

Ecclesia vs. Church

Why Understanding the Difference is Critical to Our Future

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus¹ answered and said unto him, ... upon this rock *I will build my church* [?]; *and the gates of hell shall not prevail against it.* (Matthew 16:16-18)²

Who's Prevailing Over Whom?

Nearly every town in America has multiple churches representing different denominations. The number of attendees is presently (January 2020) estimated at 214 million throughout America. There is no other organization with such representation, and yet where do we find America today? Has America become more Christian or less Christian as the numbers of Christians³ have burgeoned? Is America less or more ungodly as her churches have multiplied?

As the churches increase, so do the infanticide clinics, sodomite parades, drag queen library shows, abhorrent legislation, debt and economic woes, and a plethora of other national, state, and local abominations.

Furthermore, Christians are often forced into the Constitutional Republic's biblically adverse secular courts⁴ in order to protect themselves and their businesses against wicked litigation initiated by atheists, sodomites, lesbians, and other non-Christians. Occasionally, those same courts grant Christians judicial victories, but these amount to scraps thrown to them under their secular masters' table.

So who's prevailing over whom? Does this sound like the church prevailing over the gates of hell, or does it sound like the gates of hell prevailing over the church? If the gates of hell have prevailed against the church, wouldn't this make Yahweh⁵ a liar?

Who's the Problem?

Is God the problem, or are the churches the problem?

Yahweh does not fail, therefore His promises don't fail:

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Numbers 23:19)

Consequently, the problem must lie with the churches. Some of the reason for this is because of the *word* "church," an extremely poor translation of the Greek word "*ecclesia*." When translated and interpreted correctly, *ecclesia* is a potent threat to all ungodly governments of this world, against which the gates of hell *cannot* prevail, precisely as Christ promised.

Why Was Caesar Threatened?

Understood correctly, *ecclesia* in practice today becomes the same threat Caesar feared from the 1st-century Christians:

[C]ertain lewd fellows of the baser sort ... gathered a company, and set all the city on an uproar ... crying, These that have turned the world upside down are come hither also ... and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. (Acts 17:5-7)

With all the power of the Roman Empire behind him, why did Caesar feel so threatened by the small band of 1st-century Christians that he murdered them at his pleasure. Yet even with the threat of death, this movement could not be thwarted:

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:31-39)

How glorious and dynamic Christ's resurrection from the dead as it pertains to eternity and potent its implications for us while living here on earth:

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. *Thou preparest a table before me in the presence of mine enemies*: thou anointest my head with oil; my cup runneth over. (Psalm 23:4-5)

Yahweh shall send the rod of thy strength out of Zion: *rule thou in the midst of thine enemies*. (Psalm 110:2)

Caesar and his subjects understood what has escaped today's double-minded constitutional Christians here in America: there can only be *one* supreme law. Choose wisely! Either the Constitution is supreme per Article 6.⁶ Or Yahweh's moral law is supreme per the Bible. To attempt to choose both is to choose the lesser of the two, which harks back the double-minded Israelites on Mount Carmel with Elijah:

Why halt ye between two opinions? If We the People (a contemporary form of Baal⁷) be God, serve them. If Yahweh be God, serve Him.

The wrong choice is an act of idolatry. Idolatry is not so much about statues as it is statutes, such as what one considers the supreme law of the land.

Caesar understood the implications of the supreme law and so did the 1st-century Christians, who therefore became a supreme threat to Caesar's government.

Where *Were* the 1st-Century Churches?

Had Rome been populated with Christians and churches like those here in contemporary America, would Caesar have had the same response? Of course not! There would have been no reason for him to fear his regime being toppled by such churches. Today's Christians might well have been considered some of Caesar's finest citizens.

There were no churches like those here in America colonizing the 1st-century Roman Empire. Stop and think about that. Neither are there ecclesias populating America like there were in the Roman Empire—*at least not anymore*.

