discuss what he meant by things that he said. This helps us to understand what Jesus is doing with the Ekklesia today.

Each chapter has an application and an activation at the end. We want to be doers of the word and not hearers only. To be doers, we must put the word into action. Let's put action to it and do something with what we are learning. If you do these applications and activations, if we are successful in teaching what is in this book and if your coach is successful in coaching you, at the end of this reading and your time of coaching you will see a congregation of Christ rising up in your community. You will have a home congregation. This is a guarantee and it is conditional upon you doing the homework. You must do the application and activation and share the results with others.

Here is your application and activation for this chapter. The Greek word “Ekklesia” occurs 118 times in the New Testament. Of those 118 times, 115 times it is translated “Church” and 3 times it's translated “assembly”. What we are going to ask you to do is to get a good concordance, like Strong's Exhaustive Concordance. I like that one because it has exhaustive meaning. It lists every time the word Ekklesia occurs in the New Testament. We are asking you to find all 115 times that Ekklesia is translated “church”.

Take a highlighter and highlight that word “church” every time it occurs in your New Testament. Then over in the margin or in the column in the middle write the word “Ekklesia”.

This will help you because as you read the New Testament, each time you come across the word “church” in the future, your mind will replace it with the original work which is actually “Ekklesia”. We are going to help you put a new definition to the word “Ekklesia”. You will understand the words that are supposed to be used and how they were to be translated. When you read scripture you'll understand what Jesus was saying. And you will understand what the disciples were doing when they gathered together in the New Testament. They gathered in a home congregation, an Ekklesia of Christ.

If you do not do the application and activation at the end of each chapter, there's no guarantee that you will have an Ekklesia. If you do the applications and activations, I guarantee you will have a home congregation by the end of going through this material or the coaching.

### Application & Activation



The Greek word, “**Ekklesia**” occurs 118 times in the New Testament. 115 times it is translated “**Church**” and only 3 times it is translated “assembly.”

Find them, mark them with a highlighter, and write in the margin the word “**Ekklesia**”

You are not taking away nor adding to the Word of God, You are actually correcting a mis-translation.

<https://www.biblestudytools.com/concordances/strong-s-exhaustive-concordance/>

## Time Travel to Mt. Hermon

Now don't worry, you're not taking something away from the Word of God and you're not adding to scripture at all. You're actually correcting a mistranslation of Scripture. All we are asking you to do is highlight a word, it's in the Bible. We're not asking you to take it out of the Bible. We're asking you to highlight it. Then we are asking you to write another word over in the margin, where you would write your other study notes and comments. Write the word "Ekklesia" so that you'll have that each time you read your Bible.

We want you to know that we're here to help you and we have a lot of resources available for you. The main website for our ministry is [okmtraining.org](https://okmtraining.org). There is a simple registration page to register for bootcamp and advanced classes. Also on our website, free downloads are available. Also, there are additional training videos for you to watch. We also use the website to build community by having stories of home congregations as they grow and develop, so, that people can share their testimonies and stories. I have some amazing stories to tell out of our Ekklesia. Our home congregation here in northeast Indiana and others have great stories to share as well.

We are here to  
help you



Ministry Website:  
<https://okmtraining.org>

<https://omegakingdomministry.tv>  
Livestream Broadcast 10 a.m.  
Sunday Morning  
Equipping Ekklesia Broadcast



# Chapter 3



## What is Church?

What is church? It's a complex subject to discuss because there are so many opinions about the "Church." There are also many definitions for the word "Church."

In this chapter, we have information that may be new to you that we would like to share regarding that word.

Think for a moment about the word "church." What picture comes to your mind? I venture to

say that something similar to this picture comes to mind for most people.



The picture that comes to my mind when I think of the word "church" is the place where my mom and dad first met Jesus in 1954. I was privileged to return to that church as their pastor in 1972.

This was my first congregation as a young pastor. I have fond memories of church.



Some of the information I am sharing today may be new to you and may sound controversial. But I'm going to ask you to please listen to my heart. Don't misunderstand what I am saying from my heart. I have great love for the people of God's Church and don't want it to be misunderstood. I am not church-bashing. I do have some things to say about church that may be hard to hear and hard to listen to. But actually, I love the people of the congregations of God, the churches of God. My sincere motivation is not to harm but instead to help. So, please keep that in mind as we move forward today and talk about "church."

First, I'd like to look at a basic definition of the word "church." To do that, we're going to look at Webster's Dictionary. Webster's Dictionary is held as the classic dictionary for the English language. When we look up the word "church" in the Websters Dictionary, we find these definitions:

The first definition of "church" is a building for public and predominantly Christian worship. According to Webster's definition, "church" means "building." I know that many pastors will say, and I've said too, as people are



leaving the service something like, "Now remember as you go out into the world, this building is not the church, you are the church, so go be the church in the community." In reality, that's not an accurate statement. Because the word "church" itself does mean a building, it refers specifically to a building in our English language.

Secondly, it refers to the clergy or officialdom of a religious body. The word “church” can mean the persons that are ordained for the ministry of the gospel. That is to say that the clergy serves the church. The word “Church” is often capitalized to refer to a body, or an organi-



zation of religious believers, such as the whole body of Christians gathered together from all the ages. In this case, “Church” would be capitalized and used to refer to the invisible Church or the

Catholic Church. It also refers to a denomination such as the Presbyterian Church.

I grew up in a church called the Church of the United Brethren in Christ, UB for short. The word



“Church” is used as a name or label in this case. It could refer to the Baptist, the Presbyterian denomination, the Methodist, or many other denominational names. In these cases, “Church” refers to a group or denomination of people. It’s also used to refer to a public worship service. For example, “He goes to “church” every

Sunday.” Or you may have heard someone say, “Wow, wasn't the worship team great at “church” this morning?” Or, “What did you think of the pastor’s sermon at “church” this morning?” Those statements refer to the worship service that people attend. Sometimes, people ask, “Where do you go to ‘church’?” They are talking about where you attend a worship service.

Hopefully, the definitions I have given here will help define and give various examples of the definition and common usage of the word “church.”

To summarize our definitions of the word “Church”: It's a building. It refers to the clergy, the organization, a denomination, a public divine worship service, or a clerical profession. That's the Webster's textbook definition of Church. That's not my opinion; those are not my words. If you don't like that definition, blame Webster and the other dictionaries that agree with him. Most of the other dictionaries will say the same thing. To fully understand what the word church means, we need to do a little historical study of that word.

## When You Look Up The Word “Church”?



According To Webster's Dictionary

1. A Building
2. The Clergy
3. The Organization
4. A Denomination
5. A Public Divine Worship Service
6. A Clerical Profession

How did we get that word into our English language? The study of the history of the development of terms is called etymology. We will look at the history of the word “Church.” and its etymology. Where did it come

from? How did we get it in our English language?

The word Church comes from the old English word “Kirche.” And that word is related to older Dutch and German words. The Dutch are Kerk, and the German word is “Kirche.” Those are the origins as far back as the English, Dutch and German language is concerned. But, the Dutch and the German

## Etymology of: “Church”



It comes from Old English *cirice* related to Dutch *kerk* & German *kirche*

Which came from a Greek word: “*kyriakon*”

“*kyriakon*” – means “of the Lord” or “the Lord's”

It is used twice in N.T.:

I Cor 11:20 – “the Lord's supper”

Rev 1:10 – “the Lord's Day”

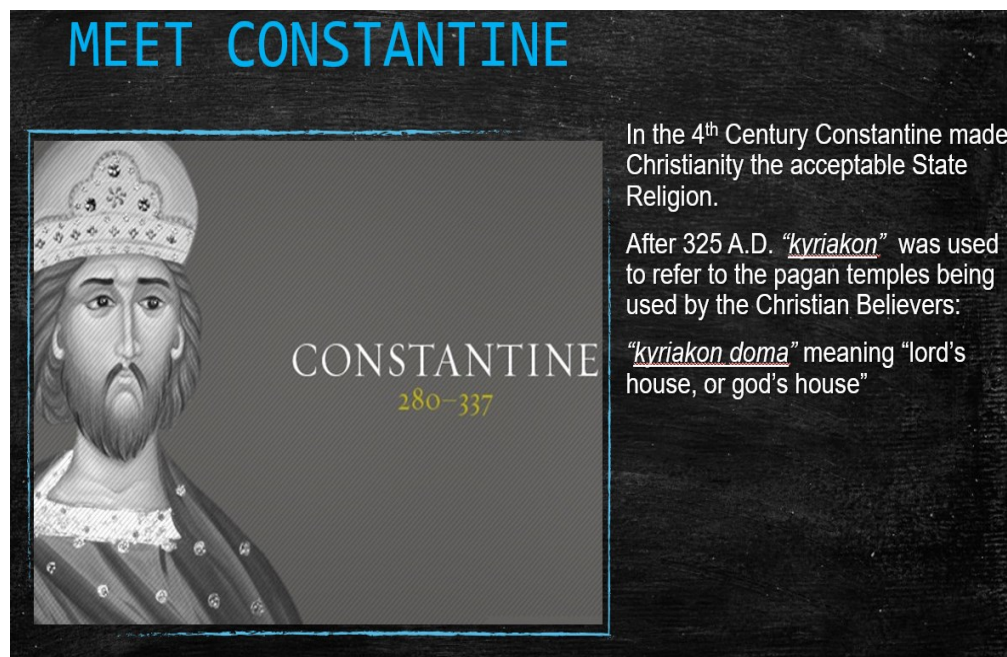
word came from the Greek word “kyriakon.” You can look at the word “kerk” and “Kirche” and see that they would come from the first part of kuriakon.



“Kyriakon” is a word in our Bible. It means “of the Lord” or “the Lord’s.” It is used twice in the New Testament. Once in 1 Corinthians 11:20 where it refers to the Lord’s Supper. It is also used in Revelation 1:10, which says, “ I John was in the spirit on the Lord's day.” And in both of those instances, kyriakon is translated as “Lord’s Supper” and “Lord's Day.” But what you need to understand is that Jesus never spoke that word. Jesus never said the word “kyriakon,” and Jesus never said “church.” He never spoke that word in reference in any way. It is used twice in the New Testament, once by Paul and once by the Apostle John. It was not used to refer to a building, a worship service, a denomination, a structure, or anything like that. It was never used to refer

to a building in the New Testament.

To understand how the words ‘church’ and “kyriakon” became associated with the building Christians meet in, we need to understand what Constan-



tine did. Constantine was the emperor or King of the Roman Empire from 280 to 337 A.D. Before his rule and reign, Christians were severely persecuted. All through the New Testament and until about 325 AD., Christians were persecuted; they were beheaded, impaled on stakes, dipped in oil, and used as candles to light parties. They were burned at the stake. Christians were brutalized and persecuted.

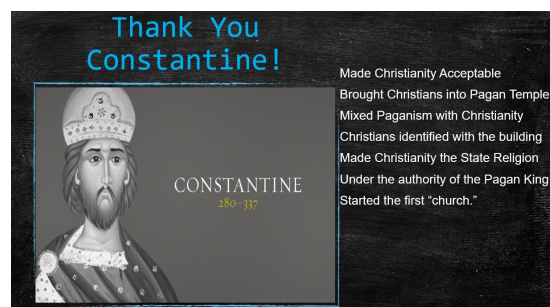
It wasn't until the 4th century that Christianity began to become accepted by the world. At that time, Constantine was going to go into a battle. He looked up at the Sky and saw a cloud formation in the form of a cross. He thought he heard the words, "in this sign, Conquer." Constantine had the sign of the cross painted in red on all his soldiers' helmets, their breastplates, and the front of their shields. They went into that battle, and they were victorious. As a result of this occurrence, Constantine began to favor Christians and Christianity. He made Christianity the state religion.

After 325, the word "kyriakon" began to refer to a place Christians would meet—a building. Up until 325, Christians met in homes or outside under the trees. The new policies of Constantine changed this.

The word "kyriakon" had been used in the Roman Empire to refer to the buildings where pagans met for their worship services. After 325, Constantine allowed Christians to meet in those pagan buildings. At that point, the word "kyriakon" began to refer to the building where Christians met. It was associated with another term, "doma," which means "house." So, its usage was "kyriakon doma," meaning "lord's house" or "god's house." This did not necessarily represent the God of heaven, as in "God's House."

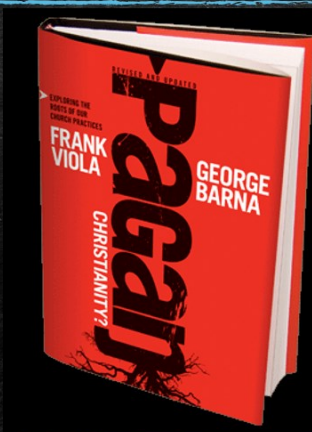
It was a place where a god was worshiped. Many pagan deities were worshipped in these buildings. Constantine allowed Christians to begin using the buildings. So, the word "kyriakon" was first associated with where Christians met sometime around 325 A.D.

We can thank Constantine for the mess we're in today. It was Constantine who made Christianity acceptable to the world. He brought Christians into Pagan temples. Before Constantine, Christians met daily throughout the week, wherever and whenever. But Constantine renamed the calendar days. He named Sunday after the god that he had been worshipping, the sun god. He required Christians to begin meeting on Sunday. This also happened in 325 AD.



If you want to read more about this, there's a book called *Pagan Christianity* by George Barna. You can order the book online. This book reveals the origins of most things we do in Christian churches today. The source of many of the practices and traditions of the Christian church is rooted in the pagan religion.

## Supplemental Reading



Pagan Christianity  
Frank Viola & George Barna  
Almost everything we do in church today can trace its roots and origins to pagan religion.

Constantine mixed Paganism with Christianity. He allowed Christians to begin being identified with the building where Christians met, the kyriakon doma, the

Lord's House. People would say, "Where are the Christians this week?" "They are at the Kyriakos doma, the Lord's house corner." Maybe you've heard the expression, "The Lord's House."

As a child, I was rambunctious. I would run through the Church building. The pastor would grab me by the scruff of the neck or by my arm and say, "Russell, stop running! This is God's house! Don't run in God's house!" That was drilled into my mind at a very young age.

Constantine made Christianity the state religion acceptable to everyone and placed it under the authority of a pagan king. He made himself the leader of that combination of Christianity and paganism. Constantine started the first church.



What I am sharing here may be shocking, but as I said, Jesus never said the word “church.” Jesus never started a church. None of the disciples in the New Testament ever started a church. It is true to say that Constantine was the very first church planter because he started the first church in 325 A.D. Everyone in the Ekklesia should research this for themselves and search this matter out.

We have dealt with the basic definition of the word “church.” We've studied the word's etymology and how it came into English. Now we need to take it another step.

How did the word church get into the English language Bible? We will talk about King James and King Henry VIII to reveal this.

Henry VIII was the Catholic king of England. He wanted to divorce his wife. The Pope would not grant a divorce. Henry decided to leave the Catholic church and cre-

ate the Church of England and all of Great Britain. He then declared himself the head of the Church of England. Buildings and Cathedrals that once belonged to the Roman Catholic Church became the property of The Church of England. Henry became the owner and the executor of all the churches in Great Britain.

King Henry's action enacted something called the Divine Right of Kings. In effect, all the churches in Great Britain were made accountable to the king, and the king was accountable to God. Everything was just about the same except that he was appointing himself as a new pope over the Church of England and all the churches of Great Britain. The structure was essentially the same.



Following the death of King Henry VIII, His son Edward ascended the throne

## MEET KING Edward VI



- Officially began Protestantism
  - Ended:
    - Clerical Celibacy
    - Catholic Latin Mass
  - Began:
    - English language Service
  - Enacted:
    - Devise for the Succession (to keep England Protestant)

at the age of 9. He was the first English monarch to be raised as a non-Catholic. Edward took great interest in matters of religion. Under him, Protestantism officially began as he officially renounced some Catholic doctrines and ceremonies such as clerical celibacy and the Cath-

olic Mass. Under Edward, compulsory services in the English language were imposed. Edward and his council also enacted the “Devise of the Succession” in an attempt to keep England from returning to Catholicism.

Edward was found to be terminally ill and he named his cousin Lady Jane Grey, to succeed him. This excluded his half-sisters Mary and Elizabeth. Following Edward’s death, his decision to name Lady Jane as heir was disputed. Jane was deposed by his half-sister Mary nine days after she had become queen. Mary was a Catholic, and she reversed Edward's Protestant reforms during her reign. When Edwards’s other half-sister Elizabeth took the throne, she restored Edward’s Protestant Reforms. This took place in 1559

The Bible was already translated into English when King James became king after Elizabeth. James was the son of Elizabeth’s sister Mary who had reigned before Elizabeth. Many people think that King James brought us the English translation of the Bible. This is not true. His Grandfather, Henry VIII, had commissioned the first English Bible.

By that time, two Bibles had been translated into English. The bishop’s Bible and the very monumental work by William Tyndale called Tyndale’s Translation.

When Tyndale translated the word “Ekklesia” into English, he used the word “congregation.” This was an accurate translation.

# KING JAMES I



King James was King of Scotland & England from 1567 to 1625.

In 1611 King James directed the KJV Translators to intentionally mis-translate "ekklesia" as CHURCH

Appointed 47 Anglican Bishops

Gave Instructions to Mis-Translate Bible

3. "The old ecclesiastical words to be kept, as the word *church*, not to be translated *congregation*."

Inserted the word "Church" 115 times for the word "Ekklesia" which was previously translated "Congregation"

King James didn't like Tyndale's translation of the word "Ekklesia" into the word "Congregation" because there were congregations that were called separatists. They were meeting outside of the church system during that period. They were called separatists or non-conformists. William Tyndale was one of them. For his act of translating the Bible into English, William Tyndale was burned at the stake and martyred.

King James wanted to place the word "church" in the Bible. He wanted to add credibility to his church system. He thought this would add Biblical foundation and credibility to the church system and keep him in power as the head of the church. James was King of Scotland and England from 1567 to 1625. His translation of the scriptures, called The King James Version, was completed in 1611. He had directed the men that he commissioned to translate the Bible, a group of 47 translators, to intentionally mistranslate the word "Ekklesia" to the word "church" in the King James Version of the Bible.

We owe a big thank you to King James. He appointed these 47 Anglican bishops to translate the Bible again into English. They used William Tyndale's translation as a basis. Every once in a while, he instructed them to mistranslate various words, including replacing the meaning of the Greek word "Ekklesia" with the English Word "Church."



If you wonder why what you read about in the Bible and what you see in the church today are hard to reconcile, it is because the word “Ekklesia” means “congregation,” “assembly,” or, to put it simply, “the people.” The term “church”

means “the building” and all the system that goes with it.

After what has been revealed here regarding church and Ekklesia, let me pose the question, Is “church” and “Ekklesia” the same thing? In the previous chapter, we talked about “Ekklesia,” and in this chapter, we talked about “church.” Once again, Webster’s definition is a building, the clergy, a denomination, an institution, a public

## Is “Church” & “Ekklesia” The Same?

### Church

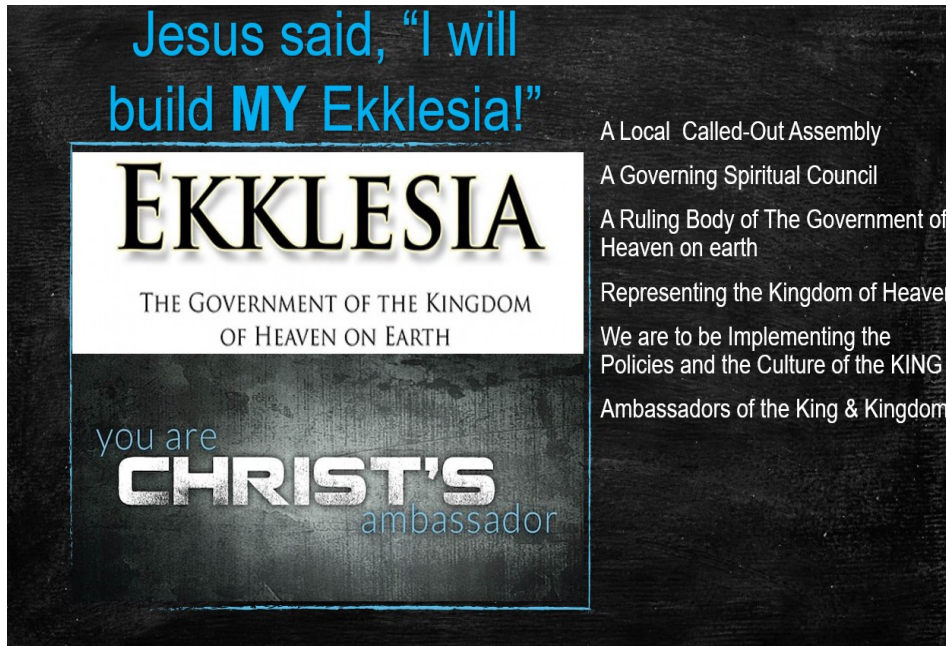
- A Building
- The Clergy
- A Denomination
- An Institution
- A Public Worship Service
- A Clerical Profession

### Ekklesia

- A Called Out Assembly
- Governmental Assembly
- Ruling Council
- Kingdom of Heaven on Earth
- Representatives of The King
- Ambassadors of Heaven

worship service, or a clerical profession. This is how “church” is understood in our culture today.

But what about “Ekklesia”? What did it mean? This is a review of the previous chapter, What is Ekklesia? We saw that it's a called-out assembly. It's an assembly of people. It's a congregation of people called out by the King himself. It's a governmental assembly—a ruling council of the assembly of heaven on earth. Ekklesia is to function in a governmental way in a city, a region, or a state. Ekklesia is to serve as a ruling council of the Kingdom of Heaven on earth. They are representing the King of heaven, not the King of England. Not any other state, not the King of any other empire, only one King. Representatives of that King, his name is Jesus. It is serving in their communities as ambassadors of heaven. Establishing the Kingdom of heaven on earth everywhere they would gather. This is an embassy of the Kingdom of heaven on earth.



So, when Jesus said I will build “My” Ekklesia in Matthew 16:18, when he spoke those words, he wasn't talking about building a building. He didn't say go into all the world and build structures. Yet that's what we've done. He didn't say that. He said Go. That we are to Go, as

representatives of heaven: a called-out assembly, a governing spiritual council, the ruling body of the government of heaven on earth. Representing that Kingdom and implementing the culture, the lifestyle of the King everywhere we are. Listening to the King, getting directives from headquarters our headquarters. It s not a church denomination building. Our headquarters is not a state organization; it is not the state. Our headquarters is in heaven. That's where we're to get our directives from the King himself and implement them as his ambassadors here on earth, bringing the Kingdom of heaven to earth. That's why he called us. We are Christ ambassadors of the Kingdom of heaven.

Now we come to the application and activation for you to do some homework. We'll ask you to get two or three of your neighbors, friends, or relatives and do a little survey. Ask them what do you think of the word church. When you think of the word church, what comes into your mind? Ask the question we started with today. What picture comes to mind when you think of the word church? Just ask them if you need to tell them that you're doing some research for this online study course and that this is your homework assignment this week. Maybe have them over for a barbecue while you're sitting around talking or going to a restaurant. While you're sitting talking, say, " Hey, I've been taking this online study course, and part of my homework assignment is to ask people, when you think of the word church, what comes to your mind?

# Chapter 4



The Authority of the Ekklesia



The primary scripture passage that serves as a foundation for this entire book is found in Matthew 16:13-19. This passage is where Jesus took his disciples to the foot of Mount Hermon for a teaching moment. An extraordinary revelation took place there with the disciples. This passage reads:



“When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the son of man, am?’ So, they answered, ‘Some say John the Baptist, some Elijah, others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the son of the living God.’” Jesus answered and said unto him.

‘Blessed are you, Simon bar Jonah for flesh and blood is not revealed this to you, but my Father who is in heaven. And I also say to you that you are Peter, and on this rock, I will build my Ekklesia, and the gates of Hades shall not prevail against it, and I will give you the keys of the Kingdom of heaven and whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven.’” Matthew 16:13

-19 NKJV

We're going to look specifically at the last part of verse 18 and verse 19, where we find four words. We are going to drill down into them to get a little bit more of an understanding of these words. One of them is “gates.” The gates of Hades are talked about. The second one is “keys,” the third is “binding,” and the fourth is “loosing.” These four words will be our focus in this chapter.

Jesus said the Gates of Hades would not prevail against the Ekklesia. So, what are the gates of Hades? First of all, we need to know what gates are. Most of the cities in biblical times were walled cities. For example, Jerusalem had a wall built around it. Jericho had a wall built around it. Since they had walls built around them, there had to be a gateway for entry into the city. Gates were a fundamental concept in the culture of those times. Much like what we have today in what we call gated communities. In those types of communities, there are single or limited entry points. Gates are entryways.

They are spiritual portals through which the enemy can pour his junk or slime into our culture and world. This is what is happening today. It's a spiritual dynamic that takes place. When you think about gates in the spiritual realm, they are like spiritual portals. A portal from the dark side into our culture or our world.

There were several gates at Mount Hermon. The largest of these was the gate of Hades. Hades was a demon god. There was a real hole in the wall, in the

## What Are The Gates of Hades?



"And I also say to you that you are Peter, and on this rock I will build My Ekklesia, and the gates of Hades shall not prevail against it" Matt 16:18 NKJV

- Gates are entryways: Spiritual Portals

The Gates of Hades at Caesarea Philippi

The place of human sacrifice = death

One of three brothers:

Zeus: sky

Poseidon: sea

Hades god of the underworld & death

rock into which people sacrificed their babies. This was a physical hole in the mountain that could be seen with the eyes, but it was also a spiritual portal through which spiritual and dark transactions took place. Here in Cesaria Phi-

lippi, Mount Hermon, they sacrificed their babies to Hades, the god of death.

Hades was one of three prominent gods in their culture at that time. The first of the three you may have heard of. This is Zeus, the god of the Sky. The second one is Poseidon, the god of the sea. The third one was Hades. He was the god of the underworld and the god of the dead. They had breeders. Women who would have babies off the record. These breeders produced babies just for sacrifice. They went to the temple area to have a religious ceremony and to throw their baby into the pit. There's an underground river flowing through, and the baby would land in the river and be drowned and be taken away. They were sacrificing these newborn babies to Hades, the god of death. This god of death is still functioning in our culture and world today.

## Destroying The Gates of Hades



Three headed dog, key gate of death

The Ekklesia has been given authority over death, grave, all evil

“Behold, I give you the **authority** to trample on serpents and scorpions, and **over all the power** of the enemy, and nothing shall by any means hurt you.” Luke 10:19 NKJV

“Shall not prevail” = will not stand

The Church is on the defensive...

The Ekklesia is on the offensive!

II Corinthians 10:3-5

The gate of Hades existed in Caesarea Philippi. We have gates that exist in our world today. The gate of Hades and the gates we face today can be destroyed, and the Ekklesia is to stand up against them.

An artist has rendered Hades as a strange-looking figure. With him, he has a three-headed dog held by chains in one hand, and in his other hand, he holds a staff. It is believed that the staff in his hand represents the key to the gate of death. To this day, Hades is worshipped in some places. This statue that this artist created is being sold to people even today.



The Ekklesia has been given the authority over death, the grave, and all evil. Luke 10:19 says, "Behold I give you the authority to trample on serpents and scorpions over all the power of the enemy, and nothing shall by any means hurt you."

Look at the word "authority." That word in the original language is "exousia." The word "power" in the original language is "dunamas." Two separate words can be defined like this: let's say that a state trooper pulls up behind you. He's in a marked car. He's got lights flashing on the roof. He gets out of the car and walks up beside you. You notice he has a uniform on, and he has a badge that says Indiana State trooper.

All that is the authority: the car, the lights, the uniform, and the badge. They are all the authority. All of that says the entire legal

system of Indiana is standing behind that man standing at your window. He has great authority. The state's legal system is behind what he will talk to you about. So, let's say he asked you for your driver's license and insurance card, and you decide to say, "No. I'm not going to give you my driver's license or my insurance card", and you start to pull away. At that point, the state trooper reaches down to his holster and pulls out his Glock 9 mil. and shoots the tires out on your car. At that point, he resorted to his power. Authority is one thing; power is another.



The word “power” is “dunamis” in the original language. We get our English word “dynamite” from that word. So, the Bible is telling us Jesus himself is speaking here in Luke 10. Jesus says he has given you the authority to trample on serpents and scorpions. It doesn't matter what power the enemy manifests. We have authority over it. We've been lifted to where we are seated with Christ in the heavenly places (the 3rd heaven), so we have all authority. Jesus had been given all authority, and He gave it to the disciples. There is no authority left for the enemy. He doesn't have any authority at all. It doesn't matter at what level you are doing spiritual warfare; the devil doesn't have any authority. We have all of it. When we walk in that authority, nothing is going to hurt us. This authority means that the gates of Hades shall not prevail against us as we are His Ekklesia. This means that evil shall not prevail or stand. The gates of death cannot stand up against the Ekklesia.



The church has interpreted the idea that the gates of Hades will not stand against us entirely differently. The church has interpreted it in a defensive mode. I've heard church leaders, deacons, and board members say, “we are going to keep the lights on and the door open until Jesus comes back, no matter what happens.” That is a defensive posture. “The gates of hell are not going to shut us down!” That's their attitude.

Jesus is not teaching his Ekklesia to take a defensive posture. What's being taught is that the Ekklesia is to be on the offensive. If it goes on offense, the gates of hell will not be able to stand against us. We, the Ekklesia, are going to tear down the gates. We're going to take them apart and open the way so that people can walk into the Kingdom of God. They can walk into life instead of death. This is precisely what the Ekklesia is supposed to be doing.

In 2 Corinthians 10:3-5, The Passion Translation, we read, “For although we live in the natural realm, we don't wage a military campaign employing human weapons, using manipulation to achieve our aims. Instead, our spiritual weapons are energized with divine power to effectively dismantle the defenses behind which people hide. We can demolish every deceptive fantasy that opposes God and break through every arrogant attitude raised in defiance of the true knowledge of God. Like prisoners of war, we capture every thought



and insist that it bow in obedience to the Anointed One. Since we are armed with such great and dynamic weaponry, we stand ready to punish any trace of rebellion as soon as you choose complete obedience.” We have great and mighty weapons. They’re not defensive. They are offensive

weapons. They are capable of tearing down the strongholds of the enemy. We are the Ekklesia that God is raising in our day.

The Ekklesia is rising and has identified seven gates in our culture through which the enemy has been live streaming his garbage into our lives, families, cities, counties, and neighborhoods. The Ekklesia is rising into that battle to tear down, demolish, and destroy those gates. To identify the strong man to take him captive, get him out of there, and put righteous people in local leadership positions.



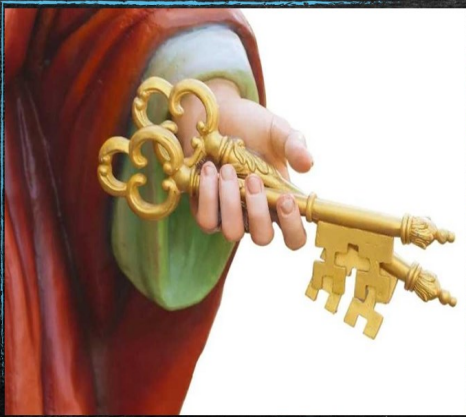


Those seven gates are religion, family, education, government, media, arts and entertainment, and business. All seven of those areas are gates through which the enemy has been live streaming his evil into our culture, our lives, our homes, our families, our neighborhoods, our churches, our schools, and every area of business and community. God is raising the Ekklesia to go to war and capture those gates. The Bible says that the gates shall not prevail.

The Ekklesia will win and overcome the battle because he's given us authority. All authority on heaven and earth has been given. If all authority has been given to us, there is zero authority left for the enemy. He is a squatter with no rights and no authority. It says in Matthew 16:19, "I'll give you the keys of the Kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

What do we use to open a gate? What is it that he has given to us? There are special occasions sometimes when a city mayor wants to honor someone.

## The Authority Given By Christ



"And I will give you the **keys** of the kingdom of heaven, and whatever you **bind** on earth will be bound in heaven, and whatever you **loose** on earth will be loosed in heaven." Matt 16:19 NKJV

In a ceremony, the mayor presents the keys to the city where he presides. You have been given authority there in that city. Not only has God given His Ekklesia authority, but He also presents His Ekklesia with keys. What keys are we talking about here?

What are the keys of the Kingdom of heaven? He said, "I'll give you the keys." First, they represent the God-given authority that we have already discussed.

In the previous chapter, we discussed that the church is a primarily, first of all a building, an institution, a denomination, or worship service or the clergy. The hierarchy that's called church. Christ did not give the keys to the Kingdom of heaven to the church. They do not have the keys. He didn't give the keys to a building or a denomination. He gave the keys to the Ekklesia, because the Ekklesia is the ruling council of the government of the Kingdom of heaven on earth. That's who has the keys. Not the church.

I want you to understand this because you are the Ekklesia of Christ. You're not the church. You need to say that; why don't you say that out loud with me right now? "I am not the church. I am Ekklesia." Would you say that with me again? "I am not the church." If you don't know who you are, you cannot walk in what you have. If you don't have your identity, you can't walk in who you are. You can't walk in what he's given to you. You see, this is a change of identity.

We need to have a new identity. We are the Ekklesia of Christ. You need to stand in front of the mirror, look at yourself and say, "I am the Ekklesia of Christ. I



am part of the ruling council of the government of the Kingdom of heaven here on earth. That's who I am." When you get that settled into your spirit, you begin to walk in the authority He has given you. When you know who you are, you can walk in what you have.

Keys are plural. There are all kinds of keys. Let me illustrate that for you. Keys are very different in our culture; for example, I have a key to my Dodge truck. We have a similar one to the Honda. It has a start button on it. You can sit in the house and push a button, and the car starts. That is a key. Well, there are other keys. I have another kind of key, one we are most familiar with. But we have a key here in our house that is a long series of numbers that gives us access to the Wi-Fi. Another key might be a plastic card. If you go to a hotel and check in, they will provide you with a plastic card, and you insert it or hold it up



to a little device on a door that opens up your hotel door. There are many kinds of keys. You will learn more about these keys and how to use them as you read this book.

