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## TRANSITIONING FROM THE CHURCH AGE TO THE AGE OF ECCLESIA

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Most of those who read this paper will be aware that the Greek word for *church* in the New Testament is *ecclesia*. So why would I choose as a title for this teaching *Transitioning From The Church Age to the Age of the Ecclesia*? The reason behind this choice is to seek to make a distinction between what the church has become versus what Jesus actually said He would build. Matthew 16:16-19 is one of the two places where Jesus actually mentioned the “church” that He would build. Matthew 18:17 is the second reference. The scriptures in Matthew 16 are very enlightening when we see them in the context of which Jesus spoke them:

*Simon Peter answered and said, “You are the Christ, the Son of the living God.” Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has 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 church, 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 <sup>will</sup> be bound in heaven, and whatever you loose on earth will be loosed in heaven.”*

The Ecclesia that Jesus said He would build was meant to be a governing and legislating people. The word *ecclesia* was not a religious term within the culture that Jesus spoke it. It was actually a civil or secular term that referred to those who sat in the gate of the city and made decisions and decrees regarding what society would look like and function as. This is at the core of the reformation movement and the 7-mountain mandate. If we do not understand what Jesus said he would build then we have no basis for the *church* being the vehicle that can and will bring this reformation.

For many the church is simply the body of Christ, the family of God, the Bride of Christ or some other scenario that is actually biblical in nature. Yet when we seek to understand what Jesus said He would build, it was the term *ecclesia* that He chose. We have put so much emphasis on the people of God’s relationship with Him as God and Father and also with each other as brothers and sisters that we have not fulfilled the function of the *ecclesia* that Jesus said we were to be. Relationship always has function attached to it. The problem is that we have tried to define the church outside kingdom context and perspective. When we define the church outside kingdom context we will always get “a church” that is man centered rather than centered on the cause of the Lord in the earth. To get a true picture and definition of the church we must always define it in the context of the kingdom. This is why Jesus in essence said He would build the church that used the keys and authorities of the kingdom through binding and loosing to establish kingdom rule throughout the earth. The

church is then the vehicle for the purpose of kingdom rule coming into every phase and sphere of the earth or we could say the fulfillment of the 7-mountain mandate.

Jesus only spoke of the church twice as mentioned - once in Matthew 16 and once in Matthew 18. Both times the term is associated with a kingdom mindset and purpose. Even though Jesus only spoke of the church twice, He spoke of the kingdom, rule, and domain of God incessantly. This was the message that He came proclaiming. He preached the gospel of the kingdom, taught the parables of the kingdom, did and commissioned the first apostles and disciples to do the miracles of the kingdom, and basically let it be known that His assignment from the Father was to bring all of creation back under the unchallenged rule of God. I Corinthians 15:23-28 tells us about this assignment that the Father gave the Son.

*But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.*

The Apostle Paul is speaking of the day of resurrection that is to come. Christ is the firstfruits of our own resurrection. Notice that as the "end" comes, Jesus will deliver the kingdom to God the Father. This implies that Jesus will have fulfilled the assignment from the Father to bring the whole of creation back under the unchallenged ruler ship of the King. Then Jesus will present the universe back to God with it fully and completely now under God's authority.

This fulfillment of the assignment of the Son from the Father will be a result of two significant accomplishments. First of all, the sacrifice of Jesus on the cross bought and paid for the redemption and reclamation of the whole creation back to God. Jesus' blood and body are sufficient to redeem not only individuals but all of society and creation back to God. It is the job of the church through the empowerment of the Holy Spirit to manage the provisions of the cross in such a way that societies are reformed and nations are disciplined. Anything less than this is a mismanagement of the sacrifice of Jesus and the provisions of the cross.