Caesar feared the 1st-century ecclesias, against which the gates of hell could not prevail and which would in turn ultimately prevail against the gates the hell. In other words, these ecclesias would turn the world upside down (or, in reality, right-side up). When you're on the top—as was Caesar—your greatest fear is that someone or something will turn your world upside down, by which you end up on the bottom or worse.

[I]n the days of these kings [those of the Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed ... but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel 2:44)

Contrast the 1st-century ecclesias with what's found on street corners in nearly every town in 21st-century America, where people gather in four-walled, stain-glassed church buildings doing their church thing—what, if we're honest, mostly amounts to putrefying. Tragically, the bulk of today's alleged Christians⁸ are best depicted by Christ in Matthew 5:13 as salt that's lost its savor, good for nothing but to be trampled under the foot of man. Hardly a depiction of prevailing against the gates of hell.

1600s America

It was not always this way here in America. In the early 1600s, America was known more for her ecclesias than for her churches:

Alexis de Tocqueville, *Democracy in America*, 1835: They [the Puritans] exercised the rights of sovereignty; they named their magistrates, concluded peace or declared war, made police regulations, and enacted laws as if their allegiance was due only to God. Nothing can be more curious and, at the same time more instructive, than *the legislation of that period*; it is there that the solution of the great social problem which the United States now presents to the world is to be found [in perfect fulfillment of Deuteronomy 4:5-8, demonstrating the continuing veracity of Yahweh's law and its accompanying blessings, per Deuteronomy 28:1-14].

Amongst these documents we shall notice, as especially characteristic, the code of laws promulgated by the little State of Connecticut in 1650. The legislators of Connecticut begin with the penal laws, and ... they borrow their provisions from the text of Holy Writ. "Whosoever shall worship any other God than the Lord," says the preamble of the Code, "shall surely be put to death." This is followed by ten or twelve enactments of the same kind, copied verbatim from the books of Exodus, Leviticus, and Deuteronomy. Blasphemy, sorcery, adultery, and rape were punished with death....⁹

Whereas the oft-parroted quotation, allegedly from de Tocqueville, regarding America's churches¹⁰ cannot be found in any of his writings, the quotation above regarding the *legislation* of that period is easily documented from his *Democracy in America*.

Some Good Things

This is not to say some good things do not occur in today's church buildings—just like there are good things taking place in your local Elks Club, Moose Lodge, and even your local Masonic buildings. But those good things—such as praising God, commemorating Christ's sacrifice, and praying—do not negate what is otherwise scripturally egregious in those same churches.

Not everyone who says to Me, "Lord, Lord," will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, "Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many

miracles?” And then I will declare to them, “I never knew you; depart from Me, *you who practice lawlessness.*” (Matthew 7:21-23, NASB)

As an example, in 2 Samuel 6, when King David set out to bring the Ark of the Covenant back to its rightful place in the Tabernacle in Jerusalem, he proceeded with a great praise procession that would have certainly rivaled any praise service in today’s mega churches. Despite the spiritual celebration, God was *not* pleased with David and the others involved. The event concluded with the death of the Levite Uzzah when he reached out to prevent the Ark from toppling to the ground. Why? Because instead of being obediently transported via two poles on the shoulders of four Koahite Levites, the Ark had instead been put on an ox cart.

Consequently, David’s praise procession was as much an abomination as are the prayers of today’s antinomian¹¹ Christians:

He that turneth away his ear from hearing the law, even his prayer shall be abomination. (Proverbs 28:9)

Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein ... [consequently] your burnt offerings are not acceptable, nor your sacrifices sweet unto me. (Jeremiah 6:16, 20)

King, Kingdom, and Law

Many of today’s churches are renowned for their praise and prayers. However, such prayers and praise are nothing but a facade without recognition of the King, the present reality of His Kingdom and His law,¹² and obedience to His dominion commission.¹³ They are stain-glassed window dressing—baptized humanism.

Because the bulk of today’s Christians have rejected Yahweh’s moral law as applicable today under the New Covenant, there’s no consistency between denominations and churches. This essentially amounts to every man doing what is right in his own eyes, per Judges 21:25.

