

Strategic Christian Services (SCS)

Founded in 1979 by Dennis Peacocke, who serves as President, Strategic Christian Services is a prophetic ministry committed to training leaders in every sphere of culture in “discipling nations” and transforming their world. Santa Rosa, California serves as the international headquarters for SCS. While our ministry is U.S.-based, our vision is international. We have offices in Switzerland, Costa Rica, and New Zealand. We see God’s Spirit beginning to form a movement which unquestionably will transform us all in the coming years. We intend to remain on the cutting edge of this movement as it gathers momentum globally.

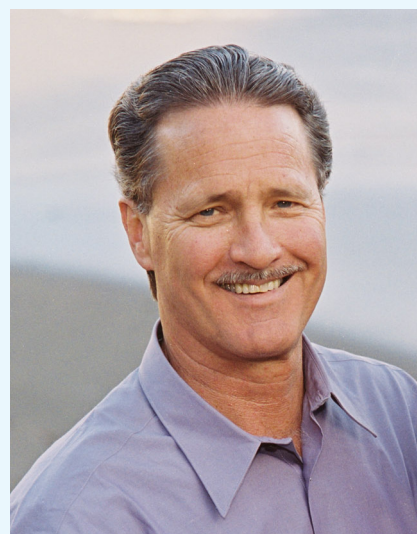
Our mission is to pioneer in transforming the world we know into the world God has intended. This transformation, which requires genuine, lasting change in every area of contemporary life, is the venture to which the men and women of Strategic Christian Services have dedicated their lives. Strategic Christian Services touches the nations through the SCS Leadership Institute, numerous seminars, locally-based “transformation groups,” and a host of educational products. These products and services encourage and enable men and women to discover and live out their God-given destinies with passion and excellence, thereby strengthening the families, businesses, ministries, and nations which they lead and serve.

A former business owner, Dennis is the founder and president of Strategic Christian Services, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored three books: *Winning the Battle for the Minds of Men*, *Doing Business God’s Way*, and *The Emperor Has No Clothes*, as well as recorded numerous audio and video presentations.

Dennis and his wife Jan reside in Santa Rosa, California. They have three adult children and ten grandchildren.



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*Teaching Number One: **The Church's Foundation in God***

I. Our presuppositions, or set of assumptions: "Presuppositionalists" (God's word defines reality) vs. "evidentialists" (reality is discovered in observing life).

- A. We believe that God has a destiny or inheritance in His people and that our purpose here on earth is to begin our journey in serving Him, and sharing in the inheritance of His heart (Eph. 1:18). [The principle of God-centeredness.]
- B. We believe that God the Father, God the Son, and God the Holy Spirit (the Trinity) reveal our source of life, and pattern of life in all areas of human endeavor (revealed in scripture). Government: the delivery system of vision and will (John 5:17, 30).
 - 1. Ontological equality of being.
 - 2. Economic subordination: division of labor, and functional authority differences. (The principle of modeling/discipleship.)
- C. We believe that our life on earth is a training ground wherein we are to develop the character to allow us to exercise some of God's power and authority without it destroying us (Satan as negative example) (Gal. 4:1-7; Rom. 8:17-22; Gen. 3:5). "The great lie": "God is afraid to share His power"; but the truth is, our character must undergird our power. (The principle of character precedes power.)
- D. Character and knowledge are developed through sharing work and common responsibility (Mt. 11:28-30) [The principle of fellowship comes through common life and labor.]
- E. God's Church, scripture teaches, is the delivery system for His destiny, vision, and purposes. (The principle of the power of community.)

II. What is the Ekklesia?

- A. The Greek word for church.
- B. Its roots:
 - 1. "ek": out from authority (God's election)
 - 2. ekkleo: one elected to serve, or a called-out one
 - 3. ekklesia: one elected to serve in a legislative governing body
- C. Its historical usage:
 - 1. Greek city states ruled using this form of government for approximately 300 years.
 - 2. Common throughout Mediterranean in time of Christ, and commonly understood.
 - 3. A Gentile concept of a legislature; not religious in nature.
 - 4. The Romans practiced cultural absorption v. destruction of culture.
 - 5. Polytheism v. Jesus is Lord (kurios).
 - 6. Jewish Roman world ruled by it locally (Acts 19:30, 33, 39).
- D. The issue of language strategy:
 - 1. We think in words—words define and open up new distinctives and possibilities of action.
 - 2. Words define our purposes for action.