The second issue here is that Jesus is seated at the right hand of the Father "waiting" till all His enemies are made His footstool. This means that it is the delegated responsibility of the church to subdue every enemy of kingdom rule under the authority of the seated Lord. This is why we are here as the church or the ecclesia. We are here to operate in kingdom authority until every enemy other than death is brought into subjection. Jesus will deal with death when He comes again through the resurrection of the dead. The powers of the grave will be permanently and completely dismantled at this moment and time. He will defeat the *last* enemy that is death. Up until that time we are dealing with the other enemies of God's kingdom rule as the ecclesia of God. We are doing away with systemic poverty, crime, sexual dysfunction and other social ills and seeking to establish a kingdom culture in every nation of the earth. I am not espousing that we will create a perfect world or utopia. I am saying that as the ecclesia does its appointed job there will be sheep nations that have kingdom cultures that look a whole lot more like heaven than hell at Jesus' coming. We are told that there will be sheep nations and goat nations at His coming. (Matthew 25:31-32) The sheep nations will be the ones that the ecclesia has disciplined while the goat nations will be those who were not disciplined as a result of their resistance or the lack of the ecclesia fulfilling its job.

This is what Jesus was referring to when He said He would build His ecclesia. In addition, allow me add another thought or two. When Jesus spoke of the ecclesia in His day, the Greek ecclesia was a legislature that was formed by those called out for governmental purposes. As I was growing up we were told that the ecclesia was *the called out ones*. This is what the term means; however, it was an insufficient definition. Within the culture of their day it referred to the called out ones for legislation and governmental purposes. In other words, the ecclesia made judicial decisions that determined how society operated and functioned. Jesus was making this clear distinction when He told His disciples that He would build His ecclesia. They understood that He was speaking of the church that was not a sheep pen but was His government in the earth. This is why He said that the gates of hell would not prevail, but the kingdom of God would rule over the gates and establish a kingdom culture where there had been a hellish culture. Gates speak of places of government. The government of a city met at the city gates in Jesus' day. Jesus was saying that the representation of the government of God called the ecclesia would rule over the government of hell. The ecclesia would legislate this into place.

Anything legislated must also have implementation. My definition of the ecclesia is *that which legislates in the spirit and then implements into the natural*. If we as the ecclesia legislate but have no apostolic strategy to implement we forfeit most of the victories that we do win. Victories won in the realm of the spirit must have practical implementation.

When the Lord brought the children of Israel into the land of Canaan God said He would not drive out the nations completely that were presently occupying the land within a year. He said if He did that Israel would not be prepared to fully hold the land they had suddenly been granted. Exodus 23:28-30 shows us what can happen if we cannot implement victories that have been truly won:

*And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you. I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too numerous for you. Little by little I will drive them out from before you, until you have increased, and you inherit the land.*

The wisdom of the Lord said He would not give them victories they could not implement into the natural or they would simply exchange one enemy for another. They would have swapped the Hivites, Canaanites, and Hittites for the beast of the field that would have overrun the land because they could not implement into the natural the spiritual victories they were winning. This is why we must not only be a legislative force, but also an implementing one as well. This will require not only apostolically empowered intercession, warfare and worship, but also apostolic strategy and reformers who can enter the spheres of society and practically implement the victories being won. People equipped to take their place in the 7-mountains of society are the implementation part of the ecclesia. If we don't add this dimension to the function of the ecclesia we will keep winning victories but never get the benefit from them. In fact, we can lose ground - Jesus said if we remove demonic influence and do not replace it with something of kingdom that it comes back 7 times stronger than before. (Matthew 12:43-45) This has been one of the biggest challenges of the ecclesia. We have ended up losing ground rather than taking ground, because we haven't had strategies to implement after legislation.

I have a rather sobering example of this that my family has dealt with. A family member has gone through a divorce. We know that divorce isn't God's heart. I am not justifying this just simply using it as an example to make a point about legislation and the necessity of implementation. When the divorce decree was made from the court system visitation rights were granted for the 2 year old child involved. As the family member went to pick up the child for the court appointed times, the parent who had the child in their custody would not

relinquish or allow the child to go with the other parent. This parent then contacted the law enforcement agencies and was told that there was no agency in place to enforce the decrees and mandates of the court. In other words, the decree had no power because there was no one to implement the legislation.