Part of the reason for this sad state of affairs is because of the word “church” and what it’s come to represent to people calling themselves Christians. Worse, it has helped modern Christianity fulfill Matthew 5:13—that is, to become trampled, savorless salt rather than the “trampers” Christ our King intends us to be on behalf of Him and His kingdom.¹³

Either Yahweh is a liar or something is amiss with today’s churches, as evidenced in that the gates of hell are prevailing against the churches rather than the other way around.

Today’s churches do not resemble anything we find in the New Testament or anything historically found at the birth of Christendom in the First Century AD. The reason for this is because Christians are not called to church but to ecclesia. Whereas the gates of hell have easily prevailed against our four-walled, stain-glassed churches and the inhabitants enslaved therein, the gates of hell cannot prevail against what should instead be ecclesias.

The Problem with the Word “Church”

How is it that the word “church” contributes to the gates of hell prevailing over today’s Christians—that is, to contemporary Christianity being subjugated under secular dominion and ruled by secular humanists?

When you hear the word “church,” what comes to mind? For most people, the word “church” means one of two things, depending upon the context:

- 1) A building they frequent once, twice, or three times a week in which to pray, sing praises, and listen to preaching.
- 2) The people who allegedly make up the church, aka the body of Christ, who frequent a building known as a church to do the things depicted in Option #1.

What doesn’t come to mind is a *community* of believers in the fullest sense of the word—a biblical community established, not only on the Word of God, but also on the moral laws of God.¹⁴ When obedient to our ecclesia commission, these biblical communities will be established not on the Ten Commandments alone, but upon the Ten Commandments *and* their respective statutes explaining the Ten Commandments *and* their respective civil judgments enforcing the Ten Commandments and their statutes, adjudicated by biblically qualified men of God who are a continual blessing to the righteous and a perpetual terror to the wicked, per Exodus 18:21, Deuteronomy 4:5-8, Psalm 19:7-11, Romans 13:1-7,¹⁵ etc.

There is not a living person today who hears the word “church” and thinks of what’s depicted in the paragraph above. And yet this description represents the true meaning of the Greek word *ecclesia*, which has been tragically translated “church.”

With that, it should be obvious how the word “church” has contributed to the defeat of Christendom—that is, Christians dominionizing society on behalf of their King. Just think what America would look like today if instead we were ecclesias (fully developed Christian communities) rather than merely street-corner churches.

1600s Christendom

To see the difference, one only needs to compare early 1600s Christendom with today’s four-walled, stain-glassed Christianity—just another religion among many vying for the attention and resources of the masses rather than transforming society on behalf of King and kingdom. Consider carefully the following two examples:

The Portsmouth, Rhode Island, Compact, 1638

We whose names are underwritten do hereby solemnly in the presence of Jehovah incorporate ourselves into a Bodie Politick and as He shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings, and Lord of Lords, and to all those perfect and most absolute laws of His given in His Holy Word of truth, to be guided and judged thereby....

Fundamental Agreement of the Colony of New Haven, Connecticut, 1639

Agreement; We all agree that the scriptures hold forth a perfect rule for the direction and government of all men in duties which they are to perform to God and to man, as well in families and commonwealth as in matters of the church; so likewise in all public officers which concern civil order, as choice of magistrates and officers, making and repealing laws, dividing allotments of inheritance, and all things of like nature, we will, all of us, be ordered by the rules which the scripture holds forth; and we agree that such persons may be entrusted with such matters of

government as are described in Exodus 18:21 and Deuteronomy 1:13 with Deuteronomy 17:15 and 1 Corinthians 6:1, 6 & 7....

