

The Local Church & The Kingdom of God

*Dennis
Peacocke*





GoStrategic

1221 Farmers Lane
Suite E, Santa Rosa, CA 95405
800-700-0605 | 707-578-7700
info@gostrategic.org

GoStrategic (Formerly Strategic Christian Services)

Founded in 1979 by Dennis Peacocke who serves as President, GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. GoStrategic operates internationally, educating Christians through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

GoStrategic equips believers to be leaders in the communities where they live, work, and serve. We specialize in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over three decades of experience educating, modeling, and connecting like-minded individuals, we have seen first-hand the fruit of Christians applying Biblical principles to the most complex challenges. It is our sincere hope that the services we provide result in thousands of communities transformed as believers step in to rebuild, repair, and restore our world. To learn more, please visit our website: www.gostrategic.org

© Copyright GoStrategic 2013

A former business owner, Dennis Peacocke is the founder and president of GoStrategic, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored four books: *On the Destiny of Nations*, *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 eleven grandchildren.

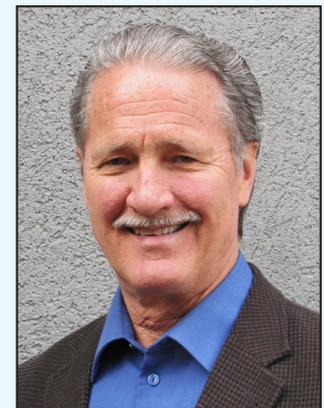


Table of Contents

Intro: *The Local Church and the Kingdom of God:
Challenging What We Are Building* 7

Session 1: *Discovering the Proper Soil on Which to Build God's City* 9

Session 2: *The Soil of Our Local Churches:
Creating a Climate Where the Kingdom Can Grow* 13

Session 3: *The Legacy of a Father* 15

Session 4: *The Supports of Truth:
Living Under the Constitution of the Kingdom of God* 19

Session 5: *The Garden of Truth: The Local Church
Part One: Rulership, Equippers, and Sons* 21

Session 6: *The Garden of Truth: The Local Church
Part Two: Structures to Serve Our Destiny in Him* 25

Session 7: *Home Groups Workshop does not have accompanying notes.*

INTRODUCTION

**THE LOCAL CHURCH AND THE KINGDOM OF GOD:
Challenging What We Are Building**

KEY SCRIPTURE REFERENCE:

Matthew 13:18-23

“Now here is the explanation of the story I told about the farmer planting grain: The hard path where some of the seeds fell represents the heart of a person who hears the Good News about the Kingdom and doesn’t understand it; then Satan comes and snatches away the seeds from his heart. The shallow, rocky soil represents the heart of a man who hears the message and receives it with real joy, but he doesn’t have much depth in his life, and the seeds don’t root very deeply, and after a while when trouble comes, or persecution begins because of his beliefs, his enthusiasm fades, and he drops out. The ground covered with thistles represents a man who hears the message, but the cares of this life and his longing for money choke out God’s Word, and he does less and less for God. The good ground represents the heart of a man who listens to the message and understands it and goes out and brings thirty, sixty, or even a hundred others into the Kingdom.”

THE QUESTION:

Upon what soil and foundations are we building our local churches?

GOALS:

1. To hold up a prophetic plumb-line and measure what we are building spiritually and structurally in our local churches so that they can serve the purposes of the Kingdom of God in our generation.

2. To take from this teaching the faith, clarity, resolve, and direction to reinforce what is helpful, replace what we are doing that is nonconstructive, and continue to “seek first the Kingdom of God” in all we are building.