This is why there is much frustration in the body of Christ today. Until we get strategies and people in place to implement the legislation of the ecclesia we will frustrate and incapacitate the kingdom purposes of the Lord. The ecclesia must empower the people of the church with vision, strategy and might to walk into the spheres of society they have been called to and implement the victories being won. As we do, we will not swap beast for Canaanites - but will win full victories and see the kingdom assignment of the Lord fulfilled.

One more point concerning the defining of the ecclesia. The Romans in Jesus' day also had ecclesia. When Rome conquered a territory or region in battle they would then send their ecclesia into that region. The job of this ecclesia was to teach the now subdued people the ways of Rome. They put into place Roman laws, ways, cultures, principles and statutes until the people of that region began to think like Romans, act like Romans, smell like Romans and function like Romans. In other words, the culture of Rome was duplicated within this now conquered region and reflected the nature of Rome.

This is a very clear depiction of the job of the ecclesia that Jesus said He would build. We are to disciple or change the thinking of people, regions, and nations until it looks like the culture of heaven. We are to go into the 7-mountains and change the culture of these spheres until they look, act, and smell like the kingdom of heaven. The job of the ecclesia is to duplicate heaven into earth as His governmental representative. He gave us His kingdom powers, keys and strategies to accomplish this.

One thought concerning the target of the ecclesia when it comes to the discipling of nations. (Matthew 28:19) The target is not to make everything Christian but to make everything kingdom. We are not seeking to create a Christian State but rather a kingdom culture. A kingdom culture is developed when the values, virtues, morals and ethics of the King impact a societal sphere. If we keep trying to make everything Christian, we will continuously alienate and distance people from us. However, if we release the wisdom and strategy of the kingdom, people will recognize that wisdom and adapt themselves to it. The development of kingdom cultures will bring the blessing of God over regions and territories. We must remember that as the ecclesia we are to get people saved so they can have eternal life but we are also to bring heaven to earth in society. This is not about getting people to heaven but getting a heavenly culture functioning in societal realms so the blessing of God can increase and impact these realms. The natural outgrowth of this will be the salvation of the lost. It will not be the result of us seeking a religious State but rather a culture of the kingdom. This is the assignment of the ecclesia - to develop cultures that reflect heaven.

To have this kind of ecclesia functioning, we need the right pattern. Jesus said He would *build* this ecclesia. Every builder must have a pattern. The early church was made up totally of Jews. They were people who had grown up in Judaism and the synagogues. The synagogues were places of worship but also places of government. Each city or at the least region had a synagogue that people gathered in on the Sabbath to worship but also went to when in need of governmental decisions. The court system of the synagogue was called the *Beit Din*. This court had absolute jurisdiction within the region and had the power and authority to deal with social issues all the way up to the sentencing and putting to death of people who violated laws on that level. In other words, whatever they legislated was final in its authority and ruling. As you will see the *Beit Din* was patterned after the court of heaven itself. The early ecclesia was also patterned after the *Beit Din* because it saw itself as the government of God in the earth by the definition that Jesus gave it. When Jesus said He would build the ecclesia, as you will see, the *Beit Din* was the blueprint that He would use to build His governmental people in the earth.

God told Moses when He was in the mountain, looking into heaven to make sure that he built everything according to the pattern that he saw. Exodus 25:40 shows the Lord speaking this to Moses:

*And see to it that you make them according to the pattern which was shown you on the mountain.*

Moses built everything just like He saw it in heaven including the tabernacle. When the tabernacle was made completely and totally as the one Moses saw in heaven, the same glory of the one in heaven filled the one that Moses made. Exodus 40:33-35 tells us that the glory that filled this duplicate tabernacle was so weighty that Moses, the man who was very well acquainted with great levels of glory, couldn't enter this now finished tabernacle:

*And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work. Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the Lord filled the tabernacle.*

The principle is that when we get things built from the right pattern the same glory and authority that fills the heavenly will fill the one that represents heaven in the earth as well. The pattern is very important.