In addition to de Tocqueville's testimony cited earlier, *McGuffey's Eclectic Reader* (America's most popular school book in the 1800s) also testified to America's early form of theocratic government:

[The Puritan's] form of government was as strictly theocratical insomuch that it would be difficult to say where there was any civil authority among them distinct from ecclesiastical jurisdiction. Wherever a few of them settled a town, they immediately gathered themselves into a church [building]; and their elders were magistrates, and their code of laws was the Pentateuch [the first five books of the Bible].... God was their King; and they regarded him as truly and literally so....¹⁶

William Holmes McGuffey was undoubtedly influenced by the writings of early American preachers such as John Cotton. The renowned John Cotton—the first minister of Boston—earnestly pleaded that the “government might be considered a theocracy, wherein the Lord was Judge, Lawgiver and King that the laws which he gave Israel might be adopted.”¹⁷

What Was King James So Fearful of?

No wonder King James gave special instructions to the King James Bible translators to render the Greek word *ecclesia* as church,¹⁸ something other than what would depict its full intent and which would in all likelihood be as much a threat to King James's regime as it was to Caesar's:

Are de Tocqueville's, McGuffey's, and Cotton's depictions what come to mind when you hear the word “church” today?

Not only are the early 1600s American ecclesias *not* representative of today's churches, today's antinomian, anti-kingdom now, and anti-dominion churches adamantly denounce any promotion of such ecclesias today. Is there any question that the word “church” is one of the most injurious renditions of the Bible's original languages? Christendom has been all but sacrificed on its altar.

Christendom's early 1600s Christians were dominionizers on behalf of their King. They established ecclesias, including civil governments of, by, and for God based upon His moral law. The Christians of today's churchianity are dominated, subjugated, and imprisoned within their own four-walled buildings—most of which are 501(c)(3) corporations with the State as their legal head.¹⁹ This, in part, is the consequence of *ecclesia* being translated “church,” along with a number of other suicidal doctrines, three of which are alluded to in the previous paragraph.

Translation

If not “church,” how then should *ecclesia* have been translated?

Does a building where Christians meet weekly do justice to the word? No.

How about a called-out assembly of Christians—meaning the Christians themselves meeting in those church buildings? Better.

But this still falls far short of *ecclesia*'s full intent. It's for this reason I choose to use *ecclesia* rather than church or even assembly when discussing God's intentions on this matter. Christians assembling together to do *only* what they do today (when biblical) represents a fraction of this word's intent.

A Political Term

Ecclesia is first and foremost a political term. This is easily proven from its etymology and its historical and *biblical* use. Of course, the naysayers will be quick to parry, “Separation of Religion and State!” But there is no such thing as separation of religion and state. It’s a myth, a figment of man’s fertile imagination or, in reality, the evil machinations of those with wicked designs for only *their religion* to influence the laws of the state.

There are no vacuums when it comes to legislated morality (or, more often than not, immorality). The foundational law of any government determines the God of that government. Consequently, there are likewise no vacuums when it comes to religious-influenced government, including Secular Humanism in its multifarious forms. Case in point: the biblically adverse Constitutional Republic born of the biblically seditious Constitution.²⁰

Politics cannot be severed from religion any more than morality can be severed from legislation. One’s political persuasion is a reflection of his morality (or, more often than not, his immorality), and one’s morals determines his religion. Therefore, applied politics is applied religion, and applied religion is applied politics.

Consequently, *ecclesia* as a political term should not be an issue with anyone. As Christians—subjects of the King of kings and thus His kingdom and societal laws²¹—we’re called to the King’s polity and thus to *ecclesia*, as intended by the meaning of the word and such passages as Romans 13:1-7²²:

Consider the Encyclopedia Britannica’s definition of *ecclesia*:

[An] ancient Greek assembly (“gathering of those summoned”), in ancient Greece, assembly of citizens in a city-state. ... the Ecclesia ... the body of male citizens 18 years of age or over and [who] had final control over policy, including the right to hear appeals in the *heliaia* (public court), take part in the election of archons (chief magistrates), and confer special privileges on individuals. ... Assemblies of this sort existed in most Greek city-states, continuing to function throughout the Hellenistic and Romans periods, *though under the Roman Empire their powers gradually atrophied*.²³ (emphasis added)

That the Greeks’ *ecclesias* were eventually eliminated under the Roman Empire should not come as surprise. Much like King James dictating to his translators to render *ecclesia* as church, the Roman dictators made sure they also had the monopoly on such political assemblies over the Greeks. The Romans further designed to do the same with anyone like those depicted in Acts 17:6-7 who were in the process of turning the Roman Empire upside down by declaring Christ as their King, His laws as supreme, and thereby doing “contrary to the decrees of Caesar.”