SESSION 1

DISCOVERING THE PROPER SOIL ON WHICH TO BUILD GOD'S CITY

I. This Earth is destined to be covered with the city of God.

- A. The first Adam was placed in a garden to tend it, moving out from it to cover the Earth with God's will.
1. Genesis 1:26-28 tells us God's purpose for man.
 2. Sin did not change man's DNA to take dominion, it simply made the work polluted by mixture: that is, part man (Matthew 16:23), and part God. Peter seemed especially susceptible to the curse of seeking man's glory in God's name (Matthew 17:4).
- B. Sinful man did not reject God's charge to him to take dominion, he simply did it by *building a different kingdom*. Man's sinful problems are usually God's commandments or gifts used in a *selfish* or *distorted* way.
1. Cain, the second generation, rejected God's *correction*, yielded to sin (Genesis 4:6-8), and murdered his brother.
 2. On *his own initiative* (John 5:17) and in *man's way*, he began the building of the city of God, but he had put man's heart and glory in the work (Genesis 4:16-17).
- C. Abraham, our father in the faith, looked for God's city (Hebrews 11:8-10), but instead of building buildings, he built a *family heritage upon faith in God's covenant!*
1. Fallen man wants to build structures and organizations for himself (Genesis 11:1-9).
 2. However, those building by God's Spirit are building *people together relationally* into a "city" (Revelation 21:9-10; 22:14-15).

II. Organizations which we build often come to have a "life of their own," which characterize their driving forces or unwritten laws.

- A. The Apostle Paul taught us that major demonic forces exist and which, as Christian leaders, we must fight against, both in *ourselves* (fallenness), and within *what we build* ("powers"), and externally ("rulers," "world forces," "spiritual forces").

Ephesians 6:12: *"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places."*

- B. Tom Marshall gave an excellent teaching on this titled *Spiritual Warfare* (note: this teaching is no longer available).
1. In this teaching, Tom pointed out four of the major powers Jesus fought against in His earthly ministry:
 - a. Military powers—Rome
 - b. Religious powers—Synagogue

- c. Economic powers—The Herodians
- d. Demonic powers—Satan and demons
- 2. He also pointed out that the Hebrew etymology of the word “city” (*Ayar*) can essentially be translated, a “watching angel” or guardian spirit.
- 3. Jesus said exactly the same thing to the *Seven Angels* of the seven churches (Revelation chapters 2 and 3), that is, that they had a ruling or watching persona.
- C. The implications of this should be obvious.
 - 1. Are we aware that our church is being pressured by spiritual forces to take upon itself a dominant persona?
 - 2. The religious persona says to us, “Build me, glorify me, defend me, and I will give you identity, security, and notoriety.” The city of man shadows us all.
 - 3. Are we vigilant to build in such a way that *God’s relationships* within the people take precedence over size, fame, or “success”?

III. Let us now begin to examine some of the soil and foundations upon which we must build, i.e., five key foundation stones.

- A. We must build our “cities” *relationally*, not on programs or themes to hold the church together.
 - 1. God is a “spiritual community” within Himself in the Trinity or Godhead.
 - 2. God has planted “sons” as His investment in the Earth (Matthew 13:38).
 - 3. God sovereignly chooses both whom He saves, and the spiritual families into which *He places them* (I Corinthians 12:13:18).
- B. We must build our “cities” on the fear of the Lord and accountability towards God rather than towards “religious success” in any form. We begin to do this by:
 - 1. Holding the Word of God as the measure of all standards, truths, and experiences.
 - 2. Holding to the Holy Spirit as the interpreter of all applications of truth and actions.
 - 3. Holding to the corporate body of Christ as the place of ultimate relational family (Matthew 12:48-50).
 - 4. Holding to spiritual authority, delegated by Christ to man, as an essential place of submission.
 - 5. Holding to the way of the cross as God’s centering principle of life.
- C. We must be men and women who live strategically and on offense.
 - 1. The corporate life of the church is to be on offense (Matthew 16:18).
 - 2. Our personal lives are to be lives of “reigning in Christ” (Romans 5:17).
 - 3. We are to be producing nation rulers (Revelation 2:26-27).
 - 4. ***We must measure our churches not by size or power, but by the quality of Christ’s life found in each believer.***

- D. We must build upon faith as living experience centered in the “now” (Romans 8:1; Hebrews 11:1; Revelation 1:1, 3; 22:10).

THEOLOGICAL “STRONGHOLDS”

“For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.”

