

The background is a dark blue technical drawing or blueprint. It features a grid of light blue lines. Overlaid on the grid are various geometric shapes and lines in a slightly lighter shade of blue. There are several concentric circles, some solid and some dashed. There are also straight lines, some solid and some dashed, intersecting at various angles. In the upper left, there are some faint labels like "180°" and "100". On the right side, there are some vertical labels like "100", "450", and "200". The overall appearance is that of a complex technical drawing or a blueprint.

FOUNDATIONS

STUDY GUIDE

*"The rain came down, the streams rose,
and the winds blew and beat against
that house; yet it did not fall, because
it had its **foundation** on the **rock**."*

MATTHEW 7:25 NIV

FOUNDATIONS OF THE ROCK STUDY GUIDE

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 **CHURCH OF THE ROCK**

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Session 6

GOVERNMENT OF THE CHURCH

Church of the Rock can best be defined as follows:

1. Evangelical
2. Charismatic
3. Non-denominational
4. Autonomous
5. Relational

Church of the Rock is not a congregational or a members' run church, or board run but rather a leadership run church. Along with the preceding statement it should be remembered that the leadership is committed to two foundational principles: that of being accountable to the people and that of working in consensus with the people. As a consequence, there is not a lot of congregational voting within the church but there is a strong desire to receive input from the congregational members and a strong desire to work in conjunction with the congregational members.

MULTI-SITE – We are one church in many locations, united under one vision, one Senior Pastoral Team, one budget, and one Board of Directors.

- Multi-racial
- Multi-generational
- Multi-denominational
- Multi-ministerial
- Multi-locational

In accordance with [Ephesians 4:11-13](#), we believe in the modern-day existence of:

- apostles,
- prophets,
- evangelists,
- pastors, and
- teachers

Local & Translocal Relationships

Though autonomous, Church of the Rock sees that relationships with other local and trans-local ministries are essential to preserve the nature of the Lord Jesus Christ in the church and to preserve the truth of the Word of God.

- **Life Links International Fellowship Inc.** exists to connect churches and ministries together in life-giving relationships. We are members of Life Links, which means we have a relationship of mutual agreement which is to be maintained by real interchange of counsel, prayer, practical help, and support. We relate to the apostolic council members of Life Links who make themselves available to confer with the leaders, maintain contact with the congregation, and to do anything needed to help maintain the growth and health of the church.

- **Local Relationships**

- Bi-monthly Networking Meetings where Charismatic pastors meet together to develop relationship, discuss city church issues, pray, and develop strategies for working together.
- Monthly City-wide Pastor Network Meeting where pastors, ministry leaders, and intercessors meet together to develop relationship and pray.

Team Ministry

Within the Scriptures we see that team ministry is important. One person does not possess sufficient gifting, wisdom, and strength to do all that needs to be accomplished to fulfil the complete mandate of the church within a given community. We see that even Jesus, when feeding the multitudes, needed to delegate responsibilities to His disciples to enable the work to get done. In [Luke 9:14](#) and [Mark 6:40](#) we see, for the purpose of administration, that Jesus broke the people into small groups of fifties and hundreds before the multitudes were fed. In a similar fashion, the apostles in [Acts 6](#) were not able to do all the work of the ministry and needed the help of seven anointed deacons to help with the daily ministrations of the congregational needs.

1. Benefits of Team Leadership

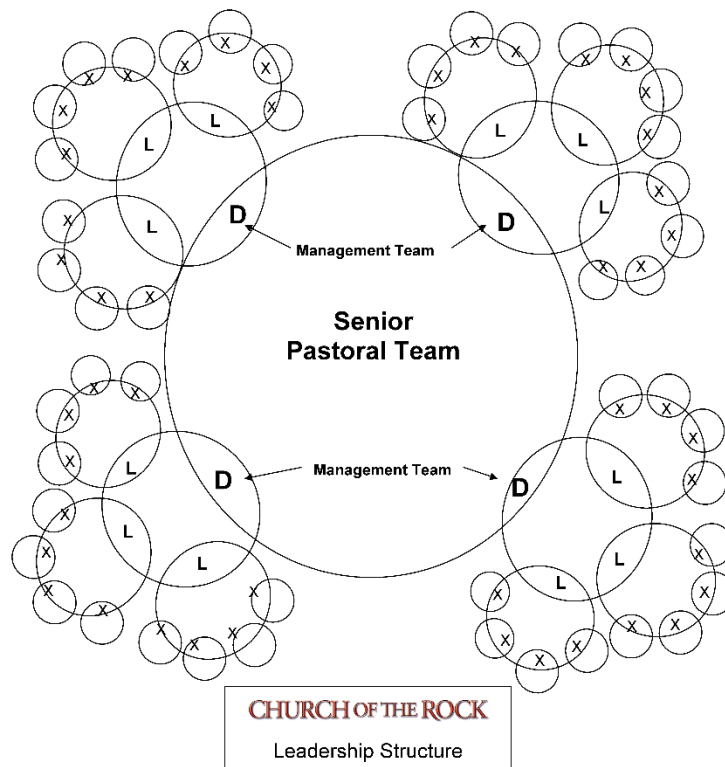
Hierarchical leadership models are limited to the abilities of the person at the top, whereas team models have unlimited potential ([Exodus 18:13-27](#)). The many benefits of the "Team Leadership" are that it:

- a. Makes room for a variety of giftings ([1 Corinthians 12:4-10, 28-30](#), [Romans 12:4-8](#)).

- b. Releases creativity ([Exodus 28:3](#); [Exodus 36:4, 8](#); [Deuteronomy 32:30](#)).
- c. Provides opportunity for relationship, encouragement, and input into one another's lives and ministries ([Ecclesiastes 4:9-12](#)).
- d. Incorporates built-in mechanisms for accountability ([Proverbs 11:14](#); [15:22](#); [24:6](#)).
- e. Allows for greater input in decision-making, resulting in ownership of the decision made ([Deuteronomy 19:15](#)).
- f. Team ministry allows for the people who actually have to carry out a decision to play an active role in making the decision ([Acts 13:1-3](#)).

2. Team Ministry Leadership Structure

Church of the Rock uses a team leadership model made up of various levels of leadership people from the church; this model is sometimes called the "Jethro Team Model." It is found in [Exodus 18:13-27](#). Very simply, everyone involved in ministry is part of a team where there are X's (leaders over 10), Xa's (assistants to X's), L's (leaders over 50), D's (leaders over 500), and so forth. This model allows for accountability, expansion, and flexibility. These leaders meet at regular Leaders Team Meetings to discuss important issues.



There are literally hundreds of different forms of church government in existence today, yet ironically almost all would claim to employ a biblical model. The structure of X's and L's closely corresponds with the early church model of deacons and elders, while avoiding much of the modern controversy and confusion about what these terms actually mean (e.g., the term deacon is used today to describe everything from a pastor to those who work in the kitchen and everything in between). These terms were never intended to be used as titles, but merely as a description of the functions individuals carried out within the church. Essentially, the model we employ is our best attempt to adapt the New Testament pattern to our day and culture by downplaying titles and emphasizing clearly the biblical functions and roles of various leaders.

a. Pastoral Team

The Senior Pastoral Team exercises delegated authority or government in the local church ([1 Thessalonians 5:12-13](#)) and is charged with the care, shepherding, and spiritual oversight of the church ([Acts 20:28](#)). As such, the church is to be governed by the pastors of the church ([Acts 14:23](#); [1 Peter 5:1-4](#)). The Senior Pastoral Team and the governing elders of the church are one and the same.

b. Management Team – D's

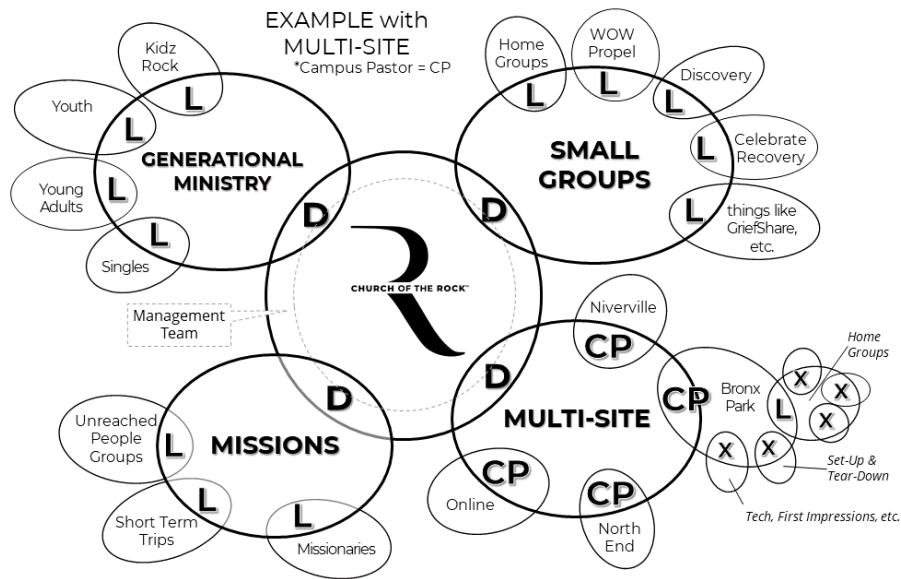
D's are those who oversee Huddle Leaders (L's) and various paid staff of the church. These may or may not be pastors.

