

Jesus did not name His people the “church,” but rather declared them to be His *ekklesia*. When a man gets even a small glimpse into the total rulership of Christ, he stands at a new threshold for understanding his own purpose on earth. **Church produces one thing. Ekklesia produces another.** We’re laboring against at least 4 centuries of wrong thinking based on a mistranslation which nearly all scholars readily acknowledge, yet strangely few contest.

War must serve the *cause* of justice by *just means*, such as liberating the oppressed and halting the spread of evil, as in WW2. We war with prayer, mercy, truth and servanthood. Those are our weapons. Alignment of our vision with Heaven’s reality is critical. For his Kingdom to come, we need many encounters with Christ, many downloads from Heaven. The revelation of Christ is the sun around which the solar system of the kingdom orbits, the means by which God assembles His people, and the cause to which He commissions them.

Absence of revelation will produce absence of faith.

Left to our own devices, we will think God is one more puzzle to solve. He is not. He is beyond the scope of our faculties to such degrees of impossibility that unless He makes Himself known; we would never know Him. And so, in love, he *self-discloses*.

55 Caesars were deified after their death. Jesus was not crucified because He preached a different religion but because He was proclaimed the only true Caesar by His followers. The first verse of Ps 110 is quoted or referred to in the New Testament 21 times, more than any other Hebrew scripture. *The Lord said to my Lord, “Sit at My right hand, Till I make Your enemies, Your footstool.”* The Lord of host is drafting a rulership-minded people who are willing to contend in love, humility, prayer and fasting for the breaking of demonic strongholds.

The roles of king, priest and judge describe spheres of rulership. The priest was essentially ruler of covenantal *relationships*. Judges ruled the covenantal *society*. The king was ruler of the covenantal *nation*. Whereas priests and judges assured the rule of righteousness internally, the chief mandate of the king was to overcome foreign invaders, secure the peace, and enforce the values and priorities of the nation externally. We glimpse the work of sacrifice and relational atonement governed by priests, the righteous judgment and social order established by judges, and the commitment to war led by kings.

When dealing with the heavenly realm, language simply fails. We must turn to symbols to achieve depths of meaning unavailable to human speech. The tabernacle isn’t a prop, it’s a copy of the real thing! The detailed instructions given to Moses and David were facsimiles of *the real thing*. God emailed the specs so Moses, as general contractor, could build Heaven on Earth!

God assembles a heavenly council around Himself as King. In his position as head of the council, God holds 3 primary offices: King, Judge, and Warrior. Job 1:6, 2:1 and 38:7; Ps 89:5-7 and 82:1 all describe this assembly. The glory of His rulership is enhanced when expressed through a council of servants who do his bidding. The council does not diminish His

splendor, it *reveals* it. It’s how the business of Heaven gets done.

The vision of Ps 110 and Daniel 7 is similar to Stephen’s at his martyrdom. An entirely fresh view of our role on planet Earth opens to us, especially since each of us is a divine image-bearer in our own right. *You are a living revelation of God. How long will you judge unjustly, and show partiality to the wicked? You are gods, and all of you are sons of the Most High. Nevertheless, you will die like men, and fall like any one of the princes. Ps 82: 2, 7)*

The idea of the divine council takes a radical turn when we realize that, in the New Testament, “sons of God” are the twice-born, new creations of the Holy Spirit—you and me. In the Old testament terminology angels are called sons of God while men are called servants of God. In the New Testament this is reversed. Angels are the servants and Christians are the sons of God.

Ekklesia has to do with many things, but perhaps most of all, authority in prayer. The beginning of wisdom is to call things by their right names. Jesus used a specific word with specific connotations and our forefathers *willfully changed it!* By adopting the word *church* with its totally different etymology, instead of the more contextually accurate word of Christ, *ekklesia*, the movement of the God has been in a rut for 2000 years.

Virtually every major commentator over the last 4 centuries will readily admit that church actually comes from a different word, but then appeal to the idea of “assembly.” What we claim Jesus to be building is founded on error and myth, not Christ. **If all we want is church, we’ve got it. But if Jesus wants an ekklesia, we don’t.** For 1500 years in practice, and 400 years in written form, we have taken a different course from the one He laid out for us.

Ekklesia is used 115 times in the New Testament. Of these, it is improperly translated church in all but 3 verses. **The ekklesia was not just an assembly, it was a ruling assembly.** It was governmental. Ekklesia was originally used to describe “the assembly of the people, which in Greek cities has the power of final decision in public affairs.” At the gathering of Sinai, we witness the first ekklesia in Israel’s history (Dt 9:10, 18:16). This understanding of ekklesia’s governmental function forces different conclusions from the idea of just personal.