—2 Corinthians 10:3-5

1. Unbiblical Dispensationalism focuses our faith for *current restoration* (the Kingdom of God: “Thy Kingdom come”), in the *future*, or its power in the *past*, rather than in the *now*. The result is “believing salvation,” some moral action, but little to no Kingdom restoration and Holy Spirit power *now*!
 2. On a personal level, a lack of forgiveness (“scandalized” Matthew 11:6) keeps us locked up in the “mental movies,” unable to see and hear God in the moment, so as to live by faith now! This is why Matthew 18 conflict-resolution is so critical to our faith.
- E. Our churches must become multi-generational as in Abraham, Isaac, and Jacob.
1. God is a multi-generational builder who longs to unite the generations (Matthew 4:4-6).
 2. We must build multi-generational church leadership that holds to Apostolic-Prophetic vision and continuity (Ephesians 2:20), while expressing individuality within that vision.
 3. ***We must break the power of the lie that each generation must release the vision of its predecessors in order to be mature and legitimate themselves.***

SESSION 2

THE SOIL OF OUR LOCAL CHURCHES: Creating a Climate Where the Kingdom Can Grow

I. As Jesus pointed out (Matthew 13:18-23), the condition of the soil is critical to our growth.

- A. All living things have an internal “micro-climate,” which they both internally generate and externally export to others.
 - 1. We are all “planted” into something (natural families, nations, culture, generations, religious sub-cultures, etc.).
 - 2. The climate is all critical (II Corinthians 3:5-6, 17) to the production of Kingdom liberty and growth.
- B. When we speak of the “climate” of a group or the “culture” of a group, we are describing some of the following phenomena:
 - 1. The spoken rules *effect* on the people (legalistic, libertine, “loose” etc.).
 - 2. The *unspoken rules* which govern the group (done, but not necessarily spoken or recognized).
 - 3. The relational I.Q. of the group (sensitivity, language, deferences, manners, etc.).
 - 4. Openness to outside input (anxiety or fear, condemnation, criticalness, etc. vs. openness, freedom).
 - 5. The speech of the group: superlatives, phrases, key words, etc.

II. Let us examine some of the *spiritual soil conditions* (climate, nutrition, and weeds) which must be tended in a local church in order to grow Kingdom sons and daughters.

- A. We see these four soil conditions which Jesus gave us in the parable itself:
 - 1. (Matthew 13:19) Lack of *understanding* or revelation (teaching, anointing, prayers, etc.).
 - 2. (Matthew 13:20-21) Lack of *foundation* in discipleship and God’s ways of testing and revelation.
 - 3. (Matthew 13:22) Lack of *spiritual freedom* from worry and wrong priorities.
 - 4. (Matthew 13:23) A disciplined believer built into a *wall of other believers* (vs. a brick pile) who sees *fruit* as the issue (John 15:8) rather than personal blessing.
- B. We need to look at six other “climate” issues in our spiritual houses.
 - 1. A need to understand and practice the reality of the “*Being/Doing*” axis.
 - a. *Being*: My goals, view of God and self, inner attitudes, will, worldview, devotional life, etc.
 - b. *Doing*: My *external actions* and habits.

There are two common paradigm views of this:

BE → DO → HAVE or... DO → HAVE → BE

The Kingdom Model:

BELIEVE (John 6:28-29) → PRACTICE WHAT YOU BELIEVE → YOUR BEING CHANGES (2 Corinthians 3:18) → YOUR DOING REFLECTS THE CHANGES.

2. The clear teaching and practice within the fellowship of a *whole life* lived before God's grace, joy, and work.

- Our Character* {
- a. Body: exercise, food, sleep, sex, habits, etc.
 - b. Soul: emotional life, intellectual life, passions, aesthetic life.
 - c. Spirit: revelation, worship, knowledge of the Word, wisdom, etc.
 - d. Vs. religious dualism.

3. An understanding and practice of cycles and seasons in the lives of individuals, families, business, fellowships, etc. (*The Lord of The Harvest* series).

- a. We need to clearly define family "requirements."
- b. We need to clearly define family options.
- c. An unstrung bow is eventually ruined.

4. We need to understand and practice discipleship as a way of life (living in the daily disciplines of God) (John 14:6).

5. We need to see the disciplines of truth as a sword we fall upon ourselves (Hebrews 4:12) rather than being forced to by others.