Notice that it says the keys of heaven. not to heaven. These keys are keys of heaven. In other words, they are for unlocking all the treasures and all the blessings of heaven that are coming down and being opened by the Ekklesia. They are heaven's keys that have been given to us. Just imagine that God has entrusted us with the keys. He wants to provide us with the keys to the car. Do you remember when you were a teenager and got the vehicle's keys? Your mom and dad handed you the keys to the car because they trusted you. God has entrusted to us the keys of heaven. To unlock heaven. He also wants us to open the gates of Hades and set people free. He wants humanity to have an opportunity to enjoy life, walk into God's Kingdom, and advance His kingdom.



In Matthew 23:13, Jesus is talking to the Pharisees. They were the religious people of his day, and he was working them over. He said woe to the Pharisees, woe, woe, woe, several times. When we come to verse 13, it says, “Woe to the Pharisees,” because not only do you not enter into the Kingdom, but you're preventing other people from entering the Kingdom. That's what religion does. Religion prevents people from entering the Kingdom. Church itself is preventing people from entering the kingdom. Because when you come to church, you're joining a church, you're joining in membership, in an organization, an institution, or a denomination, and that's not the kingdom.

Churches are standing in the way of advancing the Kingdom of God. When thinking about heaven, do you believe there are sections of heaven set up for the Baptist, the Lutheran, or the Methodists? That's not heaven. Those denominational sections don't exist there. When we pray, let your Kingdom come, and your will be done on earth just like it is in heaven. We will begin to see churches, institutions, and organizations dissolve. These things that men have built are under the judgment of God. The system is under judgment; I am not talking about the people. Jesus wants to be the head of his body, removing the middleman that we call the church and opening up the Kingdom.




Not only has God given us the keys, but he has also given us the power to bind and to loose. So what does it mean to bind? We will talk about binding first. "Bind" comes from the Greek word "deow." If you have a Strong's Exhaustive Concordance of the Bible, it's number 121. It means to bind, be in bonds, knit, tie, or wind. The word "bind" or "wind" comes from the idea that if someone were taken prisoner, they would take a cord or a rope and wind it around their wrist and bind them up. Bind them with a cord, winding the cord around the

wrist, similar to handcuffs.

Binding something means that it is forbidden or not allowed.

This word has its roots as a rabbinical word, and they used it to pass

### What Does It Mean To "Bind"?



Bind = deow : Strong's #1210 to bind, be in bonds, knit, tie, wind

A Rabbinic word that has to do with "forbidding"

The EKKlesia of Christ has the authority and the power to no longer permit, what heaven will not allow, in their region

This is implementing the policy, lifestyle, and culture of the King

judgment upon behavior or activity that someone was doing. They were saying "no" to the behavior and forbidding it. I like this illustration from my family. When my grandchildren were young, they would come to our house for a visit. At home, they were allowed to do certain things I wouldn't permit at our house. For example, they might wipe their hands on the towel in a bathroom and give it a toss, and it lands on the floor, in the tub, or somewhere where it doesn't belong. Also, they might be jumping up and down on the couch, thinking it's a trampoline. I would pull them aside and talk to them and say, "Look, now I know that you are allowed to do that at home, and you might do that at your mother and father's house, but right now, you're in grandpa's house, and at grandpa's house that's not acceptable behavior. We don't do that. That is forbidden behavior." This is what It means to bind. It is to forbid something from continuing.

The Ekklesia of Christ has the authority and the power to no longer permit in your community what heaven will not allow. Things are happening on earth, in our nations, and in regions that we don't have to be put up with. Let me ask you a couple of questions. Is abortion allowed in heaven? Do you think heaven is happy with abortion? Is it allowed there? I'd say no, it's not. Killing babies is not permitted in heaven. What about transgenderism? The Bible says that he made us male and female. Is transgenderism part of heaven? Is homosexual marriage allowed in heaven? The Bible says that a man will leave his mother and father and cleave to his wife. That means one man and one woman; that's marriage. Do you think heaven is OK with crack houses, pornography, and prostitution? How about child sex trafficking and abusing children? Is heaven OK with that? Listen to me. Why are we allowing it in our neighborhood if it's not allowed in heaven? When we've been given the authority to stop it.

We have been given the authority to say, "no, not anymore!". "This is no longer going to happen. It's not allowed." "I AM the Ekklesia of Christ, and He has given me the authority to say this is no longer allowed." "We bind it, and we forbid it from continuing in our community." This praying and ministry are implementing the policy, the lifestyle, and the culture of our King. This is considering heaven and realizing what happens or does not happen in heaven. This is praying, "Let your Kingdom come, your will be done here on earth as it is in heaven.." When we do this, our neighborhoods begin to look more like heaven.

What do you think about cancer? Is cancer in heaven? The Ekklesia that I began here in the city where I live had a vision, several dreams, and a prophetic word from the Lord. In those visions and dreams, it was revealed that our region would become a cancer-free zone. We had a prophetic word that someone would be driving on the freeway coming through town who has leukemia. When someone goes through town, they will be instantly healed. They drive out to the other side of the city, and they no longer have cancer because they drive through a cancer-free zone. That's what we're praying for. We're forbidding cancer in our community because it's forbidden in heaven.



What does it mean to loose? Well, it's just the opposite of binding. "Loose" in the Greek language means to loosen. If you have a Strong's Concordance, you can look it up at number 3089. Loosen, break up, destroy, dissolve, unloose, melt, or put off. It's like breaking things free, to let things open up. In Jewish culture, the rabbis used it as a word for permitting. Someone might be charged with doing something wrong and brought before the council. They would consider the matter, talk about it, and decide. Say, "No, this guy, he's not doing anything wrong. What he's doing is permitted in our cul-

## What Does It Mean To "Loose"?



Loose = lusas Strong's #3089 to loosen, break up, destroy, dissolve, un-loose, melt, put off

Rabbinical use has to do with "permitting"

The Ekklesia of Christ has been given the authority to loose in their region what Heaven has loosed.

This is implementing the policy, lifestyle, and culture of the King!

ture and our society." "There is no punishment; this is permitted" To them, it was like giving a thumbs up. It is permitting something to be done. They are allowing it. This is the meaning of the word loose.

The Ekklesia of Christ has been given the authority to loose in their region whatever heaven has loosed. This is exciting. This is fun. We know this is true because the supernatural is loosed in heaven. It needs to be loosed in our communities, and we have been given the authority and the commission to loose it.

Angels are active in heaven. Are they engaged in your region and community? The Ekklesia of Christ has the authority and the power to loose angels because they are loosed in heaven. They are active. Isn't that great? We have the authority to loose them, to call forth the armies of heaven. The heavenly host and to loose them into situations in our community where we're praying for things to be done.

You have been given authority to pray for a crack house to close down. Loose the armies of heaven and bring them into the situation. Let heaven's army join with the army of God here on earth. We can loose them in the community. This is implementing the policy, lifestyle, and culture of the King. It's saying, "Let your Kingdom come your will be done on earth." We want all the Ekklesia to operate in the power of God.

Are all the gifts active in your community? They should be. The Holy Spirit is loosed in heaven. The Holy Spirit needs to be loosed in your community, and you've been given the authority and the power to loose because He is loosed in heaven. The gifts of the Holy Spirit should be Loosed to the Ekklesia and body of believers in your community.

To bind and loose effectively, It is essential to hear from the King Himself. We need to know he has not given us the authority to willey- nilley implement our will. He told us to pray, "Let your Kingdom come, and your will be done on earth as it is in heaven." We can't just go around binding and losing according to our will. Trying to make our culture or city, our neighborhood, looks more like we want it to be. That would be witchcraft. We're not practicing or talking about witchcraft when talking about binding and loosing.

This is about hearing from heaven and considering heaven first. Hearing from the King and implementing from the King what He's telling us to implement. This is how this worked in Roman culture. The emperor would set rules or laws about the lifestyle of a community, and they would send that through a courier to the local Ekklesia. It was then up to the local Ekklesia to implement it, to be like the adjudicators of that policy. To put it into place.

The church is a broken system because it is not implementing what the King wants. The communication comes down, and the church looks at itself, watches the program on the platform, goes home, eats meatloaf and potatoes, and nothing changes. The communities look like hell on earth rather than heaven on earth. God's Ekklesia, like the Ekklesia of Rome, was charged with that responsibility and the authority to implement what the King said.

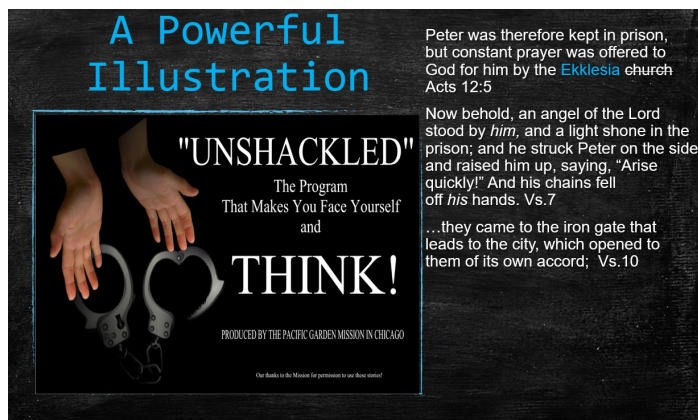
We need to listen to the King. Consider heaven and see what has been loosed there. Consider heaven and see what's not there: sickness, disease, divorce, child sex trafficking. We need to start binding those things up and forbidding those things from being in our community. The Amplified Bible makes it even more apparent. It says, "I give you the keys of the Kingdom of heaven; and whatever you bind, that is, (declared to be improper and unlawful) here on earth, must be what is already bound in heaven; and whatever you loose (that is declared lawful on earth) must be what is already loosed in heaven.

It all starts with heaven, with the King and us getting our orders from Him. This is why we must learn how to hear God's voice and act accordingly because the King is still alive, and He's still speaking to us and wants His will to be done here on earth. He wants the world to be colonized to look more like heaven. He has put us

in the position and given us the authority and responsibility to implement what he wants to be done in heaven here on earth.

I'll give you a powerful illustration of this. When I was a little boy, I listened to radio dramas. I listened to The Lone

Ranger, Hop along Cassidy, Dick Tracy, and other similar shows. One of the neatest ones that I listened to was called Unshackled. It was produced by the Pacific Garden Rescue Mission in Chicago. As far as I know, it is still on the air today. It's the longest-running radio drama on the air.





The radio drama airs stories of people bound up in addictions, alcoholism, drugs, etc., and how these addictions ruined their lives. They would share how people's prayers for these addicted would help them to become unshackled. This is why Unshackled became the title of the radio program.

There is a powerful story in the Bible in Acts chapter 12. In Acts chapter 12, Herod beheaded James because he wouldn't say Herod was Lord. He could only say, "Jesus is Lord." Herod saw that the people liked what he did to John. They cheered it, and Herod's popularity rose. Because of the effects that Herod saw due to the treatment of John, he decided to put Peter in prison.

In Acts chapter 12:5, it says, "Peter was therefore kept in prison, but constant prayer was offered to God for him by the Ekklesia."

The Ekklesia met in a home, praying and saying, "Peter be loosed in Jesus' name." They engaged the Angels of heaven and said, "Father send forth the Angels." The army of heaven sent them forth to loose Peter from this imprisonment and that is precisely what happened.

The word says, "An Angel of the Lord stood by him, and a light shone in prison; and he struck Peter on the side and raised him, saying, 'Arise quickly!' And his chains fell off. He was loosed." They engaged heaven's Angel armies, and he was loosed. The word says, "They walked past two sets of guards out of prison itself and came to an iron gate." The gate of the city opened all by itself. The gates of Hades shall not prevail against the Ekklesia. They walked up to the gate by the anointing, power, and supernatural gifting and anointing of God. They didn't even say a word. The Angel didn't even touch it. The gate opened right in front of them, and Peter walked out. He went to the house where they were meeting. It was Mary's house where the Ekklesia was meeting. He knocked on the door. A servant girl came to the door and said, Oh, it's Peter. He's loose; he's loose. Then she went back in and told them he was loose, and they said, oh no, he's not loose. That's probably just his Angel standing at the door.

What I find remarkable is this. Angelic appearances were so common in the Ekklesia, the early Ekklesia, that they readily thought that what was standing at the door was Peter's Angel. A Guardian Angel, watching over him and not Peter himself. Isn't that incredible? I find that remarkable. Peter was released because the Ekklesia prayed, and they loosed him. They engaged the heavenly host, and the army of Angels came down and went into action. This is an excellent illustration from scripture.

We want to conclude each chapter by giving you something to do. Because we don't want you to be a hearer of the word only but a doer. So, what we're going to ask you to do is, first of all, pray for a divine appointment to connect with someone who needs help this week. Then keep your eyes open for what God will do. The Lord will set you up with an appointment. He wants these people's freedom more than you do. Ask for this appointment to bind and to loose, to pray binding and losing kind of prayers over someone.

Also, I want you to get together with someone else who is a prayer warrior in your community, in your neighborhood, and pray with them to begin binding and losing things in your community. Pray that heaven will come down. Binding things that are improper and unlawful in your city. Begin to loose things, like the supernatural power of God, like the Angels, healing, and deliverance. The Lord wants His power loosed on earth, and he's waiting on you to do the activity of binding and losing. And to begin to implement the policies of the King in your city.

# Chapter 5



The Mission of The Ekklesia



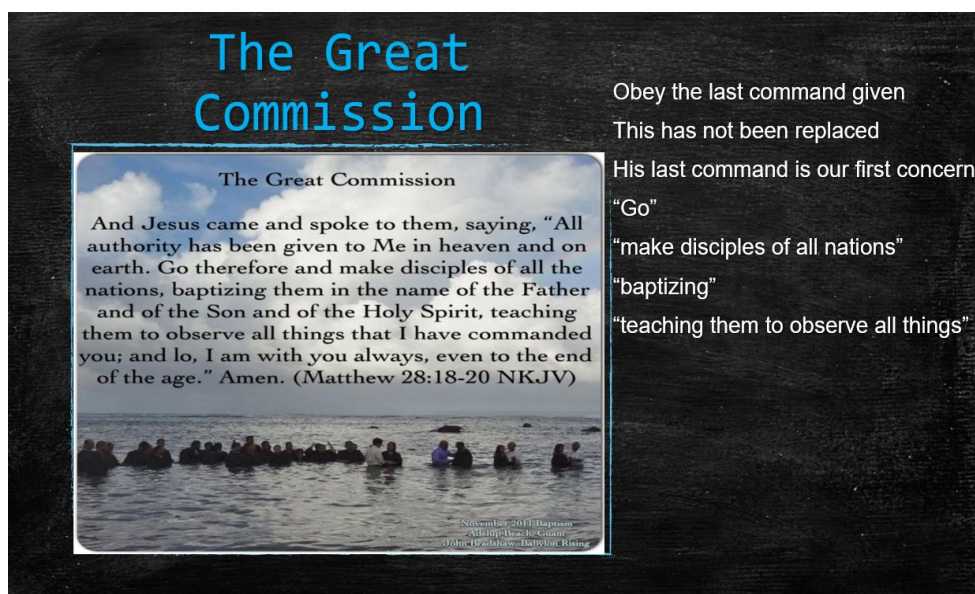
What is the Mission of the Ekklesia? It should be the same mission that Christ gave his first disciples. Here it is:

I'm going to read it from the New King James Version of the Bible. Jesus said, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."

This is the Commission that Jesus Christ gave to the first disciples. There is a fundamental policy in any organization, ministry, corporation, and especially in the army: Always follow the last

command. Since we are the army of God on earth, this policy applies to us. Obey the last command and keep obeying it until it is altered or replaced. However, this Commission that Jesus gave his disciples has not been replaced. It is still enforced, and it is still what He expects us to do today. This was His last command, and it should be our first concern—the priority of what we do.

There are some words in this Commission that we need to take a look at. They are active words or action words. The first word is, GO! The traditional and institutional church, which we all are very familiar with, is a "come" church: come to church, come to Sunday School with me. Come to the youth group. Come to the revival meeting. Come to the healing meeting. Come to the deliverance meeting. Come to the Easter program. Come to the Christ-



But that's not what Jesus said. He said the opposite. He said that we are supposed to “GO.” We are supposed to go where the people are with his message of love and forgiveness. With His message of grace and salvation and His message of being born again. Everywhere we go, we are to be taking the Great Commission .and the Kingdom of God with us.

Jesus told us to make disciples. We are to be making disciples of Jesus Christ. The church has not been doing that. When someone gets born again and enters a church, the next thing the church starts doing is teaching them how to be a good church member. They are taught how to serve in a choir, youth group, or on a board. They are taught how to be a deacon. Newcomers are taught “how to.” The church is teaching and training them how to be a good Baptist, a good Lutheran, or even a good Catholic. This is not what Jesus wanted His followers to do. We are not to be



making those kinds of disciples of organizations. We are to be making disciples of Him! Training people so that they understand who He is and lives out His life from inside of their heart. They are to be disciples of Jesus.


We are also to be baptizing them. Do You know that you do not have to go to some priest or pastor to be baptized? Every believer is a priest. Every believer has the authority to go and to baptize. It's right there. He gave this Commission to all believers. This Commission was not to some hierarchy. This was not given to the “clergy.” This was given to the disciples—those who are followers of Jesus. When you lead someone to Christ, you don't have to take them to a pastor or a priest and put someone else in between them and the Lord. You baptize them. You are to be their spiritual mentor because you are the one that is meant to be discipling them. Baptize them, and then teach them to observe everything He commanded us to do.



This is the Commission that we are to be operating under. This chapter will share many Bible verses that support what I share here. Search a matter out for yourself and see if what I am telling you is true or not.

When Jesus called his first disciples, it was straightforward. We would do well to keep it simple today. It was so simple that it involved just two words. He said, "Follow Me." When Jesus said, "Follow Me," he intended his disciples to follow Him. Now that sounds strange, doesn't it? But He said follow me, and I'll show you what to do. We would call that on-the-job training or learning as you go. Jesus would demonstrate some-

He said,  
"Follow ME!"



And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. <sup>19</sup> Then He said to them, "Follow Me, and I will make you fishers of men." <sup>20</sup> They immediately left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, <sup>22</sup> and immediately they left the boat and their father, and followed Him. Matthew 4:18-22 NKJV

thing, expecting the disciples to be with Him, to observe what he was doing. Then he expected them to do what he was doing. It's that simple. He was saying, "Follow me. Watch what I do, and then you do what I do."

That's a simple call, and it needs to be that simple for us today. How do we become a disciple of Jesus? Simple, we follow him. We don't have to go through all the religious stuff to be disciples. We have to follow Jesus. Hear his voice and follow Him. He said my sheep hear my voice, and they follow Me.



So, what was Jesus's first step after he called those first four disciples? What steps was He expecting them to take? He wanted them to watch him and then do what He did. Right after that, it says, "He went about all of Galilee: teaching in their synagogues, preaching the gospel of the Kingdom, healing all kinds of sickness and all kinds of diseases, among the people. Then his fame went throughout all of Syria. They brought to Him: all the sick people who were afflicted with various diseases and torments and those who were demon-possessed, epileptics, and paralytics; he healed them. Great multitudes followed Him from Galilee, from Decapolis in Jerusalem, Judea, and beyond the Jordan." These were the first steps that Jesus took immediately after he called those disciples and said, "follow Me."

Jesus said, in effect, Watch what I am going to do. What did he do? He was teaching and preaching the gospel of the Kingdom. This has not been happening in the church. The church has been preaching and teaching the gospel of the Church. Getting people inside the box and then training them how to function in the box.

Jesus did not preach the gospel of the church. He preached the gospel of the Kingdom of God. How to live in the Kingdom. How to be a kingdom citizen. There was no such thing as teaching church membership in the New Testament because everyone was a citizen of the Kingdom of God.

Church membership divides the Kingdom up into little groups. I call them chiefdoms where people say, "I'm a Baptist," or "I'm a Methodist," or "I'm a Lutheran," or "I'm a Pentecostal." Those are just little chiefdoms that need to be wiped out. They need to go away so that the Kingdom can fully manifest because we are citizens of the Kingdom, and we are to be preaching the Kingdom of God.

What else did Jesus do besides preaching the gospel of the kingdom? He was healing all kinds of sickness and disease and setting free those in bondage and demon-possessed. He was recovering epileptics and paralytics all over the place from around the countryside, and Jesus was doing this to train the disciples. Jesus was saying, watch me; watch what I do because when I leave here, you will do the things I did. Watch me carefully and follow Me.

How are we doing today? Well, there are many things that we are leaving out. There are so many things that we are leaving out that it almost could be called the Great Omission instead of the Great Commission.



It appears we left some stuff out, like preaching the gospel of the Kingdom.

Do we hear the gospel of the kingdom being preached from the pulpits? Is it preached on the radio and TV? Maybe once in a while, but mostly you hear the gospel of the Church. Do

you hear preaching about healing all kinds of sickness and disease, healing and bringing freedom to those who are demonized? Do you hear about things Jesus would have been doing?

I worked in a factory when I was in high school. It was a factory that made backpack radios and sent them to Vietnam. I was a troubleshooter. Some radios got kicked off the assembly line because they didn't measure up to the standard. They would come to me, and I'd have to repair them. We had a prototype, one of the first ones off the line. We had a model, and every radio that went out of that factory had to measure up to and be compared to that model. If it was out of frequency, out of tune, or had capacitors or diodes that weren't working, I had to repair it so that it would measure up to the model or standard. In this regard, Jesus Christ is our standard. He is the prototype, the first one off the assembly line. He is the model. He is the one we need to be following and comparing ourselves to.

We need to stop comparing ourselves to one another. I often hear intercessors and others learning to pray to say, “I wish I could pray like...”. Don't pray like this or that person; pray like Jesus wants you to. People say, “I wish I could preach like...”. Don't do that. You learn how to preach like Jesus wants you to preach. He is the model. He is the prototype. He is the one that we are to be following.

Here are some more words Jesus said to them: “Peace be with you. As the Father has sent me, I also send you.” The things that He did, He wants us to be doing. He said, “I am sending you.” He didn't say I'm going to gather you up in a cluster somewhere and have you invite people to come to you.

He said I am sending you. In the same way that I was sent. Where did Jesus go? He went to the woman at the well. He went to the lepers. He went to the demon-possessed. He went to the hungry people on top of a mountain that came to hear him teach.

## How are we doing?



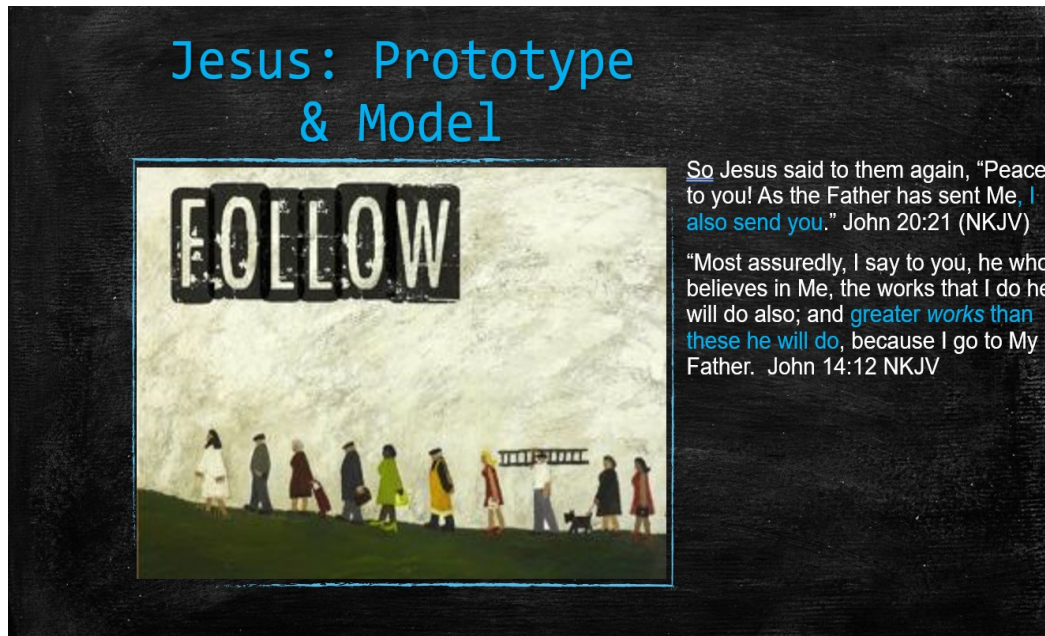
It appears that we left out some stuff:  
Preaching the Gospel of the Kingdom  
Healing all kinds of sickness & diseases  
Healing & freedom to the demonized



Where did He go? What did he do? He went and said, “I am sending you.” Go as I sent you. How did he go? “Most assuredly, I say to you, he who believes in me the works that I do, he will also do, and greater works than these will he do because I go to my father.”

So, Christ is expecting his followers to multiply the works that he did greatly. Multiply them numerically and also in their notoriety. We are to be doing notable works, even more, extraordinary than His. That's what He is saying, “greater works.” Multiplication is part of this

because Jesus was one person walking around Palestine doing good things. Now He has millions of us, and we are walking around like Jesus with skin on and doing the things that Jesus did. That is what it means to follow



Him.

Follow the example and the pattern. That's all we have to do. "Follow Me." Watch what I did and do it. It gets really easy. God anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good and healing all who are oppressed by the devil, for God was with him. He went about doing good things.

When we see someone who is hurting, What are we to do? There's an old saying, WWJD? Do you know what that means? What would Jesus do? That's not a wrong question. When you see someone hurting, ask yourself, what would Jesus do? If Jesus saw an older man who was teetering across the grocery store parking lot when he went to step up on the curb and was stumbling and about to fall, what would Jesus do? If Jesus saw a young woman with two children in her arms, one in each

If Jesus saw an older man attending his grandson's band concert and it was evident that this older man had suffered a stroke, what would He do? If half of the man's body was paralyzed, and he was trying to walk up the bleachers to get to a seat and watch his grandson in a band concert at college, what would Jesus do?

I can tell you that what I just described to you was real. I saw the older man walking across the parking lot, and I could not sit still. I could not stand by and watch. I had to do something. I went up and embraced the older man and helped him. He came up to me in the store later and thanked me. He said, "Not many people would do something like that anymore." I told him that God loved him. I said That Jesus loves him and that I helped him because Jesus loves him.

I saw the woman with two children in her arms trying to push a basket across an ice-covered parking lot. I walked up to her. I knew she wouldn't let me take her children, but I did make the basket and helped her get the groceries in the car.

When I saw the older man trying to walk up the bleachers (I have to be honest with you), I argued with God when He told me to do something. As soon as I saw the man, the Holy Spirit said you have to pray for that man. I said no, God, not here. I'm at my grandson's band concert. I can't do that here, God. He kept bugging me about it. He said you need to pray for him. That's what He would do. He told me He would pray for the man. I ignored God's voice. The concert was over, and I saw the man walking off the bleachers. He made his way; it was pathetic to watch a man with half his body paralyzed by a stroke trying to make his way down the bleachers. And I didn't help him. I realized that I couldn't go home without helping him. I met him out in the lobby area. I walked up to him and said, Sir, I couldn't help but notice, but it appears that you have had a stroke. He told me about it. He said he had a stroke and told me about what had happened to him.

I said I believed in God and that he still heals people through the power of Jesus' name. Would it be all right with you if I prayed and asked Jesus to heal you? He was happy, so he said "yes." He said, "I'd be more than willing." He

said, "I'd be happy for you to do that." After a band concert, I laid my hands on him right there in a university's lobby, and I prayed quietly. I didn't make a big show.



I prayed softly. I said Father, this man has had a stroke. You have put it on my heart to pray for him. I'm praying for his body to be healed and restored in the name of Jesus. I spoke to his body and said, body in the name and by the authority in me, in the name of Jesus, be healed, straighten up. You're in the Kingdom of God. Then I just said Amen. That was it.

I asked him how he felt. He started to move around. He said, "Well, I feel different." His hand had been paralyzed. His hand had been like a claw. I said, did God heal you? He said, "Yes, He did." I said, then shook my hand. He straightened out his hand and shook my hand. He was completely healed in the lobby of a college music hall.



What would Jesus do? He went about doing good. He said, "Follow me." I'm expecting you to do that. I'm hoping you heal people and deliver people. You don't have to make a big show about it; ask them if you can pray for them, and they will let you.

You will

be surprised how many people will allow you to pray for them.

You may be asking yourself,

what if they don't let me? That's just the enemy trying to bring fear into your life. You will be surprised how many people will let you pray for them. It will happen out on the street and in the grocery store. It will happen at some event in your town. Very few people care that much about others to be willing to pray for them. They are going to be touched when you offer.

Jesus said, "These signs will follow those who believe." in Mark 16: 15-18, He said, "Go into all the world." There's that "Go" word again. "Go!" He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved, but he who does not believe will be condemned." And "These signs will follow those who believe: In My name, they will cast out demons, they will speak with new tongues, they will take up serpents, and if they drink anything deadly, it will by no means hurt them, and they will lay hands on the sick, and they will recover."

## Follow The Example & Pattern



God anointed Jesus of Nazareth with the Holy Spirit and with power, who **went about doing good and healing all who were oppressed by the devil**, for God was with Him. Acts 10:38 (NKJV)

W.W.J.D.?

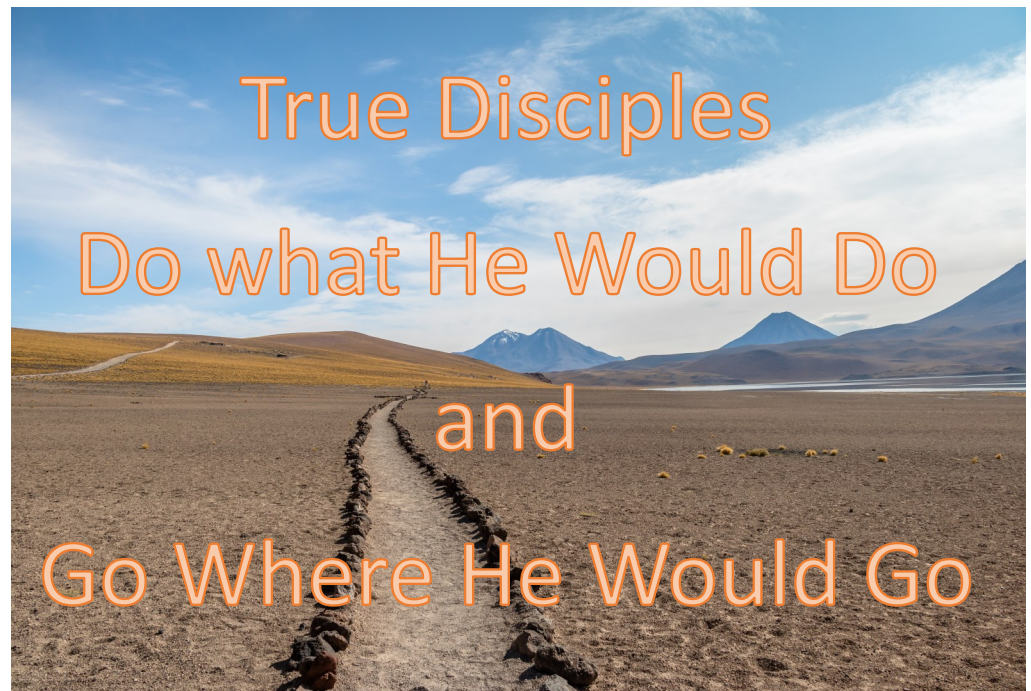
Jesus told his disciples the signs that would follow those who believed in Him. He didn't tell them just to bore them. These disciples went out and did what he said to do. These signs that he's talking about were for those who would believe. These signs and events took place because of the witness in the ministry of those first disciples. If things had kept going as they were supposed to, we would be doing these things today.

If the people at the church you have been attending are not actively going, if they are not casting out demons and speaking with new tongues, if they are not overcoming a bite of a serpent or toxic poison, then they are not following Jesus.

I know some people go overboard with emotionalism. People tend to get hyped up in some service, break out a snake, and start passing it around. That is not what Jesus was talking about. He was saying that we would be protected in our going. Like Paul when he was shipwrecked on an island, and he reached his hand into a wood pile to put wood on the fire, and a snake bit him on the hand. He wasn't hurt. He shook it off. No harm came to him. We'll be protected and will lay hands on the sick, and they will recover.

If the folks you have been attending church with aren't experiencing and doing the things that Jesus said would happen to those who believe, can it be told that they are following

Christ? If those things aren't happening, I think we cannot claim that we are following him.





So, here's the application and the activation for this chapter. Again, the warranty or guarantee of these classes is only good if you do the applications and activations because otherwise, we are just contributing to

the problem.

## Application & Activation



### Go

Find someone who needs help

Do something good to help them

Find someone who needs healing

Ask if you can pray for them

Lay your hands on them

Pray that they be healed in Jesus Name

Be ready to share your story next week

The people in the church come and sit Sunday after Sunday after Sunday, and they never graduate. There should be

a graduation point somewhere, like when you graduate college and get a job. Sunday school has no graduation ceremonies; you sit there for the rest of your life. This is not us! This is not the Ekklesia! We make these applications so that we become doers of the word and not just hearers. The applications are all designed to bring activity and activation so that we will put into practice the things we have just heard.

So, this is the application and activation: First, I'm going to ask you to go this week. Go to the divine appointment. I've been praying for you. It's probably not going to walk into your living room; it's not going to walk into your church and find you. You are going to have to go. You are going to have to get out of the four walls. Go to your neighbors and find something you can do to help someone this week. Go to the mall. Go to the shopping center and see if you see anyone sick or afflicted. They are everywhere. There are hurting people everywhere.



You might go to one of your children's or grandchildren's baseball games, basketball games, or band concerts like I do. Or how about a flea market or a community festival? How about a circus or a parade in town where people gather or a farmer's market? How about a carnival? Carnivals go to almost every city in America. How about the 4H fair? Have you ever thought of that being a mission field? Go to your neighbors. If you see someone needing help, just stop and help them. One of the things I have done quite often here in Indiana is pulling people out of the ditch in the winter. They are stuck in the snow in the winter, and in the spring and fall, they are stuck in the mud. I hook them up with my log chain and pull them out of the ditch. Do something good for someone else. Find someone that needs help. Ask the Holy Spirit to open your eyes so that you'll see people.

The Good Samaritan saw a man along the road. He was all beaten up and damaged and would have died. The priest walked over to the other side, bypassing him. The Levite walked over to the other side, forgetting him. The man from Samaria took action. People might have thought that this dog from Samaria wouldn't do anything to help anyone, but he did. He's the one Jesus chose to set the example of someone who did something to help someone who needed help. He stopped and helped him and was twice called the Good Samaritan.