When we think of that which Moses saw in the heavens we must not just relegate it only to the tabernacle. The Beit Din court system was also seen by Moses in the heavens. This system of the Jews had to have come from somewhere. It was Moses who revealed this system by what he saw in the heavens while he was in the Mount. We will see this revealed in several places of scriptures.

The Beit Din was made up of three, seven and seventy. The three were the chief justices if you will. They each had to have at least 21 years of education before they could occupy these seats or thrones of the Beit Din which speaks of the maturity and seasoning that they had in their lives. The seven were the next level of government that had varying levels of authority in society, while the seventy were the Sanhedrin or the elders of Israel. These all made up the court system that had authority in a region. Whatever they legislated and decreed in that region was established and done.

I believe that the ecclesia that Jesus would build is regional in nature. We need congregations that shepherd the people, but these congregations should be willing to come together to be the Beit Din of regions. It is significant that synagogues ruled regions. This pattern for the ecclesia will allow the government of God to enter earth on regional levels. When this is built by the Lord, then we will legislate and what needs to be bound will be bound and what needs to be loosed will be loosed. Heaven will enter earth and regions will develop kingdom cultures. Remember the job of the ecclesia is to bring heaven into earth. (Matthew 6: 10) When we become the ecclesia of God through the Beit Din model, I believe the authority of heaven will fill the duplicate model in earth and kingdom cultures will be developed.

The model of the Beit Din that Moses saw is in heaven. The first place we see this is in I Kings 22:19-23. The Lord is seeking to bring Ahab down because of his years of rebellion against the Lord. Ahab's prophets have prophesied that he should go into battle for he will prosper. Jehoshaphat who is going with Ahab into battle senses that some things are not right. He asks if there are no other prophets that can be consulted. Ahab responds that there is one but he never prophesies good concerning him. The decision is made to get this prophet. His name is Micaiah. As those who go to get him are bringing him in they tell him to prophesy what

the king wants to hear. He begins to do this, but is then beseeched to tell the king what he really has seen and heard. The following is the resulting word that reveals the operation of the heavenly Bet Din:

*Then Micaiah said, "Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. And the Lord said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the Lord, and said, 'I will persuade him.' The Lord said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the Lord said, 'You shall persuade him, and also prevail. Go out and do so.' Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you."*

The prophet is seeing into the courtroom of heavenly Beit Din. The Lord is asking counsel of the court on how they are going to bring Ahab to his demise. Some are saying one thing while others are saying something else. A spirit comes forward and says he will be a lying spirit in the mouth of Ahab's prophets. This is why they are prophesying that he will prosper in battle when in reality he will die. As this spirit presents his case before the Beit Din of heaven, the court makes the decision and decrees that he will prosper and be successful. The end result was that what the court of heaven decided and decreed became a reality in the earth. This is the power of the Beit Din. It is a glimpse into the operation of the court of heaven.

Another place where we see this court is found in Daniel 7:9-10. Please notice that thrones (plural) are set up as the court of heaven meets to consider issues on the earth. There are thrones because there are the three, the seven and the seventy.