6. We need to see our journey from slaves, to servants, to sons (joint heirs) (Galatians 4:7).

SESSION 3

THE LEGACY OF A FATHER

SCRIPTURE REFERENCES:

II Timothy 1:2; II Timothy 2:1; II Timothy 3:10,14; II Timothy 4:6-7

I. INTRODUCTION:

A. Here Paul speaks in a very fatherly manner to his spiritual son, Timothy, about the legacy he is passing to him.

*A legacy is something handed down to one,
something bequeathed,
something received from a predecessor.*

He longs for Timothy to know and understand his roots and family genes and succinctly lays things out for him. Paul's letters to Timothy really communicate the following issues:

1. The importance of a _____.
2. The _____ of their relationship.
3. The _____ between them.
4. The value of _____.
5. The value of _____.
6. The _____ was the deep concern of Paul for Timothy and the church.

B. The Bible puts it this way:

"As iron sharpens iron, so one man sharpens another" —Proverbs 27:17.

Have you been, or are you being sharpened against the whetstone of another person's wisdom and character? Every time you build into the life of another person, you launch a process that ideally:

II. WE NEED TO VALUE OUR LEGACY...

A. ...by guarding what has been entrusted to us (II Timothy 1:12,14).

In both verses, the Greek word for "guard" is *partheke*, meaning a deposit committed to someone's trust (legal term). Literally, the word is: *to guard, to protect, to keep watch over*. This communicates the thought, "To value and highly esteem the responsibility."

1. We have put our _____.
2. He has put _____ into our care. This is an awesome responsibility. II Timothy 1:15 speaks of those who did not guard the deposit and turned away from their spiritual legacy.

B. ...by passing on what God has shared with us (II Timothy 2:2).

1. One significant process for sharing truth is called _____ or _____. This kind of relationship is a necessity— it means that we value our legacy and so desire to pass it on. Consider this phrase: _____.

C. ...by dealing with past failures and false expectations.

Unless the past has been resolved and seen as part of a growth process, it will rob us of valuing the legacy.

All truth is birthed with a great deal of mixture and it takes time and situations for the "Refiner's fire" to burn up the wood, hay, and stubble. We don't want to leave junk to the next generation, but treasure. A *real* legacy.

Remember: *Great teachers are known for the students that have surpassed them.*

III. WE NEED TO UNDERSTAND OUR LEGACY

A. The true faith (II Timothy 1:5; II Timothy 4:7; I Timothy 1:2).

This is a belief in the basic fundamentals which the church affirmed as the essentials of the gospel. These essentials are:

1. _____.
2. _____.
3. _____.
4. _____.
5. _____.

B. The gift of calling (II Timothy 1:6).

Paul helped him discover his placement in the body of Christ and his gifting. This is one of the ministries of _____.

“Courage is not the absence of fear, but the mastery of it.” –Victor Hugo

C. The right attitude (II Timothy 1:7).

Paul tries to develop a tough persevering mental attitude in Timothy. He wants him to face life and never throw in the towel.

D. The sound words (II Timothy 1:13; II Timothy 3:16-17).

Paul gave Timothy the Word of God on which to build his life and ministry. He did not teach him:

1. _____.
2. _____.
3. _____.

A proper Christology will affect our ecclesiology and our eschatology.

IV. WE NEED TO STAY LINKED TO THE LEGACY

Paul doesn't want Timothy to _____ from his roots! He speaks of an obligation to the past.

A. There is an obligation to our forebears (II Timothy 1:3,5).

Though Paul's ancestors were part of the Jewish religion, he viewed himself as surely part of their stream—he felt indebted to them. He is saying, "Timothy, remember me and others and keep plugged in—don't get cut off!"

Question of questions—who has impacted and influenced your life, and do you honor them?

Alvin Toffler, in his book, *Future Shock*, says:

"Ours is a throw-away society where even friendships are temporary. Commitments to friends, job, community, country and family are on the decline."