He did something good to help someone in the act of love. We might call it random acts of kindness. There are many of these: rake their leaves, mow their yard. Help people carry something heavy into the house. These things happen in my experience because I want to see what God brings my way. Is your neighbor trying to unload furniture? If so, help him. Just be helpful. Find someone who needs a helping hand. They are everywhere. I see sick people every day. Open your eyes and see people riding around in the electric cart at Walmart and stop and say, "Hey, I notice you're having some trouble walking today. Would it be all right if I prayed for you?" Just ask them. They'll probably let you pray for them. Ask if you can lay hands on them and pray for them. Let them know that you still believe that Jesus heals people today. Ask the Father, "Father, will you heal this person in the name of Jesus? Be healed!" Pray that they are healed in Jesus' name.

# Chapter 6



## The Message of The Ekklesia



What message should the home congregation preach to the world? To put it simply and briefly, it should be the same message Jesus preached and the message he told the disciples to preach. Let's look and see what Jesus preached. What did He preach and what did He tell his disciples to preach?

There are quite a few scriptures that I will mention in this chapter. Please write them down or highlight them. You are going to need them to do this chapter's application and activation. Please follow along as we dive in here to discover from the Bible, what the message of the Ekklesia is.

Before we look at what the message of the Ekklesia is, we need to look first at what Jesus' message is not. There are a lot of things we preach today that Jesus never preached. This might be disturbing to some of you. It might be provocative

to some of you, but I encourage you to search the matter out and see whether what I am telling you is true or not.

There are a lot of things we preach today that Jesus never preached. For example, do you know that Jesus never preached a sermon on deliverance? He just demonstrated deliverance to the disciples, but he didn't preach sermons about it. He didn't preach a sermon on healing either. I looked and

couldn't find any sermons on healing preached by Jesus. He didn't preach on healing, He just healed people. Everywhere he went he healed people. He was demonstrating the power of God to the disciples so that they could do the same thing.

He never preached a sermon on worship. He had a conversation about worship once with a woman by a well but it wasn't a sermon. He never preached on worship. He never preached the message, one that I've spent many years preaching, that you must be born again. That message is in the Bible but it wasn't a sermon that was preached. Jesus had a conversation with a man, who actually was a religious man. This took place in private in the middle of the night, maybe like 2:00 a.m. It really wasn't a sermon. It was a discussion. If you look at the passage, the man is asking questions and Jesus is answering them. Jesus never preached one sermon on being born again.

## What Jesus' Message Was NOT?



Many things we preach, He did NOT:

Deliverance

Healing

Worship

You Must Be Born Again

He NEVER preached about himself!

He never told us to preach about HIM!



In fact, it may be a surprise to all of you, but Jesus never preached a sermon about himself. Beyond that, he never told us to preach a sermon about him. Yet most of our preaching is about him.

What has the church been preaching? I preached the church message from the year 1972 up to the year 2000. When I received the baptism of the Holy Spirit in the year 2000, everything changed for me. These are the things I preached when I started preaching in church. This is how I know that all of these things are preached in the churches today.

The church preaches about the virgin birth and the sinless life of Christ. It preaches about his vicarious atonement and how Jesus died on the cross for the

sins of the entire world. The church preaches about Jesus' resurrection to new life. The church preaches about Jesus' divinity and humanity. It preaches about how Jesus is fully God in his Divinity and how He is fully man in his humanity.

The church preaches about

## What's The Church's Message?



- Virgin Birth & Sinless Life
- Vicarious Atonement
- His Resurrection
- His Divinity & His Humanity
- His miracles, Parables, Love, Grace, Compassion, Mercy,
- Victorious Return
- You must be Born Again

Jesus' miracles. Everywhere he went, he performed miracles—amazing miracles. The church preaches that He taught in parables. I preached many times on the parables of Christ. I preached about his love, his grace, his compassion and his mercy. The church preaches all of these things. Let's not forget that the church preaches his victorious return. He's coming back as the King of kings and Lord of lords to rule the earth and to rule the Kingdom of Heaven here on earth.

The church has preached and still preaches these things. The church preaches that you must be born again. That was probably one of the main messages that I preached. You have to realize that all of these things are merely the entrance point into the Kingdom of God and to knowing Jesus. Jesus said, "I am the door. I am the Way." What he meant was he was the door into the kingdom. He said, "I am the gate. The sheep enter in through me." He's the gate and we must be born again. I'm not saying don't preach these things. I'm saying that it is not the complete message that Jesus preached and not what he told us to preach. These things are necessary to enter into the Kingdom, but they are not the complete picture of life in the Kingdom of God.

So when we look at the church today and ask the question, "What is preached in most churches?" I can tell you the answer to that question. Right after people are born again, they are encouraged to attend a baptism class where they will learn about the significance of baptism and the basics of the Christian faith. Then they are encouraged to attend a membership class. Upon the completion of that class, they will be encouraged to come up before the congregation and commit themselves to membership of that church. The congregation will be asked to receive these folks into the membership of this church and then they will vote on it. They shake hands, give them the right hand of fellowship and welcome them into the membership of the church. Then they are encouraged to become a good member of the church and find their place of service in that church.

There are multitudes of ways to serve in a local church and people are encouraged to get involved. They will hear that it's time to get involved and learn how to serve Christ in the church. They might be recruited to be on a worship team or a committee that arranges the flowers on the platform. They might be invited to become a deacon or to learn more about the care of the building and the grounds and the maintenance of things. They might be taught how to serve on a board, be an usher or rise up to leadership in the men's ministry or serve singing in the choir. There are lessons, seminars and classes on how to sing and how to be a member of the worship team. There are seminars on how to teach Sunday school class, or a weekend retreat, or seminar on how to be a youth leader. All of these things are teaching people,

once they have been born again, how to serve *inside* the church. It's almost like a funnel that is entered by being born again.

Come into the building and learn how to serve inside the box. Inside the box is where many Christians are taught

serve Christ. All of these things that I mentioned are taught inside the box to learn how to be a good church member.

## What's The Church's Message?



Attend "Baptism Class"

Attend "Membership Class"

Become a "Member" of our Church

Learn how to serve:

On a committee, become a deacon

On a board, be an usher, men's ministry

In the choir, On the Worship Team, Teach Sunday School Class, or Youth


Are these the things that Jesus taught? Is that what he said? What did Jesus preach? What was his message? You know, right after Jesus was baptized and he came up out of the River Jordan, He went into the wilderness and he was tempted for forty days. In one of the temptations, the devil showed him all of the kingdoms of the world and offered them to Him. Satan said, "Just bow down and worship me, and I will give you all the kingdoms of the world." They were his to give. Satan tempted Jesus with two more temptations as well, but Jesus refused to bow down. The Bible says an angel came and ministered to Jesus and Satan left him for a while.

After that baptism and temptation, Jesus started preaching. What was his message? The first verbal message that He preached is found in Matthew 4:17. "From that time Jesus began to preach, saying Repent for the kingdom of heaven is at hand." This is the first recording of the first message that Jesus preached.

"Repent for the kingdom of heaven is at hand." What does "at hand" mean? It means the kingdom is here. The kingdom of God has arrived. The gate is open. The door is open. The way is open. He said the kingdom is now. It's not something you have to wait for until you die. It's now. It's not far off in the distance. Things that are off in the future, you can't appropriate now. He wanted us to appropriate the kingdom now.

I love the way the Passion translation says this very same verse in Matthew 4:17 "From that time on, Jesus began to proclaim His message with these words, 'Keep turning away from your sins and come back to God for His kingdom realm is now accessible.'" Isn't that wonderful? Isn't that powerful? I just love that. The heaven's kingdom realm is now accessible. This was his message from his baptism throughout his entire ministry.

### What Was Jesus' Message?



Immediately after Baptism & Temptation

Matthew 4:17 (NKJV) From that time Jesus began to preach and to say, "Repent, for the [kingdom of heaven is at hand](#)."

"at hand" = is HERE! has arrived!

From that time on Jesus began to proclaim his message with these words: "Keep turning away from your sins and come back to God, for [heaven's kingdom realm is now accessible](#)." Matt 4:17 TPT



The Bible says that his first sermon was the Sermon on the Mount. He went up on the top of a mountain. A bunch of people gathered around him and he began to preach. In that sermon there's a passage of Scripture that we call the Beatitudes. It starts with Mat-

## What Was Jesus' Message?



His first sermon: "The Sermon on the Mount"

Matthew 5:3 (NKJV) "Blessed are the poor in spirit, For theirs is [the kingdom of heaven](#)."

Matthew 5:10 (NKJV) Blessed are those who are persecuted for righteousness' sake, For theirs is [the kingdom of heaven](#)."

thew 5:3, "Blessed are the poor in spirit for theirs is the kingdom of heaven." The Beatitudes end with Matthew 5:10, "Blessed are those who are persecuted for righteousness

sake for theirs is the kingdom of heaven." It's almost like Jesus created a sandwich here of the kingdom of heaven, and in between the sandwich he put the key ingredients for the blessed life. That's what blessed means. The blessed life of the kingdom of God—he sandwiched it in with these two Beatitudes and presented to them what kingdom life is like in that Sermon on the Mount.

Also in part of the Sermon on the Mount, he told us how to pray. He said, "In this manner, therefore, pray, 'Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven.'" He taught us to pray that the kingdom of heaven, the kingdom of God, would come

down here and that our communities, neighborhoods and cities would begin to look more like heaven and less like hell on earth. That's what we are to be praying—that his kingdom would come here and now. He went to every city and town. Everywhere he went, he did not change his message. Everywhere Jesus went he preached the kingdom.

## What Was Jesus' Message?



His first sermon: "The Sermon on the Mount"

Matthew 6:9-10 (NKJV) In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. [Your kingdom come](#). Your will be done [On earth as it is in heaven](#)."



The Bible says in Matthew 4:23 and Luke 4:43, Jesus went about all of Galilee teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of sickness and disease among the people. But he said to them, "I must preach the kingdom of God to other cities also because for this purpose I have been

sent." What did Jesus say he must do? Preach the kingdom of God. Why did Jesus say he was sent here to earth? To preach the kingdom of God. He brought it with him. You know the three wise men figured that out didn't they? They brought gifts and laid them at the feet of the one who was born a king.

What did Jesus say to his disciples when he taught them in Matthew 13? This will be part of your study in the application and activation to go back and look at Matthew 13. Because six different times Jesus says "the kingdom of

## What Was Jesus' Message?



In every City & Town

Matthew 4:23 NKJV And Jesus went about all Galilee, teaching in their synagogues, [preaching the gospel of the kingdom](#), and healing all kinds of sickness and all kinds of disease among the people.

Luke 4:43 (NKJV) but He said to them, "I must [preach the kingdom of God](#) to the other cities also, because for this purpose I have been sent."

heaven is like..." and then He illustrates it with a story from their life. Such as, the kingdom of heaven is like a man who found a pearl. The kingdom of heaven is like all these things that he explained in detail. The blessings and the benefit of Kingdom life.

Then in Matthew 13:10 and 11 Jesus disciples came up to him and asked him why he spoke

to them in parables. He answered and said to them, "Because it's been given to you to know the mysteries of the kingdom of heaven." But to those who are outside, those who are still asleep, those who have not been awakened yet, they don't understand. They don't get it. They don't understand what life in the kingdom is like. But those who are believers. Those who are part of the Ekklesia and who are members and citizens of the kingdom of heaven, they know the mysteries of the kingdom of heaven. These mysteries have been revealed to the Ekklesia.

## What Was Jesus' Message?



To His Disciples

Six times in Matthew 13 He says, ["The Kingdom of Heaven is like..."](#)

Matthew 13:10-11 NKJV And the disciples came and said to Him, "Why do You speak to them in parables?" He answered and said to them, "Because it has been given to you to [know the mysteries of the kingdom of heaven](#), but to them it has not been given.

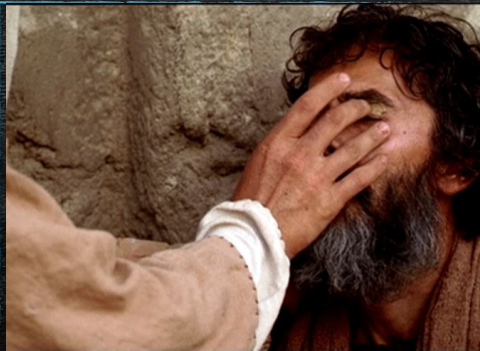


Jesus message of the kingdom was always a demonstration of the power of God. Wherever the kingdom of God was preached, there was a demonstration of the power of God. Matthew 12:28 says, "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you." When he was casting out demons he was giving proof. This is evidence, that the kingdom has arrived because the demons are leaving. This is proof that the kingdom has come upon you. In Luke 11:20 he says, "But if I cast out demons with the finger of God, surely the kingdom of God has come upon you."

One of the reasons we don't see much of the power of God in the church today is because the church has cut the head off of the body of Christ. The church has made the government or Baal the head of the church. In this day, the headship of Christ is being restored to the Ekklesia through the ministry of home congregations. We will see more of the power of God being restored to the believers in their life and ministry in the home congregations.

Everywhere Jesus went, from one town and village to another He was proclaiming the good news of the kingdom of God. Twelve were with him and also some women. The disciples heard him day and night preaching, The kingdom of

### What Was Jesus' Message?




With Demonstrations of Power

Matthew 12:28 NKJV But if I cast out demons by the Spirit of God, surely [the kingdom of God has come upon you.](#)

Luke 11:20 NKJV But if I cast out demons with the finger of God, [surely the kingdom of God has come upon you.](#)

### What Was Jesus' Message?



Everywhere He went

Luke 8:1-2 NIV After this, Jesus traveled about from one town and village to another, proclaiming [the good news of the kingdom of God.](#) The Twelve were with him, <sup>2</sup> and also some women who had been cured of evil spirits and diseases:

God has come. The kingdom of God is here. The kingdom of God has arrived. The twelve heard this. They witnessed what he was doing as they traveled with him.



Even the Pharisees who tried to criticize Jesus were asking him, When is this kingdom going to come? You've been preaching about it. When is it going to arrive? Jesus said, The kingdom can't be detected by visible signs. You won't be able to say here it is or over there it is, For the kingdom of God is already among you. In one of the other translations it says, "The kingdom of God is within you." It's here.

## What Was Jesus' Message?



### Even To His Critics

One day the Pharisees asked Jesus, "When will the Kingdom of God come?" Jesus replied, "The Kingdom of God can't be detected by visible signs. You won't be able to say, 'Here it is!' or 'It's over there!' For the Kingdom of God is already among you." Luke 17:20-21 NLT

It's now. We're in it. We're living in that kingdom.

The last sermon that Jesus preached was up on top of the Mount of Olives. He took the disciples up there and they looked down over the city of Jerusalem. He started to prophesy and to preach. He told them that not one stone would be left

standing together in that temple. There would come terrible days of persecution and the love of many would grow cold. He gave them all kinds of signs and indicators of what it will be like before he returns. But the bottom line of his message is what

## What Was Jesus' Message?



### His Last Sermon: "The Olivet Discourse"

Matthew 24:14 NKJV And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

must take place before Jesus returns—in fact, it's like the watershed mark when Jesus will return. He said in that sermon that "This gospel of the kingdom will be preached in all the world as a witness to all the nations and then the end will come." I believe God has chosen America as the launching pad for the preaching of the gospel of the kingdom to the entire world.



Jesus didn't ascend to heaven immediately. He hung around for forty more days teaching the disciples. Imagine what that school was like. In Acts 1:2-3 the word says, "He, through the Holy Spirit, had given commandments to the apostles whom he had chosen, to whom he had presented himself alive after suffering by many infallible proofs being seen by them during 40 days." What was he doing? He was speaking of the things pertaining to the kingdom of God. After he rose from the dead, he hung around with the disciples for another 40 days just to make sure they got it. He says boys, I'm going to be leaving you soon and I want to make sure you have this straight. I want to make sure you have it right and don't change it. For the next 40 days we're going to go over the message

## What Was Jesus' Message?

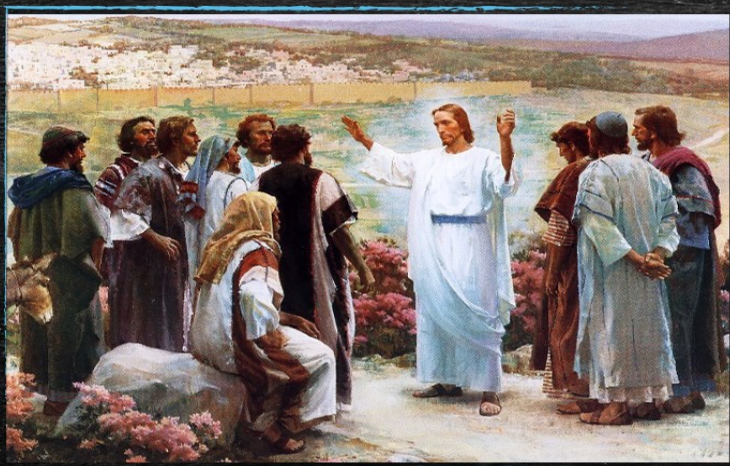


After His Resurrection

Acts 1:2-3 NKJV He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to [the kingdom of God](#).

of the kingdom. What did I preach? What did I tell you guys to preach?—the kingdom of God. He said to the 12 when he sent them out, "As you go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, and cast out demons. Freely you have received. Freely give." Those verses are the theme for our local ministry here in the little town where I live in northeast Indiana. This is our mission. What did he say to the seventy when he sent them out two by two in Luke chapter 10? He said, "Heal the sick, and say to them," 'The kingdom of God has come near you.'"

## What Did HE Say?



To the Seventy

Luke 10:9 NKJV And heal the sick there, and say to them, '[The kingdom of God has come near to you.](#)'



## What Did HE Say?



To Us

Matthew 28:19-20 NKJV      Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen

What is he saying to to us when he sends us out? The things we included in the last chapter, the Great Commission, which he has not changed. He said that we are to be teaching them to observe all the things that I have commanded you.

I think that it should be indelibly clear today that what Jesus preached and what he taught them was to observe and to teach others about the kingdom of God. The message of the kingdom is what he told us to tell others. So what was the Ekklesia message in the New Testament at the beginning of the book of Acts when Jesus ascended to heaven and the disciples started preaching? What was their message? What did they preach?

## What Was The Ekklesia Message?



To The End

Then Paul dwelt two whole years in his own rented house, and received all who came to him, <sup>31</sup> preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him. Acts 28:30-31 NKJV

Paul preached the kingdom message in Acts 19:8 when he was at Ephesus. He went into the synagogue and spoke boldly for three months reasoning and persuading concerning the things of the kingdom of God. Then they departed and they went into another place called Tyrannus Hall.



## What Was The Ekklesia Message?



Paul preached the Kingdom Message

"And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the [kingdom of God](#)." Acts 19:8 NKJV

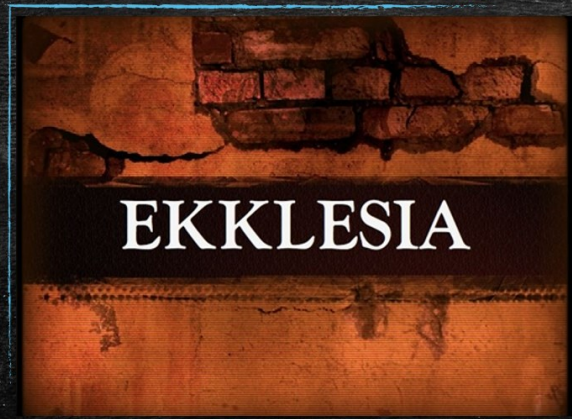
Paul stayed in a rented hall something like a library room. We'll deal with that in a later chapter, but he stayed and he taught them. We see the nucleus of apostolic training centers here in Ephesus and Tyrannus Hall. Paul preached the message

even after he had been taken prisoner to Rome all the way to the end of his life. He had been given a rented house to live in and people came there to visit him. He received all who came to him, preaching the gospel of the kingdom and teaching the things concerning the Lord Jesus Christ with all confidence. No one was forbidding him. He preached with authority about the kingdom of God.

We can see that the message of the Ekklesia today should be the same as what

Jesus preached. It should be what he told his disciples to preach, and it should be what the disciples did preach. That's what we should be preaching and the theme of all of our preaching. It should be the same message as the New Testament Ekklesia. The message of the home congregations should be the same message that was in the book of Acts and that Jesus told his disciples to preach. It should never have been changed.

## The Message Of The Ekklesia?



It should be the same message as the New Testament Ekklesia

We should have never changed it!

Matthew 10:7-8 (TPT) And as you go, preach this message: 'Heaven's kingdom realm is accessible, close enough to touch.'<sup>8</sup> You must continually bring healing to lepers and to those who are sick, and make it your habit to break off the demonic presence from people, and raise the dead back to life. Freely you have received *the power of the kingdom*, so freely release it to others.

Somewhere around 325 AD, the believers went off the rails. The church was formed, and it's not gotten back yet, but it's coming back. A restoration movement is going on to restore the original message and how they functioned and met in the New Testament. In the book of Acts, they met in home congregations.

In Matthew 10:7-8, from the Passion translation, Jesus said, "As you go, preach this message, 'Heaven's Kingdom realm is accessible, close enough to touch.' You must continually bring healing to lepers and those who are sick and make it your habit to break off the demonic presence of people. Raise the dead back to life. Freely you have received the kingdom's power, so freely release it to others." We're to be releasing the kingdom out of us. Do you know

## Application & Activation



### Study The Word

Get together with a couple friends or neighbors

Study the Gospels and the Book of Acts

Look up in a good Concordance or Study Bible, "[Gospel of the Kingdom](#)."

Discuss and share with one another your insights

Bring to Class next week your findings

that little chorus, "I've got a river of life flowing out of me"? It's the kingdom of God and the power of the kingdom that is in us that we are to be released. The Bible says, "The kingdom is righteousness, peace, and joy, in the Holy Spirit." We should release the kingdom of righteousness, peace, and joy everywhere. We are contagious carriers of the kingdom everywhere we go spreading the message that the kingdom of God is here. It's accessible.

That's it for the teaching part, but there's some homework. I have two parts to the task. Remember that if you do these applications and activations, we guarantee that you will see a home congregation rising in your community. You will see the home congregation that this study is about growing. But that's only if you do the homework, the applications, and the activations.

The first part of the application and activation is to study the Word. I'd like you to get together with a couple of friends. It could be neighbors or friends that you have gone to church with in the past. It can be friends and relatives, but get together with some and have them over for a little Bible study. I'd like you to study the gospels and the book of Acts on the subject of the gospel of the kingdom. You can use all the references that I gave you in this chapter. Share them and ask questions. What did Jesus preach? What did he tell us to preach? What does the church preach today? Discuss them and share your insights as you have the Bible study.

There's another part to the application, though: "Go!" Once again, "Go!" Christ's commission to the disciples included the message to go. We are asking you to go and find someone who needs healing. You won't have to go very far. Probably not further than the Wal-Mart, your grocery store, or even the gas station. But find someone who needs healing. There are sick and hurting people all around you. Find someone and ask if you can pray for them. Tell them you believe Jesus heals people today, and you'd like to lay your hands on them and pray that they'd be healed. Explain to them that the kingdom realm is now accessible and that the kingdom of God is within you. Then when you lay your hands on them, the kingdom of God and the power of God will touch their lives. They can experience the kingdom and power of God.



# Chapter 7



## The Meeting of the Ekklesia Part 1

What goes on when you gather together in the living room? We're going to take our time with this subject of the meeting of the Ekklesia, and we're going to do it in this chapter and the following two chapters. This is the Meeting of the Ekklesia Part One.

Believers met in homes in the New Testament. The Ekklesia was a home gathering. We call it home congregation. In the 1st century, in fact, up through the 3rd century to the beginning of the 4th century, the Ekklesia met primarily in homes. There were no church buildings.

## In The Beginning...



It may be a surprise to you to discover that the Ekklesia meeting in homes today is not a brand new strategy.

It is actually a return to the original model.

It is a return to the First Century Model.

Not until the Fourth Century did Believers begin to meet inside temple-type buildings.

Even today, globally, more Christians meet in homes than meet in large buildings.

There wasn't even a church on earth until about 400 AD. In the 4th century, 325 AD, after Jesus left the face of the world, all the disciples were martyred. Before there was any-

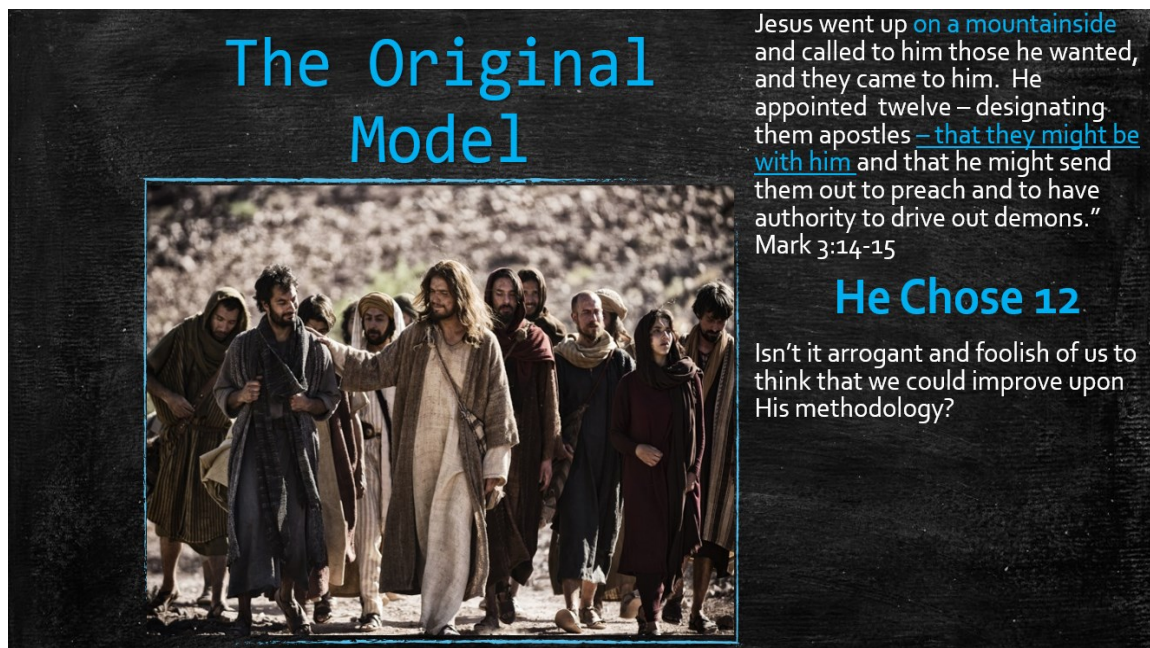
thing that was called a church building, believers met primarily in homes. Now, I said primarily because they also met in other larger gatherings for Apostolic training and *equipping*.

You'll see in the first part of the book of Acts that they met in Solomon's Porch. Some of the translations say Solomon's Portico. This was part of the temple. They met in Solomon's Portico until the time of Acts Chapter 8 when all the Christians were scattered throughout the land, and they were no longer in Jerusalem. Later on, in the book of Acts, Paul meets with some believers in a rented Hall. In chapter 11, a whole section talks about Apostolic training and *equipping*.



Primarily believers met in houses. At times they met in other places, like a gathering place in a community. In today's world, it would be places like a community Hall. A restaurant or a coffee shop, or maybe at a park bench. At a picnic table or a pavilion in a park. They held similar gatherings in the New Testament that the Ekklesia or Home Congregations have today.

This is the model that Jesus started. This is what He said to his disciples: follow Me. This is what Jesus instituted. You see him meeting with the disciples



in an upper room and having a meal with them. That was an Ekklesia meeting. It might be a surprise to you to discover that the Ekklesia

meeting in homes today is a familiar strategy. You might think this is another fad, like cell groups or some new church growth strategy. What we are talking about here is nothing new.

This is a restoration of the original plan. It's a return to the beginning. It's a return to the original model that Jesus established with the disciples when he told them to follow Me. This is what he did. This is a return to the 1<sup>st</sup>-century model that Jesus inaugurated. It wasn't until the 4th century that believers began to meet in and be identified with other buildings that we would call church buildings. The 4th century was when the word church became associated with Christians and meetings in temple-type buildings, the auditorium-type building.



If you did a worldwide survey today, asking believers where they gather, you would discover that more Christians meet in homes and small groups than in all the large buildings. I know that it is hard to believe. Suppose you took all the mega-church arches in America, all the mega-churches in South Korea, and other places and added their attendance. In that case, more people meet in homes weekly for worship, prayer, Bible study, or Ekklesia. More meet in homes than in large mega-church buildings.

It's not an either-or like either meet in a large building or a home congregation. We see some of both in the New Testament. Here are a couple of illustrations of that. One

## Not "Either/Or" But "Both/And"



"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." Acts 2:46

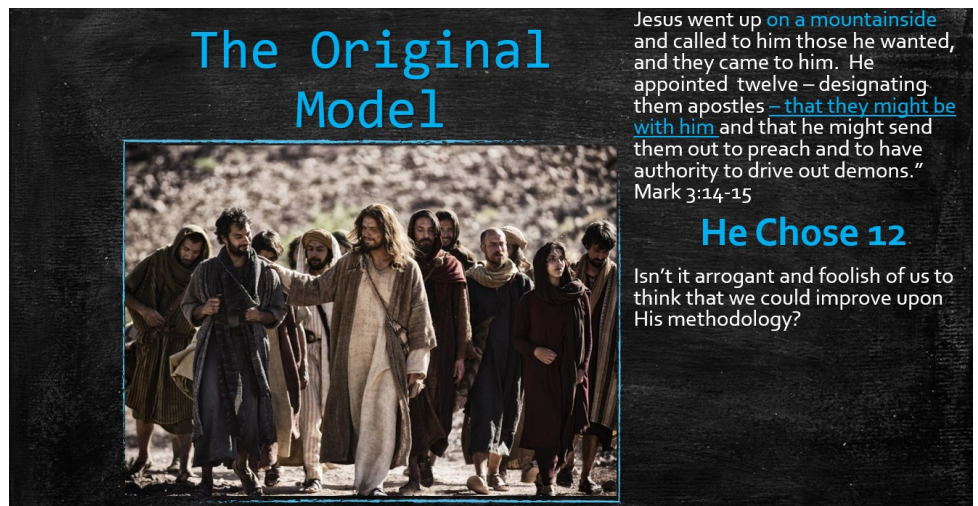
"You know that I have not hesitated to preach anything that would be helpful to you but have taught you **publicly** and from **house to house**." Acts 20:20

trations of that. One is Acts 2:46. It says, "Every day, they continued to meet in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts." The second one is Acts

20:20: "You know that I have not hesitated to preach anything that would be helpful to you but has taught you publicly and from house to house."

The first one talks about Solomon's Porch. They met in the south temple courts, that's Solomon's Porch. It is a veranda area of the temple where believers would gather and meet with the disciples. In the second one, Acts 20:20, Paul talks to the Ephesian elders he joined in a rented hall called Tyrannus' Hall. It's probably something like a library building or the rented catering halls we have today. Paul rented it and met there with them for more Apostolic training and equipping. This is like what OKM does in its online Sunday morning meeting. We call it Equipping Ekklesia. This online meeting is open to the public. It's not an Ekklesia meeting but an opportunity to do just what the title suggests, to Equip the Ekklesia.

As I said earlier, this is the original model. It's not some new program, not some new church growth strategy; it's a return to what Jesus did. Look at Mark 3:14 – 15. Jesus went up to a mountain side and called



to him those he wanted, and they came to him. He appointed 12 and designated them, Apostles. That they might be with him and that he might send them out to preach and have the authority to drive out demons.

This is the model that Jesus instituted when he said, follow Me. When he said this, he meant watch what I do, and then you do the same thing. He called them to be with Him. We can see that initially, the fundamental foundational principle of Jesus' ministry was a relationship, not a program, not building, or none of that; it was a relationship. He called them to be with Him, to spend time together.

They hung out together. You can read in the Gospels that they went fishing together, camping together on the mountainside, and picking corn together. They entertained each other in one another's homes. They wanted to spend time together. That's different from an hour and a half or two hours on Sunday morning in the auditorium, watching the show on the platform.

This is the Jesus Model, the original plan. He chose 12, and at the end of three years, He worked it down to 11. Jesus spent three years with 11 people, 11 guys, just doing life with them. Building relationships, dealing with their issues and helping them know God. That's how Jesus did it. Isn't it arrogant and foolish to think we could improve on the methodology that Jesus established? It was God in the flesh. He had the best plan. We should have stuck with it. This is the Jesus' Plan.

Throughout the New Testament, we find examples of them meeting in homes. We are going to look at several of them. One of the Ekklesia, or home congregations, was at Cornelius' house. It is one of the first mentioned in Acts 10:22. This passage says that the following day, he, that is, Peter, arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. Talking with them, Peter went inside and found a large gathering of people.

So, here's one of the first home congregations in Acts 10. A beautiful thing happens with Peter and Cornelius. They and all of those in Cornelius' house hear the word of the Lord. The beautiful thing about it is that Cornelius knew that Peter was coming and invited all his friends to come together. These were his close friends and relatives. Peter came and told them about Jesus. A similar experience happened to me.

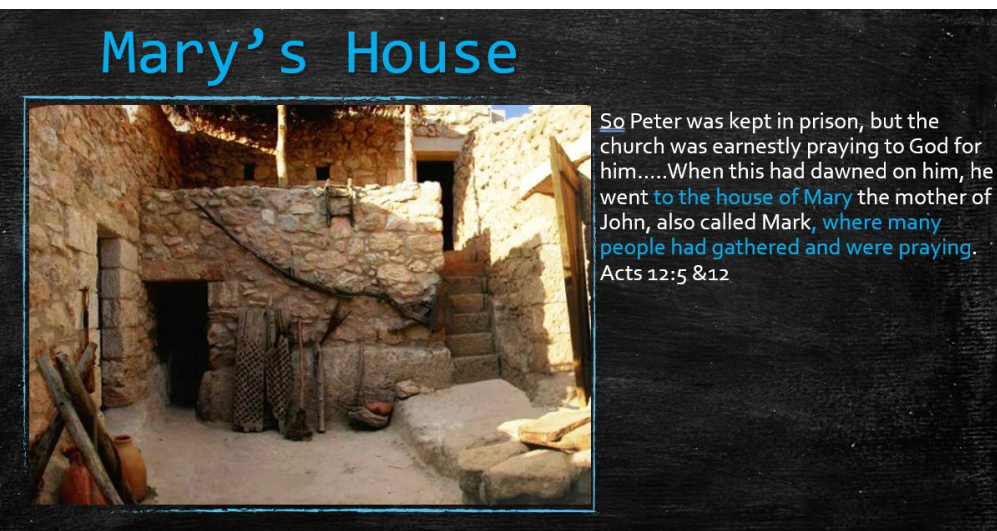
In 1974, I led a county drug pusher to Christ almost by accident. He came to my office at the parsonage and wanted to know if there was some way that he could avoid the tribulation that was coming and how to survive. He had read the book *The Late Great Planet Earth*, written by Hal Lindsay. He and a friend of his had stored food up in the mountains of the state of Washington. During the tribulation, they planned to live in a cave in Washington for seven years. He thought maybe there was another way. So, he came down and talked to me, and I led him to Jesus.