3. The word “church” now means “building”—“Here’s our church”
4. “Meeting”—what is the church: it is often defined as a meeting
5. “Religious activity”
6. The “church” has been robbed of its true biblical meaning, has become a cultural part of the religious world, and must be restored to its biblical meaning in order for it to fully serve Christ’s mandate for it!

*Teaching Number Two: **God Will Govern through His People***

III. How did Christ use the word “church” and define its purpose and meaning?

A. Reference issues:

1. Matthew 16:18 used once: It is the vehicle of dominion and destroyer of oppression.
2. Matthew 18:17 used twice: His court of final appeal in conflict resolution in the covenant community.

B. Hermeneutic issues: The law of frequency (God uses emphasis to note importance).

“EKKLESIA” USAGE		
“Church” 113+	“Body” 40	“Bride” 20
• Ruler (kingly)	• Community	• Life-Partner
• Decision-making	• Need	• Romance
• Ownership	• Covenant	• Service
• Responsibility	• Engiftment	• Worship
• Council	• Division of labor	• Priestly

C. The implications of where, and why, Jesus used “Ekklesia”:

1. Matthew: A Jewish message to a Jewish people
2. The Ekklesia: An offense to Satan and the world system. A Gentile word and hugely offensive to the Jews similar to Christ’s John 6 “Dracula speech.”
3. The Ekklesia: A congress of rulers: A congress or ruling legislature dealing with the issues of governing community v. only dealing with religious issues.
4. The Ekklesia: The nature of its derived power: Let’s look at the text (Mt. 16:16-18):
 - a. Personal revelation.
 - b. Community authority.
 - c. Faith/revelation: The reformed view.
 - d. The apostolic authority of it: The Catholic view: “both/and” v. “either/or”: our looming unfinished conversation between Catholics and Protestants.
5. The Ekklesia: The purpose of its power—destroy hell’s gates.
 - a. V. 19—the earthly launching pad, and synchronization point of God’s heavenly will:
 - i. Nuclear war “keys” (two must be turned at once).
 - ii. Steward of God’s Kingdom.
 - iii. Overcomer of hell’s power/authority (gates) v. “building” or “meeting.” Your place in it: You have a seat but must qualify to take it! The Ekklesia is comprised of trained people.

6. The Ekklesia: The place of "huios" (Gal. 4:1-7): A congress of trained sons of our God.
 - a. "Huios" v. "nepios."
 - b. The congress of "huios" who redeem the cosmos (Rom. 8:17-22).

Teaching Number Three:
The Ekklesia - Qualifications and General Responsibilities

IV. A quick review of what we've covered:

- A. The Ekklesia is built upon the genius of God wanting to share His vision and life with His children as He trains them to carry His heart, character, power, and authority.
- B. The Ekklesia is the human steward of God's Kingdom, designed to mature His sons and co-rule with Christ, rendering judgment and liberation to the cosmos (Rom. 8:17-22) ; a specific statement of this truth.
- C. The Ekklesia, as a Gentile historical tool of government, was clearly understood in Christ's time as a universal form of local government in parts of the Roman Empire.
- D. The word "church" has been emptied of its true biblical meaning as Christ's governing body, and believers must recover and practice its true godly design and purposes.
- E. The Ekklesia replaces the Jewish synagogue as God's governing tool on earth through His children.
- F. The power of the Ekklesia is driven, in Christ, by our personal revelation of Christ as Messiah, and the power He gives to order His redeemed community through Apostolic five-fold and Eldering government. [The principle of "both/and" (Eph. 4:8-16).]
- G. The Ekklesia represents the way and power of the cross: vertical-executive authority, crossed with lateral authority of all-member community council, and governing participation, modeled after the Trinity's form of government.
- H. The Ekklesia, in this age, is not designed as a theocracy to replace God-ordained civil government (Rom. 13:1-7); it is a governing body for itself. It is, however, the prophetic voice of God on the earth to speak God's will and judgment to people, cultures, and nations (Ps. 2:all; Mt. 16:19; 1 Cor. 6:1-3). This touches the voluntary nature of the Kingdom in this age and a number of related issues.
- I. The Ekklesia is driven by Christ's passion for empowerment (John 1:48-52), especially by the parents, teachers, and leaders of the community (Eph. 4:8-16).