B. There is a battle to stay connected.

The battle rages to move us from revelation, from truth, from heritage, from commitment—to walk some other way. The enemy wants to move us from this internal faith posture. Our roots and legacy find expression in the following truths:

1. Relationships
2. Discipleship
3. Authority and Submission
4. Kingdom
5. God-centeredness

In the book, *Warrior*, by Ariel Sharon, the former defense minister of Israel writes:

"Problems started in our generation with its loss of roots, and then came another generation, our children. Already another generation has appeared, our children's children. Suddenly, the doubts that started with us doubled and redoubled. Is the land ours—are we completely sure we are not taking something from someone else? Are we grasping, stealing, and laying claim to something we have no right to? As the doubts thickened, resolution and purpose eroded."

CONCLUSION:

I often hear older men complaining about the younger generation. But my question is, "What are you doing to impact a young person in a positive, Christ-like way?"

You cannot change everyone, but you can affect someone.

SESSION 4

THE SUPPORTS OF TRUTH: Living Under the Constitution of the Kingdom of God

I. So far we have addressed some of the question of corporate personas, the city of man and the city of God, as well as some of the issues involved in spiritual climate. We must now turn to the issues surrounding some of the standards by which our communities live.

II. The cross of Christ is the foundation for all Kingdom values and perspectives (Matthew 10:39) and forms the backbone of all Kingdom life.

- A. The one and the many, the individual and the community, must all live out of the same *ethic of the cross*.
 - 1. Christ's cross is a *way of life*, not just an event.
 - 2. What human problems are not resolvable within the work of Christ's cross?
 - 3. Our abiding ethic must be "your good at my expense," i.e., the principle of the cross.
- B. The place of the cross must be highlighted in our church life.
 - 1. We should remember the historical prominence of the Lord's table (Matthew 26:26-29; I Corinthians 10:16). The first-century church always fellowshiped around the Lord's table (I Corinthians 11:17-34).
 - 2. The church has historically viewed ex-communication from the sacraments as a banishment from true life.
 - 3. We ought to feed the truth of holding the redeemed community together through regular reaffirmation of His covenant, both personally and as a community.
 - 4. In order to fulfill the life of the cross, the church must give herself to the spreading of God's Kingdom first.

III. The King's Kingdom is a vertical hierarchy lived out in a spirit of full citizenship and full-valued participation.

- A. God's Kingdom is *theocratic* not *democratic*.
 - 1. We must face the challenge of false "equality," and the principality of egalitarianism which increasingly permeates our culture and the church.
 - 2. We must face the challenge of "lording it over people" (1 Peter 5; Luke 22).
 - 3. We must gratefully accept the principle of hierarchy (1 Corinthians 11:1-3; Ephesians 4:8-16; I Corinthians 12:28-31, etc.).

- B. God's Kingdom is fully embracing of all its citizens. We must:
 1. Focus on value not position, i.e., who is "special" etc. We should honor people regularly and not just the leaders.
 2. Focus on need and inter-dependency (1 Corinthians 12:4-26), rather than only those with visible or comely gifts.
 3. Focus on proprietorship and partnership (Romans 8:17) in building the redeemed community together.
- C. Only people *going somewhere* need real authority.
 1. Spiritual authority is in direct proportion to the difficulty of the tasks at hand.
 2. If Jesus was so clearly under God's authority, His parents' authority (Luke 2:51-52), and other ministers' authority (Matthew 3:15), how can we do otherwise?

IV. The Kingdom of God is covenantal in nature, which, like the cross and spiritual authority, undergirds its constitution.

- A. God Himself proceeds out of covenant within the Godhead.
 1. The Father, Son, and Holy Ghost are one Being with three Persons in total life sharing with each other (John 17).
 2. If God were not modeling covenant within Himself, we would have no model for relational life (authority, spheres of ministry, service, etc.).
- B. Covenant comes out of a clear understanding and agreement to abide by the rules and agreements of the family/tribe. Some covenants are unconditional, some conditioned by responses.
 1. The standards of our agreements must be clear and enforceable. The meaning of words/definitions must be clearly and frequently reinforced.
 2. Conflict-resolution must be clear and enforceable.
- C. Grace for others comes out of a recognition of "family characteristics" and tribalism.
 1. What God requires for the whole family of God, He enforces.
 2. What God requires of *your particular sphere of influence and belonging*, God expects us to enforce (Jeremiah 35:1-10, *the Rechabites*).
 3. This allows us to understand "different, but not wrong."
- D. Living in covenant is living with "our shoes off" with one another.
 1. Tenderness becomes essential.
 2. Honoring becomes habitual.
 3. A recognition emerges: If I put rocks in your shoes, I will have to carry you.