He was a drug pusher. He got so excited about Jesus that he wanted to tell all his friends, so he invited them and the people to whom he had been selling drugs to his house for a Pizza Party. He also asked me to come and share my testimony or life story. I accepted his invitation to go and shared my life story with them in his living room. I was sitting on the floor, leaning up against the wall. The whole living room was filled with people. They sat on the bed, the couch, and the chairs, and the dining room table was full. And I shared with them about Jesus, and many came to faith in Christ. At the end of three years, we had over 35 former drug addicts in that congregation.



This is what Peter did at Cornelius's house. It was informal and relational, and he shared Jesus with them.

There was another Ekklesia at Mary's house. Mary's house was mentioned earlier



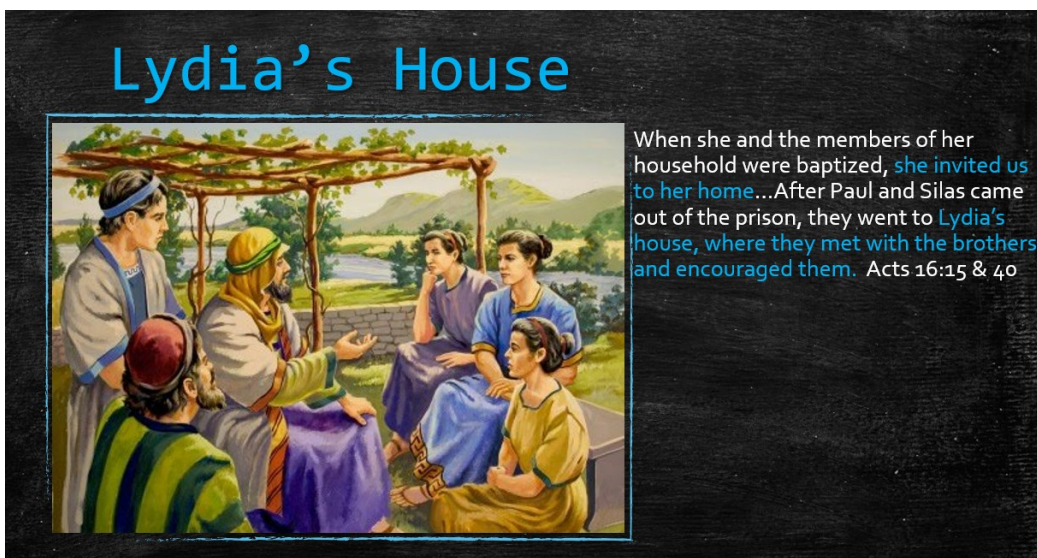
So Peter was kept in prison, but the church was earnestly praying to God for him.....When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying. Acts 12:5 & 12

in this book when we talked about Peter being busted out of jail. When we spoke of binding and loosing, and the shackles were torn off of Peter's hands and feet, and he walked out of the pris-

on cell. Where did he go? He went to Mary's house, the Bible says. So, Peter was kept in prison, but the Ekklesia earnestly prayed to God for him. When it dawned on him that he wasn't just dreaming and that it was a reality, he went to the house of Mary, the mother of John, also called Mark, where many people had gathered and were praying. That is an Ekklesia, a home congregation. They met in prayer in Mary's house while Peter

was in prison. Peter was in jail, the Ekklesia prayed in the home, and he was set free. He was delivered, and the shackles came off. He was unshackled.

There is an Ekklesia at Lydia's house. In Acts chapter 16, when she and the members of her household were baptized, she invited Luke, Paul, and Silas to her home. These were the missionary band and Apostolic Team. This happened after Paul and Silas came out of prison.



When she and the members of her household were baptized, she invited us to her home...After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Acts 16:15 & 40

They went to Lydia's house, where they met with the brothers and sisters and encouraged them. That was an Ekklesia at Lydia's house. Paul, Silas, and

Luke are stopping to visit and encourage them.

There was an Ekklesia at Paul's house, at the time of the end of his ministry here on earth. He was under house arrest in Rome

for two whole years, according to Acts 28. Paul stayed in a rented house and welcomed all who came to see him boldly without hindrance. He preached the Kingdom of God and taught them about the Lord Jesus Christ. Wouldn't you have liked to have been in that home congregation? Wouldn't you have enjoyed sitting at the feet of the greatest Apostle that ever lived? Talking about the Kingdom of God and Jesus. What a great time they had together.

And then also Priscilla and Aquila.

Paul worked with them in tent-making and had a home congregation. The Bible says, "Greet Priscilla and Aquila, also greet the Ekklesia that meets at their house." And in I Corinthians says, "the Ekklesia in the province of Asia sends you greetings. Aquila and Priscilla greet you warmly in the Lord. So does the Ekklesia that meets at their house."

## Paul's House



For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. Boldly and without hindrance he preached the Kingdom of God and taught them about the Lord Jesus Christ. Acts 28:30-31

## Priscilla & Aquila's House



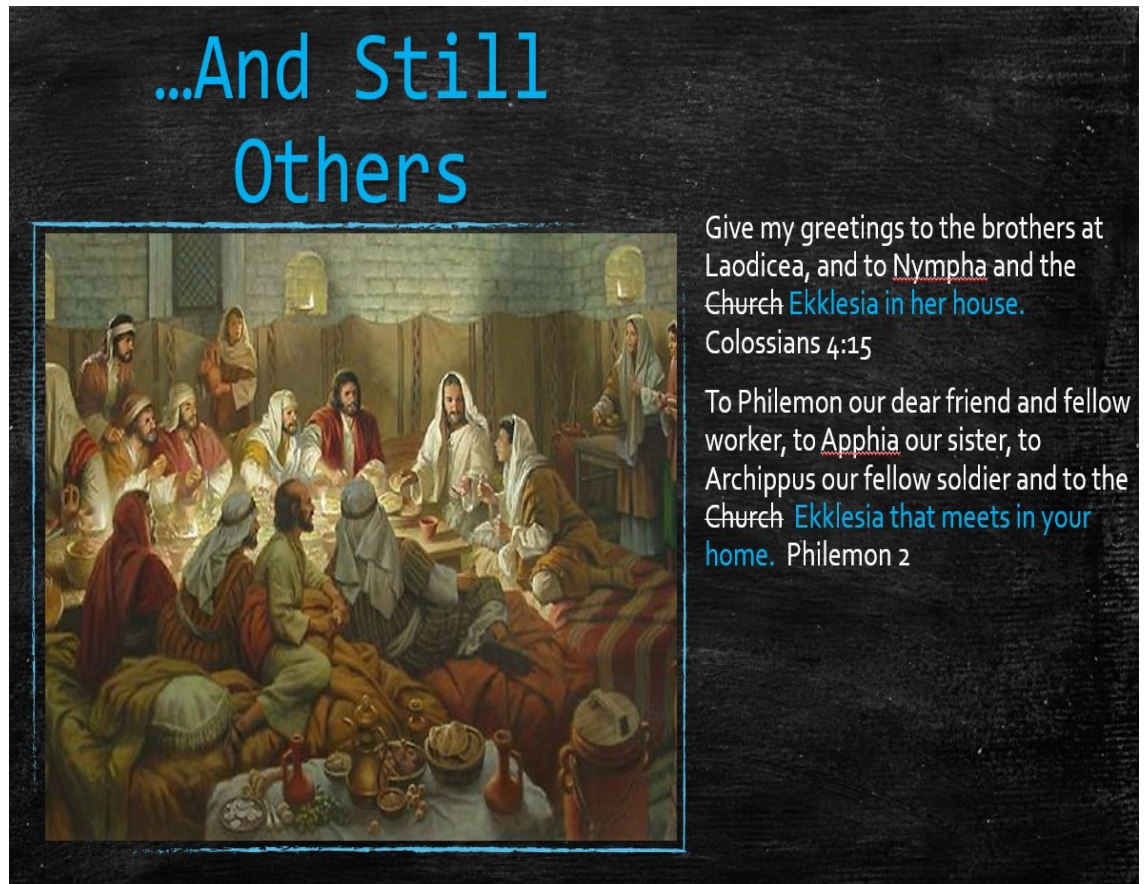
Greet Priscilla and Aquila...Greet also the Church Ekklesia that meets at their house. Romans 16:3-5

The Ekklesias churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the Church Ekklesia that meet at their house. I Corinthians 16:19



They had an Ekklesia meeting in their home, and there were others also. We only covered some of them.

It is common for Christians to read through the book of Acts and the New Testament without focusing much on the meeting places of the early believers. It seems that most failed to notice that there were no church buildings. Homes were the gathering places. This has not been our experience in this day and age, but this was their experience. This is how it was done then, and we are talking about a return to this way of doing Ekklesia.



Give my greetings to the brothers at Laodicea, and to Nympha and the Church Ekklesia in her house. Colossians 4:15

To Philemon our dear friend and fellow worker, to Apphia our sister, to Archippus our fellow soldier and to the Church Ekklesia that meets in your home. Philemon 2

Here's another one mentioned in Colossians 4:15. "Give my greetings to the brothers at Laodicea, and Nymph and the Ekklesia in her house." Notice that Nymph was a woman and a recognized leader of a home congregation. It is interesting that many denominations don't recognize women as leaders in the church today.

And then we read in Philemon 2:2. "To Philemon our dear friend and fellow worker, to Apphia our sister. to Archippus, our fellow soldier and to the Ekklesia that meets in your home."



So, we will do a little comparison and contrast between the two models. You have the living room model, and you have the auditorium model. The auditorium model is the way we do church in America. The living room model is the way they did Ekklesia in the New Testament.

So, let's compare and contrast them so that you can see that church and Ekklesia are not the same. A home congregation is not the same thing as a church.

## Two Models, One Choice

### The Church in America

- Corporate CEO Leaders
- Program Driven
- Institutionalized
- Facility Based
- Sectarian Divisions
- Entertaining
- Educating

### The Ekklesia in Acts

- Servant Leaders
- Relational
- Organic & Living
- Home Based
- Kingdom Focused
- Empowering
- Equipping

In America, many churches are led by what is similar to a corporate structure. It is like a pyramid with a CEO at the top and a Board of Directors. We might call these a board of elders or a ministry board. The denomination I grew up in was called the Board of Administration. Then there are deacons, and there are committees, and other levels. It is a pyramid shape for an organizational structure.

If you took the organizational structure or chart of a large Corporation like GM or Ford Motor Company, laying it out on a table, and you took the corporate organizational structure of a mega church, laying it next to the corporation chart and compared them, you would see that they are very similar. The church in America is a corporation, and it is run like a business. The leadership usually runs the church like a CEO leader would run an organization.

The church in America is program driven. Some more extensive programs would be the Christmas cantata, the Christmas play, or the Easter musical in the spring. The invitation is to "Come to the program!" It is one program after another. Even evangelism is a program. Even if they have a home cell group, it is a program. And they have to be accountable and responsible for the vision of the corporate CEO leader and the overall vision of the Corporation and fall into that. This system contains many programs. One program after another tries to get people to come to the building.

The church is very institutionalized and usually incorporated as a 501C3 Corporation. It has become a very sterile business. Pastors, leaders, and church boards feel pressure to do what is best for the industry, what is best for the company, and what is best for the institution's mission.

The church is facility based. Everything is done inside the box. You come to the deliverance meeting. Come to the healing service. Come to the evangelistic service. It is all inside the box. You come there and get blessed, fed, delivered, and set free. You get taught, and then you go back home. It is all in the box.

The church is very sectarian with all the divisions, like Baptist, Lutheran, and Methodist. I grew up in a denomination called the United Brethren. They are all separate little divisions in the Body, in the Kingdom, because they are all corporations. And they are all separated from one another by their corporation papers and doctrinal statements. Every one of them thinks they have the best doctrinal statement. I grew up in a denomination like that. They thought theirs was best. If you left the sect, you were made to feel like you were going through your relationship with God. That's how divided it is.

Going to church is very entertaining. The better the show on the platform, the more significant the crowd. That has been my experience. I believe that some are so entertaining that they will survive the judgment of God on the system because people want entertainment. They like entertainment. They come for entertainment. So, you have smoke and mirrors, lights and fog machines, a polished sermon, and PowerPoint on the screen. You have videos inside the address and a killer worship team. People are going to come. It is very entertaining, and it is very educational. I have a nephew who told me he goes to a big mega-church every Sunday, like sitting in Bible college class.



What about the Ekklesia in the book of Acts? Is it anything at all like that? No. Servant leaders lead it; if there is a pyramid, it is upside down, with the apostles and prophets in the basement. Lifting people into what God has called them is the foundation of the whole ministry. There is no overarching vision here at Omega Kingdom Ministry that everybody has to obey or fall into. We want you to fulfill the ministry that God has gifted and called you to. We will lift you. In the Ekklesia, we see servant leaders lifting others into the ministry that God has called them to.

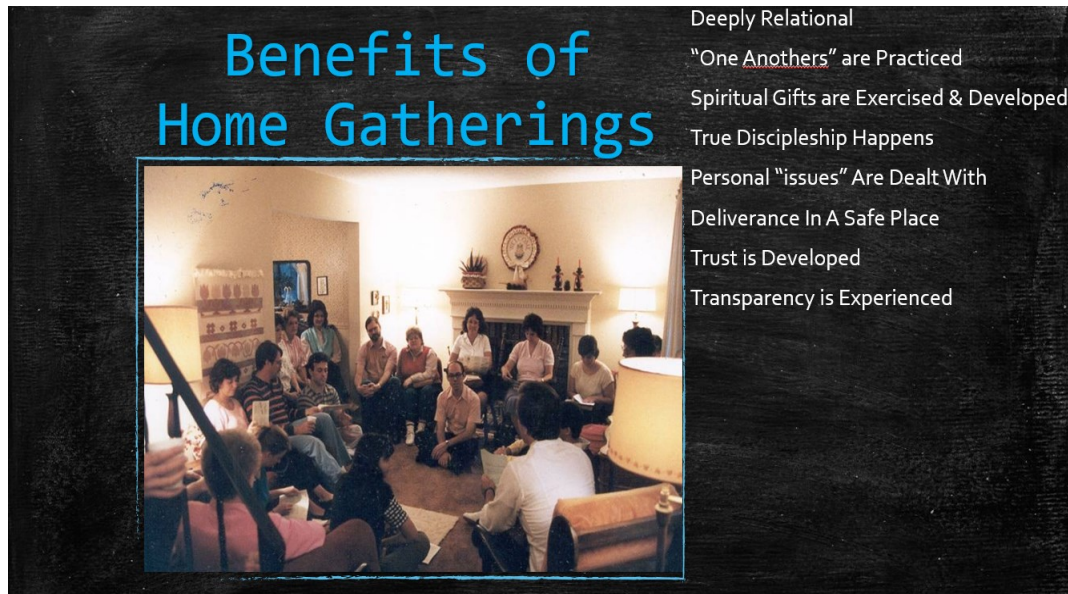


There is no bulletin. But if there was a sequence to follow, it is to follow Jesus and what he wants to do with the people. It could be different every time. It might turn into a time of prayer. It might turn into an in-depth Bible study. It might turn into a time of everyone sharing stories and experiences of what went on that week. Someone might have a particular need, and everyone prays for that person. Every meeting is different. It is organic and living, and it follows the Holy Spirit. Every time whatever the Holy Spirit wants is what is done.



Jesus is the head, and we are parts of the body. We are living pieces responding to the head. It is not facility-based; it is home based. We call it a home congregation. It could happen anywhere. It works well in a living or dining room, but you could meet in a restaurant. You could meet in a coffee shop, a park bench, a picnic table, or a pavilion. It is not about the building. It's about what goes on in the meeting.

Here are eight benefits of home gatherings that you probably will not find in an auditorium meeting. Eight benefits that are pretty unique to home gatherings or home congregations. Some of these benefits might crossover a little bit into the auditorium meetings, but for the most part, you will not find these in the auditorium. Eight benefits of home gathering:



Number one: the meetings are profoundly relational. You get to know one another. When you attend the worship service at church, you are usually met at the door by some-

one who shakes your hand and helps you find a seat. For the next hour and a half, you either watch the show on the platform or look at the back of someone's head. That is not what happens in the living room. In the living room, you meet face to face.

You share your life, your burdens, your problems, your issues, and your testimonies. You share your victories and your answers to prayer. You get to know one another and know each other's families and what goes on with their children. All the another's of the New Testament are practiced in the Ekklesia. In one of the upcoming chapters, we will discuss one another's. The one another's are essential. The Bible says that we are to love one another, pray for one another, bear one another burdens, encourage one another, take with one another, accept one another, and admonish one another. All of that goes on in the living room, and very little goes on in the auditorium. One of my most significant issues with the auditorium model is that most of the one another's are not practiced.

Some mega-churches are trying to institute cell groups and small groups because they know they have neglected one another. In the home congregation, all of the one another's are practiced.

Spiritual gifts are exercised and developed in the Ekklesia. In the auditorium, a few people get to exercise their skills on the platform while the rest of the people watch. Everyone gets to exercise their spiritual gifts in the home congregation and develop them. The only way your spiritual gifts will grow is if you exercise them. They are like a muscle; if you don't use them, they won't grow. They will atrophy. God has given us some unique, extraordinary gifts, and we need to exercise them.

In the living room, everyone has permission to exercise their gifts because we all minister to one another. We are going to learn more about this in an upcoming chapter.

True discipleship happens in the Ekklesia. Disciples are made. Jesus met with the eleven and made them disciples, faithful followers of Jesus Christ. Not followers of a church, not followers of a denomination, not followers of some charismatic leader of a church. True discipleship happens when we follow Jesus and do what he wants us to do, and we become more and more like Jesus.

Many churches will teach you how to be a good church member. This is not discipleship. This is church membership. Church membership and discipleship of Jesus are not the same things. You could be a good church member, knowing very little about Jesus and following him. He is our standard. He is the one we are to measure up to. The bar is not whether you are a good church member like, I am a good Catholic, a good Lutheran, or a good Baptist. NO! It is not about being a good Catholic, a good Lutheran, or a good Baptist. Are you a follower of Jesus? He is an example. He is the model. He is the one we follow, and all of this happens in the living room gathering.



When people are not confronted and admonished, they do not have to deal with stuff in their own life. In Ekklesia, personal issues are dealt with. Sometimes the living room model gets messy because we have held on to our problems. Many of these issues come up in the meetings. For example, someone was abandoned as a child. This is a profound wound that they have never dealt with. Maybe someone was abused, and they never really dealt with it. Issues like these often get buried and covered up. People don't deal with problems, and as a result, they don't grow past them. But in the living room, issues come out. Sometimes the living room model is messy, but deliverance can take place in a safe place.

I can tell you a true story that took place in the mountains of Colorado. We had a home congregation, a house church that met in our living room. A retired pastor and his wife came, and we had our Ekklesia meeting. We met one Sunday morning, and during the worship, singing, and prayer time, I had a vision of the blood of Jesus running down the wall of the room. The blood came to a place where an inside door with a gap at the bottom so that air could circulate in and out of the room. The blood ran through the hole at the bottom of the door. I just shared that vision with the people. I said I needed to find out who this was for. I don't know what it's about, but I know it is for someone here. I don't know who it is or don't know what it's about, but the blood of Jesus is bringing healing to someone's closed-up room in their life today.

Suddenly, this pastor's wife started crying; she broke down and was crying profusely. She said, "I know who it is. I know what it is; it's me, me." She explained that when she was a little girl, she was sexually molested by an uncle. She never told anyone about it. She locked it up inside of her. Her husband, who was sitting beside her, didn't even know. She never told him. She shared that all her life, she felt dirty, used, worthless, and like other people, were always judging her. She thought it was her fault, and she felt rejected all the time. She thought if someone looked at her, they were leaving her. That Sunday, she opened up and shared in a home congregation.

This is a woman in her mid to late 60s who finally got healing and deliverance in a safe place. It was a beautiful thing. We laid hands on her. She was delivered from the spirit of rejection and defilement and set free. She began to love her husband and others around her in a way she'd never experienced. She began to feel like people loved her. What a beautiful thing happened.

You see, deliverance in the auditorium is sometimes bizarre. I've been there. I've done that, and I'm sure people are sitting in the pew and wondering what is going on at the altar. There were indeed weird things going on. But in the living room, deliverance is a family loving on a family member, and everyone is supportive and encouraging. It's just a beautiful thing. Trust is developed. Trust is one part of a two-part foundation. For true fellowship, the other part is transparency. Minimal trust and transparency happen with



congregations of 400 or 10,000 people. You might trust one or two people, but absolute trust and transparency aren't happening because you need more time to build relationships with that many people.

The program is rolling on. It takes time to develop trust with someone. It takes time to open your heart and be transparent with your life. That happens in the living room. You sit in the living room and share your life with someone week after week for six months, and you really

## Way Off Course



"The switch from *ekklesia* to church completely changed the trajectory of the Body of Christ. It went from impact to impotence; from power to programs; and from evangelizing to entertaining. The 'church' has become an institution too often focused on survival rather than souls."

Tim Kurtz

Get to know one another. It is difficult for people to hide for that long of a period. It just can't happen. It is not allowed because people will ask questions. People get to share, people get to trust, and their

hearts get to live again. There's a beautiful song by Phillips Craig, and Dean called *Tell Your Heart to Beat Again*. It's about trusting your heart to live again. The music is gorgeous, and I love it.

Somewhere around 325 AD, the body of Christ got off the tracks. We went off the rails and the course. A good friend wrote one of the books on the suggested reading list. The book is *Leaving Church Becoming Ekklesia* by Tim Kurtz. Tim summarizes everything I've been saying to you in this chapter. In the book, he says, "The switch from *Ekklesia* to church completely changed the trajectory of the Body of Christ. It went from impact to impotence. It went from power to programs. It went from evangelizing to entertaining. The church has become an institution too often focused on survival rather than souls." God bless Tim Kurtz, my brother in the Lord. He said it all in one paragraph. He said everything I've been saying in this chapter.

Every chapter has an application and activation because we want you to do the word and not just hear it. You are not going to sit in a pew, hear a sermon, and then go home and do nothing. This is not what we do here. We have guaranteed you will have a home congregation in your community **if** you do the applications and activations. I can tell you that I'm canceling the warranty if you don't do it. There is no warranty or guarantee of a home congregation if you don't do the applications and activations. This is important for you to do. We want you to go and find someone who does not attend church. It could be someone who used to go to church and got hurt or offended.



Many things might have happened, but they don't attend church anymore. Find them and have them over to your house for a meal. The meal that you choose

is not essential, have a meal together.

## Application & Activation

### Go



Find someone who does not attend  
Invite them to your house for a meal  
Share your life with them, get to know them  
After dinner, as you are sitting around chatting. Ask them, "Is there something we can pray for you before our time together is over?"

We live at the Lake, and a lot happens in our front yard at the fire pit. You could do that. You could have a barbeque. Invite some friends over, but you need to go

to someone and invite them over to your place. Share your life with them. All you have to do is start talking. You can do this. All you have to do is share, maybe about a job change or something going on in the life of one of your children or grandchildren. Share something from your life. You have to take the initiative to share stories about your job, kids, grandkids, home, relationship, or something. Just share your life with them. You will discover that when you share your life, they will also talk about their lives. Usually, if you tell a story about one of your children or grandchildren, they will relate to it and tell you a story about one of their children or grandchildren. Before you go home, after the dinner's over, all you have to do is say, "Hey, it was great spending time with you hanging out this evening. We are glad you came over. I noticed you shared earlier about your grandson having a problem at college. Could we take a moment and pray for your grandson before you go home?" That is all you have to do.

People will also open up and share as you share and are transparent. They will share things, and you will have your eyes and ears opened. Just ask them, "Before we go home tonight could I pray for you about...?" And then you fill in the blank with what they were talking about earlier in the evening. That's your homework assignment.

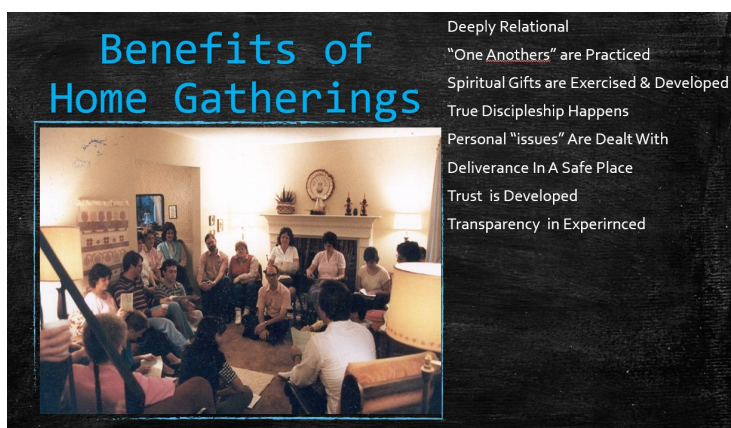
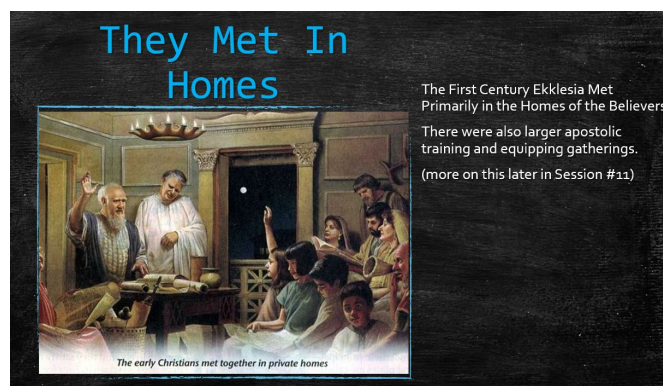
# Chapter 8



## The Meeting of the Ekklesia Part 2

In this chapter, we are dealing with a second section on the Meeting of the Ekklesia. We'll have one more chapter after this one on the meeting of the Ekklesia. We wanted to take our time dealing with the meeting because it is so different from meeting in the auditorium, and we wanted to take the time to go through some details. In this chapter, we will discuss what happens in an Ekklesia meeting.

In the last chapter, we discussed that believers met primarily in homes. There were a few meetings in other places, and we mentioned them in the previous chapter. They were Apostolic training centers. One was Solomon's Portico or Porch, and the other was later in the book of Acts. Paul rented a Hall called Tiberius Hall. We are going to deal with the aspect of the training later on in another chapter. We will talk about the fivefold ministry and the ministry of equipping because that is what Paul was doing. He was equipping the saints to go out and start home congregations all over that part of Asia. This is what it says in Acts chapter 20. In this chapter, we will stay focused on what goes on in the living room. What happens in the small group meetings that we call the home congregation? Believers met primarily in homes, and we talked last week about several benefits in



the home congregation that are missing or absent in the auditorium model.

The first one is that Home Gatherings are profoundly relational. Believers get to know one another. They familiarize themselves with each other deeply. They get to know their issues, and a

love relationship develops between the people. I'll never forget that we held a home congregation several years ago. We called it a house church in our home up in the mountains in Colorado.



We weren't meeting one Sunday, so Diana and I decided to visit this huge independent charismatic church in Colorado Springs. We went down the mountain and visited the church, which was super. There were probably between 8 and 10,000 people there that Sunday and the worship team was spectacular. The worship leader had songs on the radio that week that he had written; it was just dynamite. The songs had killer guitar playing and great drumming. The music was just amazing. The pastor preached a sermon, he went through verse by verse, expounding on the scripture, and it was very good. He was an orator. It was an excellent sermon; everything was polished and neat. We walked out of the building to our car when it was all over. I turned to Diana and said, "Well, honey, what did you think of the worship service this morning"? She was quiet for a while, contemplating her answer, and then said, "Well, once you've experienced more, everything else is less." That quote from my wife has stuck with me for many years because it was true. While we had a polished worship service, and everything was great, some things were missing. One of them was fellowship.

Someone shook our hand at the door and welcomed us, but after that, I don't think anyone even spoke to us the whole time we were there. We watched the show on the platform. In the living room, it is just the opposite. There is no show on the platform, and it is deeply relational. You really get to know one another and become deeply connected.

You get to practice all the one anothers. We are going to talk about that more today. There are over 50 one anothers in the New Testament, and we are commanded that we are supposed to do them. These are not just suggestions. We were told to love one another, bear one another's burdens, and accept one another. There are a lot of them. And they get neglected when we meet in the auditorium. Doing the one anothers is missing in action in the auditorium. In the home congregation, we practice the one anothers. All the spiritual gifts are exercised and developed.

We place a chair in the middle of the living room and have everyone pray over the person in the chair. We call this place the mercy seat. Important ministry happens when the mercy seat is used. This is one example of everyone using their gifts in the Ekklesia. Deep relationships are nurtured. True disciples are made. Personal issues are dealt with. Hang-ups that are holding back someone's growth and development are overcome. Things buried deep inside people's hearts, and souls are laid out on the table and dealt with lovingly in the living room. Deliverance happens. Trust is developed, and there is proper transparency when people share their lives. Ekklesia is sharing life together. The life of Christ among us, in the group. Those are all benefits that are missing in the auditorium model of doing church but are present and active in the home congregation.

Let's look deeper into what happened when the Ekklesia met in the book of acts. What went on? This was Jesus' intention for the Ekklesia. We need to pattern our meetings after this, Because Jesus said, "follow me." He meant that we should do what he did. So, let's look at it. We will discover three things: The first thing we notice is that they all participated. It was not about a show on the



platform. In the church service today, everyone is trained to be passive.

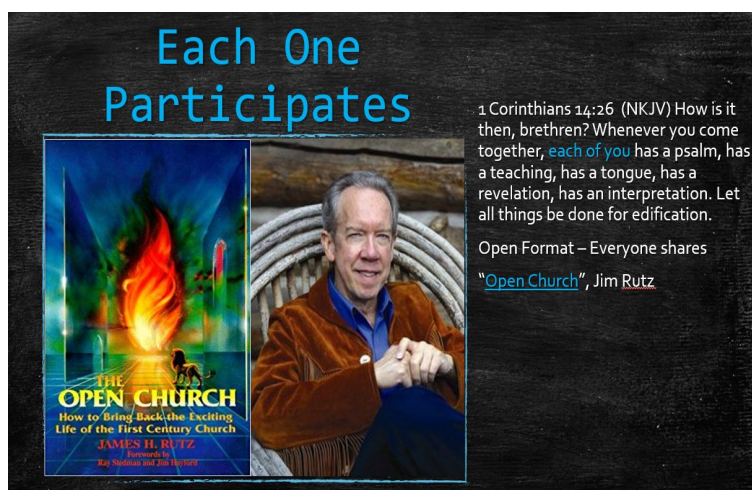
They are trained to sit and watch the show. That is not how it was in the New Testament. Everyone participated. The second one is that everyone got to prophesy. Anyone who had a word from the Lord got to share it. It wasn't just one man on the platform who could hear from God. Everyone

can hear from God. And everyone can share a word with others in the group. The third one is that everyone ministered to one another. All the one anothers were put into place in the New Testament. We are going to see how that works.

Did everyone participate? It says they did in first Corinthians 14:26. The scripture says, “How is it then, brethren? Whenever you come together, each has a psalm, a teaching, a tongue, a revelation, or an interpretation. Let all things be done for edification.” That doesn't mean that all of you have to bring a song. Or do all of you have to do teaching in a single meeting? Or do all of you have to pray in tongues in a single meeting? Or all of you have to give a tongue for the congregation. That's not what it means. It just means that everyone participates. Everyone gets to share. For example, not all of us can sing in our fellowship here where we live. So, it might not be that everyone sings a song because some can't sing very well, while others can. In the Ekklesia, the same things are not done every time the group gets together. The Holy Spirit leads, and everyone gets to participate. It's an open format where everyone shares. I don't know if you have ever been to a karaoke night at a club or comedy club where they have an open mic night. It is kind of like that open mic night at the comedy club.

Everyone is allowed to speak; everyone is entitled to share. This concept was first brought into the Christian world by Jim Rutz. He was head of an organization called Open Christianity and wrote a book called Open Church. The subtitle was, *how to bring back the exciting life of the 1<sup>st</sup>-century church*. Jim's goal was to transform every church in America into an open format instead of having a pastor up on the platform doing all the preaching and teaching. He wanted everyone to be able to

share life together. He passed away a few years ago. He didn't see this happen. I am sure he is looking down from heaven now and is really excited to see what's going on. He passed away before the revelation of Ekklesia became widespread. He was a good brother of mine. He attended the house church that met in our living room in Colorado. I had the joy and privilege of traveling with Jim to do several seminars around the United States where we trained people.





His book is no longer in print, but in some used bookstores or outlets, you can find it. I encourage you to get it as supplemental reading if you can find it. Go ahead and get it because everyone in the house church movement would consider Jim to be one of the fathers of that movement. I loved Jim dearly.

In the home congregation, everyone participates. That same verse in The Passion Translation says, “Beloved friends, what does all this imply? When you conduct your meetings, you should always let everything be done to build up the Ekklesia family. Whether you share a song of praise, a teaching, a divine revelation,

## Each One Participates



1 Corinthians 14:26 (TPT) Beloved friends, what does all this imply? When you conduct your meetings, you should always let everything be done to build up the church Ekklesia family. Whether you share a song of praise, a teaching, a divine revelation, or a tongue and interpretation, **let each one** contribute what strengthens the others.

tion, or a tongue and interpretation, let each one contribute what strengthens the others.” Again, you see, there is no question of

what this is saying. It says that when you conduct your meetings, each one gets to contribute every time you come together. It might be that you have a song. It might be that you have a word from the Lord. It might be that you had a dream that week, a vision, or an encounter with an angel. Perhaps you got to witness to someone, to lay hands on someone, and they were healed when you prayed for them. Or maybe you were able to cast devils out of someone. If things like these happen, you need to share them.