- The ekklesia in the wilderness” (Acts 7:38) was led by Moses, the Law-Giver.
- The ekklesia of grace is led by Christ, the Law-Fulfiller.
- The Old Covenant ekklesia first assembled around Mount Sinai to receive the Law of God, thereby forming a covenantal identity.
- The New Covenant ekklesia first assembled around Christ and from Him received the commission to carry His rulership into the earth as a covenantal community. Jesus was the first person to introduce the term in the New Testament. Let’s not pretend to be wiser than our Master. The authority and function of the assembly is fundamental to properly understanding what Jesus inaugurated in Mt 16:18.

In Mt 16:13-19 Peter, like Jonah, would flee his responsibility—not only denying Jesus, but also walking away from the call and returning to being a fisherman. Or perhaps Simon is like Jonah in being the first to carry good news to the Gentiles (Acts 10), just as Jonah was used to bring salvation through repentance to the Gentiles at Nineveh. Jesus describes Jonah's 3-day experience as a foreshadowing of his own harrowing journey to Hades as the ransom fee for humanity, where He would lie in the depths of darkness, dead. *Peter (son of Jonah) this is the mission of the ekklesia.* Should you choose to accept your ekklesial identity. This is your mission, too.

Every city has a ruling assembly, an ekklesia. *I, Jesus, am now forming my ekklesia.* The Petrine Revelation of Mt 16 should be understood as a Preamble to the Great Commission. The Great Commission was never given to a church. It doesn't have the tools, or the DNA. The mission of Christ uniquely requires the ekklesia to arise. Churchill understood something fundamental to war: A primarily defensive posture will *always lose ground* over time. It was not enough for London to weather the bombs, nor for the English to keep a stiff upper lip. They had to attack.

He put all things under His feet, and gave Him to be head over all things to the ekklesia (Eph 1:22). He is the head of the body, the ekklesia (Col 1:17). Ekklesia is founded on apostles and prophets (Eph 2:20). The chief concern is to rightly prioritize the ekklesia charter.

My house shall be called a house of prayer for all nations (Mk 11:17). Prayer is fundamental. Where are the noble orators of the Holy Spirit who fast and pray, and declare the oracles of God, who will not bow their knees to idols, who stay steadfast until the most cruel and immovable gates of Hades yield to the glory of Christ?

Just as the feminine heart of the Bride is necessary for *intimacy* with our King, so also the masculine soul of the ekklesia is the way we *represent* His Kingship. *Ask of me, and I will surely give the nations as Your inheritance (Ps 2:8).* Marriage is under assault as legislation crafts hate-speech laws. The spirit of lawlessness is being codified into law and defended in our courts. Perversion and the occult are rampant. A radical homosexual agenda is being funded by some of the wealthiest men in the world. Cultures of death abound in human trafficking, abortion, drug violence and gang wars. Church-thinking has dulled our instinct for war, turning us into polite, domesticated, timid little people. Having failed to grasp both the truth of His government and our place in it, we fiddle while Rome burns. We live small lives, think small thoughts, assault nothing and achieve nothing.

You are My war-club, My weapon of war; and with you I shatter nations, and with you I destroy kingdoms (Jer 51:19-20). Revelation is crucial. We just first see *Christ*, to whom *all* authority has been given. *Wherever darkness may be found, that is ground zero. You are commissioned in the spirit of Christ to rule in the midst of your enemies (Ps 110:2).*

Gates are tricky. They aren't just closed, forming a barrier. They are locked, forming a puzzle. Fortunately, the

ekklesia are promised keys and create rights of access. A key is only for someone in the process of unlocking things. Gates and their unique keys are always closely guarded. *You have taken away the key of knowledge (Lk 11:52).*

When Elisha prayed for his servant to see into see into another dimension, it simply allowed him to understand what had been there all along. Key knowledge is fundamental to discerning the specific power of the gates at work. To rule effectively, the ekklesia must get comfortable with *divine process*. This is why council access, dreams and divine revelation are so important. Revelation is highly toxic to the enemy! He wants to prevent it at any cost! Keys must be contended for; they are not automatically granted. Contending includes fasting, repentance, diligence and unrelenting prayer. Prayer is the means of releasing the key. Revelation may include a download of past, present and/or future knowledge. Our job is not to win the battle. It is simply to contend for the keys which unlock the Lord's victory.