The Free Dictionary sums up *ecclesia* as “The political assembly of citizens of an ancient Greek state.”²⁴ Does the New Testament bear out this definition?

And the same time there arose no small stir about that way. For a certain man named Demetrius ... which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together ... and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that ... this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands.... And the whole city was filled with confusion: and ... they rushed with one accord into the theatre.... Some therefore cried one thing, and some another: for the *assembly* was confused ... [knowing] not wherefore they were come together.... And ... the townclerk ... said, Ye men of Ephesus, ... ye have brought hither these men [Gaius and Aristarchus, Paul’s traveling companions], which are neither robbers of churches [robbers of

temples, Greek *hierosulous*], nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful *assembly*. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the *assembly*. (Acts 19:21-41)

The Greek word *ecclesia*, found three times in this passage, has absolutely nothing to do with either church buildings or Christians. Instead, it's translated "assembly," referring to a political gathering conducted by the town clerk for the purpose of litigating a legal issue against Paul's companions.

A Generic Political Term

Ecclesia is a generic political term that does not represent or resemble at all what we call church today. Instead, *ecclesia* has everything to do with our Romans 13 commission for biblical dominion over government and society.²⁵

Yes, *ecclesia* can be used to talk about Christian worship assemblies. But, it cannot be *limited* to worship assemblies, as is the case with the bulk of today's Christians.

Ecclesia is much more comprehensive than that—a term that implies community in the fullest sense of the word. It implies a Christian community under one God and King and, therefore, established upon the King's law. It implies a community governed by biblically qualified elders, some of whom serve as judges, adjudicating the King's laws, and thereby proving themselves a blessing to the righteous and a terror to the wicked as depicted by the Apostle Paul in Romans 13 and the Apostle Peter in 1 Peter 2.²⁵

The implications of this should be exhilarating—at least for subjects of the King of kings with a vision for posterity. It won't be so exhilarating for the likes of Caesar, King George, and America's Constitutional Republic's civil rogues who would like nothing more than for Christians to remain oblivious to the dominion implications of *ecclesia* and, in turn, to just keep playing church.

Old Covenant Foreshadowing

The difference between *ecclesia* and church is prefigured in Zechariah, Zephaniah, and Haggai:

I [Yahweh] am very angry with the nations who are ease; for while I was only a little angry, they furthered the disaster. (Zechariah 1:15, NASB)

And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees [stagnant in spirit, NASB]: that say in their heart, Yahweh will not do good, neither will he do evil. (Zephaniah 1:12)

Not only were Zephaniah's Judahites lukewarm (Revelation 3:15-16), they also accused Yahweh of the same. Moreover, instead of heeding God's displeasure when He was still only slightly agitated with them, the Judahites fell asleep on God. They allowed God's enemies to become further entrenched while they rested on their lees.

I wouldn't be at all surprised to discover Edmund Burk's renowned quotation was inspired by Zechariah 1:15:

The only thing necessary for the triumph of evil is for good men to do nothing.²⁶

Zechariah was a prophet at the same time as was Haggai, who also preached concurrently with the return of Ezra, Nehemiah, and the Judahites from the Babylonian captivity. The returning Judahites were commissioned with not only rebuilding Jerusalem but also restoring the Temple—the house of God, representing the Kingdom of God.