c. Ministry Leadership

Ministry in the life of the church is facilitated through the team ministry model. Each ministry team has a ministry leader (X) who is accountable to and given oversight by a Huddle Leader (L). This allows for ministry multiplication, encouragement and accountability. The shepherding ministry leaders are the shepherding elders of the church. The serving ministry leaders are functioning as deacons.

d. Participating Members

Attendees who are moving into the life of the church, which includes, embracing the teaching of Church of the Rock, regular attendance, financial support and serving the community of believers, are considered Participating Members.



3. Legal Accountability Structure

a. Elders

For the purpose of the By-laws the senior pastors are the governing elders of the church.

b. Directors

To accommodate legal requirements within our nation, and to enable the church to be financially accountable to the members and to have integrity before the community, Church of the Rock has a board of directors. This board is elected annually from candidates chosen by the senior management team. The board of directors consists of some of the senior management team and candidates from among the voting members.

c. Voting Members

Individuals who would like to become voting church members within the church corporation are required to:

- i. Take and complete the Foundations of the Rock classes
- ii. Willingly support the church with regular tithes
- iii. Be in agreement with the Statement of Faith
- iv. Submit a written application form
- v. Submit a signed Code of Conduct agreement

- vi. Attend at least one annual meeting before applying for membership.

Members are entitled to vote at the meetings of the membership. Certain positions of authority are only available to those who are members of the church. Non-voting adherents (i.e. church attendees) may attend the meetings of the church members, and they may participate in the discussions, but they are not able to vote.

d. Auditors

To maintain financial accountability and integrity, Church of the Rock submits the complete accounting records to the scrutiny of an annual:

- i. External Professional Auditor (to prove correct accounting procedures and prepare audited financial statements)
 - ii. Internal Audit by a group of Church of the Rock voting members (to prove that correct internal controls are being followed and to test, by sampling, entries to ensure accuracy).
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ACTION STEPS

- 1) Discover your God-given gifts and talents by taking the *Discover Your Giftings* (Transformations Course).
- 2) Fill out the Volunteer Questionnaire and arrange with the Volunteer Coordinator for an interview to find your specific place of serving in the church.
- 3) Participate in a small relational group within the church.

Your combined involvement in the large celebration (weekend services), the small relational groups and serving within the church will help provide you with continued growth, maturity, and fruitfulness in your life ([Psalm 92:12-14](#)).

Core Value: HOUSE OF PRAYER

The seventh core value of Church of the Rock is that the **“church is to be a people committed to praying for others.”** Jesus declared, **“My house shall be a house of prayer for all peoples”** (*Matthew 21:13*). By this we understand that the Church - God’s people- is to be continually involved in prayer. Prayer is to be a continual part of our personal and corporate relationship with the almighty God ([1 Thessalonians 5:17](#), [Matthew 18:20](#), [1 Timothy 2:1-5](#)). Prayer is not considered an optional requirement of the Christian Life; rather, it is considered to be an essential ingredient in which all believers are called to participate ([Luke 18:1](#); [Ephesians 6:18](#)).

What is Prayer?

Prayer is a form of heart to heart fellowship with God in which there is trust, worship, thanksgiving, petitions, intercession, submission, and impartation. Though many people seem to think that prayer is some form of bringing specific requests to God, there is much more to it. Some of these aspects are:

- a) **Fellowship** - Prayer ought to be a form of talking with God. Throughout the scriptures, we are encouraged to be near to God and we are told that He desires to relate to us in personal ways.

“I will be their God and they will be my people” (*Hebrews 8:10*).

“I no longer call you servants, because a servant does not know his master’s business. Instead I have called you friends, for everything that I learned from my Father I have made known to you” (*John 15:15*).