*"I watched till thrones were put in place,  
And the Ancient of Days was seated;  
His garment was white as snow,  
And the hair of His head was like pure wool.  
His throne was a fiery flame,  
Its wheels a burning fire;  
A fiery stream issued  
And came forth from before Him.  
A thousand thousands ministered to Him;  
Ten thousand times ten thousand stood before Him.  
The court was seated,  
And the books were opened.*

The Beit Din court of heaven was seated and the *books* were open. The books are the expressed will and intent of God in the earth over individuals, cities, states, regions and nations. This Beit Din's purpose is to bring into place what is written in the books. I believe that when prophecies are released in the earth, they are simply the rehearsing of that which is written in the books of heaven. The prophets speak from the books. Jesus is spoken of in the volume of the books. (Hebrews 10:7) Who He is was recorded in the books before time began. Our destinies are also written in the books of heaven. Our substance and days are recorded in the books. (Psalms 139:16) The predestined and thought out purpose of God for our lives is in these books. A book of remembrance is also written concerning us. (Malachi 3:16) The Lord writes this book when we speak of the

Lord often. Books speak of the prophetic destiny and purposes of God over the earth. The Beit Din of heaven rules on the basis of what is in the books. This is why once the court was seated and the books were open.

The job of the ecclesia based on the Beit Din model is to legislate into earth what is in the books of heaven. This is why it is appropriate to take the prophetic of God and legislate with it until it becomes reality. The way that it should operate, is that the apostles and prophets get the revelation of what is in the books and we as His ecclesia after the model of the Beit Din of heaven put it into place across the earth.

Another place where we see the court of heaven is in Revelation 4:1-5:

*After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.*

Notice that a throne is set in heaven. This means a court is about to take place. Also notice that there is a throne and there are also 24 thrones with 24 elders on their thrones. In other words, we are seeing a court setting. There are also seven spirits before the throne. If you read further you would see also beasts and thousands of angels. In other words, the Beit Din of heaven is being pictured here and legislation from heaven is about to occur. I simply cite this to let it be known that the court system of heaven is real.

The ecclesia is meant by the Lord to be His heavenly court system in the earth patterned after the Beit Din. There is a very interesting account of a court system in operation and our part in it as the Beit Din of heaven in Zechariah 3:1-7. In this scenario we see Joshua the High Priest being made clean with the purpose of rebuilding Jerusalem as a place of God's government in the earth.

*Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. And the Lord said to Satan, "The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?" Now Joshua was clothed with filthy garments, and was standing before the Angel. Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes." And I said, "Let them put a clean turban on his head." So they put a clean turban on his head, and they put the clothes on him. And the Angel of the Lord stood by. Then the Angel of the Lord admonished Joshua, saying, "Thus says the Lord of hosts:*

*'If you will walk in My ways,  
And if you will keep My command,  
Then you shall also judge My house,  
And likewise have charge of My courts;  
I will give you places to walk*

*Among these who stand here.*

Satan was taking advantage of the uncleanness of Joshua the High Priest and resisting the rebuilding of Jerusalem as a city of God's government in the earth. The issue wasn't about Joshua; it was about the reestablishing of God's government in the earth. We must realize that Satan will use our uncleanness to resist the establishing of God's point of government authority. The battle throughout the ages for Jerusalem has been about who will govern the earth. This is why the first order of business for David when he became king of all of Israel, was to get the Jebusites out of Jerusalem and establish it as the city of his throne. He then brought the Ark of the Covenant and built David's tabernacle on the hill of Zion. This was so that David could govern Israel from the presence of the Lord. This is the same for any ecclesia that is developed. From the presence of the Lord, God's government rule is sent forth into the earth.

Notice that as Joshua is made clean again, he is promised to be "given places to walk among these who are here." The *here* was in the spirit realm and heavenly places. In other words, that if he would stay clean, he would be given the privilege of being a part of the Beit Din of heaven. This is why he is promised that he will *judge My house* and have *charge of My courts*. The house speaks of that which is earthly. *Having charge of My courts* speaks of the heavenly Beit Din. In other words, Joshua is being granted the right to be a part of the heavenly court that governs the earth.