Haggai's condemnation of the resting-on-their-leeves Judahites was the same as Zechariah's, albeit more protracted:

Thus speaketh Yahweh of hosts, saying, This people say, The time is not come, the time that Yahweh's house should be built. Then came the word of Yahweh by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your paneled [paneled, NASB] houses, and this house lie waste? Now therefore thus saith Yahweh of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Yahweh of hosts; Consider your ways ... build the house [of God]; and I will take pleasure in it, and I will be glorified, saith Yahweh. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it [blow it away, NASB]. Why? saith Yahweh of hosts. Because of mine house that is waste, and ye run every man unto his own house. (Haggai 1:2-9)

For Our Admonition

As with most everything in the Old Testament, this was written as much for our admonition as for those living at the time of Haggai. Today, not only are most people focused on themselves and their own pursuits rather than Yahweh and His house, the bulk of today's Christians are likewise focused more on building their own churches than they are God's kingdom.²⁷

Worse yet, the bulk of today's alleged Christians are adamantly opposed to building the kingdom—at least as it pertains to the kingdom here on earth as it is in heaven:

Thy kingdom come. Thy will be done in earth, as it is in heaven ... seek first the kingdom of God and his righteousness.... (Matthew 6:10, 33)

What do you think God expects of His subjects here on earth? These are instructions for Christians here and now. There's no need for seeking or advancing the kingdom in heaven. There's nowhere in heaven where Yahweh is not already Sovereign and His morality supreme. In turn, the phrase "as it is in heaven" reveals how much is yet to be done here on earth, which, in turn, requires we work toward creating ecclesias.

Tragically, today's churches are communal paneled houses, while the house of God—the kingdom of God here on earth—is laid waste by God's enemies. What's going on in today's churches is tantamount to Christians hiding their light under a collective bushel basket.

This is not to say some of these church attendees don't take their light and venture out to gain proselytes. But to what end? They again retreat with their converts to their four-walled church buildings to sing and praise the King while the kingdom languishes because the alleged subjects have deserted it to the King's enemies.

These enemies couldn't be more thrilled that today's Christians have abandoned their biblical ecclesias for their churches. At the same time, the King's enemies have been busy beavers building their own secular ecclesias, by which they have dominionized society and reduced today's Christians to begging for scraps under the table of their secular masters.

That's Not How It's Supposed To Be!

Someone is certain to declare, "That's not how it's supposed to be! Christ declared in Matthew 16:18 that He would build His church and gates of hell would not prevail against it!"

But that's not what He said.

The gates of hell have easily prevailed against those at ease in their four-walled churches. The more churches, the quicker America has gone to "hell." Perhaps instead of picketing infanticide clinics, we should be picketing new churches.

When translated correctly, Matthew 16:18 declares the gates of hell will not prevail against Christ's *ecclesia*—that is, His kingdom here on earth as established in communal ecclesias in the fullest sense of the term.

In other words, when you look around and see the wicked bedlam in which we find ourselves in America, it's not because God has failed us. It is because we have failed Him by erecting churches when we were commissioned to establish biblical ecclesias.

The Tragedy

The tragedy here in America is we could have built upon our ecclesias in the 1600s and ruled society under God's laws. Tragically, what we had was squandered. We therefore need to look to do it again:

If the foundations be destroyed, what can the righteous do? (Psalm 11:3)

This question begs an answer. In fact, the question is not so much what *can* we do, but what *should* we do? *Get off our lees and our knees (after fervently praying) and rebuild the foundations!*

In America's present rebellious state of affairs, we find ourselves once again at the very beginning of this process, as depicted by the Apostle Paul:

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh [carnal], but divinely powerful for the destruction of fortresses. We are destroying speculations [including the deception regarding church] and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ. and we are ready to punish all disobedience whenever your obedience is complete. (2 Corinthians 10:3-6, NASB)

The battle begins with bringing our minds into harmony with God's word and law, especially as it concerns *ecclesia*. How? With the double-edged sword of God's word:

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. (Hebrews 4:12, NASB)

Thrilling Prospect

Although we're at the *very beginning* of taking back the kingdom, this could be—*depending upon our faithfulness*—the beginning of the most exciting paradigm shift in America's history.

Let's hone our skills in wielding this double-edged sword and then go out and put it to use for King and kingdom. One day, we will see the enemy's fortresses topple. Their world will be turned upside down and ours right side up. If not for ourselves, then we must do it for the sake of our posterity.