“How great is the love the father has lavished on us, that we should be called children of God” (*1 John 3:1*).

As people, friends, and children of God, we are to relate to Him not as a large “give me machine,” but as we would relate to our fathers or other friends. Prayer should then be an open form of dialogue between us and God. Quickly skimming the Psalms reveals to us many such recorded prayers in which the psalmists openly share their fears ([Psalm 18:4,5](#); [31:11-13](#)), victories ([Psalm 28:6-7](#); [30:1-3, 11-12](#)), frustrations ([Psalm 3:1-2](#); [6:6-7](#)), and hurts ([Psalm 22:6-8, 14-15](#)), as though they are conversing with a dear friend.

Within this fellowship, there should also be a time of listening and allowing God to speak to our spirits. This two-way dialogue is what brings life to our relationship with the Lord. God's living words are communicated to us from a divine perspective. The Scriptures are full of examples of how God spoke through the dialogue which was taking place ([Psalm 32:6-9](#); [46:8-11](#); [91:11-13,14-16](#)).

It is unfortunate that many people fail to see that this fellowship with the Lord is the primary thing to which we are called ([1 Corinthians 1:9](#); [John 15:4](#); [1 John 1:3](#)). Without a primary focus on fellowship, prayer becomes only a time of asking, and the deeper aspect of relationship is lost; consequently, we deprive ourselves of a source of life which comes from knowing the Lord in a close way ([John 17:3](#), [Jeremiah 9:24](#)).

- b) **Worship** - Within prayer there should be an aspect of heartfelt declaration of our love and adoration. This worship is a focusing upon, and an expression of, what we esteem to be His "worth." The Psalms and even the epistles are full of such responses ([Psalm 31:1](#); [34:1-3](#); [Romans 4:4](#); [Ephesians 1:6](#); [Colossians 1:11](#); [1 Timothy 1:11](#); [Titus 2:13](#)). We are told that the prayers of all the saints are like incense which is offered before the Lord ([Revelation 5:8](#); [8:3](#)).
- c) **Thanksgiving** - In response to what God has already performed, or in anticipation of what He has promised to perform, we offer thanksgiving to the Lord. Philippians 4:6 encourages us: "*with thanksgiving, present your requests to God.*" (also [Colossians 3:17](#); [Ephesians 1:16](#); [Philippians 1:3-4](#); [Colossians 1:3](#).)
- d) **Petitions (supplications)** - A petition is a specific request which one offers to God. Philippians 4:6 tells us that that we should "*by prayer and petition, with thanksgiving, present your requests to God.*" (also [1 Samuel 1:17](#))
- e) **Intercession** - Intercession is deep prayer as a result of God placing a specific burden upon an individual for someone else. 1 Timothy 2:1 encourages us that "*prayers, intercession and thanksgiving be made for everyone.*" Intercession is not just ordinary praying; often this burden is so real that the person is willing, if possible, to sacrifice and personally do whatever is possible to bring hope or relief to the situation. In [Exodus 32:32](#), Moses, in interceding for Israel, is willing to have his own life removed for the sake of the people (also [Romans 9:3](#); [Isaiah 53:12](#)). In accordance with [1 Timothy 2:1](#), intercession is not limited to a specific group of people; in fact, all are encouraged to participate in it.

The Scriptures clearly indicate that the Holy Spirit and Jesus intercede for us, His people ([Romans 8:26–27,34](#); [Hebrews 7:25](#); [Isaiah 53:12](#)). In keeping with what Jesus and the Holy Spirit make intercession for, it would seem that intercession takes place as the Holy Spirit causes believers to pray for individuals to the Lord, or for specific situations within the lives of individuals.

Essential Elements of Prayer

1) Faith

We are reminded in Hebrews 11:6 that *“without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him”* (NIV). James 1:6–7 instructs us to ask in faith, for if our faith is wavering, *“That man should not think he will receive anything from the Lord”* (NIV). Our prayers and intercession must be spoken in faith. We know that *“faith comes by hearing, and hearing by the word of God”* ([Romans 10:17](#)). Therefore, effective prayer should be that which is based upon the Word of God. [Hebrews 11:1](#) further tells us that faith must be based upon that which we do not see. In faith, our prayers should **not** be based or focused upon the struggles, pains, the impossibility of the situation, or hardships which are before us or others, but rather should be focused upon the power and promises of our Almighty God.