God will permit the answers to manifest if we seek them. The challenge isn't getting him to speak, it is that the process of filtering Heaven's language into human comprehension takes, time, study, attention, a listening ear and a tender heart. Since humility and patience confound the enemy, God's brilliance is evident in the difficulty of the process. Just as the Allies relied on the Navajo language to form an unbreakable code for safely transmitting war plans during WW2, symbolism encodes divine strategies, leaving the enemy no opportunity to counter. The process is meant to draw us to more intimately pursue the mind and beauty of God. Gates need keys (revelation) to unlock or force (authority) to shatter. Keys open gates, but in their absence, battering rams of prayer will do the same.

We are hardly served by pretending demons are not real. Some make too much of them, but on the whole, the church makes far too little. The "manifold wisdom of God" is meant to *now be made known through the ekklesia to the rulers and the authorities in the heavenly places (Eph 3:10).* Business, government, media, arts and entertainment, education, the family and religion are the 7 primary spheres of human interaction. Not one of these mountains will ever enjoy the enemy's neglect. Look at these as 7 huge gates.

Sins such as sexual immorality, murder and idolatry do not exist unto themselves. They have a blast radius. Like radioactive fallout, they defile the land. If this were not so, the land would not need to be cleansed. *For the land has become defiled (Lev 18:24-27). The land was polluted with the blood (Ps 106:36-38).* Legalized abortion continues to pollute the land with blood sacrifices to Molech draped in the freewill idol of "prochoice."

Samson's is a story of bindings and loosings. The Nazirite vow is a spirit of consecration unto dominion. It is an Old Testament picture of the ekklesia. Sampson breaks gates. Anointed by God, he dismantles the gate and, with the governmental authority, carries it away on his shoulders.

The idea that this world is a playground instead of a battleground has now been accepted in practice by the vast majority of Christians. It doesn't help that revelatory intercession

often attracts flakey people. To bind and loose, a very usual phrase in the Jewish schools, was spoken of things, not of persons. It is used in doctrine and in judgments concerning things allowed or not allowed in the law. It is highly associated with the act of forgiveness. Any prevailing idea, sin or spirit that binds humans across an entire region can be loosed from humans across that region. Prayer is at the cutting edge of any work for God. The spiritual history of a mission or church is written in its prayer life. **Our passivity is actually rebellion**, perhaps sedition, **for it undermines His government**. We don't bind *people*, we bind powers. Binding people is witchcraft. Binding powers is an honor for all His godly ones.

The masculine spirit is a gift to humanity. It is a source of great courage, honor, wisdom and strength. Likewise, females are not the only gender capable of nurturing, compassion and gentleness. The general traits of both genders inform us of higher things because humanity itself is a type and symbol. An image of God.

Adam's commission, along with Eve and their offspring, was to reproduce paradise everywhere, to make the whole earth like Eden— *on earth as it is in heaven*. Wow! The ekklesia are authorized to expand the kingdom across the planet. God, who is above and beyond all things, is so masculine that we are all feminine in relation to Him. The ekklesia is not primarily a flock or a Bride. The Bride emphasizes those qualities that are feminine in the body of Christ, while the ekklesia emphasizes those qualities which are masculine.

Passages that speak of the people of God in a position of ruling their circumstance are overwhelmingly masculine and described as ekklesia (Rev), *a male child...to rule all the nations with a rod of iron* (Rev 12:5), *kings and priests* (Rev 5:10, 20:6), or *my son* (Rev 21:7). Only together do male and female form a complete divine image. The people of the Bride understand their rulership not as a Bride, but because they are also the ekklesia, and likewise, the ekklesia understand the critical need for intimacy not as a function of the rulership, but because they are also the Bride. Bridal references occur about 30 times in the New Testament, while ekklesia is mentioned 115 times.

Human philosophies do not exist independent of the defilements and control of evil spiritual forces. Over time, worldviews become fortresses inhabitable by demons. Unintended cooperation between human enterprise and spiritual wickedness in high places extends the rule of darkness around the world. What demonic fortresses resist in the earth? Take your pick. Abortion, sex trafficking, drug cartels, the radical homosexual agenda, policies of poverty and oppression, the deviant perversions of Hollywood, and more.

To overturn these, the legislative protocols of the ekklesia could roughly be compared to the way national laws work. Ekklesia wears down the will of their opponents by fasting. Fasting is designed to stall and thwart the desires of the flesh with its urges for instant gratification.