Praise God! What a glorious commission we've been called to—not just to church, but to ecclesia and thereby to dominionize society on behalf of our King.

When we are obedient to this mandate (instead of building four-walled sepulchers) and, in turn, when we have once again established ecclesias, it will be impossible for the gates of hell to prevail against the King's subjects in either death *or* life. The ecclesias of God will rule over the gates of hell and its minions, punishing *all disobedience* by means of God's perfect law and altogether righteous judgments, per Psalm 19:7-11, Romans 13:4, 2 Corinthians 10:6, and 1 Timothy 1:8-11.²⁸

May God hasten the day by awakening His New Covenant remnant to their ecclesia commission!

End Notes

1. Yeshua is the English transliteration of our Savior's given Hebrew name, with which He introduced Himself to the Apostle Paul in Acts 26:14-15. (Jesus is a twice-removed transliteration: the English transliteration of the Greek *Iesous*, which is the Greek transliteration of the Hebrew *Yeshua*.) Because many people are unfamiliar or uncomfortable with Yeshua, I have chosen to use the more familiar name Jesus in this article in order to remove what might otherwise be a stumbling block.

2. All scripture is quoted from the King James Version unless otherwise noted.

3. Not everyone claiming to be a Christian has been properly instructed in the biblical plan of salvation. Mark 16:15-16; Acts 2:36-41, 22:1-16; Romans 6:3-4; Galatians 3:26-27; Colossians 2:11-13; and 1 Peter 3:21 should be studied to understand what is required to be covered by the blood of Jesus and forgiven of your sins.

For a more thorough explanation concerning water immersion and its relationship to salvation, the book [*Baptism: All You Wanted to Know and More*](#) may be requested from Bible Law vs. The United States Constitution, PO Box 248, Scottsbluff, Nebraska 69363, for free.

Additionally, listen to audio series "I Had a Dream: Judgment's Coming. Are *You* Under the Blood?" Part 1 can be found [here](#). Or a MP3 CD, containing all ten messages, can be requested from Bible Law vs. The United States Constitution, PO Box 248, Scottsbluff, Nebraska 69363, for free.

4. See [Chapter 6](#) "Article 3: Judicial Usurpation" of [*Bible Law vs. the United States Constitution: The Christian Perspective*](#).

5. YHWH, the English transliteration of the Tetragrammaton, is most often pronounced Yahweh. It is the principal Hebrew name of the God of the Bible and was inspired to appear nearly 7,000 times in the Old Testament. It was unlawfully deleted by the English translators. In obedience to the Third Commandment and the scriptures that charge us to proclaim, swear by, praise, extol, call upon, bless, glorify, and hold fast to His name, I have chosen to memorialize His name, per Exodus 3:15, in this article.

For a more thorough explanation concerning important reasons for using the sacred name of God, see [*Thou shalt not take the name of YHWH thy God in vain*](#), the third in a series of ten free online books on each of the Ten Commandments and their respective statutes and judgments.

6. See [Chapter 9](#) “Article 6: The Supreme Law of the Land” of [*Bible Law vs. the United States Constitution: The Christian Perspective*](#).

7. See blog article “[Could You Be a Disciple of Baal and Not Know It?](#)”

8. Not everyone claiming to be a Christian has been properly instructed in the biblical plan of salvation. Mark 16:15-16; Acts 2:36-41, 22:1-16; Romans 6:3-4; Galatians 3:26-27; Colossians 2:11-13; and 1 Peter 3:21 should be studied to understand what is required to be covered by the blood of Jesus and forgiven of your sins. For a more thorough explanation concerning water immersion and its relationship to salvation, the book [*Baptism: All You Wanted to Know and More*](#) may be requested from Bible Law vs. The United States Constitution, PO Box 248, Scottsbluff, Nebraska 69363, for free.