In the traditional church model in the auditorium, everyone expects to get something out of the meeting. That is not how it was with the early believers. That is not how it is supposed to be. It is supposed to be that we go to the meeting with something to contribute. We should be okay with getting something out of the meeting. Go to the junction with something to give rather than to receive something. People say, "Well, I didn't get much out of the service today; I didn't get much out of the sermon today." That is the opposite of what we are supposed to be looking for. We are supposed to go to the meeting with something to contribute, something to give. The passage in the NIV says, "What then shall we say, brothers and sisters? When you come together, each has a hymn, a word of instruction, a revelation, a tongue, or an interpretation. Everything must be done so that the Ekklesia may be built up." If all of this has to be done so that the Ekklesia, Body of Christ, may be built up, what would be the result of **not** doing these things?

## Each One Participates



1 Corinthians 14:26 (NIV) What then shall we say, brothers and sisters? When you come together, **each of you** has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the Ekklesia church may be built up.

I contend that the spiritual weakness and the infirmity of the church in America are due to this. The church meeting is a one-person show; the people cannot exercise their gifts and minister to one another. The word says everything must be done so the Ekklesia may be built up. If everyone is not sharing, people are not being built up. If all these things are not happening when believers come together, one has a hymn, a word of instruction, revelation, tongue, or interpretation. If this is not happening, the body is not being built up. This is why the church is so weak. This spiritual weakness renders it incapable of changing the culture and ministering to the world around it. This is the result of not ministering to one another.



The last translation of this passage that we will look at is in the NLT. This translation says, “ Well, my brothers and sisters, let's summarize. When you meet, one will sing, another will teach, and another will tell some special revelation God has given. One will speak in tongues; another will interpret what is

## Each One Participates



1 Corinthians 14:26 (NLT) Well, my brothers and sisters, let's summarize. When you meet together, one will sing, another will teach, another will tell some special revelation God has given, one will speak in tongues, and another will interpret what is said. But everything that is done must strengthen all of you.

said. Everything that is done must strengthen all of you.” What happens is that when everyone shares, everyone gets to receive what is being shared. This is a give-and-

take. If I share, others are blessed. When other people share, I am blessed. All are strengthened and built up in the Lord when everyone participates.

Everyone could prophesy in the New Testament gathering in the Book of Acts. On this woman's T-shirt, we see a quote from Acts Chapter 2, a quote from the prophet Joel, who prophesied that in the last days, the Holy Spirit would be poured out in such a way that your sons and daughters would prophesy. It says that you will **all** prophesy.

## All Can Prophesy



1 Corinthians 14:1 NKJV Pursue love, and desire spiritual gifts, but especially that you may prophesy.

1 Corinthians 14:3 NKJV But he who prophesies speaks edification and exhortation and comfort to men

1 Corinthians 14:31 NKJV For you can all prophesy one by one, that all may learn and all may be encouraged.



I Corinthians 14:1 is an excellent chapter about the prophetic word. The first verse says, "Pursue love and desire spiritual gifts, but **especially** that you may prophesy." I have had Christian friends in the evangelical world say that I do much talking about gifts and that they are open to receiving the gifts. They throw their head back, look up at heaven, and say, "I'm open, Lord. I'm open to any spiritual gift you want to give to me. I'm open. I'll receive it. Anyone you want to give." And I say to them, but is that what this verse says? I do not believe that being open and desiring are the same. When you are available, it means that you are kind of neutral.

Desiring means you are going after it. You are earnestly, eagerly seeking spiritual gifts. That is what the word desire means. It almost means lusting after it. It is from the Greek word "*zaloute*." This word means that you want it. You need it. You can't go on without the spiritual gifts. That's how desperate you are for the gifts. The word encourages us to go beyond just desiring the spiritual gift; it is like we will kick it up another notch, especially that you may prophesy. The desire needs to be stronger than you may prophesy because we need to hear from the Lord.

In the Roman Ekklesia, they had a courier who would bring messages from the emperor down to the local leadership. They did this to know what the emperor wanted them to do. They would be responsible for implementing the wishes and desires, the lifestyle, the laws, the precepts, and the principles of the emperor. They would implement them. This Courier would bring these mandates to them. In a sense, the gift of prophecy is like that Courier. We need to earnestly desire the gift of prophecy to prophesy and hear from the King. If we are to be implementing His will when we pray: "Let your Kingdom come, and you will be done on earth as it is in heaven." We need to know what his will is. We learn God's will by hearing from Him. We need to hear from Him to know what he wants us to do and what to implement.

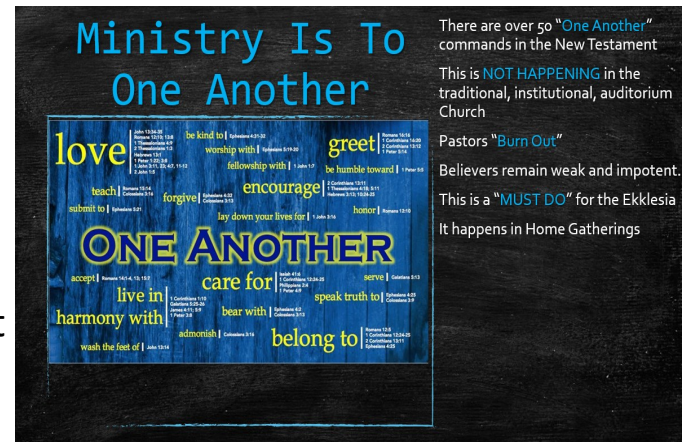
I Corinthians 14:3 says, “But he who prophesies speaks edification, exhortation, and comfort to men.” So, these three words are the description of what the New Testament prophetic word is all about. It is to bring edification, exhortation, and comfort to the body. Again, I'd say if the prophecy is not going on, it is no wonder that we are not being edified. We would all agree that we live in a world where almost everyone needs to hear some words of edification and comfort. We need these things desperately. These three words describe the prophetic ministry in the body of believers. In verse 31, It says, “For you can all prophesy one by one so that all may learn and all may be encouraged.” What part of the word all do you not understand? That's a joke. I'm teasing.

When it says, “You can all prophesy,” this is what it means. You can all prophesy. Look at the word “all” in this verse. Three times, all may prophesy, all may learn, and all may be encouraged. And again, if we don't have the first part, the prophesying, then the learning and the encouraging are gone. In other words, learning and encouraging depend upon the prophetic word coming forth. We need this in every meeting. We need people to hear from the Lord and give a prophetic word.

We have an advanced class available to take after boot camp. I encourage you to take the class, To Hear God's Voice, and to be able to minister in the prophetic. The class is called *“The Gifts, Grace, and Flow of the Holy Spirit”* In this class, we learn how to hear God's voice and minister to others with the prophetic word you hear. What a great class. I encourage you to take it. It is one of our advanced classes available to you after you finish boot camp.

The third word that we said that everyone did in the New Testament gathering was that they ministered to one another. Everyone ministers, all the people minister. It is not just one minister up on the platform. Everyone gets to minister, and they minister to one another.

There are over 50 One Another's in the New Testament, and they are commands. They are things that we are to be doing: Love one another, be kind to one another, worship with one another, fellowship with one another, greet one another, teach one another, submit to one another, forgive one another, encourage one another, lay down your lives for one another, honor one another, accept one another, care for one another, serve one another, live in harmony with one another, bear with one another, wash the feet of one another, admonish one another, and belong to one another. These are things that we are to be doing. They're not suggestions. They are commands for New Testament life, the life of the body. We are to be doing all 50 of them; they're woefully missing in the church. When we meet in the big box building, we might greet someone at the door, but the rest of the one anothers are thrown out the window because we are taught how to sit and watch the show on the platform, actually training people in complacency.



In the New Testament, there were no church memberships, none. First of all, there was no church. There was no church for 300 years after the time the writing of the New Testament came to an end. There was no church membership because everyone knew they belonged to the Kingdom. They were citizens of the Kingdom of God and belonged to one another. When you realize that you belong to one another, it changes your attitude toward others. It changes your behavior towards others when you know that you're all part of the same body. My right-hand doesn't do anything to harm my left hand because my right hand belongs to the same body. During the early church days, they knew they belonged to one another, so their goal was to help. If I am hammering a nail and the hammer misses and hits my left thumb, my right-hand drops it, grabs it, and comforts it. That's ministering to one another. That's how we are to be because we're all part of the same body. We belong to one another.



It reminds me of what someone once said about a football game, that it reminded them of the church. And I said oh, how so? They explained that in a football game, there are eleven guys out there on the field who desperately need rest. Up in the bleachers are thousands of people watching who desperately need exercise. This is a picture of the church for you, pastors, worship leaders, and people on the platform. They are at the point of burnout exhaustion, and believers sitting in the auditorium watching it all need to exercise their spiritual gifts.

love | Romans 12:10; 13:8  
1 Thessalonians 4:9  
2 Thessalonians 1:3  
Hebrews 1:1  
1 Peter 1:22; 3:8  
John 13:1, 23; 4:7, 11; 12  
2 John 1:5

be kind to | Ephesians 4:31-32

greet | Romans 14:16  
1 Corinthians 16:20  
2 Corinthians 13:12  
2 Peter 5:14

teach | Romans 15:14  
Colossians 3:16

submit to | Ephesians 5:21

worship with | Ephesians 5:19-20

fellowship with | 1 John 1:7

encourage | 1 Thessalonians 13:11  
2 Corinthians 4:18; 5:11  
Hebrews 3:12; 10:24-25

honor | Romans 12:10

lay down your lives for | 1 John 3:16

ONE ANOTHER

accept | Romans 14:14, 15; 18:7

care for | Isaiah 41:6  
1 Corinthians 12:24-25  
Philippians 2:4  
1 Peter 4:9

serve | Galatians 5:13

live in  
harmony with

1 Corinthians 1:10  
Galatians 5:25-26  
James 4:51; 5:9  
1 Peter 3:8

bear with

Colossians 3:13  
Ephesians 4:25  
Colossians 3:9

admonish | Colossians 3:16

belong to | Romans 12:5  
1 Corinthians 12:24-25  
2 Corinthians 13:11  
Ephesians 4:20

wash the feet of | John 13:14

As always, we have an application and activation for you to do. And remember the warranty or guarantee that you will have a home congregation in your community depends upon doing this part. You have to put it into practice. See, we are working hard at getting people out of the rut. You've been in a rut of going to church, sitting, listening to the sermon, then going home and not doing anything about it, or going to Sunday school, then never graduating.

The only school on earth where you could start in preschool or kindergarten and stay in Sunday school all your life. You get promoted to the next class, the next class, and then you're in the adult class, and before you know it, you're in the senior citizen's class. But where's the graduation? There is no graduation. There's no commencement.

Commencement means you start doing something. In boot camp, we work hard to get you out of that rut and do something. In this chapter, we have another application, an activation.

We want you to invite some friends for a cookout a meal. I do this in the summertime. Cookouts are very popular here. We have a fire pit and grill. We invite some folks over for a meal. Give this a try where you live. Grill some steaks, hamburgers, Bratz, or whatever, invite friends and share your life with them. Start telling them some stories. Please talk about your job, one of your grandkids, or your kids; it comes naturally. Just tell them some of your life stories, and you'll get to practice the One Another's: to love, encourage, and pray for one another. Ask if there is something you can pray for you about. Or if they share something that piques your spiritual thermometer inside, you say, oh, that's something I could pray for you about. Would it be all right if I prayed for you about this? And spend some time together just listening to the Holy Spirit.



You know, in the Ekklesia, quiet time is valuable. There's nothing wrong with quiet time. A time when no one feels pressure to say anything. It means that everyone is listening to the Holy Spirit. In the traditional church worship service, quiet time is terrible. It means somebody forgot their cue, the song, or what they were supposed to do next, and where they were on the bulletin, not so in the home congregation. In the home congregation, quiet time is beautiful. Just spend some time listening to the Holy Spirit and share with others what you're hearing, a prophetic word of encouragement to help them and to encourage them to be a positive word in their life.



## Chapter 9



## The Meeting of The Ekklesia Part 3

The meeting of the Ekklesia is such an important subject that we have dealt with it in the two previous chapters and into this chapter.

Many people ask me how many people are needed to start an Ekklesia. That's an excellent question, and Jesus has a perfect answer for us. It's found in Matthew 18:18-20. "Assuredly I say to you, whatever you bind on earth will be bound in heaven, whatever you loose on earth will be loosed in heaven. Again, I

## How Many Are Needed?



Matthew 18:18-20 (NKJV) "Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.<sup>20</sup> For **where two or three are gathered together in My name, I am there in the midst of them.**"

say that if two of you agree on earth concerning anything they ask, my Father in heaven will do it for them. For where two or three are gathered together in My name, I am there in the midst of them."

Jesus tells us that the minimum number of people required for a quota to be met for the Ekklesia to be effective is two, two, or three. When two are gathered in His name, He's there in the midst of them, making it three. This is beautiful; this is amazing. We experience it every week. Just two together in prayer, it establishes the Ekklesia.



## Conventus Civium Romanorum



"According to Sir William Ramsay, when a group of Roman citizens as small as two or three gathered anywhere in the world, it constituted the *conventus* as a local expression of Rome. Even though geography separated them from the capital of the empire and the emperor, there coming together as fellow citizens automatically brought the *power* and *presence* of Rome into their midst." *EKKLESIA*, Ed Silvano, pg. 25

In the traditional church, success is measured by butts and bucks. How many butts are on the pew, and how many bucks are in the offering plate? So, attendance and offering, or budget, is the measure of success, but that's not Jesus's measure of success at all.

The measure of success for the Ekklesia is transforming lives and changing communities that begin to look more like heaven on earth. We'll see how this works as we continue discussing these matters.

The idea that Jesus used here is verse 20, where two or three are gathered in his Name, there He is in the midst of them. This idea came from the Roman culture in which they were living as a part of the Ekklesia and a part of the Roman government. They had what was called *Conventus Civium Romanorum*. This is basically what Jesus was saying. When two or three are gathered in His name, He's there in the midst of them.

There's another book you should pick up a copy of; the author is Ed Silvano. It's not required reading for Bootcamp, but it would be another supplemental reading for you. It's just called *EKKLESIA*. In that book, on page 25, Ed Silvano says, "According to Sir William Ramsay, when a group of Roman citizens as small as two or three gathered anywhere in the world, it constituted the *conventus* as a local expression of Rome. Even though the geography separated them from the empire's capital and the emperor, they came together as fellow citizens and automatically brought Rome's power and presence into their midst."

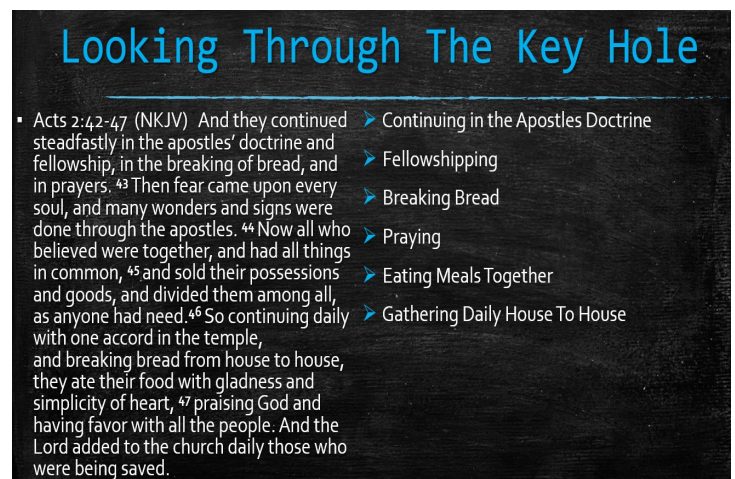
Isn't that beautiful? That's what Jesus was saying. Jesus and the disciples already understood this concept as a principle or strategy of the Roman Empire. Whenever citizens of Rome would travel to another area, let's say to Germany or England, whenever they would meet together, they were representatives of Rome. They met together in agreement and lived in that foreign country just like the Romans.



They brought the culture and the lifestyle of Rome with them to that other country and, in addition to that, the protection, the power, and the presence of the Roman Emperor. If they got in trouble or had trouble with the government of another country, the emperor would back them up. He would rescue them, and his power and presence were with them. Now, that's what Jesus was saying about the Ekklesia. We represent the Kingdom of Heaven when two or three are gathered together here on earth. We are geographically separated from the Kingdom of Heaven, and we are here on earth with the responsibility of colonizing the planet so that earth begins to look like heaven. As we live out the principles, policy, and lifestyle of the king of heaven here on earth, he has promised His power and presence to be here with us. Isn't that beautiful? I love it. I love experiencing that when we get together in unity.

You know what? I would rather meet with two or three people in agreement than with two or three hundred people with separate agendas. Two or three in agreement is a lot better. I can tell you that from years and years of experience.

The very first bible study I led was in 1972, when I first became a pastor and went into ministry. I was asked to conduct a Wednesday night Bible study. I was a young man, 21 years old. Most of the people there were senior citizens. There were probably 10 to 15 people there.



**Looking Through The Key Hole**

- Acts 2:42-47 (NKJV) And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. <sup>43</sup> Then fear came upon every soul, and many wonders and signs were done through the apostles. <sup>44</sup> Now all who believed were together, and had all things in common, <sup>45</sup> and sold their possessions and goods, and divided them among all, as anyone had need. <sup>46</sup> So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, <sup>47</sup> praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.
- Continuing in the Apostles Doctrine
- Fellowshiping
- Breaking Bread
- Praying
- Eating Meals Together
- Gathering Daily House To House

There was a retired pastor and his wife. The church's pastor and wife were there, and a former bishop from the denomination was there. There were a few other people, 10 to 15 people. They asked me to lead the Bible Study as a young man entering the ministry. I prayed about it, and the Holy Spirit had me lead a Bible Study on the book of Acts. Isn't that prophetic?

The very first Bible study that I led was the book of Acts. And I had this commentary that went through the passages of scripture. When I came to the paragraph of scripture that I'm about to share with you. The heading at the top of the page was "Looking Through the Keyhole." The meaning that the heading intended to convey was, what if we could sneak up on the porch of the room or the building where those early disciples were meeting, like in the upper room, and we could peek through the keyhole and look in there and see what they were doing.? Wouldn't we learn a great deal? What were they doing? What went on in those early meetings? The passage of scripture was Acts chapter 2:42-47.

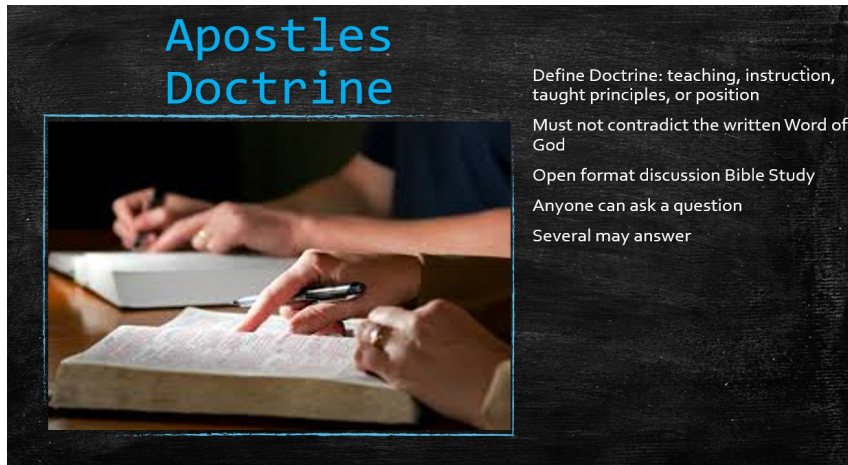
So, it's like this passage is peeking in on them. Or in our culture, we might say if you were a fly on the wall in the room where they were meeting, what would you see, what would you hear? That's what it's like looking through the keyhole to observe what the early Ekklesia did in the Book of Acts.

This is it. In acts 2:42-47, "And they continued steadfastly in the apostles' doctrine and fellowship, the breaking of bread, and prayer. Then fear came upon every soul, and many wonders and signs were done through the apostles. 'Now all who believed were together, and had all things in common, sold their possessions and goods and divided them among all, as anyone needed. So, continuing daily with one accord in the temple and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved."

We're going to drill down into this passage of scripture, but I want to point out what we will discuss for the next few minutes. Several vital ingredients here took place in the early Ekklesia that we need to be doing today. When we talk about the meeting of the Ekklesia, this is what they did. They continued in the apostle's doctrine. In the traditional institutional church today, somewhere between 80 to 90% believe there are no more Apostles. It's called cessationism.

They believe that the Apostles stopped at the close of the New Testament, and there are no more Apostles. So, it depends on what church you came from or which one you're involved in. It would be impossible for them to continue in the Apostles doctrine if there were no more Apostles.

They also were fellowshiping. That is the real-life blood life flow of the congregation. The sharing of life together. They were breaking bread. Usually,



when the Bible says breaking bread in the book of Acts, it talks about communion—remembering our king's sacrifice and the covenant that Jesus made at that last supper.

They also were praying. Prayer is an integral part of the Ekklesia. It's one of The most important things we do together.

They ate meals together. Eating the meals is such a fun part. It's a beautiful thing when people come and share their life and share their food. They bring dishes to share, and it's kind of like a symbol of sharing their lives.

And then they gather daily house to house. People always ask me: "Do we meet on Sunday, or do we meet on Saturday, the real sabbath?" I tell them that we should do what it says in the book. And in the book, it says they met daily. So, it says continuing daily in verse 46, with one accord in the temple breaking bread from house to house. They met daily. So, it's not just Saturday or Sunday. It's any day of the week. Some met Saturday, and some met Sunday, but it wasn't just one special day. They met daily from house to house.

So, let's dive into these, drill down into them and look at each one of them a little bit deeper. First of all, what is the Apostles Doctrine? Do not let the word doctrine scare you. It's not a bad word. Doctrine means teaching instructions, taught principles, or positions.



The Apostle's doctrine is not new in the sense of new revelation. It's not like the apostles today are writing new scripture. That's not what we are saying. What the apostles do today is they bring teaching and new understanding and light on a passage of scripture to make it relevant for today and bring it into our culture and apply it to our culture. That's the apostolic teaching. We must not contradict the written word of God. We are not talking about a contradiction to the word of God. It is bringing light to it by applying it to our lives today.

Most of the Bible studies in our home congregations are open-format Bible studies, and this is beautiful, too, because the way it works is that anyone can ask a question. There is a discussion about the passages that are being brought into focus.

## Fellowship



*Koinonia* : Sharing, unity, close association, partnership, participation, a society, a communion, a fellowship, contributory help, the brotherhood.

*Koinonia* cements the believers to the Lord and to each other. (Spirit Filled Life Study Bible)

All: Participate, One Another's, Prophecy  
Trust & Transparency

Just imagine what it would be like if you were sitting in a mega-church some Sunday morning and the pastor's preaching through the sermon. Suddenly you had a question and raised your hand and said, "Wait a minute, I don't understand that; I have a question?" Probably they're going to escort you out of the building. But that's not the way it is in the Ekklesia. Anyone can ask a question.

We encourage people to ask questions. Often, I have people ask questions. I tell them they don't have to apologize for asking a question. I tell them to ask and remind them that this happens when we gather. This is part of our coming together to ask and answer questions. When someone asks a question, there might be several people that answer the question. Look at all that light that shines on that passage of scripture or that person's problem. Light comes from several people to help bring understanding and application to what's going on there in Bible study.

The Bible studies in Ekklesia are in open format. We have an advanced class that you can take on How to Study the Bible and another advanced class on How to Lead a Bible Study. You can find them on our website at [okmtraining.org](http://okmtraining.org). I encourage you to take those advanced classes—; How to Study the Bible and How to Lead a Bible Study.

The second thing that the early church did was to continue in fellowship. This is the Greek word *Koinonia*. It's sharing unity, close association, or partnership—participation, a society, communion, fellowship, contributory help, and brotherhood. The Spirit-Filled Life Study Bible says that *Koinonia* is the cement; it cements the believers to the Lord and each other. This is the cohesiveness of the community sharing life with one another, which is woefully missing in the traditional church. They're trying to bring it back through small groups, but it's paramount in the Ekklesia because everyone can participate, minister to one another, and prophesy. *Koinonia* is a beautiful thing to see happen. The Holy Spirit comes into the meeting and orchestrates it. There's no bulletin. There's no order of service. It just happens as a flow of the Holy Spirit in the meeting. Trust and transparency occur over time, and people open up and share their lives.

The breaking of bread in the book of Acts usually refers to communion. The church has made a big religious ceremony out of it. In Matthew 26:26, Communion



ion is a legal agreement, a covenant that Jesus made with the disciples. He said. "This is the New Covenant in my blood which is shed for you." The early Ekklesia had the breaking of bread or communion, as we would call it, every time they would get together.

They had communion in their homes whenever they would get together. It is essential to realize that having professional clergy present is not necessary to administer communion. A professional clergy was not even in the Bible. It wasn't even around for almost 400 years. It started developing after they started meeting in the buildings in 325 A.D. In the Ekklesia, everyone could administer communion and share. This is what they did.

I remember growing up in a tradition where only the pastors only did communion once every three months. The connection was shared when the visiting conference superintendent would be in the service. He'd come around once every three months. He would pray over the elements, and then we could have Communion.

Not too long ago, I was in a church transitioning from being an independent charismatic church into a more liturgical one. This church observed a doctrine or a belief that you had to be a member of that church and ordained in that church to pray over the elements. Even though I had been in ministry for many years and was ordained four or five times, I wasn't allowed to pray over the communion elements because I was not part of that denomination. The priest or the pastor would have to pray over it. They believed something mysterious or mystical happened to the bread and the wine when that priest prayed over it.



They thought it wouldn't happen when I prayed over it because I wasn't a member of that denomination. I wasn't ordained in that denomination. They believed that when their clergy prayed over communion, it turned into the very presence of the body and the blood of Jesus. I was struggling with this, and I prayed about it and said, "Lord, I don't understand." I said what is this? They pray over the bread and the juice, and somehow, they change it into the body and the blood of Jesus, and I said I don't understand this, Lord." I asked the Lord, "Can you help me with it? What is going on here?" Entire denominations are split over whether the bread and the juice turn into the body and the blood of Jesus. I asked the Lord about this, and he said, 'Russ, I'm more concerned about the bread and the wine changing you to be more like me than I'm concerned about you changing the bread and the wine into me.'" I thought, oh Wow. You are more concerned about changing us to be more like you, and here we are gathered around the table, praying over the bread and the juice. Praying we change it for you. I thought The church had missed it. We are so far off the rails.

Jesus wants to change us through that time of fellowship with him. Through the time of renewing the covenant with him. He's changing us. As I said earlier, the tradition I grew up in only had communion once every three months when the conference superintendent would come around and pray over the elements. I was in another fellowship, and they had one at the time. In this other fellowship, they communed every Sunday, every time they met.

And I was struggling with that, too, because it was different from the religious tradition I grew up with. And I was praying about it and working with it. I said Lord, what this is. I said I grew up with this religious tradition that we only took communion once every three months, and here these people take communion every week. Lord, why do we have to remember you every week? Why do we have to do this every week and remember you every week? He made it clear to me. He said, "I remember you every day." And my heart was broken. I repented. I was weeping. I had to pull the car off the side of the road because I was driving in

the car while this was going on. He said softly and tenderly to me, “Russ, I remember you every day.”

I had to repent for my attitude because I realized that I was asking the Lord of Heaven why I had to remember him every week, and he remembers me every day. I repented, and at that period, I took communion every day for 30 days. It was the beginning of the year. Now, I start every new year with communion for 30 days and even fasting other than communion.

In the Ekklesia, we remember his sacrifice every time we gather together. Communion is not a religious ceremony with pomp and circumstance and all the religious fluff. It’s renewing a covenant with a King. The King who died for us. He laid his life down. He gave his body and blood for us, and we remember that because we forget it so often. We need to be reminded constantly. Every time we get together, we renew our covenant with him. We say to him. “Lord Jesus, you are my King, and I will follow you.” There is this little song; I have de-



cided to follow Jesus. No turning back, no turning back. That's what we're saying with communion. We're renewing the covenant he made with the early disciples, and we say, “I’ll

follow you, Jesus; I will follow you. No turning back, no turning back.”

The early Ekklesia also devoted themselves to prayers. In Ekklesia, prayer is first and foremost in everything we do. This is the number one priority of our gathering together.

We are praying for one another and the community. Dean Briggs' book, Ekklesia Rising, has a subtitle saying that Ekklesia is a community of contending prayer. That's what we are. That's what

we do. You are the ruling council of the Kingdom of Heaven on earth.

We must begin performing like that, acting like who we are—letting our identity work out in our behavior. We need to behave as though we are the ruling council of the Kingdom of Heaven on earth with decrees and declarations, warfare, prayer, and intercession to change a community. The Bible says that we have heaven's authority where two or three are gathered in His name and agree. The king's power and presence are in the room with us. We can exercise binding and loss even with two or three gatherings. Let me illustrate this.

About a year ago, we prayed over issues in our local community. The area where we live was formerly inhabited by two different tribes of Indians, the Miami Indians and the Potawatomi Indians. Our little town was actually kind of a dividing line between their two areas, and they were constantly fighting and battling over the fishing and hunting rights. They lived by fishing and gathering food. They hunted deer and other wildlife in the woods. They were battling over their fishing and hunting rights' boundary lines or territory lines. They were pretty mean in their approach to one another. If the things they did to one another were portrayed in a movie, it would have a very restrictive rating because they

## Prayers



The Ekklesia is first and foremost a community of contending prayer.

You are the ruling council of the Kingdom of Heaven on Earth.

The agreement of 2 or 3 (Matt. 18:19)

Binding & Loosing

"Thy Kingdom come, Thy will be done" in my community

Your community – heaven on earth!



were fierce and gory. For example, the Miami Indians would take the Potawatomi Indians and string them up by their hands in a tree. They would tie them up in a tree, and then with a knife, they would open up their stomach, letting their bowels and stomach drop out and leaving them alive in the woods until the coyotes and other wild animals would eat at them while they were still alive.

That kind of thing went on where I live between two tribes of Indians. And the area, even today, up until just a couple of years ago was filled with that same kind of jealousy, competition, and territorialism. Like this is my territory, and this is my territory or turf. These kinds of turf wars were even among churches. There was such division and competition, jealousy, and suspicion. All of that was strong in this area. Our Ekklesia began to pray about it.

I was praying with some other pastors in the area, and the Holy Spirit led us to pray specifically for a strategy to break that spiritual principality over this region and unplug it. One Sunday night, we went out praying in the neighborhood. One of the couples. A husband and wife who were elders in our fellowship and overseers felt that the Lord would have them go to the grounds where the Miami Indians held their annual Potawatomi. They would hold a Pottawatomie meeting every year in August. At that meeting, it was a powwow, and they would march around a fire, singing, dancing, and praying. Annually, they would recommit this whole territory to their god as Miami territory. They claimed it as Miami territory. This is in history books, but we observed them doing it in a park where they would meet.

On this particular Sunday night, the Holy Spirit led this couple to the grounds where the pow-wow was being held. And the Holy Spirit instructed them with some specific instructions, for the wife to walk around the grounds backward, praying in tongues. The husband lovingly took her hands and walked with her as she walked around the grounds back, praying in tongues. Holy Spirit told her she was undoing all the curses spoken as the Miami Indians danced around the fire, sang, prayed, and pronounced curses over the region. They did this on a Sunday night. That same week, on a Wednesday, I received an email

In which the mayor's wife said this was the last year the Miami Indians would hold their pow-wow here in our city. They were moving on. I don't know where they went, but they're no longer here. When the couple from our group obeyed the Holy Spirit and did what he told them to do, that prevailing spirit or the principality was unplugged and taken away. Since then, churches and pastors have developed an exquisite sense of unity. They're praying together, and they meet together. A group of other pastors prays, and it's just amazing to see what's happening. That was two people praying. They bound the principality in prayer and cast it out. We can do that because we are seated with Christ in heavenly places.

We do spiritual warfare from the third heaven and take care of business here on earth. We're praying, "Let your kingdom come, and you will be done on earth as it is in heaven." As we do this, our communities and neighborhoods should look more like heaven on earth and less like hell on earth.



As the Ekklesia rises in your community, pray for his kingdom to come and His will to be done in the community where you live. Ask the Lord to let your community begin to look more like heaven. Jesus, we want to colonize our community with the principles, the policy, and the lifestyle of heaven itself. That's the praying we do; as a result, our communities will begin to be transformed.

I wanted to share another powerful example of contending prayer with you. We have prayed that our whole area becomes a cancer-free zone. This came about when we asked ourselves, do we see cancer in heaven when we look at heaven? Cancer is an evil demonic spirit. Cancer is not allowed in heaven. Why does the Ekklesia allow it in our community?

We were in an Ekklesia meeting. It was one of our equipping meetings, and the Lord gave us a prophetic word: that someone would drive through our city on a significant freeway. They would be coming from the east and driving through our town, and as they come driving through our city in a car, they have cancer. As they move through our city and go out the other side to the west, they will be healed and have no more cancer. We've been praying that our whole city becomes a cancer-free zone. The people are just passing through, like a car wash, getting cleansed. A car goes through, and the brushes get it all lathered up with soap, then rinsed off. We prayed that someone just driving through our city would also be cleansed and washed off just from the presence of the glory of God in our community.

That's the praying we need to be doing to change the community around us, to identify the enemy's pockets and strongholds, and to lift them to heaven in prayer.

They ate their meals together. This is a beautiful and fun part of the Ekklesia because everybody likes to eat. I do, and, incredibly, God would choose something so familiar as the dining room table to be the track that the Ekklesia runs on to bring the kingdom of heaven to the whole earth. Isn't that beautiful?

You can go to another seminar. You don't have to take more training to learn how to use the dining room table. You don't need a new seminar on evangelism or discipleship. You know how to use the dining room table. We all love it, That's the track the Ekklesia runs on. The kitchen table is the primary vehicle for expanding the kingdom of heaven on earth. Isn't that beautiful? We don't need some new program. We need to do what they did in the Book of Acts. Eat your meals together and share life and talk about Jesus. Everyone has a table. Everyone knows how to use it, and everyone enjoys eating. I have yet to meet very many people that hate to eat.



Isn't this great? You can do this. We all can do this. We eat meals together every time we gather. The bringing of a dish is symbolic of sharing your life. When you bring a dish and share it as part of a meal, you share your life with others. This is symbolic of sharing your life at the table. Beautiful things happen at the table, people talk, and people communicate. They share their stories, they share their struggles, they share their burdens, they share their prayer requests. They were sitting at the table. Jesus comes into the midst of them. Do you know that He said in the Book of Revelation, "Behold I stand at the door and knock"? He's

knocking on the door. Contrary to popular opinion, Jesus is not discussing the door of your heart here.