Ekklesia must be a community of prayer in holiness and love or it cannot be an ekklesia. It is a simple idea, but it takes work: **2 or 3 who live holy, love well, and by virtue of**

their forgiving and praying together, bind and loose. It is a symphony of unity, purity, and 2 or 3. The most liberating, dangerous revelation is that **this authority is invested in groups as small as 2 or 3**. There is a public dimension to ruling prayer. Agreement brings power. While one can stem the tide of judgment (stand in the gap), one is insufficient for rulership. In the ekklesial paradigm, small is the new big. This should unleash faith across thousands of small prayer gatherings.

3 chapters—Mt 16, 18 and Joel 2--form an interpretive grid, a cord or 3 strands that is not easily broken, connecting ekklesial binding and loosing (Mt 16) to prayer and prophetic decrees (Mt 18), after which the summons in Joel 2 extends the ekklesia's legislative protocols to include fasting and repentance. The ekklesia of Babylon was 4 guys.

Speaking is one of the works of faith, after the legislation has been debated, argued, written and rewritten as much as it can. **Once a revelation is crafted to the point of enactment, vote on it in prayer**. These are prophetic acts of decree. As powerful as a single voice can be, a choir resounds. A trumpet signals, but a symphony declares. One can chase 1000, but 2 can put 10,000 to flight. This reveals a 10-fold increase in the effectiveness—the increase is exponential, not linear.

If family is central to church, it is even more central to ekklesia. The covenant of family is the blueprint for building the kingdom of Heaven on the earth. Families form their own ekklesia, and the ekklesia is also formed of families. The ekklesia also spans generations, each one looking out for and honoring the other. Contending prayer is a contact sport. Though Abraham was the friend of God, and Isaac was a type of Christ, the entire nation was named after Jacob, the one who wrestled with God and prevailed.

C. S. Lewis put it this way. "All mortals tend to turn into the thing they are pretending to be." I'm about to take my place in the Divine Senate. When we assemble, we become the 'son of David's' "Mighty Men."

If we don't translate ekklesia correctly, nothing makes sense. Language shapes the way we think, and determines what we can think about. Satan is terrified of the ekklesia. Churchianity simply does not see prayer as fundamental to its mission. **Prayer is indispensable to the ekklesia**. Faith, prayer and action germinate into destiny. The ekklesia must be corporate, covenantal and clean.

Before Gideon could break Midian, he had to break the gate of idol worship. By prevailing upon this gate in his own life, he was positioned for the authority necessary to bring wholesale deliverance to the nation. God often prefers small companies to great armies. Gates have control over the thoughts and emotions of those within their sphere of influence. The idol was the physical property of a demonic spirit. It is never enough to uproot idols. Every victory we achieve must be matched with a house of prayer that continues to occupy that ground. Gideon still had significant tests ahead and more keys to acquire, i.e. let the fearful depart, release those who lap the water like dogs, use a torch and a pot. Crazy stuff. Intercessory weirdness. More

faith challenges. It wasn't easy. A tenacious spirit is part of your ekklesial job description.

Only His rule is complete, ours is not. As we seek to grow in rulership, it is incumbent that we grow even more in humility. Not one person, nor any ekklesial band of brothers, is ever assured perpetual triumph.

In the opening 10 verses of Jeremiah, God declares that He had set Jeremiah apart as *a prophet to the nations...to root out, and to pull down, and to destroy, and to throw down, to build, and to plant*. On the contrary Jeremiah's message was almost universally rejected, and he himself was continually subjected to indignity and persecution. The destiny of every one of those nations has followed precisely the course foretold by Jeremiah...by the prophecies that he uttered, he became the actual arbiter of their destinies.

We must be content to do our duty and leave the consequence to God. We are given authority to prevail upon Hades, not Hell. Hades are the powers and corruptions of death in this life.

[Absence of revelation will produce absence of faith. Church produces one thing. Ekklesia produces another. Ekklesia has to do with many things, but perhaps most of all, authority in prayer. The ekklesia was not just an assembly (church), *it was a ruling assembly*. If all we want is church, we've got it. But if Jesus wants an ekklesia, we don't. Our passivity is actually rebellion, for it undermines His government. ***Ekklesia must be a community of prayer in holiness and love*** or it cannot be an ekklesia, 2 or 3 who live holy, love well, and by virtue of their forgiving and praying together, binding and loosing. Authority is invested in groups as small as 2 or 3. Once a revelation is crafted to the point of enactment, vote on it in prayer.]