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9. Alexis de Tocqueville, *Democracy in America*, 2 vols. (New York: NY: The Colonial Press, 1899) vol. 1, pp. 36-37

10. “I sought for the greatness and genius of America in her commodious harbors and her ample rivers—and it was not there ... in her fertile fields and boundless forests and it was not there ... in her rich mines and vast world commerce—and it was not there ... in her democratic Congress and her matchless Constitution—and it was not there. Not until I went into the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, she will cease to be great.”

11. Antinomianism: The teaching that Yahweh’s triune moral law (His Ten Commandments and their respective statutes and judgments) has been replaced by Yahweh’s grace and is no longer applicable under the New Covenant. This, despite such passages as Romans 3:31 and Jude 1:3-4.

Salvation, justification, forgiveness, and all things comparable are provided us exclusively by God’s grace via the blood-atoning sacrifice and resurrection of Christ. *Praise Yahweh!* This fact, however, does not mean Christ abolished His Father’s morality as reflected in His Ten Commandments and their respective statutes and judgments as society’s standard. *God forbid!* These are two different issues entirely. The first has to do with the remnant’s individual salvation, the second with whose ethics God intends for us to govern our lives.

12. For more on the kingdom’s present reality here on earth and how the Bible’s immutable/unchanging moral law applies and should be implemented today as the law of the land, see free online book [*Law and Kingdom: Their Relevance Under the New Covenant*](#).

13. See free online book [*The Romans 13 Template for Biblical Dominion: Ten Reasons Why Romans 13 is Not About Secular Government*](#).

See also free online book [*A Biblical Constitution: A Scriptural Replacement for Secular Government*](#).

14. For more regarding how the Bible's immutable/unchanging moral law applies today and should be implemented as the law of the land, see free online book [Law and Kingdom: Their Relevance Under the New Covenant.](#)

See also free online book [A Biblical Constitution: A Scriptural Replacement for Secular Government.](#)

15. See free online book [The Romans 13 Template for Biblical Dominion: Ten Reasons Why Romans 13 is Not About Secular Government.](#)

16. William Holmes McGuffey, *McGuffey's Sixth Eclectic Reader* (New York, NY: American Book Company, 1879) p. 225

17. Jeremy Belknap, John Farmer, *The History of New-Hampshire* (Dover, NH: George Wadleigh, 1862) pp. 42-43

18. "3. The old ecclesiastical words to be kept; as the word *church*, not to be translated *congregation*, &c [etc]." [Instructions to the Translators](#)

19. For more regarding the idolatrous 501(c)(3) corporation status of most of today's churches, see [Thou shalt not make unto thee any graven image](#), the second in a series of ten free books on each of the Ten Commandments and their respective statutes and judgments.

20. For evidence that the Constitution is biblically seditious, see free online book [Bible Law vs. the United States Constitution: The Christian Perspective](#)," in which every Article and Amendment is examined by the Bible.

21. See free online book [A Biblical Constitution: A Scriptural Replacement for Secular Government.](#)

22. See free online book [The Romans 13 Template for Biblical Dominion: Ten Reasons Why Romans 13 is Not About Secular Government.](#)

23. *Ecclesia*: Ancient Greek Assembly, *Encyclopedia Britannica*, www.britannica.com/topic/Ecclesia-ancient-Greek-assembly

24. *Ecclesia*, *The Free Dictionary*, <https://www.thefreedictionary.com/ecclesia>

25. For more, see free online book [The Romans 13 Template for Biblical Dominion: Ten Reasons Why Romans 13 is Not About Secular Government.](#)

26. Edmund Burke, Letter to Thomas Mercer, *Thoughts on the Cause of the Present Discontents*, pp. 82-83 (1770), quoted in *Select Works of Edmund Burke*, vol. 1, p. 146 (Liberty Fund ed. 1999)

27. For more on the kingdom's present reality here on earth and how the King's immutable moral law applies and should be implemented today as the law of the land, see free online book [Law and Kingdom: Their Relevance Under the New Covenant.](#)

See also free online book [A Biblical Constitution: A Scriptural Replacement for Secular Government.](#)

28. See free online book [The Romans 13 Template for Biblical Dominion: Ten Reasons Why Romans 13 is Not About Secular Government.](#)