Jesus said those words John wrote down as a letter to an Ekklesia. If anyone would open the door of the Ekklesia and invite Him in, He

would come in and eat supper with them. He would come in, sit at the table and eat a meal with them. That's what He does where He's welcome.

Have you ever been someplace where you knew you were not welcome? It's a very uncomfortable feeling. So, whenever we meet, we welcome him to come to the table and eat the meal with us, and He does just that. Beautiful things happen around that table.

They gathered daily house to house. And this is the one I talked about earlier. It's not just Sunday at 10 a.m. instituted in the fourth century. But in the New Testament, the early Ekklesia met any day of the week, any time of the day, house to house.



Daily, not just Sunday at 10 a.m.  
Any day, any time is o.k.  
We rotate homes for convenience.  
What an amazing difference the living room makes compared to the auditorium!



Invite some friends over for dinner and a prayer time  
After the meal gather in the living-room  
Share with them an issue in your community where the enemy has obviously gained a foot-hold.  
In prayer seek the Lord for direction.  
In prayer begin to contend for the Kingdom of Heaven.

Daily anytime, any place, and in our situation, we rotate homes just out of convenience. Having your Ekklesia meeting in the same house every week becomes a real burden for the host. But by turning it and sharing homes and maybe even occasionally, meeting at a restaurant, a park pavilion, or a picnic table. Take a picnic to a park somewhere; it breaks up that responsibility by rotating it from home to home and from house to house.

What an incredible difference the living room makes compared to the auditorium. Oh my, everything has changed. Miracles happen when you eat a meal together and sit down and begin to talk and share. Jesus shows up. The Holy Spirit takes control of the meeting, and it's a beautiful thing to see.

As always, we do have an application and activation for you. Remember how important it is to do this application and activations. It would be best if you did this to see an Ekklesia rise in your neighborhood and community. I guarantee you will see an Ekklesia rise if you do these applications and activations.

We want you to invite some friends for dinner and a prayer time. You don't have to be deceptive about it. Say something like, "let's get together and have a meal. Let's eat, and you bring something, and maybe we'll share the meat. You bring the vegetables, or we'll make the main part of the meal. You bring a dessert, and we'll get together and set up a time to get together with some friends." After the meal, gather in the living room and share some issues in your community. Maybe there's a house of prostitution or a crack house in your neighborhood. Maybe there's an Islamic temple in your area. Begin to share with them where the enemy has made a stronghold, a foothold in your community, and how you're concerned about it. Then, pray about it and seek the Lord for direction—asking Him for a strategy from heaven for that stronghold. What would heaven have us do.? Ask the Lord and then begin to contend for the Kingdom of Heaven to come to your neighborhood and agree together in prayer that God's Kingdom will begin to manifest in your community.

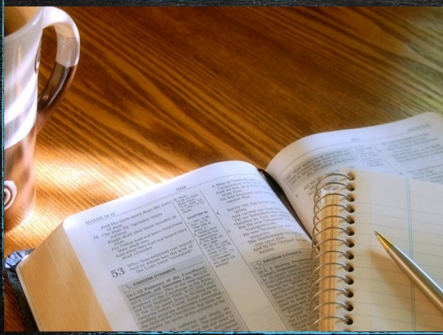
# Chapter 10



## The Leaders of the Ekklesia



## Application & Activation



### Before We Begin

Be prepared to highlight or take note of the many Scripture passages that we discuss in this chapter.

This chapter deals with the critical subject of the leaders of the Ekklesia. We will be listing quite a few scripture verses, and you will need to highlight or take note of them because you will need them to complete your application and activation at the end of the chapter.

Before we can talk about the leadership of Ekklesia, we need to talk about the leaders of the church because that is what we

have inherited, the leaders of the church. When King Henry the 8th of England wanted to divorce his wife, he asked the Pope for permission, but the Pope would not allow Henry to divorce his wife and marry another woman. King Henry was determined. The solution he came up with was to leave the Catholic church and remove the Pope from the leadership of the church and appoint himself as the leader of his new church that he called the Church of England. He instituted a law that was called the Divine Right of Kings. This idea stated that churches are accountable to the King, and the King is accountable to God. Essentially, he removed the Pope and put himself in the place of the Pope. This took place many centuries after the New Testament Ekklesia was functioning.

The church system was born in 325 A.D. The hieratical system began to form and develop. During the fourth, fifth, and sixth centuries, this whole extensive system of bureaucracy grew into what we know of as the Roman Catholic Church.

When Henry the 8th removed the Pope and put himself in the leadership position of the church, he didn't change the system; it stayed the same. Later, when King James came along and translated the Bible, that system was still in place. King James did not change any of the ecclesiastical structure. The only thing he changed was the issue of who was in charge. The King, not the Pope, was the leader of the Church of England. Until her death, Elizabeth, the Queen of England, was the head of the Church of England. Now her son King Charles III is the leader of the Church of England. I believe both Charles and his mother, Elizabeth, to be wicked people. Elizabeth was, and Charles, is the ruler of the Church of England today.

The leadership we see in today's church system can be traced back to the Roman Catholic Church, not to the Bible. You will not find it in the Bible. It is the same with the Church in America today; if you trace the lineage of any denomination, like you trace a family tree, starting with grandparents all the back, you will discover that they all trace back to the Roman Catholic Church and not to the Bible. This is because this church system was not mentioned in the Bible. The church that we see today is not found in the Bible at all. What King James did when he had the Bible translated into English, he took the system that he was the head of and wrote it into the Bible. Instead of doing what the Bible told him to do, he told the Bible what he wanted it to do.

The structure of the Church is similar to that of a corporation. This is true not just in the Catholic system. This structure also exists in the Lutheran, Episcopalian, or Anglican Churches.

## The Leaders of Church



**Bishops** = CEO or Business Administrator of the Corporation

**Priests** = Clergy Leaders of the local Church

**Elders** = Board of Administration for the spiritual needs of the Church

**Deacons** = Board of Administration for the physical needs of the Church, buildings, etc.

One of the hallmarks of this corporate system is the bishop. There are bishops in most of the Evangelical Churches. I grew up in a bible-believing Evangelical Church, and there were

four Bishops when I was first ordained in ministry. Bishops are like the corporate CEO leaders in the church system.

The Catholic Church has several tiers and layers above the bishop. There are Archbishops and Cardinals. Above them, there is the pope. These layers are above the bishop, and below the bishop are the priests who function as the clergy leaders of the local parish. Under the priests are the elders that serve as a Board of Administration. The elders take care of the spiritual needs of the church. Then the deacons are under the elders. The deacons more or less take care of the building and administration of the physical needs of the church buildings and the people.

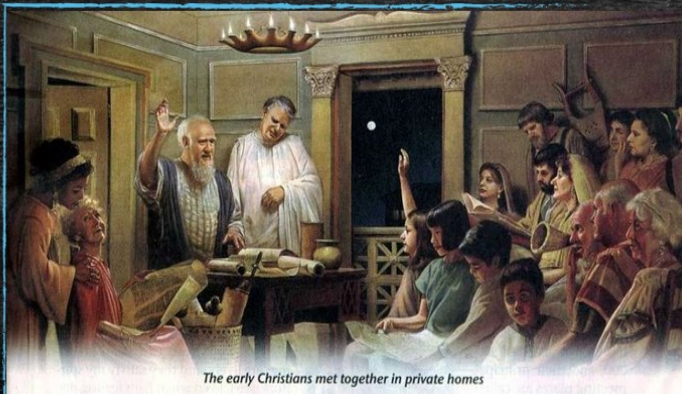
Now, if you took a corporate flow chart of the average church and laid it out, you would see it looks like a triangle. There is a CEO-like person at the top, maybe a Senior Pastor, or if it's a denomination, it would be a Bishop. Then there are elders under that, and then there are committees functioning. Beneath them, there are other boards and committees, and then we finally come to the church's people. This pyramid structure looks like a corporation like Ford Motor Company or General Motors. If you laid the corporate structure chart of General Motors beside the organizational structure page of the average church in America, you would see very close similarities. The church system was built and modeled after the Roman military system in the Roman Empire. This is why it is called the Roman Catholic Church. This structure started in Rome. It was modeled after the Roman military structure. This struc-

People responded to all of this hierarchy and bureaucracy by forming house churches. Unfortunately, some of these house churches went too far in the other direction. They said, "Well, Jesus is our leader, and we don't need any human leadership other than Jesus."

I was in the house church movement for several years, and my experience has taught me that the house church model doesn't work very well because there is no proper leadership. There is never a leadership vacuum in an organization. Someone will rise to leadership to fill that vacuum. If you put ten people together in a living room, someone will surface as the leader of that group. It may not be the person God ordained or appointed, but someone will be the leader.

Leadership is necessary. God has always used humans to accomplish His purposes. The New Testament is filled with words, verses, and paragraphs

## The Leaders of Ekklesia



*The early Christians met together in private homes*

- Believers met primarily in their homes
- They all participated
- All the "One Anothers" were practiced
- They all prophesied
- They all ministered

about the subject of leadership in the Ekklesia. We need to look at leadership in the Ekklesia. What did they do? Who were they? How did they function?

First, you must remember that all of the Ekklesia's in the New Testament met primarily in homes. You must get that mental picture of meeting in a home, not in the building, not in the big auditorium, but in a living room, and as such, they all participated. They functioned in all the One Another's. We already had a chapter about the One Anothers. They all prophesied, and they all ministered. When you get that picture, you realize there is very little need for this prominent bureaucratic corporate structure. I sometimes wonder, what would a Bishop do in a living room? What would a Cardinal do in the living room?



The whole thing becomes kind of silly when you put the church structure today into the model of the New Testament; it just becomes useless. We do not need any of the stuff of

## The Leaders of Ekklesia

### Acts 20:17, 28, Elders, Shepherds

- Acts 20:17 From Miletus, Paul sent to Ephesus for the elders (*presbuteros*) of the church.
- Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers (*episkopos*, bishop). **Be shepherds** (*poimaino*) of the church of God, which he bought with his own blood.
- NKJ Acts 20:28 ...**to shepherd** the church...
- verb infinitive present active (it's a verb not a noun)
- 4165 ποιμαίνω poimaino {poy-mah'-ee-no}
- Meaning: 1) to feed, to tend a flock, keep sheep 1a) to rule, govern 1a1) of rulers 1a2)....
- Usage: AV - feed 6, rule 4, feed cattle 1; 11

*"presbuteros"* : Elders, Character, Maturity

*"episkopos"* = Overseers, Function

*"poimaino"* = Shepherd, Responsibility

the church system. We do not need bureaucracy. What we do need is leadership. So who are the leaders? Three words are used in the New Testament that describe Ekklesia leadership.

The three words are all right here in Acts 20:17 and verse 28. They are

*"presbeteros,"* usually translated as elders, and primarily talks about their character or maturity. This is talking about spiritual maturity. The second word is *"episcopos."* That word is best translated as overseers. And the third word is *"poimaino,"* which talks about shepherds and their responsibility. We have maturity, function, and responsibility described here, but these three words describe one person. It's not like there are layers of bureaucracy that the church system would have us believe. We have three words describing the same person. Three aspects of that person are their maturity, their function, and their responsibility. These all refer to an individual, not a bureaucratic structure.

We are going to look at these words individually. The first passage of scripture to highlight or take note of is 1 Timothy 3:1-7. This is the New Living Translation, "This is a trustworthy saying if someone aspires to be an Ekklesia leader (the word *episcopas*) he desires an honorable position." So, an Ekklesia leader, (*episcopas*), "must be a

man whose life is above reproach. He must be faithful to his wife. He must exercise self-control, live wisely, and have a good reputation. He must enjoy having guests in his home."

## I Timothy 3:1-7 NLT

- This is a trustworthy saying: "If someone aspires to be a **church Ekklesia leader** (*episkopos*), he desires an honorable position."<sup>2</sup> So a **church Ekklesia leader** (*episkopos*) must be a man whose life is above reproach. He must be faithful to his wife. He must exercise self-control, live wisely, and have a good reputation. He must enjoy having guests in his home, and he must be able to teach.<sup>3</sup> He must not be a heavy drinker or be violent. He must be gentle, not quarrelsome, and not love money. He must manage his own family well, having children who respect and obey him. <sup>4</sup>For if a man cannot manage his own household, how can he take care of God's **church Ekklesia**? A **church Ekklesia leader** must not be a new believer, because he might become proud, and the devil would cause him to fall. <sup>7</sup>Also, people outside the **church Ekklesia** must speak well of him so that he will not be disgraced and fall into the devil's trap.

Why do you think he must enjoy having guests in his home? Well, it is because the Ekklesia met in his home. He must be able to teach. He must not be a heavy drinker or violent. He must be gentle, not quarrelsome, and not love money. He must manage his family well, having children who respect and obey him. For if a man cannot manage his own household, how can he take care of God's Ekklesia? An Ekklesia leader must not be a new convert or new believer because he might become proud, and the devil would cause him to fall. Also, people outside the Ekklesia must speak well of him so that he'll not be disgraced and slip and fall into the devil's trap.

So, let's look a little bit deeper into I Timothy 3. Notice that the NLT (New Living Translation) doesn't say anything about a bishop. It just says a church leader, an Ekklesia leader. We will compare verse 1 in the King James Version of the Bible with the NLT. In the King James, it says, "this is a true saying. Suppose a man desires the office of a bishop. He desires a good thing." The NLT says, "this is a trustworthy saying if someone aspires

## I Timothy 3:1

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<u>KJV</u>	<u>NLT</u>
<ul style="list-style-type: none"><li>▪ This is a true saying, if a man desire the <u>office of a bishop (episkopas)</u>, he desireth a good work.</li></ul>	<ul style="list-style-type: none"><li>▪ This is a trustworthy saying: "If someone aspires to be a <u>church Ekklesia leader (episkopas)</u>, he desires an honorable position."</li></ul>
	<u>TPT</u>
	<ul style="list-style-type: none"><li>▪ If any of you aspires to be an <u>overseer (episkopas)</u> in the church; Ekklesia you have set your heart toward a noble ambition, for the word is true!</li></ul>

to be an Ekklesia leader...". The same word, episkopas, is used, but it is translated here as a leader.

What I want you to see about the King James Version is this, there is no corresponding Greek word to be translated to the word "office." In other words, the translators of the King James Version of the Bible wrote the word "office" into the Bible. They did this to validate and perpetuate their bureaucratic structure. They wanted their hierarchy, which became an office, wrote it into the Bible. In the New Testament's original language of Greek, there is no word to translate into office. We use the word office in our day and our culture—for example, the Office of the President. I will illustrate this idea.



Imagine my hand holding a remote control. Let's say that my hand is the office of the President, and my little remote controller is the President. We vote for the president and put the president in office. After four years, he will no longer be the president, and he will be out of the office. But the office will still be there. It will be vacant until someone else is inaugurated and put into the office. The office is like a placeholder for a person.

## Titus 1:5-9 NLT

- I left you on the island of Crete so you could complete our work there and appoint **elders (presbuterous)** in each town as I instructed you. <sup>6</sup> An elder must live a blameless life. He must be faithful to his wife, and his children must be believers who don't have a reputation for being wild or rebellious. <sup>7</sup> A church **Ekklesia leader (episkopas)** is a manager of God's household, so he must live a blameless life. He must not be arrogant or quick-tempered; he must not be a heavy drinker, violent, or dishonest with money. Rather, he must enjoy having guests in his home, and he must love what is good. He must live wisely and be just. He must live a devout and disciplined life. <sup>9</sup> He must have a strong belief in the trustworthy message he was taught; then he will be able to encourage others with wholesome teaching and show those who oppose it where they are wrong.

This is not a biblical ideal. In the original language, there is no "office." That's part of the bureaucratic structure that the translators of the King James Version wrote into the Bible to validate and perpetuate their bureaucratic system of control and containment. This hierarchy and a bureaucratic structure of people, a special class of particular people called the clergy. Everyone else is beneath and they are

called the laity. Clergy and laity are not distinctions that are in the Bible. That's the system man built, but it's not in the scriptures. It's not in the word of God.

The Passion Translation calls these same people overseers. We like that word; We call the leadership of the local Ekklesia overseers because that is what they do; that is their function, to oversee the home congregation.

Titus 1:5-9 also uses leadership words, but now we have two of them: *presbuterous* and *episkopas*. We read in Titus 1:5-9, "I left you on the island of Crete so that you could complete our work there and appoint elders (*presbuterous*) in each town. As I instructed you, an elder must live a blameless life. He must be faithful to his wife and his children. And his children must be believers who don't have a reputation for being wild or rebellious. An Ekklesia leader (*episkopas*) is a manager of God's household." (Did you see that word "manager"?)

## Titus 1:5 & 7

### KJV

- For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders (presbuterous) in every city, as I had appointed thee: vs 5
- For a bishop (episkopas) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; vs 7

### MEV

- For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders (presbuterous) in every city, as I commanded you: vs 5
- For an overseer (episkopas) must be blameless, as a steward of God, not self-willed, not easily angered, not given to drunkenness, not violent, not greedy for dishonest gain, vs 7



He must lead a blameless life. He must not be arrogant or quick-tempered. He must not be a heavy drinker, violent or dishonest with money. Instead, he must enjoy having guests in his home. (Once again, the home congregation is in the Bible.) He must love what is good. He must live wisely. He must live a devout and disciplined life. He must have a strong belief in the trustworthy message he was taught. Then he'll be able to encourage others with wholesome teaching and show those who oppose it where they are wrong."

The two leadership words in this one passage are *presbuteros* and *episcopas*. *Presbuteros* is translated as elders, and *episcopas* is translated as leaders. We are talking about the leadership in the local Ekklesia. In Titus 1:5 let's compare again, King James and another translation called The Modern English Translation or Modern English Version (MEV). Let's see how they deal with it and compare them. The King James says that he wanted them to ordain elders, and also, in verse 7, a bishop must be blameless. So, they used the word elders but put the word "ordain" with it. They used the words "ordained elders" and then the word "bishop."

The MEV (Modern English Version) uses the words elders and overseers, which is a much better word. It does not have that religious connotation to it. The King James Version wrote the word ordained instead of appoint. Again, they did this to validate their bureaucracy. In the church system, they ordain pastors and elders. They go through a process to ordain, educate, interview, and question them, and then an ordination ceremony with lots of pomp and circumstance. Only then are they ordained, elders. Then they set aside a particular class of people called clergy. Some denominations even require them to wear different clothes with a unique collar, robe, frock, or hat. Different clothes separate them from ordinary people because they are ordained. The Ordination is quite a religious ceremony.

I know about this from personal experience. I was ordained five different times by five different denominations. Every time I would go to another denomination to help them plant churches, they would take me through this whole ordination process. It is part of the church system of bureaucracy. Again, this is not what the Bible says. The Bible merely says to appoint. It would be like one of the apostles or prophets saying, "John, I've acknowledged a lot of leadership potential in you. I see you love your kids. You love your wife, and things are going well at home. I see you love the Lord and his Word, and I would like to appoint you as an elder and overseer of a home congregation." And that is how it was done. There was no big pomp and circumstance, and no religious ceremony.

## The Leaders of Ekklesia

# Elders

God's Faithful Shepherds

Acts 20:17 NKJV From Miletus he sent to Ephesus and called for the **elders** (*presbuteros*) of the church Ekklesia .

A Shepherd of the home gathering

Titus appointed them after the instruction of Paul, and they became overseers.

This is Titus 1:5-7. The leaders of the Ekklesia could be summarized by calling them, shepherds and overseers. Shepherds and overseers are the same. Shepherding and Overseeing is watching

over the flock according to the Bible.

Omega Kingdom Ministry handles appointments of bootcamp graduates similarly. After people complete our bootcamp training, we have a graduation gathering, and appoint people as elders and overseers. Then we release them to go out and serve Christ the King, serve the Lord. We offer support through more advanced classes and connecting them with other graduates and leaders.

In Acts chapter 20, Paul wanted to meet with the elders, so he calls them together. That

is the *presbuteros*. He called them together and talked to them about how to be the leader of a home gathering and how to shepherd the flock of a home gathering. This is another passage to take note of: Acts 20:25-31. This is from the New King James version of the Bible. This is Paul talking to the elders and calling them together. Here you see that word *presbuteros*. Look whom he is talking to. He is also talking to the *episcopas* and the *poimaino*. Acts 20:25: "And indeed, now I know that you all, among whom I have gone preaching

## Acts 20:25-31 NKJV

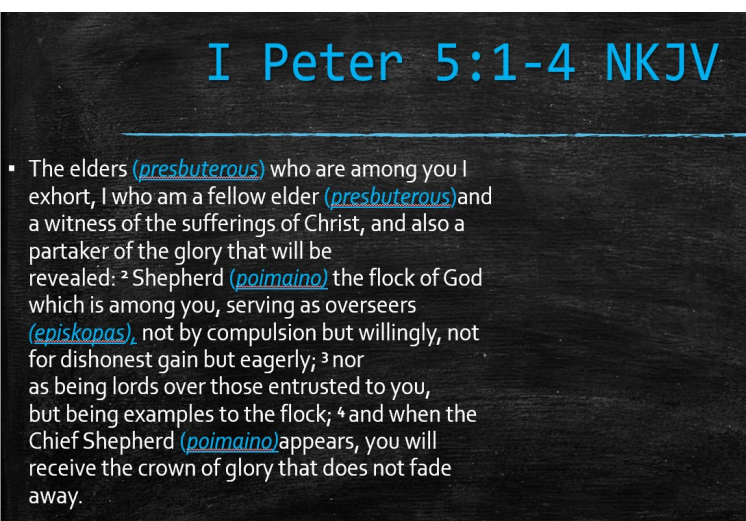
- "And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. <sup>26</sup> Therefore I testify to you this day that I am innocent of the blood of all men. <sup>27</sup> For I have not shunned to declare to you the whole counsel of God. <sup>28</sup> Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers (*episkopas*), to shepherd (*poimaino*) the church Ekklesia of God which He purchased with His own blood. <sup>29</sup> For I know this, that after my departure savage wolves will come in among you, not sparing the flock. <sup>30</sup> Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. <sup>31</sup> Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

the kingdom of God, will see my face no more. Therefore, I testify to you that I am innocent of the blood of all men, for I have not shunned to declare to you the counsel of God. Therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers (*episkopas*), and to shepherd, (*poimaino*), the Ekklesia of God which he purchased with his blood, for I know that after my departure, savage wolves will come in among you, not sparing the flock. Also, men will rise up speaking perverse things from among yourselves to draw away disciples after themselves. Therefore, watch and remember that for three years I did not cease to warn night and day with tears, cease to warn every one night and day with tears.”

Okay, let's take these verses apart. First, you see that he is telling them to take heed of themselves. This is the first qualifying mark of someone who will function in leadership in the Ekklesia. They need to watch over their own life and spiritual development, and to take it seriously. They need to be in the word of God, praying, and obedient. They need to be watching over their own life spiritually. They also need to watch over their family, wife, and children. They are making sure that they are following Jesus. They are even watching over their own physical body. They are taking care of their health. “Take heed to yourselves.” That’s the first qualifying mark of someone who will be a leader in the Ekklesia.

Then Paul refers to “all the flock”; this is the first time the Bible uses a word that describes a group of sheep to describe the Ekklesia. Here the Ekklesia is called a flock. “Take heed not only to yourselves but to all the flock.” He is saying to look over them the same way you look over yourself. You looked over yourself spiritually, physically, mentally, and emotionally. Look over the flock the same way. Watch the flock. He uses the word overse-

ers. Overseers and shepherds both are used in this passage of scripture. Overseers watch over; shepherds also watch over. You know how a shepherd would stand up on top of a big rock and look out over the sheep, watching them. Just looking over them does not mean you become an overseer. What I am describing is someone who is looking over the flock and shepherding them. The function here is to watch and to warn. Just like a shep-



**I Peter 5:1-4 NKJV**

- The elders (*presbuterous*) who are among you I exhort, I who am a fellow elder (*presbuterous*) and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: <sup>2</sup> Shepherd (*poimaino*) the flock of God which is among you, serving as overseers (*episkopas*), not by compulsion but willingly, not for dishonest gain but eagerly; <sup>3</sup> nor as being lords over those entrusted to you, but being examples to the flock; <sup>4</sup> and when the Chief Shepherd (*poimaino*) appears, you will receive the crown of glory that does not fade away.

herd would watch if a wolf is coming and warn the sheep to protect them.



Paul says in verses 29-30, “For I know this that after my departure, savage wolves will come in among you not sparing the flock. Also, from among yourselves, men will rise ...” We have had this happen already many times. The leadership of the local Ekklesia needs to deal with it because they are to care about the local people, the sheep.

In 1 Peter 5, all three words are used in one passage. I Peter 5:1-4. Peter is writing and identifying himself as an elder; he says, “The elders (*presbuteros*), who are among you, I exhort, I who am a fellow elder and a witness of the sufferings of Christ and also a partaker of the glory that will be revealed shepherd (*poimaino*), the flock of God which is among you, serving as overseers (*episkopas*), not by compulsion but willingly. not for dishonest gain but eagerly, nor as being lords over those entrusted to you, but being examples to the flock.” Living among the flock being an example to them, Not lording it over them. Verse 4, “And when the Chief Shepherd (*poimaino*) appears, you will receive the crown of glory that does not fade away.” All three words are used in one passage!

Peter often identifies himself as an apostle. Here he identified himself with the people and called himself an elder, telling them to shepherd the flock and that they were overseers. Notice also in the last verse there, in verse 4; he identifies this chief shepherd. The word shepherd comes from *poimaino*. In some versions of the Bible, it is also translated as pastor. The word pastor also comes from *poimaino*. The shepherd is to the pastor; the pastor is to the shepherd of the sheep. Peter identifies the chief shepherd as Jesus. He says that when Jesus comes, he will reward you. He talks about getting a crown that does not fade away.

# The Leaders of Ekklesia

	Elder – <i>presbuteros</i>	Overseer – <i>episkopos</i>
Acts 20	v17 "...he sent to Ephesus and called to him the <b>elders</b> of the church."	v28 "Be on guard for yourselves the Holy Spirit has made you <b>overseers</b> , to shepherd the church..."
Titus 1	v5 "For this reason I left you in Crete, that you might...appoint <b>elders</b> in every city as I directed you,"	v7 "For the <b>overseer</b> must be above reproach as God's steward..."
1Pet 5	v1 "Therefore, I exhort the <b>elders</b> among you..."	v2 "shepherd the flock of God among you, exercising <b>oversight</b> ..."

*"presbuteros"* : Elders - Maturity

*"episkopas"* : Overseers – Function

*"poimaino"* : Shepherds – Responsibility

Jesus is identified as the senior pastor, the chief shepherd. If Jesus is the senior pastor, there cannot be more senior pastors. I ministered for many years in the church and was often called the Senior Pastor. I had a staff of associates, and I regret all those years of being

## The Leaders of Ekklesia



To Oversee (watch over)  
To Protect  
To Shepherd: Feed & Lead  
The Home Gatherings  
Communicate  
Facilitate  
Moderate  
The Home Congregation

called the Senior Pastor. It did not feel right. It did not sound right. Nevertheless, that is what they called me. The reason that it did not sound right is that there can only be one senior pastor. Even in the church system today, they would not dare think about having two or three senior pastors. It would not work, and it does not work in the body of Christ, either. There

can only be one head. There is only one Chief Shepherd. His name is Jesus, and if you are going to use the word shepherd, the rest of us are all under-shepherds, not senior pastors. There can only be one Chief Shepherd. This is Jesus.

So, in the Ekklesia, we see these words used most frequently: overseers and elders. And again, I want to review the three words: *presbuterous*, which is translated as elders and usually speaks about their spiritual maturity; the word *episkopas*, talking about Overseers as a function; and the Greek word *poimaino*, best translated as shepherds and its speaking about the responsibility so is usually and best translated as overseer, and that's talking about their function. So these three words describe their maturity, function, and responsibility.

To oversee means watching over, protecting, feeding, and leading the sheep to green pastures. Jesus said he's the Chief Shepherd Psalm 23, the Lord is my shepherd, and it says that he leads me to green pastures and beside still waters.

I raised sheep earlier in my life. We had 100 ewes, and two buck. We bred ewes and sold the lambs. We had one hundred ewes at one point. I can tell you that sheep only lay down when their bellies are full and healthy. If they are sick, they are uncomfortable and don't lie down. When they are hungry, they don't lie down. The only time sheep lay down in green pastures would be when they are healthy, and their bellies are full. The rest of the time, they are eating. They eat all day long. When they get their belly full, they lie down. Jesus said he wanted to lead us to green pastures so we would lie down in green pastures and beside still waters. We will have our bellies full, and that's what he wants for his sheep. The shepherd's responsibility is to lead the flock and to feed them, so they get their bellies

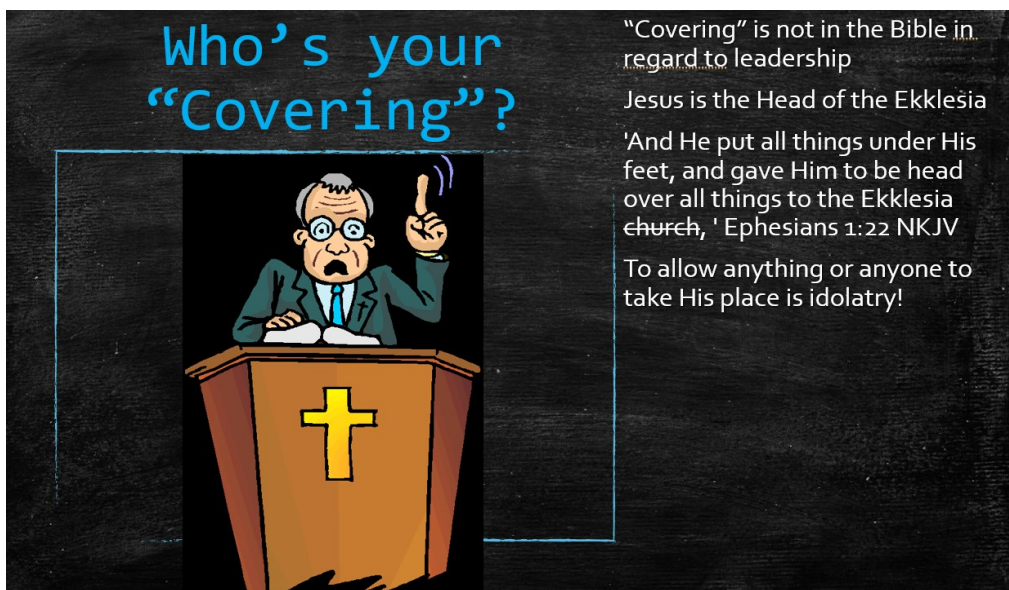
full. He wants the shepherd to ensure that the sheep are contented and happy. To ensure that they are at peace and safe. This is also what we are called to do as leaders of the Ekklesia (the home gathering).

I want to share some other words to help you wrap your mind around what we discuss here. What do you do as a leader in the home gathering? Communicate, facilitate and moderate. You communicate about the meeting. For example, "We will meet at Joe's house on Tuesday night at seven o'clock, bring a dish to share." You facilitate, and you make sure

Joe's house is all set up. If everything is okay; you announce it, making it happen. Make sure that it happens without complications, and then when you meet together, you moderate the meeting. Facilitate the discussion and moderate the meeting so that no one dominates it and tries to control it. Everyone gets to share. Those three words are the leadership of the home congregation.

You're going to hear a question from church leaders. They will ask you, "You are meeting in a home. Who is your covering?" You are going to hear something like that, I heard it, and you will probably hear it also, "Who's your covering?" Let me tell you that the word "covering" is not in the Bible regarding leadership. The word covering is in the Bible, but it is about a woman's hair. Her hair is her covering, which is not leadership in the Ekklesia. The discussion of covering comes from people in leadership in the organized church system and they use that word to control and contain people inside their system. They want you in their system.

Covering is a control word; once you are out, you are free. Jesus is the head of the Ekklesia. When people ask me who my covering is, I hand them the Bible and say, "Would you please find for me where it says we need to have a covering other than Jesus?" Ephesians 1: 22 says God the Father put all things under the feet of Jesus and gave him the head over all things to the Ekklesia.





# What about Accountability?



This question usually comes from someone who still has the pyramid structure of church in their mind.

'And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; **and be subject to one another in the fear of Christ.**' Ephesians 5:18-21 NASB

My covering is Jesus Christ. He wants to be the head of the Ekklesia. He does not want the system to be the head of the Ekklesia. He wants you out of the system so that he can be your covering. It is a glorious and powerful experi-

ence to know that Jesus is my covering. He is the only one I need. He is our covering because he is the head, and I am part of the body. Allowing anything or anyone else to take his place is idolatry. It is putting a human or an organization in a place in our life that only Jesus can fill.

Jesus is our covering. Don't say that Omega Kingdom Ministry is your covering. We are not! We are no one's covering. We do not want to be. Russ Wagner is not your covering! He is no one's covering. He does not want to be. He would not dare step into that position because Jesus is your covering. Jesus is the only one you need. When you graduate from Ekklesia Bootcamp, you are released to the King and the Kingdom, and you are not under the covering of Omega Kingdom Ministry. We will support you in any way that we can. This is what we are called to do, not to be a covering.

Another question people may ask is, "What about accountability?" the people that ask that question are still in that pyramid of the bureaucratic church system and structure. Those are the ones who are going to ask you this question. They are sitting in an auditorium or church building, watching someone on the platform to whom they are all accountable. When you sit in a circle in the living room, the whole question of whom you are responsible for is a mute question and becomes obsolete. When we are sitting in a circle, we all are accountable to one another. The Scripture tells us to be responsible to each other. Ephesians 5:18 says that we were to be subject to one another in fear of Christ. "And don't get drunk with wine for that's dissipation be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, making melody with your hearts to the Lord; always giving

thanks for all things in the name of our Lord Christ to God even the Father and be subject to one another in fear of Christ.” Who are we accountable to? We are responsible to one another. Your life becomes an open book as you share. Transparency and trust develop, and you share your life with them.

No longer is the pastor up here on a pedestal all alone. You see pastors burn out when everyone is accountable to them. Many pastors have marital problems because they are isolated, and they expect to hold everyone responsible to them, and that is destined for burnout. It is much easier to be accountable to one another, share your life, and be an open-home congregation. That is your accountability. We are subject to one another.