2) Fervency

James 5:16 tells us that *“the effectual fervent prayer of a righteous man availeth much.”* Jesus taught that we are always to pray and not to faint ([Luke 18:1](#)). We are encouraged to *“ask and keep on asking,” “seek, and keep on seeking,” “knock and keep on knocking”* ([Matthew 7:7 Amplified Bible](#)). This tenacity in prayer cannot be merely the result of our own physical or soulful determination; it must have as its source the Spirit of God which motivates us to press forward for that which is truly on the heart of God, for we know that the Spirit brings life but that our own flesh wars against the Spirit ([Galatians 5:16–18](#); [2 Corinthians 3:6b](#); [Romans 8:26–27](#)).

As Edward M. Bounds explains it:

The divine Spirit informing every element within us, with the energy of his own striving, is the essence of the importunity which urges our praying at the mercy seat, to continue until the fire falls and the blessing descends. This wrestling in prayer may not be boisterous nor vehement, but quiet,

tenacious and urgent. Silent it may be when there are no visible outlets for its mighty forces.¹

3) Focus

[Proverbs 29:18](#) encourages us to be people who have a vision, since people without a vision will perish. Paul then clarifies in which direction we are to look. He states the importance of our not looking back at past experiences, but rather pushing ahead to the purposes that God has for us. *Philippians 3:13–15* says, *“But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things”* (NIV). Our focus in prayer ought to be the same as that portrayed here. We should focus our attention on those things which we want God to bring about; we should not focus our attention on the things which are in and of the past. **From the past we draw praise and thanksgiving for what God has already done; in prayer we look to God to fulfill His promises in the present.** Paul encourages us to focus upon *“whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy”* (*Philippians 4:8, NIV*). These virtues should be the predominant issues about which we pray ([1 Timothy 2:1–2](#)).

Spiritual Warfare

Prayer in the context of spiritual warfare has become a matter of intense interest to the body of Christ in the last number of years. We believe this is a work of God’s Spirit restoring an area of truth to His church. This restoration of truth has not taken place without the usual different perspectives, conflicts, and even excesses among people. Most moves of God are like a pendulum of truth swinging across the status quo. There are always those who are called to be on the apex of the swing in order to help move the rest of the church into the flow of God’s spirit. Thus, the teachings and perspectives of the “cutting edge” can, by design, be out of balance for the church at large. It is therefore essential to embrace the essential truths of any move of God’s Spirit, while holding them in balance with foundational

¹ Bounds, Edward M. *The Complete Works of E.M. Bounds on Prayer*. Grand Rapids, MI: Baker Book House, 1990.

values and doctrines of the church, thereby avoiding excesses or extra-biblical teachings.

Spiritual warfare could be defined, in the words of Martin Luther, as the constant struggle culminating with “God breaking and hindering every evil counsel, which will not let people fully follow the Lord Jesus or will not let His Kingdom come. As such God works against the will of the devil, the world and our sinful flesh, while at the same time working to strengthen and preserve His people to make them steadfast in His Word and in their faith.”

Realizing that the source of demonic attacks is focused on the thoughts and wrong perceptions of the mind, one can fight against demonic attacks through any action or thought which causes one to function or think in a Godly manner. Peter Wagner states that “Demons are like rats that feed on garbage. Remove the garbage and the rats are relatively easy to kick out!”²

Spiritual warfare would consist of anything which causes one to function or think in a godly manner; in other words, it is removing the garbage. This would include things like:

- developing and using godly parenting skills
- reading the Scriptures
- fellowshiping with other believers
- getting involved in prayer
- applying good work habits on the job
- focusing one’s heart upon praise and worship to the Lord
- budgeting wisely one’s finances
- choosing to put off the old nature and attitudes of the past, while putting on the character of Jesus Christ

Prayer as spiritual warfare, then, should be prayer which focuses upon God bringing about specific issues (such as those listed above) which enables the person to overcome the attacks of the enemy. The scripture says we are to “*submit to God, resist the devil and he will flee from you*” (*James 4:7*); hence, spiritual warfare is often more about submitting to God than wrestling with demons. For example, if an area of one’s life is not submitted to God, all the hollering in the world won’t chase off a demon (*e.g. the seven sons of Sceva, Acts 19:14-16*).