This is why Paul tells us that we are *seated together* with Him in heavenly places. Being seated speaks of a seat of government from which we rule the earth and establish kingdom rule. To me it is apparent that as we build the Beit Din model of the ecclesia in a region, state or nation that we can then step up into being a part of the heavenly Beit Din that effects the planet. This is why we must have the proper model. Once we get the right model, the full authority of the heavenly court will fill it and things will move at the legislation of the ecclesia of God. The proper pattern in place will result in the ability to legislate then implement from a kingdom perspective and a kingdom heart.

When we understand the Beit Din model of the ecclesia it becomes interesting that there are three in the Godhead. Father, Son and Holy Spirit are the three that are the chief counsel of heaven with others being given the right to speak counsel as we saw in I Kings 22. It is also interesting that Jesus always singled out Peter, James and John. They were potentially the three with the other apostles making up the realm of the seven and the seventy originating as the early church came to maturity. The three are the apostles and prophets, with the seven being the five-fold ministry gifts of a region and the seventy being elders of maturity within a region. When this is built there is then a court system for a region that has the power to legislate the kingdom into its spheres. This Beit Din also has the right and privilege of authorizing reformers into society for the purpose of implementing what has been legislated.

One more issue should be addressed in regards to the building of the ecclesia. The ecclesia that is governmental in nature must always flow from the apostles and prophets. I Corinthians 12:28 says that apostles were set first. The word *first* is the Greek word *proton* which means first in priority, placement and influence. It also means *that which is at the beginning*. In other words, God always starts with apostles when he begins to build the ecclesia. I like to point out that the only ministry gift present on the Day of Pentecost was apostles. Historically it took 8 years before the other four ministry gifts of prophets, evangelist, pastors and teachers appeared. The reason Jesus did it this way was because He wanted these gifts and the church to be completely and totally apostolic. The same thing Jesus had spent 3 ½ years impregnating them with was what He wanted them to impregnate the early church with. This is why Acts 2:42 says they continued steadfastly in

the apostle's doctrine. The apostles were putting into the developing ministry gifts and the people of the early church an apostolic virtue that had to do with discipling nations and changing the planet. They weren't there to get ready for heaven they were there to bring heaven into the earth and its nations. Because everything flowed from this apostolic virtue and perspective, even though everyone was not an apostle everything was apostolic. Regardless of what ministry one encountered, they ministered from apostolic virtue and DNA regardless of what their ministry gift was. Everything was apostolic and filled with the passion of Jesus to reclaim the earth back to God and His purposes.

The reason God begins everything with apostles is because they are the *peg* that the Lord sets in a region to develop the ecclesia that can rule a region. We find a clear picture of this is Isaiah 22:22-23:

*The key of the house of David  
I will lay on his shoulder;  
So he shall open, and no one shall shut;  
And he shall shut, and no one shall open.  
I will fasten him as a peg in a secure place,  
And he will become a glorious throne to his father's house.*

This scripture is in reference to a man named Eliakim who is being given the position of a man named Shebna who has lost his position during the reign of Hezekiah. It is a prophetic picture of God taking position, influence, wealth and favor away from one who has used it for his own benefit instead of the kingdom of God. Eliakim is a picture of the apostolic that has the *key of David on his shoulder*. He is carrying the ability to open and no one shut and to shut and no one open. He is a peg that God hangs in the wall of a region. From this peg, God grows him into a throne or a seat of government. When God desires to establish kingdom rule, He begins with an apostle and adds or *hangs* on him/her people, gifts, anointings and authority until an ecclesia or throne is set up in the realm of that region. From this throne the apostle and the company joined to him/her become the Beit Din of heaven in that region that rules and reigns with kingdom authority. The whole process of a *peg* becoming a *throne* is the process Jesus implied when He said He would *build* His church. What the Lord is doing in this day is moving us from a polluted view of what Jesus said He would build into a new perspective of the true ecclesia of God that rules regions, territories and nations. This governing group that legislates in the spirit and implements in the natural is the plan of God for discipling nations and bringing kingdom order to the earth.

*All biblical quotations are taken from the New King James Version®*