Now for the application and activation. You were told when you started this chapter that we wanted you to highlight or take notes of the Bible verses we cover. What we are going to have you do is get your favorite translation of the Bible, your favorite study Bible, and then a couple of other translations. You might even use your Bible app or Bible websites on your computer. When you use your Bible app or computer, you can change translations quickly and easily. We want you to compare some translations and look up all the references you highlighted or noted. Once you look up the verses and study them, we are asking you to compare and contrast how the translators use these three words: *presbuteros*, *episkopas*, and *poimaino*. How do they use the words elder, overseer, and shepherd? How do the translators use them? And then, please write a few paragraphs on how you see yourself and the role of leadership in the Ekklesia. How do you see yourself and your role?

We want you to write your own ecclesiology. The study we just finished in seminaries is called ecclesiology, The study of Ekklesia leadership. Please write a few paragraphs about how you see leadership in Ekklesia. What is their role? What is their function? What are they going to do?

We also want you to discuss pastoral leadership with a friend of yours who is still actively involved in the church system. This will be interesting. Compare what you studied in the Bible with what they will share with you and discuss leadership in the church.

## Application & Activation



Using your favorite Bible and at least two other Translations, look up all the references in this presentation.

Compare & Contrast how the Translators use the words:

- "presbuteros"*
- "episkopas"*
- "poimaino"*

Write out a couple paragraphs on how you see the role of leadership in the Ekklesia and bring it to share in class.

Enter into a discussion about Pastoral leadership with a friend who is still active in the system of "Church."



# Chapter 11



## Equipping the Ekklesia



The revelation of Ekklesia has brought us to this point. We have gained a lot of information, but it is important that the Ekklesia has what it needs to go forward in advancing the Kingdom of God. In this chapter we want to talk about equipping the Ekklesia.

The main passage which this whole session is built upon is found in Ephesians Chapter 4:37; and 11-16.

I am taking these scripture passages from the New King James Version of the Bible. We read: "And he himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers;

## Ephesians 4:11-16 NKJV

- And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, <sup>42</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, <sup>43</sup> till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; <sup>44</sup> that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, <sup>45</sup> but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—<sup>46</sup> from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

ers; for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of faith and the knowledge of the Son of God to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the

trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love." This is the main passage of scripture where we begin to see what He wants us to do to equip the saints.

There are five different functions or roles of ministry mentioned in this passage. There are apostles, prophets, evangelists, pastors and teachers. Five major roles. They're often called the five-fold ministry. You can call them that if you'd like. I just like to call them functions or roles of ministry. Notice it says he himself. He is Jesus Christ. The verses prior to verse 11 talk about how he ascended. Before He ascended, He descended, preached the gospel to the captives and then he ascended. After He ascended, He gave gifts to men and these five gifts are often called the Ascension Gifts.

They are what Christ has given to the body in I Corinthians chapter 12. He gave the gifts of the Holy Spirit. In Romans chapter 12 we have the gifts of the Father. All together we have Father, Son and Holy Spirit all three persons of the trinity involved in giving gifts. These gifts are the gifts of Christ. The Ascension gifts that could also be called the gifts of the apostle of the lamb. These are the gifts that He's given to the Body of Christ. When they're functioning properly, their purpose is to equip the saints.

Now we are going to talk for just a minute about the definition of equipping. The function of these five gifts is to be the equipping of the saints. It is the saints who are to do the work of the ministry. The five-fold ministry gifts are equipping the saints to do the work of the ministry.

This is the plan of Jesus for the Body of Christ, that each one does the work of the ministry. When the saints minister to one another The body of Christ is edified. You'll notice that several times these passages talk about edifying. Towards the end it says from whom the whole body joined and knit together by what every joint supplies. That's everybody according to the effective working by which every part does it share. This is everyone working and ministering together. Ministering to one another causes the body to grow.

This is what he wanted us to do. The role of these five ministries is to equip the saints to do the work of the ministry. This is the day of the saints rising up. This very day that we are in now. The saints are being equipped to do the work of the ministry.

What is equipping? We need to know what that word means and how to function in it. According to the Spirit-Filled Life Study Bible notes on this passage of scripture, equipping is a making fit, preparing, training, perfecting, making fully qualified for service. In the classical language the word is used for setting a bone during surgery. The great physician is now making all the necessary adjustments so that the Ekklesia will not be out of joint. The term is almost like a medical term. Like setting a bone so it will not be out of joint. To put back in place that which has been out of place, back in place.



As I was growing up, my childhood was pretty rough. Before I became a Christian. I lived a pretty wild life. I was the youngest of three boys and we were all ruffians. To give an example, we played cowboys and Indians with BB guns and real arrows and we would shoot each other. That was some of the fun we had when we were kids. I am thankful to the Lord that I have never had a broken bone. If you knew the kind of I lived before Jesus, you would say wow that's a miracle that Russ didn't break a bone or worse as he was growing up. Neither my wife nor I have ever had a broken bone. I can't quite identify with what it feels like to break a bone, to have a bone go out of joint or to have a bone put

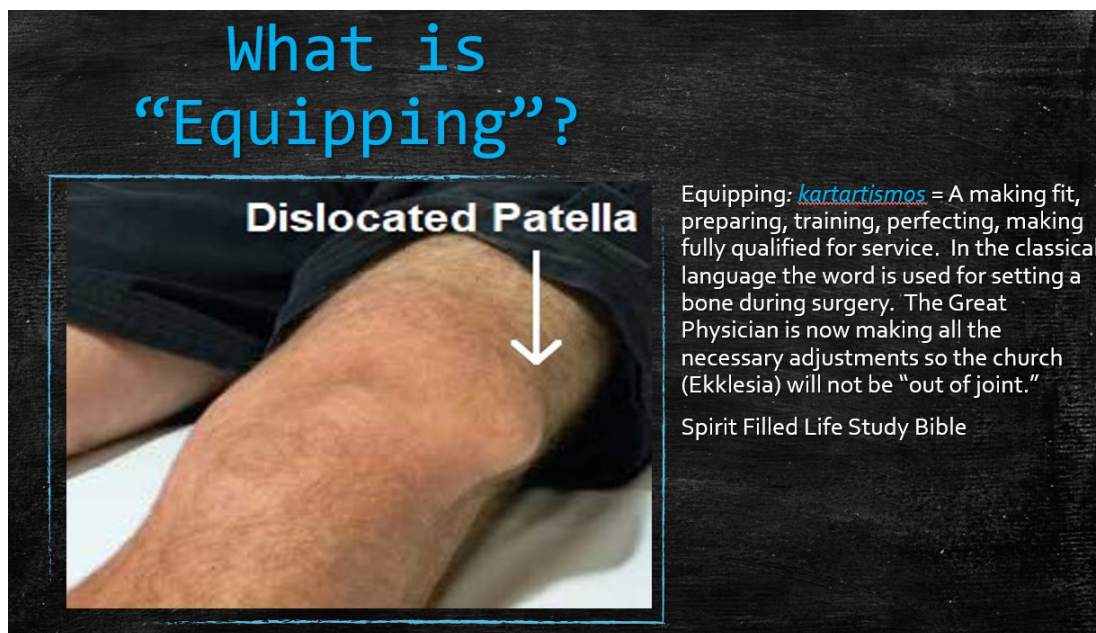
back into joint.

I can tell you that I had the experience of helping someone in that situation. We were playing basketball as teenagers. We played a lot of basketball. I played power forward. My friend and I

were playing at

the YMCA gymnasium. He went up for a rebound. A guy on the opposing team elbowed him right in the kneecap. As a result of this, his kneecap went off to the side of his leg. We could all tell that this was terribly painful for him. My friend was hollering, yelling and screaming. Everybody ran over to him. I held on to him while the man who was the director of the YMCA, at the time just took his hands, cupped them and shoved my friend's kneecap back over into place. This adjustment in my friend's kneecap caused him a lot of pain as well.

The YMCA Director didn't have to put my friend's kneecap back in place, but if he hadn't, my friend would have been incapacitated and immobile. He would have not been able to even walk. What the director did was painful but necessary.





We see a lot of things out of joint in the church system today. What's happening in the Ekklesia is that God is raising up apostles and prophets as equipping ministries to put things back into place. The word equipping means making all the necessary adjustments so that the Ekklesia will not be out of joint. This is a work of the great physician using the Ekklesia. Thank God that in our day through the move of the Holy Spirit the true kingdom apostles and prophets are rising up in the Ekklesia. God is raising them up and they are functioning in the role of putting everything back the way it's supposed to be.

## Are They Still Here Today?



Some say, "NO!"

In many denominational circles, Apostles and Prophets no longer exist.

Pastors dominate the institutional Church Leadership roles, with Teachers coming in a close 2nd place.

Together they hold a monopoly on the leadership rolls in ministry.

Are apostles and prophets still alive and active today? A lot of churches say No. In fact, probably as many as 80 to 90% of the churches in America say there are no more apostles and prophets. Many churches teach that towards the end of the New Testament period when the first apostles died, that this

marked the end of apostolic ministry. These churches say, "They died. They are no more." This doctrine is called cessationism. They believed that the apostolic and prophetic gifts ceased at the time when the New Testament was written. These cessationist churches believe that there are no more signs, wonders or miracles. They believe that there are no supernatural gifts like praying in tongues, prophecy or healing. These cessationist churches believe that these gifts all perished with the apostles of Jesus' time.

They do believe that there are still pastors, teachers and evangelists, however, they believe that evangelists are not allowed to do ministry in the local church. They are relegated to an itinerant ministry outside the church and have to come and visit churches and hold evangelistic services. This being the case in these churches, the saints are not being well equipped to do the work of the ministry. The pastors and teachers are holding on tight to the ministry rather than equipping the saints to do the work of the ministry.

There are no apostles or prophets in many denominational circles. The denomination that I grew up in had no apostles or prophets. There was no place for them. They didn't exist according to the theology of many. As a result pastors pretty much have control of the system. If you go to a local church and say, take me to your leader, they're going to take you to the Pastor's office. Pastors and teachers hold on to the leadership roles of church as we know it. This is life inside the box, and this is really an unfortunate thing because this turns pastors into more of a manager and less of a shepherd.

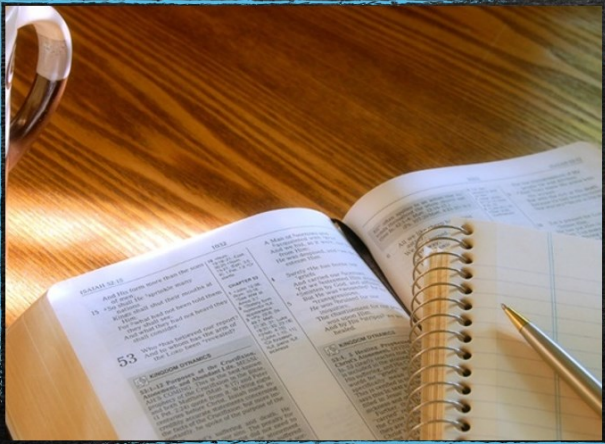
If we were talking about the business world rather than Church apostles and prophets would be seen as visionary leaders. They are always looking out to the horizon to expand the ministry, to make it grow, to reach new heights and to climb the next mountain. That's what visionary leaders do. Because pastors and teachers are predominantly in charge of the church ministry, They have led, the body of Christ to a plateau that is stagnant with little growth and little adventure.

Apostles and prophets are like entrepreneurs pushing back darkness and taking ground away from the enemy. This is what they do. They take ground from the enemy. Many pastors want to manage the ground they have inside the system and so together the pastors and teachers hold a kind of monopoly on the leadership roles in ministry. Unfortunately, for the most part, they have excluded the role and ministry of apostles and prophets and have pushed them aside.

Apostles and prophets are not welcome on the team in many denominations. In their minds, church system leadership have good reason not to want them. Most likely, they are seen as a threat to the business of the local church.

What does the Bible say? We should not look at the system and try to conform to it. Instead, we need to look at the Bible and bring the system into an alignment with what the Bible says.

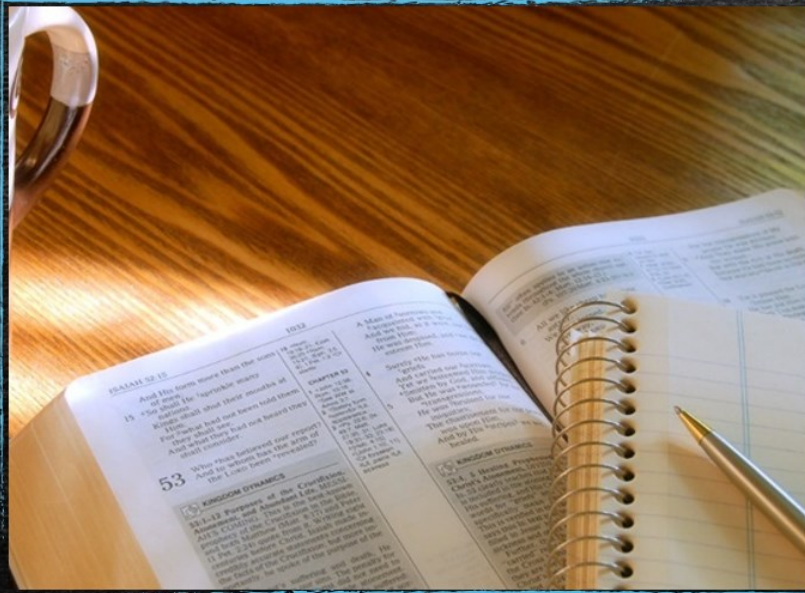
## What Does The Book Say?



*These grace ministries will function until we all attain oneness in the faith, until we all experience the fullness of what it means to know the Son of God, and finally we become one perfect man with the full dimensions of spiritual maturity and fully developed in the abundance of Christ. Eph 6:13 TPT*



# What Does The Book Say?



*These grace ministries will function until we all attain oneness in the faith, until we all experience the fullness of what it means to know the Son of God, and finally we become one perfect man with the full dimensions of spiritual maturity and fully developed in the abundance of Christ. Eph 4:13 TPT*

What does the bible say about the continuing ministry of apostles and prophets? Are they here today? We read it Ephesians 4, "This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ." (NLT) I ask you, as you look at the body of Christ are we there? Is there unity of the faith? No, we are not there yet. That verse says that the ministry of these five, all five of them will continue until we come to unity in our faith. In the NLT it says clearly this will continue until we all come to the unity in our faith and the knowledge of the son of God, mature in Christ. We haven't arrived at that yet and there's still a need for the ministry of all five for the equipping of the saints.

I love the Passion Translation of the Bible. It really speaks to my heart. This same verse in The Passion Translation says, "These grace ministries will function until we all attain oneness in the faith, until we all experience the fullness of what it means to know the son of God." As I have already said, we have not arrived at that yet, but utilizing all five of the five fold ministries puts us on the right road to get there.



There is still a role and a function for apostles and prophets as a part of the team that's supposed to be equipping the saints to do the work of the ministry. Ministry is not just standing in the pulpit. There is a big difference between what the church system is doing and what is to be done in the Ekklesia. I believe that if fivefold ministry pastors were doing the work of equipping, they would be raising up pastors. Training and equipping others to be pastors in their church, but this probably is not going to happen very much in that system. Can you guess why? I think that it is not going to happen because if other pastors were raised up inside the church the man that is the senior pastor will be feeling threatened, Like his job security is at risk because there are other pastors that might take his job. For this reason and for other reasons, an adequate level of equipping does not happen very much in the church. .

In the leadership of Omega Kingdom Ministry we have pastors and they are equipping the saints to do the work of the ministry. They're equipping fivefold ministry pastors. Along with this, I want you to see that this ministry of apostles and prophets continues. We are going to talk a little bit more about apostles and prophets because they are the ones that have primarily been excluded from the team. Today, through an apostolic move of the Holy Spirit, he's raising up apostolic ministries. Omega Kingdom Ministry is an apostolic ministry.

How do apostles and prophets function on the team? How are they part of the body? What do they do? Well, the Bible tells us in Ephesians 2:19-20, "Now, therefore you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets-

## How Do They Fit & Function?



Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, <sup>20</sup>having been built **on the foundation of the apostles and prophets**, Jesus Christ Himself being the chief cornerstone, <sup>21</sup>in whom the whole building, being fitted together, grows into a holy temple in the Lord, <sup>22</sup>in whom you also are being built together for a dwelling place of God in the Spirit. Eph 2:19-22 NKJV

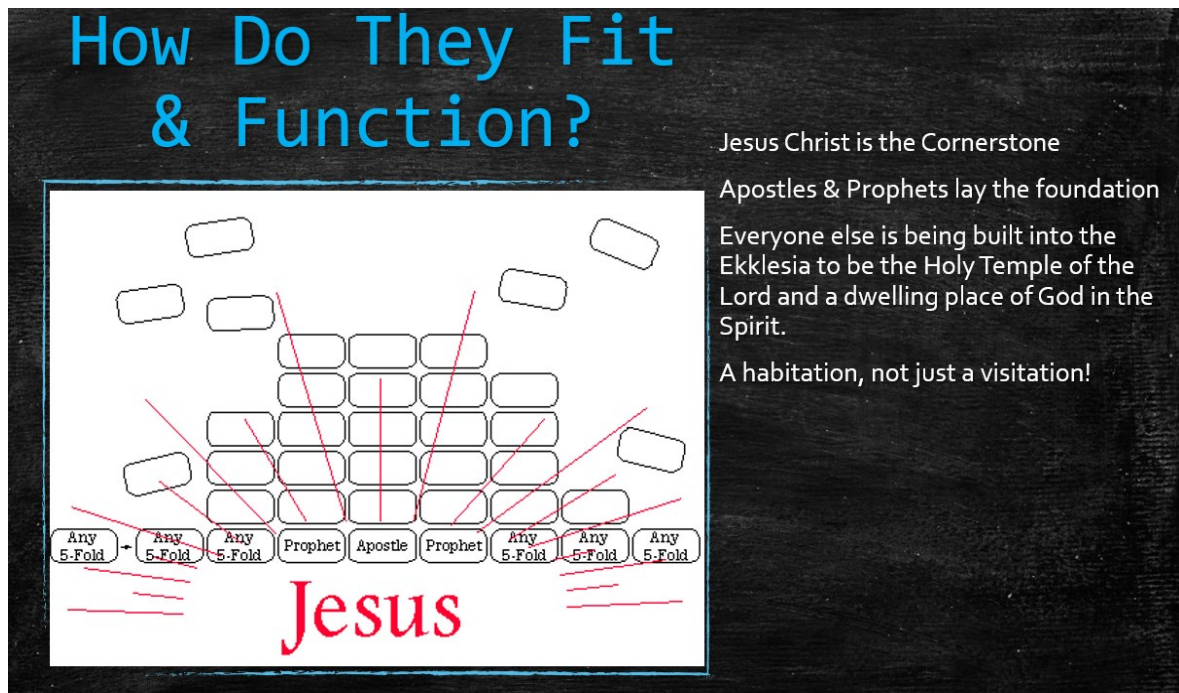
ets. Jesus Christ Himself being the chief cornerstone in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place God in the Spirit."

You see, we have inherited a system from the Roman Catholic Church and it doesn't include apostles and prophets. It is mostly pastors and teachers. As a result, the foundation of the church is not there.

Ephesians 2:19 and 20 says that that the foundation is made up of apostles and prophets laid in on top of Jesus Christ the chief cornerstone. Today the church is in a rather precarious position. The church is not going to survive the shaking that is coming and that has already come. God is shaking the whole system. The church system is in a shaky place because it doesn't have the foundation of apostles and prophets under it.

Ephesians 2 says, that Jesus Christ is the chief cornerstone and that God is building a building. He's not talking about a material brick and mortar building, he's not talking about two by fours. He's talking

about a building of the Body of Christ and in it Jesus Christ is the chief cornerstone. The apostles and prophets lay a



foundation that is built on Jesus. In addition to that everyone else is being built up. All that have answered this call are being built up into the Ekklesia to be the Holy Temple of the Lord. A dwelling place for God and the Spirit. What we see happening today is apostolic ministries are rising up and are functioning in the equipping of the saints to do the work of the ministry. God is laying that foundation.

Now I can tell you that for the first couple years of ministry back in 2001 and 2002, 2003, we were out doing seminars in the cities. We were training apostles and prophets to minister in a region and raise up house churches in that region and function in a role of leadership over them.



We didn't have it right and we knew it. The Lord corrected us through the revelation of Ekklesia. We discovered that apostles and prophets are in the foundation, below ground. True kingdom prophets and true kingdom apostles are not rock stars. They are not hungry for the lime-light. They don't want to be out in front.

Have you ever gone to look at buying a new house? Probably the first thing you wanted to look at was not the foundation. You probably wanted to see the kitchen and maybe the master bedroom but not the foundation. Why? Because in a house the foundation is underground. Unless you have a basement, in order to look at the foundation you have to crawl under a crawl space. The apostles and prophets are a below ground kind of ministry, behind the scenes equipping the saints to do the work of the ministry. The scriptures say that God wants to come and make those people a dwelling place of God in the Holy Spirit.

A lot of churches talk about having had a visitation of the Holy Spirit, you'll hear people refer to a visitation of the Holy Spirit here or a visitation of the Holy Spirit there, but this is not what the Holy Spirit wants. He doesn't want to just visit. He wants a dwelling place. That dwelling place is His habitation. There's a difference between a visitation and a habitation. When the Ekklesia is fully formed he wants to come and inhabit us with His presence. Won't it be glorious when we

## How Do They Fit & Function?



Now you are the body of Christ, and members individually. <sup>28</sup> And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. I Cor. 12:27-28 NKJV

are the habitation of God in the Spirit? The passage in I Corinthians talks about apostles and prophets being first. I need to explain that to help us to understand. God has appointed these in the church. First the apostles second

prophets third teachers and after that miracles, then gifts of healing, helps, administrations, variety of tongues. It does not mean first in the sense of priority. It does not mean first in the sense of importance.

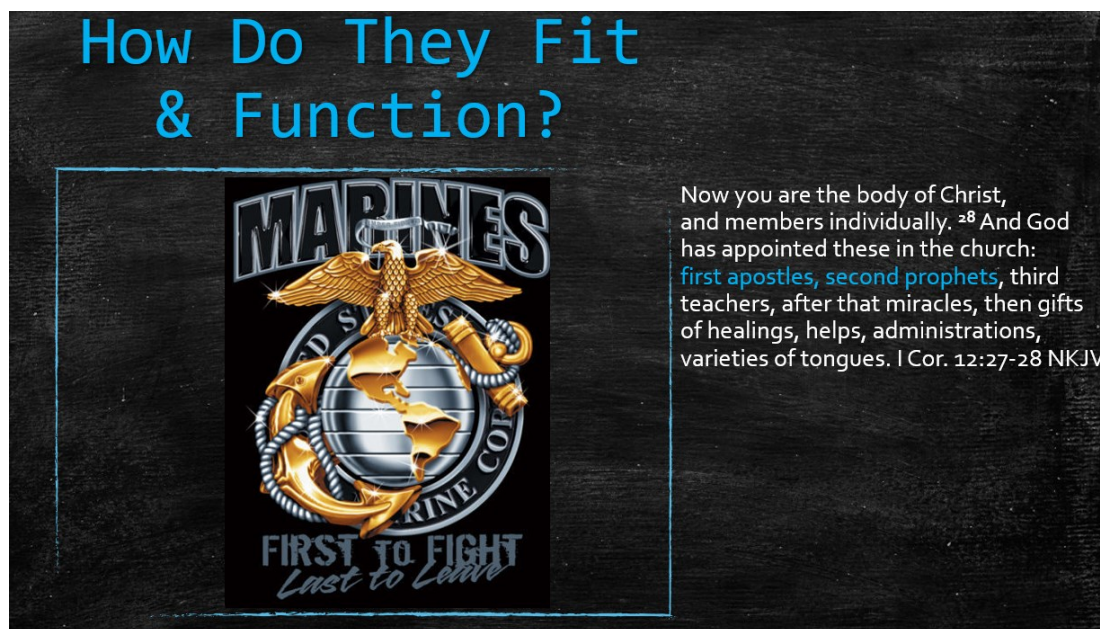


What it means is first in sequence, like the marines. Whenever there is a war the marines are usually the first ones in, on the ground.

They go in, tear things up and gather information.

They begin things. They are the first to the fight and the last to leave. This

is one of the slogans that they use.



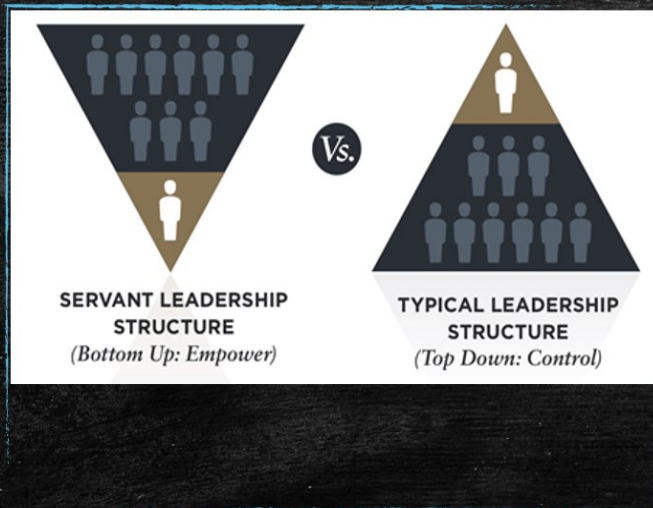
Similarly, apostles and prophets are in first. They go in first to till up the ground and to prepare things. To lay the foundation for the ministr. Others then come in to add to that foundation. This is exactly how things happened with Omega Kingdom Ministry. The apostles and prophets started things below ground. They have built the foundation.

I have a really good friend, in fact he's now on the roundtable leadership team. He spent his adult life working in excavation. I tease him and say, "You must have liked to play in the dirt as a child and you just grew up and kept playing in the dirt. He just says, "Yes". He said he drives big heavy equipment as an excavator for a company that builds subdivisions. Before they start building the houses, the excavators go in with the heavy equipment and they tear up the dirt and they lay all the underground work, the sewer system, the electric, the internet, the telephone systems. They lay all of that in underground before they can even start building a house in a subdivision. They then go in and build the foundation of the house. You see they don't put the foundation up on the top before they take care of all those other details.

The work of the apostles and prophets is to build the foundation so the structure can be built on top of that. Apostles and prophets aren't up at the top of some prominent position, they are below ground. This is what my friend does on his job and in the ministry. He digs the foundation. He functions in the Body of Christ as a kingdom prophet equipping the saints in prophetic ministry. It's amazing and wonderful.

This is totally upside down from what the traditional institutional church has been doing. I mentioned that we were out in the early

## How Do They Fit & Function?



Many of the previous books written by Apostles still have the old paradigm of the institutional traditional Church.

It is focused on Control & Containment

Often producing another denomination

New Paradigm Ekklesia Leaders focus on Training, Equipping, Releasing & Sending

2000s doing seminars. Because we had been trained by people who were in the church system, we were using church system methods. We were training people to be apostles

and prophets in the system. In the pyramid example, the typical leadership structure is one of top down control. Apostles and prophets are up on top and then you would have some apostles and prophets in training like a council of prophets or apostles. And then there would be people in the network under them. We were using this structure and the Holy Spirit convicted us. We knew it wasn't right. We pushed pause on it and we didn't go out doing seminars for a long time because we knew we didn't have it right. We waited until the revelation of Ekklesia came along and taught us that the apostles and prophets are in the foundation. We then knew that if it was like a pyramid, the pyramid should be upside down, with the apostles and prophets at the bottom holding the structure up equipping and training people to release them into ministry. Top-down leadership is focused on control and containment. Unknowingly, we were utilizing the wrong system for a few years. We didn't understand the concept of servant leadership because we were trained in the old school of thought that was part of the church system which is focused on control and containment. The church system wants to control things inside the box. A lot of the apostolic and prophetic ministries that are out there are still functioning in the church mentality that men have created. This is very prevalent in the church. Many of the apostolic and prophetic ministries that are out there are in that same top down mindset.



The Ekklesia is just the opposite of top down. Compared to the church system the Ekklesia is like a building that appears to be upside down. Instead of being control and containment we are into training, equipping, releasing, sending and supporting people in the kingdom ministry. Many of the previous books that have been written by apostles still

have the old paradigm of the institutional and traditional church built in. Apostles and prophets in that system are accountable to a pastor. In that system, they must have their prophetic words cleared by the pastor of the local church. It's all about control and containment and building up that church.

I have a video in our catalog called Prophets in the Kingdom. It's a totally different ministry than a prophet in the institutional traditional church. You see in the institutional traditional church, a prophet is accountable to the pastor and his role is to build that church up and strengthen that church inside the box.

In the kingdom a prophet is accountable to the King, to Christ the King. He's not worried about building up the church. He is building and expanding the Kingdom of God. This is a totally different mindset.

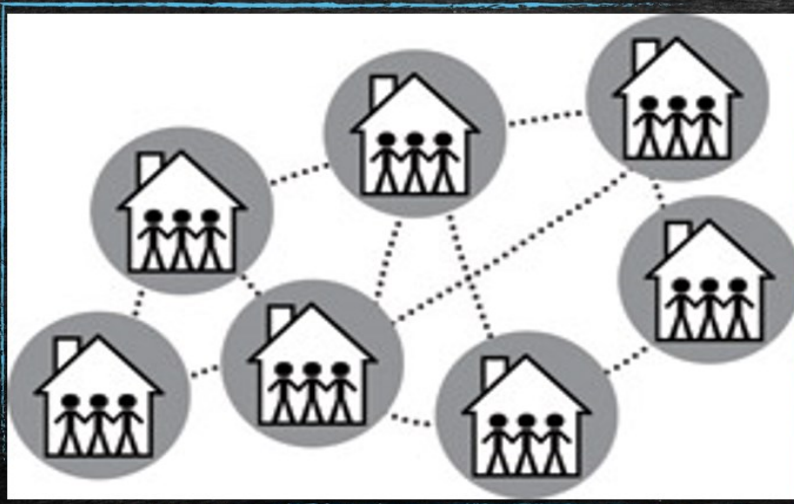
Many of the previous books that were written by apostles, still have that old paradigm that is focused on control and containment often producing another denomination. It is like saying, "I follow this apostle. I follow that apostle. I'm trained by that prophet. I'm part of that prophet's network." It's just another denomination and it's sad to see this happen.

I believe the Lord is changing this in our day. He's helping people to see a new paradigm of the Ekklesia which is focused on training, equipping, releasing, sending and supporting. The word "send" is a Greek word apostoli's. From that word we get the English word apostle. Omega Kingdom Ministry is focused on training, equipping, releasing, sending and supporting people as they serve the king in the community. We are not a denomination or a covering. I said earlier in this book that we are not your covering. Jesus, is your covering and the Holy Spirit is your guide. How did the early Ekklesia do what we're talking about? If we could go back in time, before the church system to 325 A.D., and look at the book of Acts. We would discover how the early Ekklesia did this training and equipping. They did it publicly and house to house.



Some call this the 2020 vision in Acts chapter 20 verses 18-20.<sup>18</sup> “And when they had come to him, he said to them, ‘You know, from the first day that I came to Asia, in what manner I always lived among you,<sup>19</sup> serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;<sup>20</sup> how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house.’” This is the 2020 plan of Acts. This is how the early Ekklesia did it. From house to house.

## How Did The Early Ekklesia Do This?



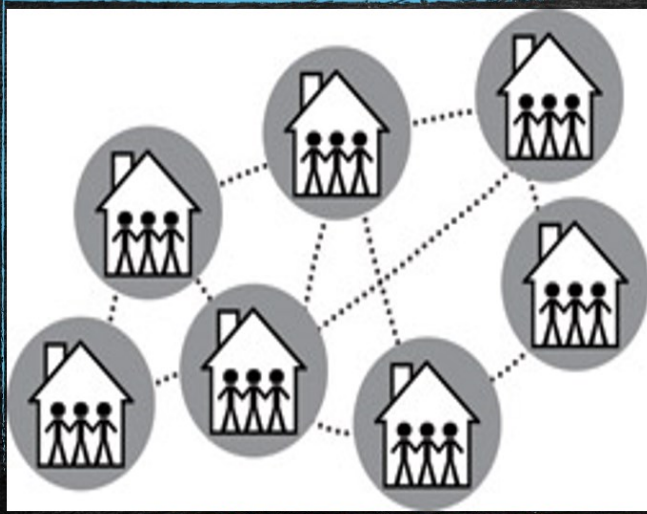
### PUBLICALLY & HOUSE TO HOUSE

And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you,<sup>19</sup> serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;<sup>20</sup> how I kept back nothing that was helpful, but proclaimed it to you, and taught you **publicly** and **from house to house**. Acts 20:18-20 NKJV

There were two types of meetings. One was a public meeting, open to the public with large gatherings. They were equipping people in those large gatherings. They met with the apostles for the equipping in large gatherings. They would meet in their homes for the house-to-house main part of the ministry. Both of these types of meetings were held. It wasn't just one or the other. It was both of those public meetings, large equipping meetings, and meeting as the Ekklesia in the home. That same passage in The Passion Translation is the one we use on Sunday morning. On Sunday mornings, we have an Equipping Ekklesia meeting on Omegakingdomministry.tv and on You Tube. We use this verse from The Passion Translation Acts 20:20: “You know how I've taught you in public meetings and in your homes, and that I haven't held anything back from you that would help you grow.” We don't hold anything back on Sunday morning but we do meet in a public meeting. Now that public meeting is not the Ekklesia. That's the equipping meeting for the Ekklesia.

The Ekklesia meets in homes and in small groups, and from time to time in large public meetings. I'll show you several incidences where

## How Did The Early Ekklesia Do This?



### PUBLICALLY & HOUSE TO HOUSE

'You know how I've taught you in public meetings and in your homes, and that I've not held anything back from you that would help you grow.' Acts 20:20 TPT

there were apostolic training centers, as I like to call them, where apostolic training and equipping was going on.

The very first one is in the upper room at Jerusalem. We read in Acts 1:12:

"Then they returned to Jerusalem from the mount called Olivet, that's where Jesus ascended into heaven. After he ascended the disciples

came back to a room. much like the one you see in the picture. The room where they gathered was near Jerusalem, a sabbath day journey away. When they had entered, they went up into the upper room where

they were staying: Peter James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the zealot and Judas the son of James. That's not Judas that betrayed Jesus this is the other Judas.