[Galatians 5:13](#) tells us that our sinful natures endeavor to be self-gratifying and that our sinful selves are at war against the Spirit of God (*verses 16-17*). One might think that certain activities such as **witchcraft** and **idolatry** are

² Wagner, C. Peter. *Warfare Prayer: How to Seek God’s Power and Protection in the Battle to Build His Kingdom*. Ventura, CA: Regal Books, 1992. p. 130.

those that are definite acts of demonic origin, but Paul states that these along with others, are actually attributed to the works of the flesh ([Galatians 5:19–21](#)). Because these activities are listed as works of the flesh, it means that individuals cannot blame their actions on the attacks of the enemy. Each person must acknowledge his or her own responsibility for his or her actions before God. Therefore, the enemy can get a foothold on an individual if he or she relies on the wrong sources to fulfill his or her desires for power, recognition, significance, and love.

We should never underestimate the power behind true faithfulness and commitment to the Lord Jesus. In [Revelation 3:8,9](#) we see that because the Church at Philadelphia was faithful to the Word of God and would not deny the Name of the Lord, God was going to make those from the synagogue of Satan come and worship and acknowledge the true love and nature of God. Prayer for believers to remain true to the Word in times of adversity, and for them to be faithful to the name and ways of the Lord, will effect the advancement of the kingdom into the strongholds of the enemy.

Core Value: ADVANCING THE KINGDOM

The fifth core value of Church of the Rock is that **"We must never lose sight of the ultimate mission of the church which is for the advancement of the kingdom of God and bringing people into a personal relationship with Jesus Christ."** Since we are called to impact the city, every believer needs to be equipped to influence their communities by penetrating them as salt and light. The church is God's chosen vehicle by which He loves, ministers, moves, speaks and works.

"The church, which is his body the fullness of him who fills everything..."
([Ephesians 1:22-23](#))

The Evangelistic Message

In presenting Jesus to others, it is important that the message be simply declared. We should consider the following points when presenting the Gospel Message:

- God has a great love for us and He wants to help us in our situations ([John 3:16](#), [Romans 5:8](#)). He has a great plan for our lives ([Jeremiah 1:5](#)).
- We all do wrong (sin), which separates us from God ([Romans 3:23](#), [Ephesians 2:12](#)).
- Our own efforts are insufficient to do what is required; hence, none of us (include yourself) are good enough to make it on our own ([Isaiah 64:6](#)).
- God has a solution for our problem. This solution comes through the work of Jesus Christ – His forgiveness, His making a way to fellowship with God, His source of new perspectives and hope ([John 3:16](#), [Acts 4:12](#), [John 4:16](#)).
- The solution is obtained through faith, complete trust, in what Jesus has done and that He will help you ([John 3:16](#)).
- Prayer for them to receive forgiveness, that Jesus will come into their lives and their situations, and for Jesus to start to change their situations.

If you pray for someone to receive Jesus into their lives, it is recommended that you not tell them that they are now saved and that they are a Christian. Many people say the words of the prayer, but don't actually put their trust in Jesus.

They may pray the words just to get you off of their backs. Instead, encourage the person who prayed by saying something like, **“If you prayed this sincerely, then you are saved.”** This way the condition of change rests upon their **response** to what was prayed, not merely on their saying the words.

Guidelines for Evangelism

- Be willing to obey the prompting of the Holy Spirit ([Acts 8:26, 29](#)).
- Be prepared to minister to either individuals or large groups ([Acts 8:5–8, 26–27](#)).
- Be willing to minister wherever God would lead you, in the city or the desert ([Acts 8](#)).
- Be motivated to witness because of the love of God, not to receive glory for yourself ([1 Corinthians 9:16–18](#)).
- Be sensitive to where individuals are spiritually. Do not push them to respond or make a decision that they do not fully want to make ([1 Thessalonians 2:4–8](#)).
- Where possible, use the Scriptures to help present the truth ([Acts 8:32–35](#)).
- Remember there is great power in the Word of God. In using the Scriptures, don't push people to such an extent that you fail to remain relevant to them and to situations pertaining to the conversation.
- Be sensitive to the individual's perception of what he or she needs, because ministering to or addressing that felt need can often open up opportunities for you to minister to the real need ([John 4:7–14](#)).
- Be inclusive in your language; don't be condescending ([Ephesians 2:2](#) “*you* walked;” 2:3 “*we* all had our lifestyle in times past”).
- Realize that you are a part of God's total plan for that individual. Don't be discouraged if you do not see immediate results. Perhaps you are bringing that person a step closer to the time when they will respond to the Lord ([1 Corinthians 3:6–7](#)).