V. The Ekklesia: A community of "huios," who are trained and informed decision-makers, with chips in the game! (Passive vs. active/seat of the critic vs. "rebellion")

- A. The Ekklesia: Members who are qualified and tested:
 - 1. The catechisms of the community:
 - a. Members must be clear on the presuppositions which we hold together.
 - b. Members must be clear on the distinctives of our apostolic assignments.
 - c. Members must be clear on the scriptures that undergird the general message of scripture—our presuppositions and our apostolic assignments.
 - d. Members must be under the authority of the community (Vertical: vision and direction; Horizontal: implementation, recruitment) .
- B. The disciplines of the community on a personal basis which undergird membership in the Ekklesia:

1. Committed to practice truth as a disciple of Christ—learning how to hear, see, and speak in the Holy Spirit.
2. Practicing the “tending of your garden” as a lifestyle of stewardship, evangelism, and clear on your sphere (2 Cor. 10:13-15) and attempting to stay within it.
 - a. “Principalities” issues and assigned authority.
 - i. The borders of our ministry are the borders of our prayer life.
 - ii. The genius of God re: world evangelism and dominion (Gen. 2:15, 38). “Tend your garden with me,” says the Lord!
 - iii. Who is in your garden?
 - iv. Yourself.
 - v. Your family.
 - vi. Your spiritual relationships.
 - vii. Your regular interfaces with neighbors, work, etc.
 - viii. Those you see Father working with (John 5:17, 19); Woman at the well (John 4:4-42).
 - ix. How do we “tend it”?
 - x. Speaking blessings upon them in Christ.
 - xi. Asking God for “radar” regarding their needs (my testimony).
 - xii. Asking the Holy Spirit to speak to you during the day.
 - xiii. Looking for opportunities to bless, serve, and witness.

C. The Ekklesia: Principles and responsibilities that make it effective:

1. Aristotle’s observation: Life (the tension of metabolic change)

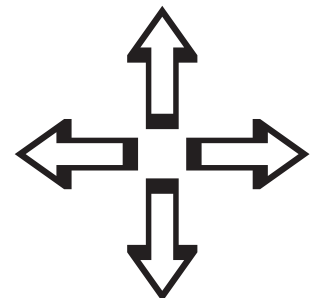
Basilea	vs.	Ekklesia (chips: land, etc.)
Kingdom Rule		Representative government and consent
Benevolent despot		of government

2. The principle of 360 degree input and perspective:

THE COUNCIL:

- Implementation
- The assembly’s perspective
- Confirmation
- Ex. 18/Num. 11/Acts 6 (read Acts 6:1-6)
- The people affirm
- Community standards
- Vision, direction, strategy, scriptural themes, teaching
- Prayer base, the power to commission (laying on of hands)
- The executive function

THE CROSS:



3. Enumerated and implied biblical responsibilities:

- a. The receiving, and discipling of members into the community: (Mt. 18:15-20) (in concert with Elders).

b. Maintaining the climate of the community through all the, "one another" scriptures:

Do a study on this:

Don't

Exhort:

Gossip:

Encourage:

Slander:

Submit yourselves:

Covet:

Confess sins to:

c. Being involved with the selection, and confirmation of ministry leaders in a spirit of advice and consent: Apostolic appointment/Elder appointment (Acts 6:3; Num. 11:16; Ex. 18:17-26)

d. Processing the Apostolic/Five-fold Elders vision with the community so as to produce "one mind in the Apostles teaching (Acts 2:42; 4:32 read)

e. Handling of disputes up to the final court of appeals: (Ex. 18:17-26; Acts 15:13-21). The spirit of the Ekklesia in action (council-executive decision) is revealed here.

4. What must we do:

a. Pray for deputizing of the people who are willing to qualify to sit on the Ekklesia

b. Close reading Ps. 82:all, Ps. 2:all

c. Fulfill Deut. 6:4-9 (read) Banners, songs, drama, art, refrigerator doors, etc.

d. Pray for our leaders.

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