## How Did The Early Ekklesia Do This?



### THE UPPER ROOM AT JERUSALEM

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. <sup>23</sup> And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. Acts 1:12-13 NKJV



So, where were the eleven apostles at this time? They were in this upper room but there were more than just the apostles there. Let's look at Acts 1:14-15 "These all continued with one accord in prayer and sup-

## How Did The Early Ekklesia Do This?



### THE UPPER ROOM AT JERUSALEM

These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers. And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, Acts 1:14-15 NKJV

plication, with the women and Mary the mother of Jesus and with his brothers. And in those day's Peter stood up in the midst of the disciples, (altogether the number was about one hundred and twenty), and

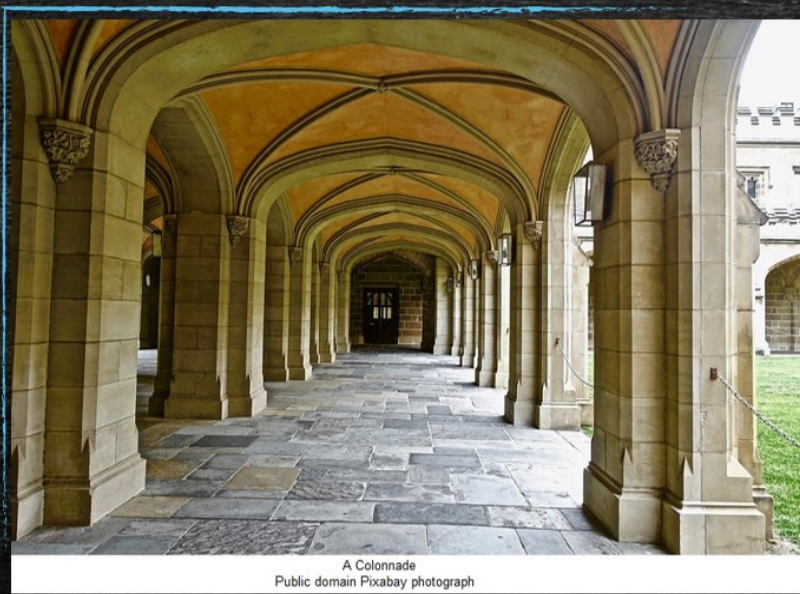
said,..." and then he went on to talk about how they had to replace Judas with another apostle and they chose Matthias. Those are the people who gathered in the upper room.

Look how many were there in the upper room. This was not an Ekklesia. This was a training and equipping, apostolic meeting. The apostles called everybody together, and they gathered there. One hundred and twenty leaders of Ekklesia's in Jerusalem. At that time they came together to replace Judas. That's what they were doing in the upper room. Peter stood up and talked to them. They chose Matthias as the replacement for Judas. This was actually a public meeting of equipping the saints to do the work of the ministry. The business at hand that day was filling a vacancy in the group of apostles. This would be similar to what we do at OKM when we have a vacancy in our leadership team. We meet to discuss adding a replacement and we carry out what is decided. That's what the apostles were doing in the upper room. Adding to their leadership team.



The next one we'll look at was called Solomon's Porch or Solomon's Colonnade. On the side of the temple there were places just like you see in the picture, where it was covered like a covered porch. There was a place there that was called Solomon's Porch in Acts 3. We read about it in verse 11 "They all rushed out in amazement to Solomon's Colonnade, where the man was holding tightly to Peter and John. **Acts 3:11** — The New King James Version (NKJV) Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed."

## How Did The Early Ekklesia Do This?



A Colonnade  
Public domain Pixabay photograph

### SOLOMAN'S PORCH AT THE TEMPLE

Now as the lame man who was healed held on to Peter and John, all the people ran together to them in **the porch which is called Solomon's**, greatly amazed. Acts 3:11 NKJV

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in **Solomon's Porch**. Acts 5:12 NKJV

Solomon's Colonnade is also mentioned in Acts chapter 5. "And through the hands of the apostles many signs and wonders were done among the people and they were all with one accord in Solomon's Porch."

Some translations call it Solomon's Portico or Solomon's Colonnade. This was a large gathering, it was an open to the public meeting. Here you see a man who was lame. Here you see signs, wonders and miracles being done. These large gatherings were apostolic training and equipping meetings. They continued through the first part of Acts up to about Acts chapter 8 when all the Christians were scattered out of Jerusalem. After Acts chapter 8, you won't find them meeting at Solomon's Colonnade.

There's another meeting where we see Paul meeting with the saints and equipping them at Tyrannus Hall in Ephesus. We read about it in Acts 19:8-

10, "And he went into the synagogue and spoke boldly for three months." Before this, Paul was using the synagogue, the Jewish synagogue, as the training and equipping center. Now he is

using a rented hall called Tyrannus Hall. The verse continues, "reasoning and persuading concerning the things of the Kingdom of God. But when some were hardened and did not believe and spoke evil of The Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks"

So, here he is. He starts out in in the temple in the synagogue and he's preaching and training the saints to do the work of the ministry. They're scattering all over the area and there is some persecution there, so, he removes the leaders to a place called Tyrannus Hall. We don't really know what it was. It could have been a community center. It could have been a library, or a hall that people rented out for special occasions. We have halls like that today. It could have been part of some school that was already there. The point is, Paul continued to meet with the leaders of Ekklesia and he taught them about the Kingdom of God. Then they scattered and went everywhere all over Asia. The whole area was covered with Ekklesias. These leaders were coming getting training and equipping in this School and then they went out and started Ekklesias everywhere. For two years he kept doing this. All who dwelt in Asia heard the word of the Lord. They heard about the Kingdom of God. This was Paul's apostolic training center.

## How Did The Early Ekklesia Do This?



### TYRANNUS' HALL IN EPHESUS

And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. <sup>9</sup>But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. <sup>20</sup>And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Acts 19:8-10 NKJV



How do we do this today? How are we going to work this out in our culture today? Well, we don't have a temple. We don't have a synagogue. We don't have Solomon's Colonnade or an upper room. We do have the internet and so we are doing a lot of it online. We are expanding that into this book form. We are training you right now as you read

## How Do We Do This Today?



Training & Equipping

Online Training Classes  
Videos & Coaching  
Sunday Morning:  
Equipping the Ekklesia  
Regional Rallies

this. Perhaps you are using this book to train others. This is how we are going about doing the group meetings and the large training and equipping.

We have a very won-

derful team of leaders. They are all functioning in fivefold ministries of training and equipping the saints to do the work of the ministry and we use videos and coaching. They are either an apostle, a prophet, an evangelist or a pastor or a teacher. We have them in the leadership of Omega Kingdom Ministry and they're doing the equipping part of it for you and we're using the internet through these online classes.

We also have a meeting on Sunday morning that's called, Equipping the Ekklesia. It's open to the public. We're on right now, on [omemakingdomministry.tv](http://omemakingdomministry.tv) and YouTube. We are doing equipping and utilizing the internet.

We have done and will be doing more regional rallies. These also can be considered large gatherings as compared to the New Testament.

Another thing that's going on that that can help you be more trained and equipped are advanced classes. When people finish our bootcamp training, they are not really done. At the end of bootcamp training is a commencement. After you finish bootcamp, we will release you and send you out into the Kingdom to serve the king but there's more training if you want it. So, it's ongoing and continuing. We have a lot of training and equipping classes for you.



One of them is called Rediscovering the Kingdom of God. We have three coaches trained ready to equip and train you in the Kingdom of God. Principles of Spiritual Warfare taught by one of our roundtable team members. Actually, he wrote the book that's used in the class.

## How Do We Do This Today?



Online CLASSES

ONLINE BIBLE STUDY

### Advanced Classes

- Rediscovering The Kingdom
- Principles of Spiritual Warfare
- Ministering Deliverance & Inner Healing
- Christian Civics – Render To Caesar
- How To Study the Bible
- How To Lead a Bible Study
- Gifts, Grace, & Flow of the Holy Spirit
- How To Hear God's Voice
- School of the Prophets

Ministering Deliverance and Inner Healing, another one of our roundtable members teaches that class. This class is not about doing deliverance and ministry with you, it's teaching you how to minister in deliverance, equipping you training you to do deliverance. We

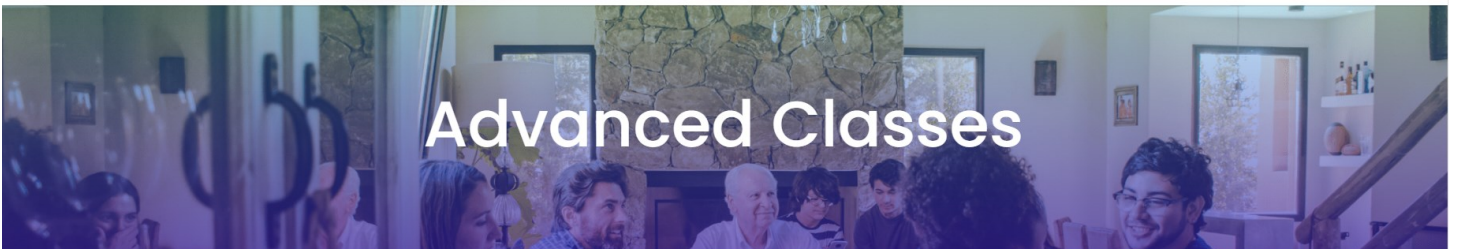
have a class on Christian Civics, one on How to Study the Bible and How to Lead a Bible Study and then we have one on the Grace Gifts and Flow of the Holy Spirit taught by a prophet, a kingdom prophet. Another class we offer is How to Hear God's Voice and another class called the School of the Prophets, also taught by a prophet in the Kingdom of God. All these are graduate classes that we suggest taking after graduating bootcamp. You can sign up for them online and we'll show you where you can do that.



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## Advanced Classes



Currently, we are developing a national network of Ekklesia Leaders. We are calling them State and Network Leaders. We are working on identifying bootcamp graduates from each state, having them attend a leadership training class with one of our leadership team members and asking them to join regular meetings of other State and Network Leaders. These meetings are to strategize on how to carry out the expansion of the kingdom of God through Ekklesia in every state. The goal is to have Ekklesia in every neighborhood. Eventually, as we fill the state leadership and networking positions, we plan on having regional meetings along with a national meeting. The position of State and Network leader is assigned by The Holy Spirit. We are obedient to work with individuals who are called to this ministry.



## Application & Activation

### The definition of "apostle"

- The word "apostle" comes from the Greek word *apostolos*, which means "one sent from or forth, a messenger, delegate"
- Used in Two different senses:
  1. Any individual sent to accomplish a particular task (Acts 14:14; 13:2-4; 2 Corinthians 8:33; Hebrews 3:1)
  2. An apostle of Jesus Christ, selected by Him as one of His original representatives or ambassadors (2 Cor. 5:20; Matthew 10:1-5; Acts 1:16-26; 9:15; 22:14-15; 26:16-18; 1 Corinthians 15:8-9; Galatians 1:11-12, 15-16)

There are no "LONE RANGERS" that are effective in the Kingdom

Jesus sent out Teams

HE is still sending out Teams

Find an Apostolic Team that is on the Ekklesia / Kingdom of God Assignment

Continue to connect with the folks you have invited to your house for a meal.

For the Application and Activation in this chapter, what we are going to ask you to do is to consider this thought. There are no lone rangers that are really effective in the kingdom ministry. We need one another. We need other people around us that are like-minded. I do. I can't tell you how thrilled my soul became when I connected with the people that are on our leadership team. Because they are all like-minded.

We all see the Kingdom of God, we all understand Ekklesia. We all understand the problems of the institutional traditional church system and we all left it for the same reasons. There is no one out there that is effective now. You might try to be effective but you're going to get beat up. What we're asking you to do is to get involved. Find an apostolic team that's on an Ekklesia and Kingdom of God assignment. If it's not Omega Kingdom Ministry find another one.

There are a few others out there. There are not a whole lot of them but there are some out there. We encourage you to get involved, get plugged in, you need what I call "the juice". The juice is what flows through the relationship of being connected so that you're not all alone out there on your own getting beat up. The church system and the religious demons are going to come after you.

You may feel pressure and the persecution to get back involved in church. They want you in church. They may try to make you feel like you've lost your salvation because you left church. It is important that you know that church is not the dispenser of salvation. Jesus and the Holy Spirit are. The whole idea that church is the dispenser of salvation is a Roman Catholic doctrine. Jesus is the dispenser. The Holy Spirit is the one who convicts and calls people, not the church. You may feel pressure from them and persecution. It is important that you have fellowship with like-minded people, so, find an apostolic team. If it's Omega Kingdom Ministry we'd love to have you continue to be part of what we're doing. Continue to connect with the folks that you have invited to your house for a meal in the past few weeks. Continue to develop those relationships with them and keep meeting together. Start meeting with them on a regular weekly basis.



# Chapter 12



## Multiplying the Ekklesia

We're going to learn how to multiply. I don't know about you but when I was in school, I had to learn how to add before I could multiply. We had to learn 2 plus 2 is 4 before we learned the multiplication tables.

It was that way in the early Ekklesia as well.

We read in Acts 2:46-47: "So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having

## Added To The Ekklesia Daily

*... praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.*  
Acts 2:47

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, <sup>47</sup>praising God and having favor with all the people. And the Lord added to the (Ekklesia) church daily those who were being saved. Acts 2:46-47 NKJV

**This is Evangelism!**

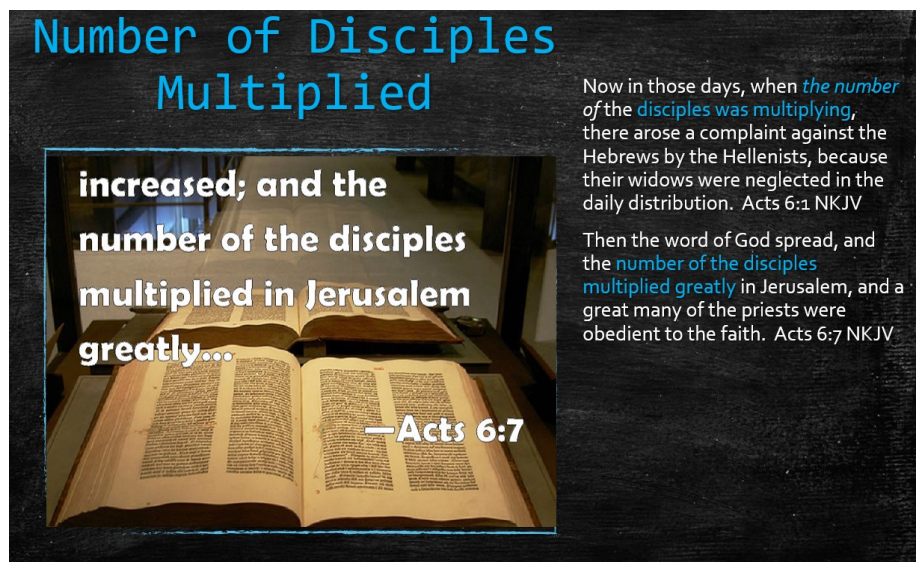
favor with all the people. And the Lord, added to the Ekklesia daily those who are being saved. "

You will see that they had two different ministries going on. One was in the temple and the other one was house to house. The temple was where they were getting equipped and trained by the apostles. The house to house is where the Ekklesia met. The Bible says that the Lord added to the Ekklesia daily. It wasn't just a Sunday meeting. They met throughout the week. They met any day of the week any time of day.

When they met people were being added to their number. That was what the Holy Spirit was doing because they were going to the people. They were going out and laying hands on people. You see, the people met with the apostles and the apostles instructed them. In effect, the Apostles were saying, "Jesus taught us what to do. Jesus told us to follow Him and we did. And now we are going to teach you." The people went to the temple, the apostles trained and equipped them and then the people went everywhere doing just what you are been trained to do. They were laying their hands on people. Sick people were being healed. Demons were being cast out of people. The Kingdom of God was expanding. People were being born again by the Spirit of God and added to the kingdom every day. All of these things were happening every day. It wasn't a Sunday morning 10 a.m. meeting at church where all of these things happened. These things happened on the street, everywhere. They would be brought into the houses and they would begin meeting house to house. That's how it happened and the Lord added to the Ekklesia the people that were being saved. When they were born again, they were welcomed in and embraced. They were made part of the fellowship that met in the homes.

This is what we call evangelism. This is what the church calls evangelism. It's people being born again, and for the most part the church does okay with this. But there's still a lot of lost people out there. The church does pretty well with soul winning and maybe having an evangelist in for an evangelistic service but it doesn't go much beyond that, because once people are born again, they are taught how to become a member of the church and they are brought in to the church and they are trained in passivity and complacency and apathy, to sit still and watch the program. They are not going out to expand the kingdom. These people are taught to become church members instead of citizens of the kingdom. This is what the Lord is changing in our day. The church is doing pretty good with evangelism but it kind of stops there. Things get stuck there and there is little progress in making disciples.

First the early church added to their numbers and then the number of disciples multiplied. Lets look at this multiplication. In Acts chapter 6. In Acts 6:1 it says: "Now in those days, when the number of disciples was multiplying, there arose a complaint among the Hebrews by the Hellenists, because their widows were being neglected." The expansion got so rapid that they had some holes in the ministry. There were some things that weren't getting done. This is why they appointed deacons to feed and distribute the food to the widows. But the point I want you to see in the above picture in the blue letters in the verse: the number of disciples was multiplying.



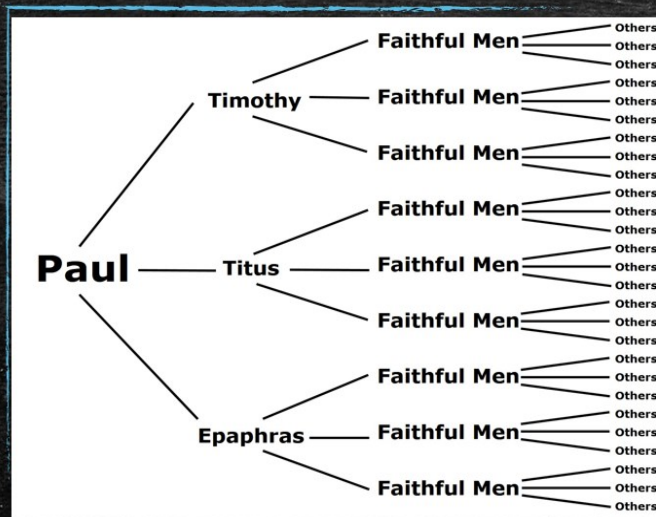
What the disciples learned from Jesus they began to reproduce in the lives of others. They said in effect, I followed Jesus; you follow me. In fact, Paul said that. He said, "follow me as I follow Christ." As that took place the number of disciples began to multiply. The disciples were reproducing the lives that they had in Christ into the lives of others who became disciples as well. It says in verse 7 of Acts chapter 6, "Then the word of God spread, and the number of disciples multiplied greatly." We have gone from adding daily to multiplying. Now we are multiplying greatly. We took it up another notch. This rapid multiplication begins to take place.

The gospel is spreading everywhere. People are getting saved. People are being disciplined and they are reproducing the life that Jesus taught those disciples into the lives of other disciples. That's the way it was supposed to take place. That's the way Jesus intended it with the early Ekklesia.



Paul is the one who really perfected the concept of multiplication. This is called the multiplication principle. It is found 2 Timothy 2:2. Paul told Timothy, "The things you've heard from me among many witnesses commit these to faithful men." This is a generic term. It means faithful men and women who will be able to teach others also.

## Number of Disciples Multiplied



And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. II Tim 2:2

And all that you've learned from me, confirmed by the integrity of my life, pass on to faithful leaders who are competent to teach the congregations the same revelation. II Tim 2:2 TPT

**This is Discipleship!**

This is what Paul was taught and he taught these same concepts to Timothy, Titus, and Epaphras. He found some others and he told them to find some faithful ones who they could train. It went from Paul to three and then it went to nine. The faithful trained others and it went to 27, then it went into the 30s! It Starting with just Paul. This is what we have been doing in Omega Kingdom Ministry. What you see on the chart has actually happened. We have a couple more generations now. I taught and trained some people through boot camp. There are many of them, are now on the Leadership Team. They in turn became coaches and they trained others. Now we are onto that role that the Bible said was given to faithful men. We have over 50 coaches who are trained. These 50 coaches have trained others and we have hundreds of graduates of boot camp. Many of these are out there teaching others. This whole thing actually works and it's working in Omega Kingdom Ministry. We're seeing it happen on a day-to-day basis.

The Passion Translation says it even more clearly. It says, "All that you've learned from me, confirmed by the integrity of my life, pass on to faithful leaders who are competent to teach the congregations the same revelation. That's what's going on. We found some people who have trained the trainers, and they are training others, this is actually happening. We call it the multiplication principle. We find it in 2 Timothy chapter 2 verse 2. This is also called discipleship.

# Number of Ekklesias Multiplied



Then the Ekklesias churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. Acts 6:31 NKJV

## This is Discipling A Nation!

One community at a time!

The number of Ekklesia's multiplied all over Asia. It says in Acts 6, that the Ekklesia's throughout Judea, Galilee, Samaria had peace and were edified walking in the Fear of The Lord and in the

comfort of the Holy Spirit. They were multiplied. Now we're not talking about multiplying a disciple. We are talking about taking it up a notch here. Now we're talking about multiplying the Ekklesia's. First, we started with people being added to the Ekklesia, those who were being saved. Then the disciples multiplied, then they multiplied greatly. Now we're talking about the Ekklesia's being multiplied. This is yet another level. We call this disciplining a nation.

This is what the great commission was about. Jesus said go into all the world and make disciples of the nations. This is how nations are disciplined. Instead of just discipling and individual, the multiplication of the Ekklesia's must happen, one community at a time. We believe that all of the United States can be disciplined. We believe that we can transform America one community at a time, one county at a time. We are praying for and working toward having an Ekklesia in every county. There are three thousand one hundred forty-one counties in the United States, and we are praying and working towards having an Ekklesia in every county and that they are functioning and discipling others so that all of America is transformed and disciplined.

It is important that this go beyond America because the commission is to the nations (plural), all the nations. In the book of Matthew, Jesus said he's not coming back until this is done. When the gospel of the Kingdom of God is preached to all nations. Jesus will return. Discipling the nations is a big job, but it can be done because the Ekklesia is rising up taking its place making disciples and then multiplying. That's how it's done. We're going to compare and show you a couple illustrations of how this gets done.



This is fun. We're going to compare elephants to rabbits. I love animals. I spend a lot of time with animals. I've had animals all my life, different ones, horses, sheep, and pigs. Cows, dogs and cats. We have a wonderful dog right now named Ranger. He lives here in

the house with us. He's a great Pyrenees dog. God made animals for us to enjoy.

## Elephants Vs. Rabbits

### Elephants

- Sexual maturity at 18 years old
- 1 baby per pregnancy
- 22 Months gestation period
- Only fertile 4 times a year
- Grow in 3 years from 2 to 3 elephants

### Rabbits

- Sexual maturity in 4 months
- Average of 7 babies per pregnancy
- 1 Month gestation period
- Practically continuously fertile
- Grow in 3 years from 2 rabbits to 476 million rabbits!!!

We are going to look at elephants. I have never owned one of those. Let's use the elephant to represent the church system. We are going to compare the multiplication of Elephants to the multiplication of rabbits. El-

ephants represent the church, rabbit's represent the Ekklesia and we're going to compare the two and see how well they do at multiplication.

Elephants become sexually mature at the age of 18. The first 18 years of their lives, they are not able to reproduce. Let's take two mature elephants and put them together.



They would have one baby in the womb and it takes twenty-two months of pregnancy before that baby enters the world. Twenty-two months of gestation. They only become fertile four times a year. They grow in three years from two elephants to three elephants. It would take that long. Three years to grow from just two elephants to three elephants.

But what about the rabbits? They're sexually mature at the age of four months and a average seven babies per pregnancy. Their gestation or pregnancy period is only one month and they produce seven babies. They could do that every month practically continuously because they are continuously fertile. As soon as the babies are born, they are fertile again and ready to have more babies. In just a three-year period of time, the same three years that the elephants took to grow three elephants, two rabbits could grow and multiply to 476 million rabbits. WOW! That's a lot of rabbits! That's the illustration of multiplication. Now if we learn to multiply, we can reach the whole world with the gospel of the Kingdom of God, preparing the world for the return of the king.





How do you do that? You can do it in your region? Let's say that you start an Ekklesia by the time you finish this book. You start an Ekklesia in your community. You have a home congregation. Let's say that for the first year you just meet with about ten to twelve people. That's a good goal. In fact, a lot of people coming through boot camp have ten to twelve people before they finish

the twelve weeks. I need to tell you that. You may want to set that as a goal for yourself. Let's say you meet with your group for a full year and then you begin to multiply. The first year you would have ten to twelve people meeting in one group. But if you multiplied them the next year, you'd have twenty to twenty-four people meeting in two groups. You take one group and you divide it and you make two groups. Then both groups grow to ten to twelve people. At the end of the second year instead of ten to twelve people, there would be twenty to twenty-four people meeting in two groups. Let's say you just continue to repeat that and you just keep repeating it for up to ten years. Look what is happening. Oh, my goodness. Look what happens! At the end of ten years, if you continue to multiply, you would have five hundred and twelve groups with somewhere between five and six thousand people. That would be a nice size city that you could reach. At least a neighborhood in the bigger cities. You could reach the whole neighborhood in your region. This is how multiplication works in the Ekklesia.

So, what we want to do is give you seven practical steps to multiplication. These are practical, they work. I did it. Others have done it. Many people have done it and we want to share these steps with you. The first one is this: It starts in your dining room or your living room. Isn't it amazing that God has made the living room or the dining room table the main tracks for the Kingdom of God to run on?

## Reaching Your Region

- Year 1    ▪ 10-12 people in 1 Group
- Year 2    ▪ 20-24 people in 2 Groups
- Year 3    ▪ 40-48 people in 4 Groups
- Year 4    ▪ 80-96 people in 8 Groups
- Year 5    ▪ 160-192 people in 16 Groups
- Year 6    ▪ 320-384 people in 32 Groups
- Year 7    ▪ 640-768 people in 64 Groups
- Year 8    ▪ 1,280-1,536 people in 128 Groups
- Year 9    ▪ 2,560-3,072 people in 256 Groups
- Year 10   ▪ 5,120-6,144 people in 512 Groups

## Practical Steps to Multiplication



It starts in your dining room or living room:

1. Continue meeting with those you have already invited to your home gathering

... and continue **GOING** to the people.

Your home is a kingdom ministry. You need to see it as that. To expand the kingdom through your living room and through your dining room table. Just continue to meet with the people that you've already invited to your home for a meal. Some of your homework assignment, the application and activation was to have somebody over for a cookout or a pizza. Just keep doing that and praying with them. You have done this already. Continue what you have been doing and continue going to the people.

Remember, the Ekklesia is not a come to the meeting thing. It is a goto where the people are thing. You go to where they are and pray for people. Lay your hands on people at Walmart or at the gas station. Ask people if you can pray for them, as you see them out on the city streets. You go to where the people are. Talk to people in your neighborhood. Go to them and continue to meet together with meals and develop those relationships with them. That's the second part. Just invest your time. The second step is invest your life with them, praying with them, spending time with them, sharing the word of God with them. Just living and doing life together, just keep doing that over a period of time.

## Practical Steps to Multiplication



2. Invest your time building the relationships, praying, and sharing the Word with them for at least one full year.

Remember Jesus took 3 years with just 12 in His [Original Plan](#).

Jesus took three years to meet with the original eleven apostles. He started with twelve and then it was eleven. Don't think it's bad for you to spend a year with a house full of people. It's good to do that, in fact that's the original plan. And what Jesus is doing in our day is restoring that original plan that he implemented in the gospels. The same plan that disciples continued in the book of Acts. Jesus started this plan and it's foolish and arrogant of us to think that we could improve upon the plan that Jesus inaugurated. We're restoring it and returning to it.

He took three years to meet with twelve people, you can do the same. Just take time, invest your time in building the relationships, praying, sharing the word. You will see some people healed. You will see some people delivered from demons. Your group will get excited and on fire for the Lord and with the power of the Holy Spirit. Encourage everyone to be trained. You can take them through that training yourself if you want or you can show them how to register for boot camp by sending them to [okmtraining.org](http://okmtraining.org).



There will be leaders that rise up within your home gathering. You're going to have to be looking for them, praying for them. Asking the Lord to send forth more laborers to the harvest. Always be watching and looking for someone in your group that has leadership potential. You can either train them

yourself or you can ask them if they'd like to go to boot camp and get the same training that you received. You can show them how to register for boot camp at [okmtraining.org](http://okmtraining.org). That is the third step.

## Practical Steps to Multiplication



3. Encourage all the participants in your Home Gathering to go through this Free Online Study Course.

Tell them how to register for [Bootcamp](http://Bootcamp).

## Practical Steps to Multiplication



4. After about 1 year, or when you reach 12-15 people, divide your current group in half with 5 or 6 in each group.

It could be divided:

Geographically,

by Age ,

or by Natural Affinity.

CAUTION: You must **divide** if you intend to **multiply**! Don't fall into the church trap of just continuing to **add**!

Take the fourth step after you have been meeting for a while. As you are watching for someone with leadership potential and after about a year or so, when you get twelve to fifteen people in the group, you will be ready for step four.

Begin to look for leadership potential and be looking for someone who is qualified to start a new group. You are going to intentionally divide the group in half so that growth can continue. The group can be divided in several ways and these are just some of the ways.



The group can be divided geographically. If some people live north of town and some live south of town. You can think on that basis. In this case it's a good idea to divide geographically. Some groups divide by age. There might be some people there my age that have grandchildren. There might be some there who are young people with small children. You may want to start a group with people with small children. The older people might want to start a group of their own. Another way to divide a group is by natural affinity. By that I mean, some might have an interest in Bible prophecy or might be more engaged in current events. There may be many different interests. Groups can be formed on that basis and on other basis as well.

The important thing is to divide at the right time. If you do not divide, the groups will not continue to grow. Dividing at the right time is a must. I had a brother in New Jersey who was a natural-born God gifted evangelist. He loved people. Everywhere he went people would get saved. If you went to the restaurant with him before you left either the waitress or someone in the table next to him was getting saved. Then he would bring them to the house church in his home. He just kept doing that. He didn't get this concept of multiplication and the groups became too large. His group grew to fifty or sixty people in their living room and they all burned out on it. It was too much. His wife couldn't take it anymore and the groups fizzled out and died. They closed it down because they didn't learn to multiply. If you don't learn how to multiply, if you don't do this step, you're just going to become another church.. You are going to continue to add to your number but you're not learning how to multiply. You have to go through step four and divide the group if you want your Ekklesia to grow and multiply. Always be looking for the leader of the next group.

When you divide you will have two groups. The first group, you are still leading and

the second group is led by the new leader that you have trained.

Both groups start over by adding and multiplying new disciples and going where the people are and doing the whole thing over again. Just start building relationships and spending time together.

## Practical Steps to Multiplication



5. Both Groups start over by **adding** and **multiplying** new disciples by **GOING** to where the people are.

... and building relationships through spending time together.

And then step six is, you don't have to separate entirely from the home congregation that you divided. Its not like you divorced the two groups and you never speak to one another again. You stay connected by sharing prayer requests with one another. One group shares and prays for the other group. You can do things together. Perhaps you can have a

## Practical Steps to Multiplication



6. Stay connected with occasional larger gatherings for fellowship and further training.

Church Fellowship Halls, Park Pavilions, Campgrounds, etc.

large meal together. Most churches are needing money and they would welcome the chance to rent their fellowship hall out to home congregation groups for large gatherings. You could rent a church fellowship hall and have all the groups come together for a special meeting. Maybe even have one of the apostolic team mem-

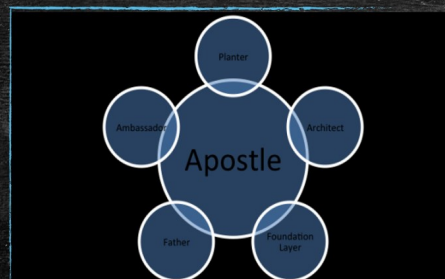
bers come and share with you. Invite them to come, if you'd like, that would be fine.

You can get the other groups together for things like a chili cook-off on the 4<sup>th</sup> of July at the park. Have all of them come together. You'll find creative ways to stay connected with occasional larger gatherings. Some of them are getting together for the festivals of the Lord seven times a year, celebrating the feasts of the Lord. They get together in larger groups to do that.

You'll find creative ways. The Holy Spirit will lead you in ways to stay connected by praying for each other and fellowshiping with one another. So that you're not really splitting like a church split. You're dividing in order to multiply and reach more people in the community. There are a lot of ways to do that at park, pavilions and campgrounds. Go on a weekend camp out together. Whatever it takes to keep the people connected.

The last step is to establish an apostolic connection and an alignment with someone that you know is functioning in the five-fold ministry. Stay connected with OKM. We offer that to you. It's not required, not mandatory. When you finish the bootcamp training, we launch you into the kingdom and you are free. We are not a denomination. If you want to stay connected that's your choice. We would love that.

## Practical Steps to Multiplication



7. Establish an apostolic connection and alignment with someone known to be functioning in the five-fold ministry.

Receive Continued Equipping, Training, Mentoring, & Coaching



Take more courses and graduate them. These are our advanced classes. Get involved in a regional prayer ministry in your region and stay connected if you choose to. Pray about involvement in State Leadership and Networking. It is important that we all have some kind of connection with others. Receive continued equipping, training, mentoring and coaching. There are many ways that you can do that. The important thing is to do it. Stay Connected! Stay Supported!

We are here to help you. The websites are there. Another way you need to stay connected is to keep in touch with the coach that was with you for bootcamp. The coaching is really the most important part of the training. Not the training videos, not even the books. The coach that took you through this loves you, and cares about you. You can stay connected with them. Many of the groups stay connected with one another without the coach after they graduate. They keep meeting. Perhaps this will be an option for you. All are encouraged to do that if some or all of the group agree to do that. There are no rules about not doing that. There are many ways to stay connected. We really encourage you to get connected with as many as possible. Lord willing we will see you around. This completes the bootcamp book.

If you have gone through a bootcamp, we offer to have a graduation for you at which time we will pray over you. The leadership team will be there. We'll lay hands on you through the internet. We will pray for you and prophesy

over you and then release you into the kingdom and to the king to go do the work of spreading the gospel of the kingdom to your whole community and establishing an Ekklesia in your neighborhood.