SESSION 5

**THE GARDEN OF TRUTH: THE LOCAL CHURCH
Part I: Rulership, Equippers, and Sons**

"I will proclaim the decree of the Lord. He said to me, 'You are My Son; today I have become your Father. Ask of me, and I make the nations your inheritance, the ends of the earth your possession.'"

—Psalm 2:7-8

I. The local church is in the business of releasing people into their service and destiny within the Kingdom of God. Remember, the word *ecclesia* means "those called out to rule."

- A. Rulership skills are developed and trained (Romans 8:17; Galatians 4:1-2).
 - 1. Rulership means the acceptance of discipline, biblical standards of mature conduct, and personal responsibility to become fruitful rather than just personally comfortable.
 - 2. Rulership skills begin in the natural, with the small things, proceed to caring for others' things (Luke 16:10-12), and eventually "graduate" to personal spiritual ministry.
 - 3. Leaders in the local church should be rulers in their own lives more than simply "anointed" or personable. In other words, we must model what we want others to be.
- B. Equipping people and releasing them into their ministry is an essential part of the local church's work (Ephesians 4:8-16) and is the true measure of the love of the leaders for the people.
 - 1. People must be equipped for Kingdom work/life-style not just an ecclesiastic life-style.
 - 2. When we see God's desire for His will and Kingdom to come to Earth now, in all of human life, the spheres and jurisdictions of ministry radically alter what a local church should be doing.
 - 3. What we now face, in our spiritual families, is the challenging act of balancing resource and ministry development for "in house ministry" and ministry out into the surrounding society.
 - 4. This will require equippers (and probably some elders) whose specialty is in the areas of family ministry, market-place skills, public policy, education, etc. The question becomes, "What does the word of God look like lived out in this particular situation?"
 - 5. We see this pattern in Israel with priests who ministered "to the house," Levites who educated the people, and rulers or elders in the gates who enforced and carried out the justice of the community.
 - 6. In our final teaching we will look at some structures that should help us achieve some of these goals for a "Kingdom Church."

C. It seems clear that a local church should have at least four different kinds of structural ministry formats:

1. A *public gathering* for encouragement, evangelism, and worship.
2. A *“family meeting”* for periodic family business.
3. *Small group meetings* for the people to fellowship in their accountability to the church’s “proceeding word” and to share in koinonia with each other.
4. *Equippers meetings* specifically designed for some particular form of ministry training and strategy.
5. The church leadership would then have *council representatives* from all the spheres of ministry actively giving input to it.

II. The Kingdom of God is built upon “sons” (Matt. 13:38), not simply talented ministries or hired ministers.

Let’s review some of the major differences between sons who serve and slaves who serve (SEE CHART).

- A. Real sonship manifests itself through a spirit that is willing to be adopted into someone else’s house. When a father abandons his sons, those sons must be adopted elsewhere.
- B. The congregation will *always* be a mixed multitude. This criteria for judging motivation deals with leadership and government.
- C. We must embrace conflict and trouble as revelational of the hearts of men (I Corinthians 11:9).
- D. The climate of cell groups and other formats should be the climate of SONSHIP.
- E. One must cultivate the heart of a son and be anchored in Father’s heart and vision before one can be commissioned into the work of building the city of God.

