

**The New Testament Church**  
**BIBLICAL WORLDVIEW TEACHINGS**

**08 – A Biblical View of the Ecclesia**

Paul Jehle – May 1, 2024

I God is a council (authority) and moves in Counsel (advice) – PP 1-5

- A. **Elohim** is both singular and plural – “*the plural of El... used with singular verb forms*”
- B. Let us make man – Genesis 1:26 – the Trinity is a model of moving in counsel (Isaiah 33:22)
  - 1. God embodies the functions of legislative (Father), judicial (Son), executive (Holy Spirit)
  - 2. Adam and Eve “walked in counsel and council with God” sin broke both (see Genesis 3)
  - 3. Satan tempted Eve to move without counsel (from Adam or God) or council (submission)
- C. Israel as an Ecclesia – The believer’s citizen assembly of influence on the earth – PP 6-9
  - 1. Genesis 1-2 - God established the individual and family prior to the “church”
  - 2. Genesis 8:20-22 – God foreshadowed the Church with Noah serving as priest and king
  - 3. Genesis 9 - God established civil government to protect rights as a ministry of justice
  - 4. Exodus 19:6 – at Mt. Sinai - *You shall be to Me a kingdom of priests and a holy nation*
    - a. Acts 7:38 describes this convocation as an “ecclesia” (Greek) counsel...
    - b. Exodus 19:8 all the “*people answered... all that the Lord has spoken we will do.*”
    - c. The people *decreed heavenly Law as binding by consent* – “on earth as it is in heaven”
    - d. The influence of Israel as a priest and king came from her ecclesia assembly decision
  - 5. Israel’s influenced the nations as an “ecclesia assembly” – PP slides 9
    - a. *Literacy* – God created the first alphabetic language at Mt. Sinai
    - b. *Liberty* – Israel had the highest protection of life, liberty and property (Dt. 1; Num. 1)
    - c. *A Republic* – The rule of law, self-government - representative government - blend of monarchy, democracy and aristocracy (one, few and many)
    - d. *Appellate justice, poll tax, precious metal base currency, no standing army, equality*
  - 6. Israel and Judah influenced the Greeks; it was not the other way around – PP 10-11
    - a. 2<sup>nd</sup> Chronicles 17:7-10 – general influence on the nations around 850 BC after a King...
    - b. Israel and Judah affected the Greeks even during her captivity – (**Eidsmoe’s quotes**)
    - d. Solon (630-560) and Cleistenes (570-508) borrowed ideas of the Hebrew citizen assembly, mixing aspects of “political equality” but without an honor to Jehovah
    - e. It was Daniel who would influence Cyrus to decree a return to Jerusalem (Is. 44-45) and *Persia became unique as a result with more decentralized government and rule of law*
    - f. The ecclesia among the Greeks was a mixture at best (see Eidsmoe **quote**)
    - g. Only under Biblical law are responsibilities clear and jurisdictions defined (q. **Adams**)
  - 7. The influence of the Jews on Alexander the Great led to the *Septuagint* Bible. – PP 12
    - a. Jews were taken from Jerusalem to Alexandria with 80,000 strong... (see **Dang quote**)
    - b. Seventy scholars translated the Hebrew Bible into Greek with the word “ecclesia”

II The New Testament Ecclesia

- A. The word Ecclesia (also Ekklesia) – *a called-out assembly or congregation* – PP 13
  - 1. The Hebrew word *qahal* (#6951) means “assembly, convocation, congregation”
    - a. Its pictorial form is a sun rising with a staff – calling an assembly to the shepherd
    - b. *It is calling the people to the Shepherd, not calling them merely to a place*
  - 2. Tyndale’s version (1535 AD) translated ekklesia as congregation

- a. King James told the translators not to translate it as “assembly” but church!
  - b. Tyrants fear the people, especially a citizen assembly that decrees decisions
- B. Ekklesia is God’s government expressing His Kingdom on earth through the Church – PP 14
- 1. Matthew 16:18 Jesus decrees; *I will build My church (ecclesia assembly), and the gates of hell shall not prevail (shall not surpass it in strength) against it.*
  - 2. Then Jesus declared; *I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be (having been bound in the heavens), and whatever you loose on earth shall be (having been loosed in the heavens)* – a closer rendition to the Greek.
  - 3. In Matthew 18:19-20 we see how critical it is for harmony to prevail in a local church
    - a. We seek to *agree (symphoneo – harmony of voices)* to utilize the “keys” efficiently
    - b. If we do flow in *symphoneo* the presence of Christ can shift external government
- C. The Church as an Ecclesia when it Gathers (counsel) – PP 15-17
- 1. We are a priesthood (receiving from God), *and* a holy nation spiritually legislating
    - a. We represent ourselves and the universal church as Kingdom citizens (Col. 1:12-14)
    - b. We stand as an invisible government that can shift external government (Col. 1:16)
    - c. We decree in the spirit on the earth what is already a reality in heaven (1<sup>st</sup> John 5:14)
    - d. We represent our neighbors and city in need of the Kingdom (1<sup>st</sup> Timothy 2:1-6)
  - 2. Relational Capital is required in order for the Ecclesia to be effective (Mt. 18:15-20)
    - a. Jesus use of the word *ecclesia* which requires accountability (church membership)
    - b. A church in disunity cannot shift a divided culture – *“a divided house shall fall”*
  - 3. We must salt (preserve) more than we light (expose) – Matthew 5:13-16
    - a. The focus of the light begins with the individual, then the home, then the city...
    - b. We cannot do politically what we refuse to do within the local church first!
    - c. A culture can only shift when ecclesia prayer is accompanied with Christian character
- D. Ecclesia Convocation (council) called to spiritually decree a shift in the culture – PP 18-20
- 1. We are to come in a sober and serious attitude – a clean individual temple of God
  - 2. We are then to consciously recognize that we are also a corporate temple of God
  - 3. The cleansing of God’s temples (individual and corporate) shifts the nations! (Is. 56:6-11)
  - 4. The borders of the impact of local churches are the borders of their prayer life
  - 5. Ingredients in an Ecclesia Convocation – Acts 15; from Amsden, *Ekklesia*, pgs. 182-184
    - a. Called to Gather – recognizing one’s sphere of authority in the region  
(we increase spiritual jurisdictional authority through investing in service)
    - b. An Agenda is Set – defining direction and allowing for preparation
    - c. The Issue is well Defined – position papers on what the Word of God (heaven) says
    - d. Agreement on Biblical Premises – agreement on presuppositions, not peripheral issues  
(Note: *if we as the people of God cannot discuss differences civilly and politely with respect, what hope is there for our culture to do so?*)
    - e. Spiritual legislation and judicial decrees – formulating a decision (see Amsden quote)
  - 6. Note: We have no jurisdictional authority to enforce any decree, only spiritual legislation, but we are decreeing on earth what has been decreed in heaven – in counsel with God!
- E. Consider Hebrews 12:22-25a as to who joins in such a sacred Ecclesia convocation! PP 21-22
- 1. A “face to face” relationship with God – Exodus 33:11; Psalm 103:7; 2<sup>nd</sup> Cor. 3:18
  - 2. “Come let us reason together” – Isaiah 1:18
  - 3. “Shall I come and find faith on the earth?” – Luke 18:8