Contrasts between a Serving Son and a Slave Who Serves

The Heart of a Son	The Heart of a Servant (Hireling)
<p>1. Holds Father's heart and success of Father's work as his own (Luke 16:10)</p> <ul style="list-style-type: none"> • He identifies first corporately, then as an individual. • Thinks in terms of responsibilities 	<p>1. Tends to do his own thing</p> <ul style="list-style-type: none"> • Ambitious and desires to begin prematurely, often independently. God always gives us the opportunity to seize what He wants to give us (i.e., a premature reality) (Matthew 4; 1 Corinthians 12:27) • Willing to settle for God's good vs. perfect will. • Thinks in terms of rights
<p>2. Uses the language of US, WE and OUR because he is family oriented</p>	<p>2. Uses the language of ME, MY, and MINE because he thinks in terms of ministry, job, etc.</p>
<p>3. Honors headship and covers nakedness of Fathers— sons do not delight in the nakedness of a leader.</p> <ul style="list-style-type: none"> • If we give ear to nakedness, we undermine our cause. • We need to guard the way we speak to each other. • We cover nakedness, not sin. • Difference in motivations will show up under pressure. 	<p>3. Trades in the coinage of revealed flesh; his wage is discovering nakedness.</p> <ul style="list-style-type: none"> • Presses for equality and level speech • Offended by nakedness • Difference in Noah's sons' responses: ambition • Can't discern between intimacy and familiarity • Presses hard to define his or her "own" territory
<p>4. Naturally honors chain of command (Luke 7).</p> <ul style="list-style-type: none"> • A good soldier takes orders from any officer • Recognizes real authority • Also recognizes lack of real authority 	<p>4. Unwilling to honor authority; selective about whom they yield to.</p> <ul style="list-style-type: none"> • Test of a hireling's heart: Ask him to submit to someone he doesn't "witness to." • Often confused • Continually needs re-definition of authority because it isn't in his heart to submit
<p>5. Secure sons don't focus on loyalty, but the joy of working together.</p>	<p>5. Focuses on loyalty and reveals insecurity, need of position, desire for privilege (Matthew 26:33).</p>

Contrasts between a Serving Son and a Slave Who Serves	
The Heart of a Son	The Heart of a Servant (Hireling)
6. Shares inner conversations (doubts, fears)	6. Shares only what he wants you to know
7. Always entreats father and always comes with open hand for input	7. Carries offenses against leaders. <ul style="list-style-type: none"> • Cultivates rejection and mistrust • Results in slander
8. Has generational vision (spiritually and naturally) <ul style="list-style-type: none"> • Wants to share life with fathers together down to third generation. • Willing to sow life into training next generation of leaders vs. pursuing his own glory. 	8. Obtuse; self focused; "my ministry" vs. kids/grandkids in the spirit <ul style="list-style-type: none"> • Talks about finding his own truth and discovering his own ministry/calling • Always wants wages and to pick and choose involvement • Won't produce Isaac and Jacob
9. Bonds new/weak people to family.	9. Bonds new/weak people to self
10. Focuses on welfare of the people <ul style="list-style-type: none"> • Conversation and time involvements reflect caring for the flock. 	10. Unfathered men tend to focus on appearance: meetings, numbers, events, success, "whom I know..." <ul style="list-style-type: none"> • The leaven of the Pharisees is "...to be seen of men..." (Matthew 6) • Negative manifestation: a critical spirit
11. Can be secure to accept and welcome confrontation and change (Hebrews 12:1-15) <ul style="list-style-type: none"> • Responds to discipline • Reveals level of trust 	11. Confrontation and correction offends <ul style="list-style-type: none"> • Reveals level of mistrust • Independent contractors—outside ministries • Puts steel walls around whom you let them touch! • Confrontation and correction offends them.
12. Has "puppy feet" (i.e., you can see his potential for growth)	12. Already appears to have matured by themselves and has no need of your input <ul style="list-style-type: none"> • Agenda: what he will add to you vs. what you can add to him

SESSION 6

THE GARDEN OF TRUTH: THE LOCAL CHURCH
Part II: Structures to Serve Our Destiny in Him

I. The “Great Commission” of Matthew 28:18-20 should keep our local churches focused outward and on our disciple-making work in the nations.

A. We must find and utilize structures that will care for the internal, and yet also release our resources to the external.

1. A significant development in our thinking is the structural model of the senior pastor (inward focus) and the senior leader (overview, external focus).
2. Essentially what we’re talking about is developing a multi-generational type of leadership where the more experienced leaders do not necessarily have to leave in order to make room for the next “generation.” Instead, their focus becomes increasingly focused *outward towards the church’s work and effect on the community for the sake of God’s Kingdom.*

**DIAGRAM ONE:
 “MULTI-GENERATIONAL LEADERSHIP”**



B. We must carefully avoid the deception of “pulpit-focused” churches or “meeting-focused” churches that major on externals without sufficient energy being spent on true discipling through small group life and personal discipling.

C. We must hold to scripture’s qualification for elders, deacons, and ministry participation without manufacturing titles beyond reality or for the sake of expediency.

1. Until leaders are truly ready, we must be content with the title of “ministry leaders.”
2. I believe we would be wise to wait for three generations of leaders to be raised up before we put on leadership “lids.”
3. We must avoid the misuse of leaders, wasting “black belt” leaders on “white belt” problems.

II. Our local churches need to be properly related to Apostolic and Prophetic ministries.

- A. The five-fold ministries of Ephesians 4 :8-16 are *essential* in bringing local churches to maturity.
1. In the current Evangelical system (a "Power?"), too many congregations have become the sole domain of pastor-oriented leadership which downplays or rejects the other gifts and focuses the church's work only on itself (self-centered ecclesiology vs. Kingdom).
 2. Pastoral care should be for the purpose of building disciples who produce fruit in all areas of their lives and ministries.
- B. One of the major dimensions of relating to Apostolic/Prophetic authority, or any authority for that matter, is to accept the possible "interruptions" they may cause.
1. Genuine authority or accountability cuts across what we are doing and requires change from us.
 2. Momentum, self-centered agendas, vested interests, etc. become exposed with the interruption (John 11:48).
 3. **This conference may be an interruption for us all. The question is, do we go home and say the teaching was "good" and do nothing with it, or do we "restock the shelves" and change?**
 4. Apostolic/Prophetic input can give our local churches at least four major contributions:
 - a. Major contribution to foundational structures (Ephesians 2:20).
 - b. The ability to tie our church in with other resources.
 - c. The ability to resolve church conflict.
 - d. An overview of the wider church "battlefield" and progress of the church's generational labors.

III. The local church is a microcosm of the surrounding city and nation.

- A. Solving local church needs and problems is a qualifier for solving community problems and sending people out into our surrounding cities and nations.
1. Community action should be the natural fruit of a truly Kingdom church.
 2. Elders in a church should model and prepare for the multi-jurisdictional work of being elders in the city gates.
- B. Going to the nations and planting churches and ministries is the mark of a maturing church.

1. That which is Kingdom has *the Earth* as its primary point of both labor and authority (Psalm 115:16; Matthew 16:19).

2. Our call is as much to “go” as to “stay.”

C. Permit me then to attempt to summarize the main points we have made in our plenaries (and workshops):

1. We have the responsibility to *build the “city of God”* in our people rather than the “city of man.” We need to pay desperately close attention to the corporate persona we are building.

2. We must establish a *climate* in our spiritual families conducive to producing Kingdom men, women, and churches.

3. As Jim Hamann ably pointed out, we must build with *spiritual fatherhood* as a foundation of our works, and, as I later shared, by all of us walking as *sons and daughters*, not as slaves.

4. We must build around *the cross of Christ*, upon *spiritual relationships*, and *covenant*.

5. We must *equip our people* to disciple whole communities and nations rather than simply building strong churches for ourselves.

6. We must create *church structures* which will allow us to build and focus on the discipling of the nations as well as the building of strong local church families.

7. The mark of a Kingdom spiritual family is that of producing a true ecclesia—that is, people called out and trained to rule in the management of Christ’s nations!

*There is a river whose streams make glad the city of God,
the holy place where the Most High dwells.
God is within her, she will not fall; God will help her at break of day.
Nations are in uproar, kingdoms fall; he lifts his voice, the earth melts.
The Lord Almighty is with us; the God of Jacob is our fortress.
Come and see what the Lord has done, the desolations he has brought on the earth.
He makes wars cease to the ends of the earth.
He breaks the bow and shatters the spear; he burns the shields with fire.
He says, “Be still, and know that I am God; I will be exalted among the nations,
I will be exalted in the earth.”
The Lord Almighty is with us; the God of Jacob is our fortress.
—Psalm 46:4-11*